

The Advent Review and Herald Sabbath

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No. 15



The Divine Standard

LORD, who shall abide in Thy tabernacle? who shall dwell in Thy holy hill?

He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart.

He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor.

In whose eyes a vile person is contemned; but he honoreth them that fear the Lord. He that sweareth to his own hurt, and changeth not.

He that putteth not out his money to usury, nor taketh reward against the innocent. He that doeth these things shall never be moved.

— Psalm 15.

GOD'S TWO BOOKS

Or Plain Facts About Evolution, Geology, and the Bible

By *GEORGE McCREADY PRICE,*

*Professor of Geology and Physics, College of Medical Evangelists, Loma Linda, Cal.;
Author of "Outlines of Modern Science and Modern Christianity," "Illogical Geology," etc.*

OF all the opportune times for special books upon special topics, certainly the present is the opportune moment for the appearance of just such a book as this, when the world is being swept away by so-called scientific publications along the line of evolution, and when even the church is being loosed from her moorings by the sophistries of evolution, theosophy, and kindred doctrines.

"It seems high time that the church of Christ get her bearings amid the many conflicting claims put forth in the name of modern science. It is time that she catch the inspiration there is for her in the fact that all the more recent discoveries are reaffirming, in a manner as unexpected as it is conclusive, the divine harmony shown in the two great revelations which the Creator has given us of himself."

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Words of Approval

From Persons Who Have Read "God's Two Books"

It seems to me that you have rendered a noble service to the cause of evangelical truth in demonstrating that the fundamental idea of Darwinism and the prevailing notions of geology no longer count, in the judgment of right-thinking people, as accounting for the origin of species or the chronology of fossil remains. I rejoice in the good work you are doing, and I am sure every believer in the Book also does. . . . May you be spared to teach and to warn men everywhere of the approaching Judgment.

WILLIAM G. MOOREHEAD,
President Xenia (Ohio) Theological Seminary.

I was delighted to obtain Professor Price's little giant among scientific books, "God's Two Books." I read it with increasing appreciation. It is hard to say which is most admirable, the compactness of treatment, the lucidity of style, or the cogency of reasoning. The last quality is almost totally absent from most books of today on nature and the Bible. Into one charming little volume, embellished with eighty illustrations, enriched with numerous valuable quotations, Professor Price has given us the rich

cream of a life's close study and clear thinking. Any one of its eleven chapters is worth ten times the price of the book. It is indeed a timely volume. The world is obsessed by a theory, gone mad over a theory, and this little work will do valiant service in breaking the spell. I shall take great pleasure in assisting to bring it to the notice of the public by earnest recommendation in a book of my own, now nearing completion, and by personal effort. It is impossible for such books to have too wide a circulation.

E. A. ROWELL.

Yours of the 3rd inst. has been received, together with a copy of your book, "God's Two Books." I am deeply grateful for this kindness on your part. Your book on "Illogical Geology" is a contribution to sanity and common sense in dealing with the problem of geology. Accept my hearty thanks for these timely and helpful books. I hope they may have a wide circulation, and a very careful reading by many thousands.

J. J. REEVE,
Professor in the Southwestern Baptist Theological Seminary, Fort Worth, Tex.

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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

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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.

Looking Forward

PEARL WAGGONER

CRYING child,— a dolly broken,—
'Twas a disappointment keen;
Then a sentence lightly spoken,
And the smiles again were seen.

What so quickly soothed the sorrow,
Wiped the welling tears away?
Just the promise that the morrow
Was to be a picnic day.

Looking forward! 'Tis the secret
E'en of older persons' strength,—
Strength to bear the present trial
For the joy to come at length.

What sustains the weary sufferer
Lying on a bed of pain,
But the thought of rest before him,
And of health renewed again?

What so cheers the lonely wanderer
Who in lands afar may roam,
As the hope of glad reunion,
And the thought of love and home?

Lives there one, whate'er his calling,
But has cherished visions fond
Of some joy—hope's glad fruition—
Waiting in the years beyond?

Looking forward! So the student,
Patient, burns the midnight oil,
Thinking of the glorious harvest,
Lo, the farmer tills the soil.

Looking forward, looking forward!
'Tis the joy of every life,
Giving strength for present duty,
Victory in present strife.

So we, too, are looking forward,
Hoping, watching, day by day,
For the morning which shall scatter
All earth's darksome clouds away.

Many hopes our hearts have cherished
In the months and years gone by:
One by one, with many a heartache,
Have we seen them fade and die.

Yet we're hoping, trusting ever,
With a hope, thank God, not vain,
Looking for its glad fulfilment
When our Lord shall come again.

Though the waiting time is weary,
And he seems to tarry long,
Yet such hope, so bright, so blessed,
Keeps us glad and makes us strong.

So we work, yet looking forward,
Through the mists which now divide,
To the morn when we shall see Him,
In his likeness satisfied.
Hinsdale, Ill.

Cornelius, a Seeker for Truth

MRS. E. G. WHITE

IMMEDIATELY after the interview with Cornelius, the angel went to Peter, who, at the time, was praying upon the housetop of his lodging in Joppa. "And he became very hungry, and would have eaten: but while they made ready, he fell into a trance." It was not for physical food alone that Peter hungered. As from the housetop he viewed the city of Joppa and the surrounding country, he hungered for the salvation of his countrymen. He had an intense desire to point out to them from the Scriptures the prophecies relating to the sufferings and death of Christ.

As he prayed, he became lost to the scene about him. In a vision, "he saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet knit at the four corners, and let down to the earth: wherein were all manner of four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air. And there came a voice to him, Rise, Peter; kill, and eat. But Peter said, Not so, Lord; for I have never eaten anything that is common or unclean. And the voice spake unto him again the second time, What God hath cleansed, that call not thou common. This was done thrice: and the vessel was received up again into heaven."

In the giving of this vision to Peter may be seen the outworking of God's plan to bring to pass events whereby his great plan might be more fully carried out. Peter had not yet preached the gospel to the Gentiles. Many of them had been interested listeners to the truths which he taught; but in the minds of the apostles, the middle wall of partition, broken down by the death of Christ, still

existed; and they regarded the Gentiles as excluded from the blessings of the gospel. Through the labors of the disciples, many of the Greek Jews had become believers in Christ; but the conversion of Cornelius was to be the first of importance among the Gentiles.

The time had come for an entirely new phase of work in the church of Christ. The door that many of the Jewish converts had closed against the Gentiles was now to be thrown open. The Gentiles who accepted the gospel were to be looked upon as on an equality with the Jewish disciples, without the necessity of observing the rite of circumcision.

How carefully the Lord worked to overcome the prejudice against the Gentiles, which had been so firmly fixed in Peter's mind by his Jewish training! By the vision of the sheet and its contents, he sought to divest the mind of the apostle of prejudice, and to teach the important truth that in heaven there is no respect of persons, that Gentile and Jew are alike precious in God's sight, and that through Christ the heathen are made partakers of the blessings and privileges of the gospel.

The vision given to Peter conveyed both reproof and instruction. It showed that by the death of Christ the Gentiles had been made fellow heirs with Israel. Heretofore Peter's labors had been confined to the Jews, and he had looked upon the Gentiles as unclean, excluded from the promises of God. He was now being led to comprehend the world-wide extent of God's plan.

While Peter was thinking about the vision, the men sent from the centurion stood before the gate of his lodging-house; and the Spirit said to him: "Behold, three men seek thee. Arise therefore, and get thee down, and go with them, doubting nothing: for I have sent them."

To Peter this was a trying command. It was with reluctance at every step that he undertook the duty laid upon him, but he dared not disobey. He went down and received the messengers sent by Cornelius. They told him of their singular errand; and in obedience to the directions that he had just received from God, he promised to accompany them on the morrow. He courteously entertained them that night, and on the following morning set out with them for Caesarea, accompanied by six of his brethren. These were to be witnesses of all that he should say or do while visiting the Gentiles; for Peter knew that he would be called to account for so direct an opposition to the Jewish faith and teachings.

While the messengers of Cornelius were upon their errand, the centurion gathered as many of his relatives as

were accessible, that they as well as he might be instructed in the truth. When Peter arrived, he found a large company assembled, eagerly waiting to listen to his words.

As Peter entered the house of the Gentile, Cornelius did not salute him as an ordinary visitor, but as one honored of heaven, and sent to him by God. It is an Eastern custom to bow before a prince or other high dignitary, and for children to bow before their parents; but Cornelius, overwhelmed with reverence for the one delegated by God to teach him, fell at the apostle's feet. Pete was horror-stricken; and he lifted the centurion to his feet, saying, "Stand up; I myself also am a man." He then began to talk with him familiarly, in order to remove the sense of awe and extreme reverence with which the centurion regarded him.

To Cornelius and those assembled in his house, Peter spoke first of the custom of the Jews, saying that it was looked upon as unlawful for Jews to mingle socially with the Gentiles, and that this involved ceremonial defilement. "Ye know," he said, "how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation; but God hath showed me that I should not call any man common or unclean. Therefore came I unto you without gainsaying, as soon as I was sent for: I ask therefore for what intent ye have sent for me."

Cornelius then related his experience and the words of the angel, saying, in conclusion: "Immediately therefore I sent to thee; and thou hast well done that thou art come. Now therefore are we all here present before God, to hear all things that are commanded thee of God."

"Then Peter . . . said, Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him."

God had favored the Jews above all other nations; but if they rejected the light, failing to live up to their profession, they would be no better in his sight than other nations. Those among the Gentiles who, like Cornelius, feared God and worked righteousness, walking in the light they had, were kindly regarded by God, and their sincere service was accepted. But the faith of Cornelius could not be perfect without a knowledge of Christ; therefore God sent additional knowledge to him, for the further development of his character. Many refuse to receive the light that God sends them, and in excuse, quote the words of Peter to Cornelius, "In every nation he that feareth him, and worketh righteousness, is accepted with him." They maintain that it is of no consequence what men believe, so long as their works are good. Such are in error. Faith and works must be united. We should advance with the light given us. If God brings us into connection with those who have received truth substantiated by his Word, we should accept this truth with

joy. Those who claim that faith alone will save them, are trusting to a rope of sand; for faith is made perfect by good works.

To that company of attentive hearers Peter preached Christ,—his life, his miracles, his betrayal, his crucifixion, his resurrection, his ascension, and his work in heaven as man's representative and advocate. As the apostle spoke, his heart glowed with the spirit of the truth that he was presenting. His hearers were charmed by the teaching they heard; for their hearts were prepared to receive the gospel.

The discourse was interrupted by the descent of the Holy Spirit. "While Peter yet spake these words, the Holy Spirit fell on all them that heard the word. And they of the circumcision that believed were amazed, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Spirit. For they heard them speak with tongues, and magnify God."

"Then answered Peter, Can any man forbid the water, that these should not be baptized, who have received the Holy Spirit as well as we? And he commanded them to be baptized in the name of Jesus Christ."

The conversion of Cornelius and his household was but the first-fruits of a harvest to be gathered in. From this household a wide-spread work of grace was carried on in a heathen city.

When the brethren in Judea heard that Peter had gone to the house of a Gentile, and preached there, they were surprised and offended. They feared that such a course, which looked to them presumptuous, would tend to contradict his own teachings. When they next saw Peter, they met him with severe censure, saying, "Thou wentest in to men uncircumcised, and didst eat with them."

Peter laid the whole matter before them. He related his experience in regard to the vision, and pleaded that it admonished him no longer to observe the ceremonial distinction of circumcision and uncircumcision, nor to look upon the Gentiles as unclean. He told them of the command given him to go to the Gentiles, of the coming of the messengers, of his journey to Caesarea, and of the meeting with Cornelius. He recounted the substance of his interview with the centurion, in which the latter had told him of the vision by which he had been directed to send for Peter.

"As I began to speak," he said, in relating his experience, "the Holy Spirit fell on them, even as on us at the beginning. And I remembered the word of the Lord, how he said, John indeed baptized with water; but ye shall be baptized in the Holy Spirit. If then God gave unto them the like gift as he did also unto us, when we believed on the Lord Jesus Christ, who was I, that I could withstand God?"

On hearing this account, the brethren were silenced. Convinced that Peter's course was in direct fulfilment of the plan of God, and that their prejudice and exclusiveness were to be utterly des-

troyed by the gospel, they glorified God, saying, "Then to the Gentiles also hath God granted repentance unto life."

Thus, without controversy, prejudice was broken down, and the way was opened for the work to be carried on among the Gentiles.



How to Get the Victory Over Every Sin

G. W. WHITE

"I SAW that none could share the 'refreshing,' unless they obtain the victory over every besetment, over pride, selfishness, love of the world, and over every wrong word and action."—*Early Writings*, page 71.

"Not one of us will ever receive the seal of God while our characters have one spot or stain upon them. It is left with us to remedy the defects in our characters, to cleanse the soul temple of every defilement."—*Testimonies for the Church*, Vol. V, page 214.

"I saw that many were neglecting the preparation so needful, and were looking to the time of 'refreshing' and the 'latter rain' to fit them to stand in the day of the Lord, and to live in his sight. O, how many I saw in the time of trouble without a shelter! They had neglected the needful preparation, therefore they could not receive the refreshing that all must have to fit them to live in the sight of a holy God."—*Early Writings*, page 71.

What timely instruction! what solemn admonition! In getting this victory, as in every other problem which may confront the heaven-bound traveler, God has a clear, definite, and systematic method marked out by which we may with certainty obtain the desired result.

In Col. 2:6 we read: "As ye have therefore received Christ Jesus the Lord, so walk ye in him." As ye have received. How did you receive Christ into your heart and life?—You gave yourself to God, to obey and serve him. You could do nothing to atone for your life of sin; so you confessed it all to him, and believed that for Christ's sake he forgave you and made your record clean. By faith you received Christ as your Saviour. Well, "as ye have therefore received Christ," so—in like manner—walk ye in him, by faith. You are to give all to Christ, and by faith you are to take all he purchased for you on Calvary; and one of those things was victory over every sin.

Those are wonderful words in Col. 1:12, 13: "Giving thanks unto the Father, . . . who hath delivered us from the power of darkness." Do you realize what this means? It means deliverance from every spot and stain, from every defilement, from Satan's power, and every sin, if we will only believe it. Deliverance, freedom—O glorious truth! "If the Son therefore shall make you free, ye shall be free indeed." John 8:36. Let us believe it, and take it, and rejoice in it; and "being made free from sin," let us "stand fast in the liberty where-

with Christ has made us free." Gal. 5:1. This is just what the Lord of heaven came to this earth and died for. "The Lord hath . . . sent me," he says by the mouth of the prophet, "to proclaim liberty to the captives." Isa. 61:1.

God Gives Complete Victory

Some one will say, Is it true that I may not only be made free from sin, but may be kept from its power? In 2 Peter 2:9 we read: "The Lord knoweth how to deliver the godly out of temptations." It matters not how fierce or how numerous the temptations may be, God *knows how* to deliver us out of them. Again, in Jude 24, we read: "Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy." From these words we learn that God is *able* to give us complete victory. He knows how, and he is able; but is he willing? Will he give us the victory? In 1 Thess. 5:23 we have this prayer: "I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." Preserved blameless! "Holy and without blemish," "not having spot, or wrinkle, or any such thing." Eph. 5:27. But how long am I to be kept from sin?—"Unto the coming of our Lord Jesus Christ." Now, listen: "Faithful is he that calleth you, who also will do it." 1 Thess. 5:24. Then, God is *willing* to give complete victory.

Praise God, he *knows how*, he is *able*, and he is *willing* to give us complete victory over every "besetment, over pride, selfishness, love of the world, and over every wrong word and action," and thereby prepare us for the reception of the latter rain. However,—

One Condition Is Imposed

We must commit ourselves to him in faith. "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him." 2 Tim. 1:12. God can keep us only as we commit ourselves to him, in faith. "Let them that suffer according to the will of God commit the keeping of their souls to him in well-doing, as unto a faithful Creator." 1 Peter 4:19. Let them that suffer what?—Let them that suffer anything,—temptations, trials, difficulties, afflictions,—anything that God permits to come to them. In any or all of these, let the suffering one "commit the keeping of himself unto God;" and the arm of Omnipotence is pledged to deliver him, and keep him "unto the coming of the Lord."

"Christ also suffered for us, leaving us an example, that ye should follow his steps: . . . who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously." 1 Peter 2:21, 23. When he was reviled, he was tempted to revile again, to give as good as was sent; but he did not. He committed himself to the Father, to be kept through that special time of temptation. When he suffered; when the nails tore through his hands and feet;

through the long, soul-racking hours of that terrible day, he was tempted, no doubt, to call for power from heaven to smite his persecutors; but instead, he committed himself to the Father, to be kept through that hour of conflict.

Brother, sister, can we not do that? When the enemy comes in like a flood, in whatever form he may come, can not you, in that simple, definite manner, commit yourself to him who is *able, knows how, and is willing* to keep you? Some one may say, How can God keep me in the time of such fierce temptations as will surely come to me? We do not know all about how he will keep us, but we have his unqualified pledge to do it, and that should satisfy us. For our encouragement he has told us something of how he will keep us: "Now the God of peace, that brought again from the dead our Lord Jesus, . . . make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight." Heb. 13:20, 21. Wonderful words! Who is it that has promised to do this work for us?—It is "the God of peace, that brought again from the dead our Lord Jesus." This is his assurance that he is able to do the work. Yonder is the Lord Jesus. His bruised and broken body is cold and still in death, lying in Joseph's tomb; a great stone is rolled to the door, which bears the seal of the Roman empire; Roman soldiers are guarding the sepulcher, assisted by myriads of evil angels, in an endeavor to keep him in the tomb. But in spite of all these things, God brought again from the dead our Lord Jesus.

This is the same God who will "make you perfect in every good work to do his will." And he will do it by "working in you." We do the committing, the trusting, the believing; God does the working in us.

"Work out your own salvation with fear and trembling." You say: Yes, that is just what I have been trying to do for years, and I have made a failure of the whole affair. Of course you have, and you will continue to fail until you learn the next verse: "For it is God which worketh in you." Phil. 2:12, 13. What does God work in us?—First, he works in us "to will," changing our wills, making us willing to do his will. When our wills have been changed, and made to conform to his will, he works in us "to do of his good pleasure." He works in us to change our will, and to do the works, so we can say, "The Father that dwelleth in me, he doeth the works." John 14:10.

"If we consent, he [Christ] will so identify himself with our thoughts and aims, so blend our hearts and minds into conformity to his will, that when obeying him, we shall be but carrying out our own impulses. The will, refined and sanctified, will find its highest delight in doing his service."—"Desire of Ages," page 668.

Beloved, remember these words if you forget everything else in this article. "If we consent," God, through Christ, will come into our heart and so change

our mind and heart that when we are obeying him, we shall be carrying out our own impulses, doing our own will. "If we consent"—that is all. Truly our "sufficiency is of God." 2 Cor. 3:4. O, how good the Lord is to us! What wonderful liberty he has purchased for us, and at what an infinite price! Shall we not forsake every sin, commit ourselves to him for his keeping, and by faith claim this wonderful victory over "every besetment, over pride, selfishness, love of the world, and over every wrong word and action," cleansing our "soul temple of every defilement"? Then "the Spirit of the Lord will be graciously manifested. The church will see the providential working of the Lord of hosts. The light of truth will shine forth in clear, strong rays; and, as in the time of the apostles, many souls will turn from error to truth. The earth will be lighted with the glory of the Lord." And "then the latter rain will fall upon us as the early rain fell upon the disciples on the day of Pentecost."

Beatrice, Neb.

My Friend, Look Up

Look up, friend! Wherefore do you look so sad,
As if you'd lost all hope you ever had?
"Art poor," say you, "and must with misery sup?"
Fie, man! hold up your head! Look up!
Look up!

Who's poor, save he who poorly does his task?
Or who is rich, if we but lift life's mask,
Save he who has wherewith to sweet his cup?
And have you none of this? Look up!
Look up!

Make this your motto, and you can but thrive:
God is above me, thither I will strive!
In life's great work our chance is never up
Till death or guilt appear. Look up!
Look up!

—Frank S. Weston.

A Study of Principles—No. 6

D. E. ROBINSON

THE day following the special meeting referred to in last week's issue, on the Armadale (Australia) camp-ground, in which Mrs. White spoke of the principles that should govern our work where prejudice is strong, she wrote the following letter to one who had strongly urged that to refrain from Sunday labor in the South would be wrong:—

"DEAR BROTHER: Yesterday extracts were read from letters from your pen in reference to our brethren in the Southern field. This subject is a very delicate one to handle, and I would not have anything to say upon it if I did not feel that I dare not withhold light that has been given me. My brother, I was made sad to hear the extracts from your letter. This is not the advice that Jesus gave in his sermon on the mount.

"Ye have heard that it hath been

said, An eye for an eye, and a tooth for a tooth: but I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also. And whosoever shall compel thee to go a mile, go with him twain.'

"The principles that you present to others, you should first know are faultless because sustained by a 'Thus saith the Lord.' How careful we should be in giving advice, lest our counsel result in great evil and suffering. How much better for the families to go out into some other cities or some other country, but never encourage the spirit of defiance and resistance, even if they are placed in the chain-gang. The bigotry that exists, the prejudice against truth to sustain religious error, is firm; for the human agent is stirred with hellish power from beneath. The Lord sees, the Lord knows, all about the sufferings of his people for the truth's sake. Pray, our Saviour says, for those who entreat you evil, and resist not evil.

"There is a matter which I have written in regard to, the introduction of the truth among the colored people. This can not be done in any haphazard way, neither can advice be given to the believers and to those who teach the truth to be presumptuous. When the period comes in the Southern States to do as did the three worthies, who refused to bow to Nebuchadnezzar's image, *that time will present decisions for or against the commandments of God.* There is no need of closing up our own way entirely. It will be made more difficult to work the many fields that have not yet been touched. Our policy is, Do not make prominent the objectionable features of our faith, which strike most decidedly against the customs and practises of the people, until the Lord shall give the people a fair chance to know that we are believers in Christ, and in his preexistence. Let the testimony of the world's Redeemer be dwelt upon. 'I Jesus have sent mine angel to testify unto you these things in the churches.' There is need of strictly guarding the words that the pen traces upon paper. The Lord help us to learn in the school of Christ his meekness and his lowliness.

"If the majesty of heaven guards his every word lest he should stir up the spirit of Satan and the fallen angels, how much more careful should we be in all things in connection with his work.

"I think it would be very becoming to all who claim to follow Christ, to be indeed learning of Christ, his methods, and his meekness and lowliness of heart. We have a decided message to bear. In Jude we have a description of the pollution of the world, and the working agencies of Satan to corrupt the world. 'Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee.'

"And he showed me Joshua the high

priest standing before the angel of the Lord, and Satan standing at his right hand to resist him.' Zech. 3:1. These things are written for our benefit, and we are to study the Word in all these things now; for they concern us, particularly.

"There is to be a time of trouble such as never was since there was a nation. Our work is to study to weed out of all our discourses everything that savors of retaliation and defiance and making a drive against churches and individuals, because this is not Christ's way and method. He did not pronounce scathing rebukes against those who knew not the truth, but against those whom God had made the depositaries of sacred responsibilities, a people chosen and favored with every temporal and spiritual advantage, and yet bearing no fruit. . . .

"The Lord pities the world, his vineyard, which has not been worked. He is sparing the world to let increased light come to it. In the midst of wrath he remembers mercy. His heart of divine mercy is full of love and compassion for the thousands who are in ignorance of the truth. There has been everything done for those who have a knowledge of the truth, to keep them in the truth; but those who know not the truth have not received one tithe of the advantages that they should have had. And thus it continues to be. God help the people to whom he has given every advantage, as he did the Jewish nation, to receive and impart to those who are in ignorance of the light of truth, instead of rejecting the light and blessing.

"I do not know that you understand this. May the Lord help you to discern. It is not the place of those who have had from Jesus light, precious light, to condemn those to whom this light has never come, and to write or speak things which will close the ears and door of the heart; to hedge up the way, so that Satan's power shall take possession of human minds; and to give the imagination a false viewing, that will through any course that we shall pursue bring on a state of things that will prevent us from reaching the world. This the Jewish nation did. They made themselves obnoxious to the world.

"How shall correct impressions of what we really do believe be given to our world?—By studying methods, not of contention and condemnation; for there are thousands living up to the best light they have. Every means should be used to get the knowledge of the truth before the thousands who will discern evidence, who will appreciate the likeness of Christ in his people, if they can have an opportunity to see it. There are those among us who, if they would take time to consider, would regard their do-nothing position as a sinful neglect to use the talents which God has given them. God has given his messengers the truth to proclaim. Then the churches are to voice the truth from the lips of the messengers, and use their talent in every way possible to make the ministry a power to communicate truth by their

catching the first rays of light, and diffusing the same.

"Here is our great sin. We are years behind. The ministers have been seeking the hidden treasure, and have been opening up the casket, and letting the jewels of truth shine forth; but there is not one-hundredth part done or being done by members of the church that God requires of them. They will in that great day be self-convicted and self-condemned for their slothfulness. May the Lord lead them to penitence, and to now see themselves and exclaim, 'Lord, I am that fruitless fig-tree.' May the Lord forgive his people who are not doing the work in his vineyard that he has given them to do.

"I Jesus have sent mine angel to testify unto you these things in the churches.' 'I am the root and the off-spring of David, and the bright and morning star.' Study this subject; read the next verse. We see that this is the very message that has been going forth to the people of God.

"The large halls in our cities should be secured, that the third angel's message may be proclaimed by human lips. Thousands will appreciate the message. While so much time and money have been absorbed in ministerial institutes for those who have the truth and do not appreciate it, thousands are in ignorance of the truth. They know not what is the faith of Seventh-day Adventists.

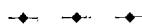
"Why do not the church-members communicate that which they have received? Why this negligence? Why this selfish neglect when the value of souls is at stake?

"Why is there not now something being done in a larger measure than has been done? Why are camp-meetings kept year after year in the same locality? Why are they not taken to cities that know nothing of our faith? The plea is, There will be a saving of money and labor. Let the saving be done in other lines. But when souls are to be labored for, and the truth is to come before those who know it not, let us not talk of limiting on this line.

"A world is to be warned. Watch, wait, pray, work, and let nothing be done through strife and vainglory. Let nothing be done to increase prejudice, but everything possible to make prejudice less, by letting in light, the bright rays of the Sun of Righteousness, amid the moral darkness.

"There is a great work yet to be done. Every effort possible must be made to reveal Christ as the sin-pardoning Saviour, Christ as the sin-bearer, Christ as the bright and morning star; and the Lord will give us favor before the world until our work is done."

Sanitarium, Cal.



It is good to have money, and the things that money can buy, but it is good, too, to check up once in a while, and make sure you haven't lost the things that money can not buy.—*George Horace Lorimer.*



God Bless Mother

A LITTLE child with flaxen hair,
And sunlit eyes so sweet and fair,
Who kneels, when twilight darkens all,
And from those loving lips there fall
The accents of this simple prayer:
"God bless!—God bless my mother!"

A youth upon life's threshold wide,
Who leaves a gentle mother's side,
Yet keeps, enshrined within his breast,
Her words of warning, still the best,
And whispers, when temptation-tried:
"God bless!—God bless my mother!"

A white-haired man, who gazes back
Along life's weary, furrowed track,
And sees one face with hope alight,
Hears words of love that led aright,
And prays, with reverential brow:
"God bless!—God bless my mother!"

—*Brooklyn Magazine.*

The First Steamboat

SAYS the narrator of this incident: "I chanced to be in Albany when Fulton arrived with his unheard-of craft, 'Claremont,' which everybody was so anxious to see. Being ready to leave, and hearing the strange-looking boat was about to return to New York, I went on board, and inquiring for Mr. Fulton was directed to the cabin, where I found a gentlemanly appearing man wholly alone.

"'Mr. Fulton, I presume?'"

"'Yes, sir.'"

"'Do you return to New York with this boat?'"

"'We shall try to get back, sir.'"

"'Can I have passage down?'"

"'You can take your chance with us, sir.'"

"'How much is the passage-money?'"

"After a moment's hesitation, he named the sum of six dollars, and I laid the coins in his hand.

"With his eyes fixed upon the money, he remained so long motionless that I concluded there was a miscount, and asked, 'Is that right, sir?'"

"The question roused him; he looked up, tears brimming his eyes and his voice faltering, as he said: 'Excuse me, sir, but my memory was busy, and this is the first pecuniary reward I have ever received for all my exertions in adapting steam to navigation.'"

"The voyage to New York was successful, and terminated without accident or delay.

"Four years later, when the 'Claremont,' greatly improved, and renamed the 'North River,' and two sister boats, the 'Car of Neptune' and the 'Paragon,' were regularly plying between New York and Albany, I again took passage.

"The cabin was below, and was well filled with passengers. As I passed to and fro, I observed a man watching me closely, and thought he might be Fulton. As I passed him, our eyes met, when he sprang to his feet, eagerly extending his hand, and exclaiming: 'I knew it must be you. I have never forgotten your features.'"

"As we discussed the lunch he ordered spread for us, Mr. Fulton ran rapidly and vividly over his experiences of the past few years. He spoke of the world's coldness and sneers, and of the hopes, fears, disappointments, and difficulties which had followed him through his whole career of discovery up to his final crowning triumph of success.

"'I have again and again recalled our first meeting at Albany and the vivid emotions caused by your paying me that first passage-money. That, sir, seemed then, and still seems, the turning-point in my destiny,—the dividing-line between light and darkness,—the first actual recognition of my usefulness from my fellow men. God bless you, sir! That act of yours gave the courage I needed.'"—*"Heart Throbs."*

For Mother

HE was only a mite of a boy, dirty and ragged; but he had stopped for a little while in one of the city's free playgrounds to watch a game of ball between boys of his own and a rival neighborhood. Tatters and grime were painfully in evidence on every side; but this little fellow attracted the attention of a group of visitors, and one of them, reaching over the child's shoulder as he sat on the ground, gave him a luscious golden pear. The boy's eyes sparkled as he looked back to see from whom the gift had come, and then turned his face again, too shy or too much astonished to speak. But from that time on his attention was divided between the game and his new treasure. He patted the pear; he looked at it; and at last, as if to assure himself that it was as delicious as it appeared, he lifted it to his lips, and cautiously bit a tiny piece near the stem. Then, with a long sigh of satisfaction and assurance, he tucked the prize safely inside his dirty little blouse.

"Why don't you eat it, Tommy?" demanded a watchful acquaintance.

"Eat it? All meself? Ain't I savin' it for me mother?"

The tone, with its mingling of resentment and loyalty, made further speech unnecessary. Whatever else Tommy lacked,—and it seemed to be nearly everything,—he had learned humanity's

loftiest lesson; he had another dearer than himself, and knew the joy of sacrifice.—*Baptist Young People.*

Appendicitis

R. S. INGERSOLL, M. D.

A LITTLE more than a score of years ago this disease was practically unrecognized. The disorder existed, but it was left to a later time to be studied and properly labeled. To-day, when a man has pains in his abdomen, they are not all monotonously denominated by a single term.

But there is more to the study of this affection than merely giving it a name. There is a practical importance in understanding its nature, so that we can to a certain extent guard against it.

The word appendicitis means an inflammation of the vermiform appendix, which is a blind pouch opening into the head of the large bowel, called the cæcum. The small intestine enters the large not at the very end, but about two and one-half inches above, and this portion below is the cæcum. To this the troublesome appendix is attached as a small, finger-like projection. From the head of the colon, situated in the lower part of the right side of the abdomen, the course of the bowel is up toward the liver, then across, and down on the left side. These three parts are called the ascending, transverse, and descending portions of the colon. When the contents of the small intestine are carried into the colon, there would be a tendency to accumulate matter in this pouch, or cæcum, were there no force to lift it up and carry it on.

This is a wise provision of the Creator, and is so arranged for a definite purpose. As the food passes through the small intestine, the process of digestion is being carried on, and it is thus prepared for absorption. By the mechanism above described, the progress of the intestinal contents is slowed; and thus the more complete absorption of the nutritive material is facilitated.

If all goes well, the intestinal contents are passed on without producing any trouble. But if from any cause they remain in this absorption chamber too long, the watery portion is absorbed; the dry material remaining is handled by the bowel with difficulty; and finally it acts as a foreign body, and irritates the delicate lining membrane. Thus is begun a mild inflammation, which readily extends to the appendix.

When in a healthy condition, the appendix can expel its contents by muscular contractions; but when its vitality is lowered by repeated irritation or inflammation, it is not able properly to force along even normal intestinal contents. When to these is added the embarrassment of dealing with hard, dry, and irritating substances, it gives up the task; and the particles remain within its lumen, soon causing ulceration of the surface against which they lie. The way is now open for the entrance of the germs which inhabit the intestine, but

under ordinary conditions do no harm. They set up active inflammation, and produce poisons which are absorbed into the circulation, causing fever. The sufferer has severe pain, with vomiting, and we say he has appendicitis.

Fortunately, in the majority of cases, by the combined action of the muscles of the bowels, stomach, and even abdomen, the irritating material is removed, the ulcer heals, and the attack is over.

But this is not always the end of the trouble. When tissues of the body have been damaged by ulceration, the repair material is quite different from the normal. It contracts more or less, and produces deformity just as it does after a burn on the surface of the body. So if the ulcer in the appendix has been close to the bowel, there is a contraction of its lumen after healing; and if material accumulates even in small amounts, it is very difficult for it to be forced out. Repeated irritation, lowered resistance, new offending material in position, cause other attacks probably more serious than the first. This may go on even to the formation of an abscess, and then the pus must be removed. This sometimes occurs by rupturing into the bowel; but often surgical interference is necessary.

How to Guard Against Appendicitis

From the foregoing it is obvious that we must—

1. Avoid irritation of the sensitive mucous membrane by irritating foods.
2. Keep the bowels active.
3. Use every means possible to keep up the general tone of the entire digestive system.

We should of course avoid condiments, indigestible foods of all kinds, and especially anything cooked in grease. Rich pastries cause torpidity of the bowel.

On the other hand, the bowels may be kept active by the use of whole-wheat bread and biscuits, thoroughly cooked porridge, or prepared cereal food, as flakes, which, after the digestible portion is absorbed, leave a residue acting as a healthy stimulus to the muscular action of the intestine. Plenty of fruit also may be used; but acid fruits should not be taken with coarse vegetables, as the combination may cause acidity of the stomach. Acid fruits are best eaten with cereal foods only.

If the above precautions do not secure regular daily action of the bowels, one might make one meal of the day entirely of fruit,—apples, pears, etc. Either the morning or the evening meal may be of this nature, preferably the latter. A glass of cold water taken early in the morning before breakfast is also helpful.

As to means of a general nature, regular, systematic exercise is of great value to those who lead a sedentary life. Various exercises help to strengthen the abdominal muscles, affecting those of the intestinal wall also. Again, all exercise should be taken in the open air. If this is impracticable, let the windows and doors be opened wide, so as to get the benefit of the outside air.

Suggestions as to Treatment

Severe pains in the abdomen, associated with vomiting and fever, always suggest conditions which should influence the sufferer to call a competent physician without delay, as in these cases early attention often means the saving of life.

For the relief of the pain there is nothing of a simple nature better than the use of hot fomentations, applied frequently over the painful part. These may be used with perfect safety at any time during the illness. Take a flannel cloth, fold it to the desired shape, wring out of boiling water, and spread over two thicknesses of dry flannel upon the abdomen of the patient, a little more to the right side than the left. The fomentation should be covered with a dry flannel, and allowed to remain three or four minutes, when it should be reheated and again applied. Repeat the treatment three times. When the flannels are removed, the skin should be cooled for a moment by rubbing lightly with the hand, or a cloth, first dipping in cold water. Then dry thoroughly with a coarse towel.

By means of rest, liquid diet, and the use of the enema, and by vigorous fomentations in the early stages of the disease, the necessity for an operation may be avoided.

Takoma Park, D. C.

In Safety Dwell

BE not afraid;
All will be well;
Those whom God keeps
In safety dwell.
Fear no to-morrow,
Time ends all sorrow;
Do well thy part,
Lift up thy heart.

Take the next step,
Light is the way,
Moonlit at night,
Sunlit by day.
Forward be pressing,
God give thee blessing;
Where he shall lead,
Fear not to tread.
Jesus is near,
Be of good cheer.

—Marianne Farningham.

Cottonseed-Oil

COTTONSEED-OIL is not a compound, but the pure product of the cotton plant. The seed of this plant looks much like a small black bean. When the fluffy balls of cotton are picked in the fall, they are carried to the gin,—the machine that takes the cotton fibers from the little clusters of seed within, and while the cotton is used to clothe the outer man, the most precious gift of all the South is to be found within those little bean-like seeds, which furnish our tables with a food fat that chemists now tell us is very nutritious, and more easily digested than olive-oil itself.

After the removal of the fiber from the seed of the cotton, the oil-bearing seed is then put through a scalper,— a

machine that removes the dark skin from the meat of the seed. This is carefully done, so that no dust nor germs can come in contact with the meats, which are now ready for the crushers. After passing through the heavy steel rollers that crush the seed into an oily pulp, the mass is subjected to intense heat, by the use of superheated live steam, which deodorizes and sterilizes the entire mass. The oil is then pressed out and filtered through fullers' earth. It is then drawn off into immense vats, and stored ready for shipment.

The whiter and cleaner the oil looks, the longer it will keep in hot weather, under favorable circumstances. But really, it is not so rich in vital units of strength and heat as the brands that contain only a slight shade of the white or yellowish tinge.

In comparing the better grades of cottonseed-oil with other food fats, Professor Moore, of the Arkansas University, gives the percentage of digestibility in the following table:—

	PER CENT
Pure cottonseed-oil	93.37
Olive-oil	88.81
Corn-oil	86.47
Peanut-oil	85.87
Lard	73.88
Beef suet	73.66

This places cottonseed-oil, as a healthful food fat, at the head of the list. Dr. George Brown, ex-president of the Anti-Tuberculosis League of America, says of the oil: "Put it on your tables and in your drug-stores, and give it to your children to eat, and you will raise fleshy children, who will be absolutely free from tubercular and scrofulous diseases."

It is true that olive-oil is the most popular salad-oil known; but the truth is that, with many to-day, the use of the better grades of cottonseed-oil has already superseded that of olive-oil. Best of all, thousands to-day are giving up the use of animal fats, compounds, and solid shortenings, and are using the better grades of the pure cottonseed-oil, which is, indeed, the coming food fat of the better classes.—*Selected.*

THE extraordinary facts in the new census of population are the increase in the population of the State of Washington, from 518,103 to 1,141,990—more than 120 per cent; of Oklahoma, from 790,391 to 1,657,155—more than 109 per cent; of California, from 1,485,053 to 2,377,549—more than 60 per cent; of Oregon, from 413,536 to 672,765—more than 62 per cent. The large percentage of the increases in Colorado (48 per cent), in South Dakota (45 per cent), in North Dakota (80 per cent), in Montana (54 per cent), in Idaho (101 per cent), in Arizona (66 per cent), and in Nevada (93 per cent), was expected, for the population of these States is yet small. Texas shows a growth of a little less than 28 per cent."

"DESPAIR is reliance upon self; but hope is reliance upon God."



The World's City Population

S. A. CARNAHAN

A FEW statistics, based upon the census of 1900, showing where the people of the world dwell, may be of interest.

One third of the population of the United States lives in cities; while one fourth is in fourteen cities.

Of South America's population, one fourteenth is in ten cities; and thirty cities contain one tenth.

Three cities contain one sixth of the inhabitants of Australia.

One sixth of Central America's population is found in twelve cities; and nearly one eleventh of Mexico's in five cities.

About one ninth of Africa's benighted souls lives in seven cities. Nearly one fifteenth of Egypt's population is crowded into two cities.

On the continent of Europe about eight and one-third per cent of her human beings are found in eighty of her largest cities, with an average of 365,325 persons each.

In Great Britain and Ireland, fifteen cities contain over ten million souls, or over twenty-four per cent of the entire population.

Nine cities in British India have nearly one and one-half per cent of one sixth of the population of the world.

The remainder of Asia has in twenty-eight large cities an average of over 388,000, or one and two-thirds per cent of its six hundred eleven million souls.

By the above we see what must be done for the cities. From them goes to the rural districts the news of all great movements. Besides, in all these cities are to be found honest souls, who will respond to the truths of God's Word.



Through the Andes

From Buenos Aires to Santiago

L. R. CONRADI

LEAVING Buenos Aires, November 13, in a comfortable second-class carriage, we crossed the vast pampas of Argentina, extending some six hundred fifty miles from the coast to the mountains, in about twenty-two hours. One third of this distance was made with not so much as a curve in the track. As one crosses the fertile prairies of Argentina, covered with innumerable groups of horses, cattle, and sheep, with here and there also a flock of ostriches, and as he sees the occasional broad acres of wheat and Indian corn, he is reminded of the prairies of Kansas and Nebraska. However, there is one exception,—one may ride for hours, see fields of waving grain,

and thousands of cattle, but one looks in vain for the hundreds of comfortable farmhouses one would see in covering the same distance in the States. Only now and then does one see a small farmhouse, surrounded by a few trees, where the farm-hands live. Barns and stables do not seem to be necessary. These large ranches are in the hands of wealthy landlords, whose estates run up to from twenty to a hundred thousand acres, and who prefer to live in city palaces rather than in country farmhouses. Thus one fourth of Argentina's population lives in the cities, and its capital, Buenos Aires, has a population of a million and a quarter. It is thus the largest city in the southern hemisphere, the largest Spanish city in the world, and ranks fourth among the cities of America. As to its extent, it is surpassed only by London. Its architecture and fine buildings vie with those of any of the great world-cities. In crossing the prairies, we found that fair Argentina has also its curses. Again and again we met large swarms of grasshoppers darkening the sky.

At six o'clock the next morning, November 14, we reached the city of Mendoza, at the foot of the Andes. Vast vineyards, where excellent grapes and delicious fruits grow, covered the foothills everywhere; and as the workmen were nearly all Italians, one could almost fancy himself transported into Italy. Here we changed cars, as the mountain railway is a narrow-gage pinion railway. For miles it wound its way upward, closely following a mountain stream. Soon the lovely vineyards disappeared, and there was scarcely anything to be seen but bare rocks. After a run of about eighty miles, the grade became so steep that the powerful engine advanced only slowly, now using the pinion rail.

Soon the majestic, massive giants of the Andes came into sight, dipping, as it were, their snow-covered peaks into the very clouds. Now and then the highest of all South American peaks, the Aconcagua, burst into full sight, resting on the broad shoulders of this immense range, and reaching the lofty height of nearly twenty-three thousand feet. At Las Cuevas, about one hundred ten miles from Mendoza, we reached the long tunnel which pierces the summit of the Cumbre Pass at an altitude of twelve thousand feet, and which connects the Atlantic and the Pacific. Near the center of this pass the border-line is crossed; consequently as we came out of the tunnel, we found ourselves on Chilean soil. The first sign of this was the Chilean soldiers clothed in German uniform. The

narrow strip of coast-line which extends some two thousand five hundred miles along the Pacific, forms the Chilean republic. Our train quickly descended a very steep grade. In less than forty miles we arrived at Los Andes, where we again exchanged the narrow-gage railroad for the Chilean broad-gage.

All the way down from the pass, we could see the many zigzag paths over which travelers formerly had to ascend and descend these barren mountains. The Chilean coaches are built on the American plan, and their locomotives are of German make. In less than forty hours we had made the trip between Buenos Aires and Santiago; and as our train stopped, some thirty Chilean brethren and sisters welcomed us, among them Elder F. H. Westphal. They took us to their hospitable homes, and after one day's rest, we again took the train to go four hundred miles farther south to attend the general meeting.

All the way, as our train passed through well-irrigated valleys covered with fields of grain and with orchards, the mighty Andes loomed up on our left, some of their peaks emitting smoke from time to time. The farther south we went, the cooler it became, and the more moist was the climate. By the time we arrived at Pua, where the school is located, we had entered the temperate zone, being fully four hundred miles south of Cape Town, South Africa.

One of our brethren awaited us with a two-wheeled buggy; so Elder Westphal and I climbed into it, and drove over somewhat rough and stony roads through fenced-off farm land, some three miles from the station, the other brethren following on foot. After passing a grove, which we had already seen from the station, a three-story frame building came in sight; and as our buggy drew near, a number of schoolchildren came out to meet us. Seemingly, we had arrived a bit too early; but the welcome was just as much enjoyed. After a good meal, the students sang, gave recitations, and made some addresses in Spanish, English, and German.

We had a two days' general meeting here, all the members of the Chilean Conference Committee being present. Quite a number of our own people and strangers were there also, among them some of the Indians of the neighborhood. The brethren have a farm of about forty acres in connection with the school and there are about fifty students, mostly children, in attendance. Prof. G. W. Casebeer is the head teacher.

We then hurried back to Santiago, to spend Friday, Sabbath, and Sunday with the church there. The Chilean Conference has a membership of nearly four hundred. While there is quite a sprinkling of Germans among them, they are mostly natives. At Santiago, the capital, there is a growing church of nearly a hundred members. Their meeting-hall has a direct entrance from the street, and is thus rather noisy. How to secure suitable halls in the large cities of South America, with their expensive rents, is

quite a problem. Santiago itself is a beautiful city. On account of earthquakes, the buildings are mostly one story high; and yet there are fine public edifices and churches. Some of them, however, still show signs of the great earthquake which so seriously affected Valparaiso. The chief attraction here is a large isolated rock, rising five hundred feet in the very heart of the city. The sandy soil surrounding this rock has been made fertile by skilful gardeners, and it has been transformed into a beautiful park, which is illuminated at night by hundreds of electric lights. As Santiago lies in the plain, one can here obtain an excellent view of this large and extended city, with its four hundred thousand people.

One mountain near by has on its summit a large monument of the madonna, overlooking the city as its patron saint. There are not only many large Catholic churches, but also some fine Protestant buildings here. The Presbyterians have a beautiful school, and the Methodists

The school is beautifully situated on the crest of a ridge, twenty-six miles into the Himalayas from the railway. In full view to the northward are the eternal snows of the Himalaya Mountains, extending over one hundred miles unobstructed to the eye.

The school property consists of about three acres of land, on which is a small bungalow. The past year this has served both as living quarters for Brother and Sister Burgess, and as a school assembly room. During the year two other buildings for dormitories have been in process of erection, and they will be completed in time for school work another year.

I visited the school near its close, and so had opportunity to examine the work. Nearly all the students show good ability, and some had made excellent progress. They are taught the gospel in connection with other studies, and the effect is already seen. Over one hundred students are confidently expected during the coming year.

At our newest South African mission, Tsungwesi, where Brother M. C. Sturdevant and his helpers have begun work, a school has been opened with an enrolment of twenty-three.

VERY heavy rains are reported from our Solusi and Tsungwesi mission stations. Brother Sturdevant writes that everything is flooded on his station. Brother W. C. Walston started the boys to market with a load of grain. A heavy shower came on when they were a few miles out from the station; and before they could outspan, the water rushed down, and the wagon had to be abandoned in midstream. The wagon and load went rolling over and over down the stream. The boys reported the catastrophe to Brother Walston, and the next day he went with them to recover, if possible, the lost property, or what was left of it. The wagon was found in good condition, and twenty bags of grain were saved out of thirty-two.

DESPITE all attacks upon the Bible, including Higher Criticism, there is today throughout the world a growing demand for God's blessed Word. Only about twenty-eight per cent of the British and Foreign Bible Society's output is shipped from London, the greater part being printed in other places more convenient for circulation; but the past year 2,845 cases of the Scriptures, weighing 333 tons, were sent out from London. On one day, Jan. 17, 1911, consignments of Bibles were being packed for Seoul, Madras, Colon, Adelaide, Sydney, Rio, Buenos Aires, Callao, Barbados, and Rangoon. The next day, January 18, the warehouse had orders on hand for 205,000 copies of the Bible in sixty-four different languages and dialects. This shows that the demand for God's Word is good throughout the habitable world.

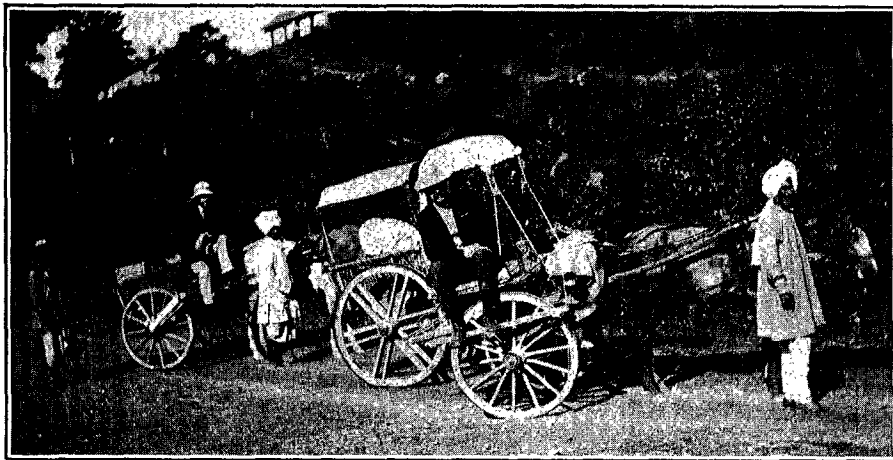


Photo by Dr. H. C. Menkel

PARTY VISITING GARHWAL SCHOOL; BRETHERN W. W. PRESCOTT AND L. J. BURGESS ON THE CARTS

have a college for girls. Our own growing church in that city testifies that it is good soil for Protestant missions, which truly are needed in this country. When we think of the extent of Chile, with its four millions of people, its handful of workers, and its many openings, we are constrained to say, The fields are indeed white for the harvest, but where are the reapers?

The Garhwal School

S. A. WELLMAN

THREE or four years ago, while Brother and Sister L. J. Burgess were spending the hot season at Almora, North India, a deputation came to them from the Garhwal district, asking them to open a school among the heathen people of that district near Dwarakhal. For some time the matter was held back; but the situation opened so providentially that it was felt it could not be refused, and last year the school was opened. A building had been partially completed, and seventy boys enrolled in the school. Some of these came from villages twenty miles away.

An interesting part of the work is that the students do their own cooking, washing, etc. In a single room 12 x 12 feet, seven or eight boys live and look after their own needs. In the past they have had only the native shop and *serai* in which to live, but with the addition of the new dormitory buildings, with three rooms 12 x 12 feet each, they will have more comfortable quarters during the coming school year.

We ask the prayers of God's people in behalf of this school.

Lucknow, India.

Mission Notes

At Emmanuel Mission, South Africa, a well thirty-five feet deep has been put down at a small cost, which will prove invaluable during the dry season. Over at the Barotseland Mission, the school has reopened, with an enrolment of fifty-five students. They are having plenty of rain, with all crops in splendid condition. Brother W. H. Anderson reports that their out-stations will all be self-supporting this year, according to present prospects.

BROTHER HAROLD MAYER, a Jew, laboring for his people in Boston and vicinity, expresses the conviction that the general sentiment among Jews is changing regarding Christianity. While they bitterly opposed the first work among them by our people, they now eagerly receive our literature where they are best acquainted with us as a people, and listen with more attention and interest to the story of the Christ. They seem astonished and ashamed that there is really a body of Christians who keep the Sabbath better than they do, also refuse swine's flesh, and beyond all this will, for the love of souls, instead of for money, come among them to labor. This brother tells how easily he can set a whole community of Jews discussing about the Messiah by entering a fish market or butcher shop, distributing some literature, and beginning to talk about Jesus to one or two. When a knot of listeners gathers, he leaves them to discuss the subject, while he goes into another place to do likewise. From among this nation, Jesus will surely gather a company to stand with victors' palms on the sea of glass.



WASHINGTON, D. C., APRIL 13, 1911

W. A. SPICER EDITOR
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Editorial

"WALK worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace."

To build up the believers in this unity, the gifts of the Spirit are placed in the church. All the gifts are needed, and no one gift is independent of the others. They are all set in the church to build it up "till we all come in the unity of the faith, . . . unto the measure of the stature of the fulness of Christ."

ALL through the early years of the message our brethren had experiences with factions that drew off, some on one thing, some on another, with the one similarity that they all seem to have raised the cry of popery when they could not dominate the body of believers, and attacked the spiritual gifts in the church, usually both the spirit of prophecy and the administrative gifts by which the work was kept moving forward harmoniously.

IN one such experience, in 1857, Elder R. F. Cottrell wrote:—

If it is a fact, as we fully believe it is, that the third message of Revelation fourteen is now being given, the Lord is now doing a special work, equal, at least, to that of leading the Israelites through the desert to the land of Canaan. This message will consummate the work of preparing the remnant of God's people for translation,—a people in whose mouth will be found no guile, being without fault before the throne. The importance of the work, and the fact that the Director of it is "excellent in working," are a sufficient guaranty that it will be accomplished as harmoniously as any in which he anciently engaged. Poor, fallible, human instruments may fail. A Moses or an Aaron may be tempted to speak unadvisedly with his lips, and die on this side of Jordan. In such case the garments of Aaron will be put upon Eleazar (Num. 20:26), and Moses will lay his hands upon Joshua (Deut. 34:9), and thus the work move on harmoni-

ously; but the sons of Korah will perish in their gainsaying. Numbers 16; Jude 11.

God has not sent the third angel's message into the world without choosing the means and instruments by which to send it. Men, as instruments, are liable to err, or even to fall away from the truth. Even the apostle Paul, who had not only a special but a miraculous call to preach the gospel to the nations, was still obliged to keep his body under, and bring it into subjection, lest when he had preached the gospel to others, he himself should be a castaway. But the operations of God can not be subverted. He is not divided in these operations against himself. He does not fail in the first attempt, and have to begin again. There is no such precedent upon record—no such failure written aforetime for our learning; but all the reverse. Therefore we may confidently come to this conclusion: that if the same God that led Israel through the desert has set his hand to fulfil the prophetic message of the third angel,—the last merciful warning to the world before the coming of the Son of man,—he never will be driven to the necessity of perfecting the work by means of a rebellion in the camp, taking sides with the rebels and thus destroying the harmony of his own work. But God will overrule such factions for the good of his children, as Paul wrote aforetime for our learning, saying, "There must be also heresies [sects, margin] among you, that they which are approved may be made manifest." 1 Cor. 11:19.

This Year in the Mission Fields

ON another page is the report of the treasurer of the General Conference on the estimates and appropriations for 1911, as passed upon in the recent committee sessions. That column of figures is one of the cheering and stimulating signs of the times.

Year by year the boundaries of this threefold message have enlarged. And the missionary gifts from the believers in the message have enlarged; and somehow, under the blessing of God, this advent people, small as they are, have seen their work extending to the ends of the earth. Outside observers are often surprised to see so small an organization extending its influence so widely. We know that the secret of it is the expanding power of the leaven of truth. The prophecy has marked out the way of this message to every nation and people, and a power beyond our human strength is continually pressing our boundaries outward. It is for this very gathering time that the prophet says:—

"Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes; for thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles." Isa. 54:2, 3.

We not only see it, but we feel it. The pressure comes upon every soul in the ranks of this message. It is a call to

work harder, to do more, to make greater sacrifices. Every person, every church, every conference, must give the response to the divine call.

We may almost tremble at the call to still enlarge. But the voice cries: "Fear not; for thou shalt not be ashamed." Verse 4. By the blessing of the Lord the third angel's message, which is the last gathering call to the children of God, will be sounded in all the world.

This year the appropriations provide for few new workers. This will be hard news for the fields; but the missionary force will accept it courageously, and the work in every field will go forward. The fact is, with the opening of many lands to the message, heathen lands particularly, the growth of native work and the increase of stations and out-stations require a continual increase of funds, regardless of increase in the number of missionaries sent abroad.

Now, during 1911 it is for every soul to carry the burden of this expanding work upon his heart, to see if by the blessing of the Lord the gifts for the current year will not enlarge until the fields as they stand are not only supplied, but assurance given of ability of the mission treasury to sustain a stronger movement of fresh missionary helpers in 1912. The cords are lengthening; now we must strengthen the stakes.

Just how the expanding work presses to-day is shown by the calls which the Mission Board had spread before it in the recent meetings. Here are but a few of them:—

Japan called for a printer first of all, and for two or three evangelists to join young Japanese laborers, newly coming out of school, in tent and other lines of field work. Wherever the evangelists have gone the last season, they have reaped fruitage; and now is the time to work in that empire. Only the printer, however, could be provided for in the estimates.

China called specifically for twelve workers, to engage in evangelistic, school, and canvassing work; and also for a superintendent for the field. The estimates provided for three of these workers only, the superintendent to go forward as soon as secured, the other two laborers to be put under commission, if possible, in the autumn.

As to the Philippines, the call for another minister and one or two bookmen, already long deferred, had to be passed over once again.

Mexico's plea for one or two ministerial laborers, and for several canvassers, was agreed to as most moderate; but the supplying of Mexico's need was deferred.

In the West Indian Union it was agreed that the call for a superintendent

for British Guiana must be responded to, but that the canvassers for Porto Rico, the French-speaking canvasser for the French islands, and another French worker for Haiti, would have to be deferred, as also a man for a new division of the Central American field, unless the local field itself has the resources.

As to the South American Union calls, it was agreed that if possible several more canvassers should be placed in the field, in addition to the two nurses and the bookman and wife who are now on the ocean sailing for Uruguay and Argentina. Other calls from Chile, Peru, and Ecuador had to be deferred.

The new Brazilian Union had three posts where local funds were ready to support additional workers. In fact, two self-supporting conferences were without presidents, and one state with scores of Sabbath-keepers was absolutely without any laborer. Therefore the estimates provided for the transportation of three ministerial laborers, two to go from Europe, and one from the North Pacific Union. Further requests from Brazil for help in the way of appropriations for native training work and for nurses and Bible workers, had to be deferred.

Word was sent to South Africa that the calls for help for additional stations and expansion would have to be cut down, much as the workers in practically every division of the mission fields wanted to see advantage taken of opening doors.

India called earnestly for two ministers for the English-speaking field, two canvassers, a family for South India, a family for the Hindustani work, a lady Bible worker for English work, a family to work among the Karens in Burma, two nurses — man and wife — for a call from a native state hitherto unentered, and a teacher. In this list the committee was able to make appropriations for one family, that of an English-speaking preacher, to take up the long-neglected work in the great English-speaking centers of India. Surely the springing of the receipts will make it possible for one or two other of these urgent calls to be filled toward the close of the year.

This list of calls is incomplete; but it suffices to show the needs unsupplied. Every request deferred means disappointment in the fields. But the workers will be not at all discouraged. They will hold the fort and still pray for reinforcements. Our confidence is not in the number of laborers nor in the means available, but in the Lord, who can save by few as well as by many.

Nevertheless, it is the Lord who calls us to give and go; and this Macedonian cry from all the four quarters of the earth will surely ring in our ears all through 1911. The flight of the third

angel toward every nation and people calls for a cutting loose and a consecration of every available resource to the cause of God.

The key-note of the correspondence from the populous fields is that the Lord is mightily working in behalf of this truth, and the end is near.

W. A. S.

A Truly Remarkable Thing

THE gains to Catholicism in so-called Protestant countries are regarded with concern and amazement by many students of the times. Says the *Western Recorder* (Baptist) of February 2: —

It is a remarkable thing that the Catholic Church is losing so greatly in all the Catholic nations, and gaining in Protestant Germany, England, and the United States.

The Catholic nations of the Old World have learned by sad experience of the burdens and thralldom which Catholicism imposes upon them. One by one these nations have been seeking to throw off the galling yoke. Italy, France, Spain, Portugal, have all been engaged in a death-struggle with a system which, while it has promised them liberty, has only served to place upon their limbs manacles of slavery and despotism. Protestant nations have forgotten the lessons of their past history. They are reaching out to, and joining in an alliance with, a power to gain freedom from which, in the past, cost them the blood of martyrs. With the lessons of the European conflict fresh in their minds, our forefathers repudiated the principles upon which the Roman Catholic hierarchy rests; but we, their children, are prone to forget these dearly purchased lessons. The United States, the Benjamin of the nations, is affording generous support to the papal system to-day, and according to the Scriptures of truth, this nation will lead, in the last days, a large following back to the fold of the Roman Catholic Church. Remarkable indeed is it that the lessons of history should be so soon forgotten, and that men should now press to their bosom principles which will inevitably prove their undoing, as they have proved the undoing of the nations of the Old World.

F. M. W.

Performing the Divine Will

GOD does not ask of us unreasonable things. He sets the example for what he requires of us, and opens for us a way to perform the requirement. His promise to us, no matter what the obstacle to be overcome, is: "Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will

uphold thee with the right hand of my righteousness." Isa. 41: 10.

So no matter what the trial, or the obstacle, or how dark the way may appear, there is the promise of the mighty Friend, the pleading, compassionate Father, to give every help and comfort we can need. God knew, before ever he set his ways before man, that his ways were not the ways of the world, not the ways of the natural human heart. He knew that he was requiring of man a course diametrically opposed to the sweep of the unregenerate multitude, — a course that would require a man to stand and fortify himself in God, and resist strenuously the ways of the natural, carnal heart, on pleasure and ambition bent. He tells us this in the following words: "My thoughts are not your thoughts, neither are your ways my ways, saith Jehovah. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." Nevertheless, God calls upon man to forsake the ways of man, and to adopt the ways of God. In the same declaration he says: "Seek ye Jehovah while he may be found; call ye upon him while he is near; let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto Jehovah." And then comes the promise, "He will have mercy upon him, and . . . he will abundantly pardon." Isa. 55: 6-9.

Though it may seem to man an impossible thing to forsake his line of thought, which centers in self and unrighteousness, and to think along lines that are as much higher as the heavens are higher than the earth, yet if the conditions are met, it is neither impossible nor unreasonable. It can never be justly charged against God that he has required of man a thing that he has made it impossible for him to perform.

What provision has God made to enable man to perform the divine will? Let us see. We have seen that man's nature, his spirit, was opposed to God's will and way. Here is the way God has opened for bringing the creature into harmony with the Creator: "I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them a heart of flesh." Eze. 11: 19. We can not serve God while still our heart is unregenerate, carnal. God himself declares it: "The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." Rom. 8: 7. But Christ came doing the Father's will. The record of him is this: "Lo, I am come; in the roll of the book it is written of me: I delight to do thy will, O my God; yea, thy law is within my heart." Ps. 40: 7, 8. That is shown also in his prayer, "Not my

will, but thine, be done." Christ's mind and will were in perfect harmony with the mind and will of the Father.

Now the key to man's performance of the divine will is found in this admonition: "Let this mind be in you, which was also in Christ Jesus." Phil. 2:5.

That mind was in harmony with the mind of God the Father. That led Christ to be submissive to the divine will. That made it possible for Christ to will to do God's will; yea, to delight in doing it. That is why he did not count it a thing to be grasped to be equal with God; that is how he found it possible to empty himself of all his glory, take upon himself the form of a servant, and humble himself even to the death upon the cross; that is how he could bless them that cursed him, love them that hated him, pray for them that spitefully used him, turn the unsmitten cheek to the hand that had already smitten him, and do unto others in all things as he would that they should do to him.

All this is not in harmony with human nature, but it is in harmony with the will of Him who made us; and he has made it possible for the human to do it. He has set the example by doing it himself in human flesh. We can not do it in any other way than that which he has outlined: "Let this mind be in you, which was also in Christ Jesus." That mind will enable you to do that which is otherwise impossible; namely, to live the Christ life. Then study to know the mind of Christ; pray for its possession in place of the carnal mind; and let it lead you, as it led Christ, to do the will of him who has sent you, as he sent him, into the world to do his will.

C. M. S.



The Cost of War

THE many improvements which have been made in naval armament during the last few years have served to make of little value many war-ships which, in their time, were considered first-class fighting-machines. Twenty years ago the cruiser "Detroit" cost the United States government \$1,233,039 to construct. It was sold recently for twenty thousand dollars. The experience of this government has been duplicated many times in the history of European powers, and every year has seen a number of war-ships sold, at a ridiculously low price, which a few years previously were considered a part of their best naval equipment.

According to the *New York Times* there are in the United States navy at the present time vessels costing in the aggregate between one hundred forty and one hundred fifty million dollars, which are either "in reserve," dismantled in navy yards, or admittedly of no

fighting value. Of the vessels that took part in the battle of Santiago in the recent Spanish-American war, not a single one is now in the Atlantic fleet. The "Texas" is a receiving-ship in Charleston, S. C., and has just lost her name, which will be given to a new dreadnaught recently contracted for. Other vessels making up the squadron at that time are doing similar service; while the "Iowa," Captain Evans's ship, is "in reserve." Says the *Times*:—

Of all the armored vessels that took part in that battle, only the "New York" is in commission, after being rebuilt at a cost of over \$500,000. Like the "Texas," the "New York" of that day has lost her name, so that the name of the Empire State can grace one of the new dreadnaughts. She is now in the Philippines, and is to be renamed the "Manhattan." Even the battle-ships of the Atlantic fleet, which sailed out of Hampton Roads in December, 1907, on the famous around-the-world cruise,—the "Alabama," "Illinois," "Maine," "Missouri," "Ohio," "Kearsarge," "Kentucky," "Wisconsin," and "New Jersey,"—have passed from the first fighting line. To-day all of them are listed "in reserve," and their places in the fleet have been taken by newer and more powerful ships. Of all these vessels the "New Jersey" is probably the only one that will ever again figure as a part of the Atlantic fleet.

This but faintly illustrates the terrible cost of war, not alone in times of active engagement on the field, but in times of peace as well. The cost of keeping the world's pace in the matter of war preparation is ruinously expensive. As human ingenuity invents more destructive means, and more effective models of fighting-machines, the feverish competition between the nations will continue. The end of it all will be the Armageddon of the last day. There will come a time when human nature will no longer stand the strain, when burdensome taxation will reach the limit, and when it will seem that active warfare is the only hope of escape from the intolerable burden of taxation and military service. Then will every peace truce be broken, and the nations will engage in the final deadly conflict which will mark the close of earth's history.

F. M. W.



Presenting a Formidable Front

THE German emperor, as head of the state churches of Germany, is strongly advocating a confederation of these various churches. There are forty-eight such churches in that country. Although state churches, they each have their individual and independent organizations. It is thought by many, and the emperor is one such, that by uniting the Protestant organizations under one head, they could present a more solid front to the world, and thus develop and defend the common principles of Protestantism,

in one numerically strong and powerful organization. This one organization could be more easily influenced and led by the one head, the emperor. As there is no indication of a separation of church and state in Germany, many believe that this will be the best possible move for strengthening the position of the Protestant church in that country; and it is quite likely that the movement will increase in strength until the object is accomplished.

The same movement, virtually, is going on in this country,—the movement for the federation of Protestant denominations. The movement here has the same object in view,—a concentration of power and influence, to "present a more formidable front to the world;" or at least to be in such a condition that it can be more easily wielded by a few leaders in bringing about any desired object. It is not to make a united effort to seek God, and get upon higher spiritual ground; it is not a united seeking of power to convince the world of sin; but to present a formidable front.

It is always the policy of military commanders to arrange their forces in such a way as to present a formidable front to the enemy. But Christ did not come into the world to kill and crush, and to force men into this or that. He did not come to present a formidable, forbidding, fearsome front to men. His "Take my yoke upon you, and learn of me," is a gracious invitation, not a harsh command given with glowering face. "Come unto me, all ye that labor and are heavy laden, and I will give you rest," are the words of Jesus. There is nothing formidable about them. He who goes through this world presenting a "formidable front" is not going in the spirit or the power of Jesus Christ. "Not by might [as an army, margin], nor by power [or force], but by my Spirit, saith Jehovah of hosts." Zech. 4:6. This is the Lord's own instruction regarding how his work shall be carried on in this earth. He also tells his servant Zerubabel that he is to accomplish the Lord's work by proclaiming, "Grace, grace." Verse 7. There is nothing formidable about such a work. "Look unto me, and be ye saved, all the ends of the earth." "The Spirit and the Bride say, Come. And he that heareth, let him say, Come. And he that is athirst, let him come; he that will, let him take the water of life freely." This is the spirit and the characteristic of the true work of God—a winning work, not a forcing nor a formidable one.

True, the spirit of confederacy among denominations is in the air at the present time. It is strongly manifest both among German Protestants and among American Protestants; and the more strongly it is manifest, the greater becomes the

dearth of real spirituality in the churches. The Lord has foreseen and foretold this, and so he warns his children not to take part in it. "Say ye not, A confederacy, to all them to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid." Isa. 8: 12. The people are now saying, A confederacy. The cry for it will be louder and more persistent and insistent until the thing is done; but they who are God's children in deed and in truth will have no part in that faithless work. That work is done through fear and dread of the work of an opposing religious body. But the Lord says upon this point directly, "Jehovah of hosts, him shall ye sanctify; and let him be your fear, and let him be your dread." Verse 13.

There is no need for us to fear the fears of the world; for God has promised power to overcome in every trial of our faith. To confederate on worldly lines to protect ourselves from the world, is to show a lack of faith and trust in God, and look to the human arm instead of the divine for the strength and protection which we need. In other words, In whose power shall we trust, man's or God's? Each must answer for himself, and there is no neutral ground. "Choose ye this day whom ye will serve."

C. M. S.

Our Biennial Council for 1911

At the General Conference session in 1905, it was decided thereafter to hold the General Conference sessions every four years instead of every two, as we had been doing. When this proposal was under discussion, the fear was expressed that four years was too long a period for our world-wide work to be looked after in the ordinary way by the members of the General Conference Committee who might be able to get together in North America. It was therefore decided to hold a full meeting of the committee midway between the sessions of the conference. This, it was thought, would take the place of a full session of the General Conference, and thus save great expense and loss of time.

At the time this arrangement was agreed upon, no decision was made as to where this biennial meeting of the committee should be held. When the time came to arrange for the date and place for the first one, in 1907, our European brethren requested that it be held on their side of the Atlantic. In view of the rapid development and growth of our cause in all parts of Europe, it was thought best to hold the council over there. We met at Gland, Switzerland, where our Latin Union sanitarium and school are located.

This was the first General Conference Committee Council of Seventh-day Ad-

ventists ever held outside the United States. So great was the interest of our European brethren and sisters in this meeting, that about three hundred ministers and leading church workers came to the council from all parts of the European field. All felt that we had a most profitable and encouraging meeting. It gave our American representatives new and larger views of our growing work in Europe, and united the hearts of American and European workers in closer and stronger bonds of brotherhood.

The time has now come for another biennial council, and it has been decided to hold this one in Europe. It is to convene July 4, at Friedensau, Germany, where our German seminary and sanitarium are located. For several months the brethren in Europe have been making preparations for this council. They write us that the interest of our people throughout Europe is so great that more than two thousand are planning to be present.

This will give our people in the States some idea of the progress our cause has made in Europe. Many can remember well when we sent our first ministers across the Atlantic. They remember, too, that for many years our cause in Europe was small, and had to be supported almost wholly by contributions from the States. But a great change has taken place. Now there are more than twenty thousand of our people in the European Division of our world-field. This is as many as there were of us in all the world in 1885. Our European brethren pay a tithe of two hundred thousand dollars a year, and contribute gifts amounting to fifty thousand dollars annually for the support of the work they are carrying on. They have a thousand laborers at work in the field. They are operating publishing-houses, schools, and sanitariums, and have their work organized exactly as it is in the States.

The European Division is closely and firmly united to the North American Division, and must receive its due share of attention. It has large and varied interests, which are growing larger each year. Therefore it appears to the members of the General Conference Committee that it is best to hold the biennial council of the committee in the European Division. The time may come when it will be decided to hold a session of the General Conference in Europe. When that occurs, the biennial council of the committee will no doubt be held in the North American Division.

We surely have reason to rejoice and praise God for what he has wrought in Europe. And now we should pray for his special blessing to rest upon the council. Although much has been accomplished, a great work remains to be

done. We need the blessing of Pentecost to enable us to finish the work in this generation. Nearly all the ministers of the European Division will be present. These laborers will represent twenty or thirty tongues and millions of people. This council should be an occasion of great help to them especially. We believe it will.

A. G. DANIELS.

General Conference Appropriations for 1911

BEGINNING March 22 the General Conference Committee was in council for the greater part of the remainder of the month, the principal features of its work consisting in the completion of the audit for 1910, appropriating to the mission fields abroad and at home, and giving consideration to the many calls for additional workers and increased facilities coming from every quarter.

While with the scarcity of workers and our limited means, these continually increasing demands are a source of embarrassment to the committee, they are equally encouraging as an evidence of the rapid development of the work and the advancement of the message.

The problem before the committee was how to meet, with a prospective income of \$400,000, demands and necessities totaling \$475,000, this amount including estimated needs of the Asiatic field, some portions of which field had not yet sent in their requisitions. Much careful study was given to this work; but it was evident that all requests for increase of working forces must be denied, much as the committee disliked to take such a stand.

On this basis, the following appropriations were voted, covering the work in foreign fields, and such parts of North America as are dependent in part upon the Mission Board treasury:—

Deficit, Jan. 1, 1911	\$ 9,234.72
Atlantic Union Conf	13,250.00
Australasian Union Conf....	8,500.00
Bahama Islands	240.00
Brazil Union Conf.....	6,000.00
Canadian Union Conf.....	7,250.00
China Un. Mis. (estimated)	40,000.00
Columbia Union Conf.	13,300.00
Europe	5,000.00
Hawaiian Mission	600.00
India Mission	32,000.00
Japan Mission (estimated)..	12,250.00
Korean Mission (estimated)	11,200.00
Mexican Mission	8,000.00
Philippine Mission	2,300.00
Singapore Mission	2,300.00
South African Union Conf...	29,000.00
South American Union Conf.	16,000.00
Southeastern Union Conf....	6,000.00
Southern Union Conf.	7,700.00
Southwestern Union Conf...	7,300.00
West African Mission	6,500.00
West Indian Union Conf...	16,000.00
West. Canadian Union Conf.	2,500.00
Negro Department:—	
Oakwood Industrial School	5,000.00
Southeastern Union Conf.	5,500.00
Southern Union Conf....	11,500.00

Southwestern Union Conf.	\$ 3,000.00
Columbia Union Conf.	2,000.00
Jewish work	2,200.00
General Conference laborers in field	26,611.63
Depart. and executive expense	42,009.93
General Conf. office laborers	2,507.83
Asiatic Division	2,000.00
Miscellaneous	29,311.92
Emergency fund (return of missionaries on account of sickness, unexpected calls, etc.)	25,000.00

Total\$419,066.03

By this it will be seen that the work as it now exists, without provision for any expansion, exceeds the prospective income by \$19,066.03, a condition that must at once receive the attention of our people, and have their careful consideration in their plans for gifts and offerings during the present year.

We are encouraged by learning that already some conferences are planning on increasing their donations to a rate of fifteen cents a week per member instead of ten cents, as formerly; and surely every conference worker and church officer will from now on be dissatisfied with anything short of ten cents a week for each member in their conferences and churches.

To encourage liberality and systematic giving, and also to avoid the confusion that has existed in the past, the following action was taken by the committee:—

Voted, That inasmuch as the arrangement agreed to at the fall council of 1910, concerning the reckoning of the collections of the Negro Department as an addition to the ten-cent-a-week fund, has not proved satisfactory to all the conferences, we rescind that arrangement and understanding, subject to the approval of the biennial council in July, and that hereafter all donations intended for work for which appropriations are made by the General Conference shall be included in the ten-cent-a-week fund; and,—

Further, That with the addition of the Negro Department, and the enlargement of the North American Foreign Department to include the French and Jewish work, it is evident that ten cents a week per member will not be sufficient, every effort should be made by all the conferences to exceed this amount per week per member.

While this action of the committee may at first react upon our mission funds to their disadvantage, it is hoped that it will induce increased liberality from all, especially as the General Conference has, in providing for the Jewish and French work in North America, very materially increased its financial responsibilities.

W. T. KNOX,
Treasurer.

Note and Comment

Distress of Nations

THE governments of earth have foes without and within with which to contend. Some of the secret guilds of society which these last days have brought forth in the various nations of the earth, have done much to undermine social order and bring to their governments deep perplexity if not dire calamity. One of these secret societies, the Camorristi, has recently given much concern to the Italian government, which is now engaged in a desperate effort to bring the order to justice. At the present time in the little town of Viterbo, near Rome, there is being conducted a trial of thirty-five members of this order, charged with murder and other serious crimes. A large iron cage has been constructed, in which the prisoners have been confined to prevent their rescue by the people. There are more than three hundred witnesses for the prosecution and as many for the defense. Great difficulty was experienced in obtaining a jury, for fear of the vengeance of the Camorra, or Black Hand. Large sums have been raised for the defense, showing that this order is protected in high political and social circles.

Awakening of the Orient

CHINA has been termed the sleeping giant. For long centuries she has pursued the even tenor of her way, with but little active participation in questions of international concern. Her awakening, however, seems at hand. A new spirit has entered into the Orient during the last few years. The unrest in India, with the agitation and clamor for native government, the new spirit possessing Japan, and the awakening in the mighty Chinese empire,—all these conditions have afforded food for deep thought to observing students of the times. What part these nations will play in the close of earth's history, the wisest human philosopher can not safely predict.

Dr. J. J. Spencer, president of Morgan College, Baltimore, in an address before the Baltimore annual conference of the Methodist Episcopal Church, discusses this interesting situation. As reported in the *Washington Post* of March 31, he expresses the fear that the time will soon come when the Asiatics will overrun Western civilization. As a safeguard against this threatened invasion, he says we should—

teach these Eastern peoples Christianity. If we do not do this, and persist in teaching them how to form armies and navies, they will sweep us off the earth one of these days. Already we can see the effects of this in the progress made by Japan in the last fifty years. Beware of the Chinese. They are a mighty peo-

ple; and when aroused to a full sense of their power, they will do things, and will no doubt treat us as we are treating them at present. To get along with these people, we must treat them as equals, not as subordinates.

This is a day of opportunity to do for these nations what Dr. Spencer suggests. The desire existing in so many hearts in these Eastern countries for broader education, for a knowledge of Western ways, makes these people comparatively much more susceptible than ever before to Christian influences; and now is the time that the Christian church should improve this opportunity to teach them the principles of the gospel of Christ.

The Idle Rich

THE "idle rich" is a term sometimes applied to some of the wealthier classes who live upon the income of their inheritance, and follow no money-making vocation. It would seem, however, from a report recently made by the London Board of Trade, that the term should be given broader application. According to this report, only 39 per cent of the people of the United States are engaged in any gainful occupation. Great Britain comes next, with only 44 per cent so engaged; then comes Hungary, with 44 per cent; Germany, 45 per cent; Belgium, 50 per cent; Italy, 50 per cent; France, 51 per cent; and Austria, 51 per cent. It would seem from general observation that this report must be erroneous; yet there are many to be found in every community who seem to have lost, if they ever possessed, a definite life-purpose, and whose lives are surrendered to no useful end. This observation, however, applies quite as well to some of the poorer classes as to the so-called rich.

ACCORDING to recent statements, the appropriations of the Sixty-first Congress amount to \$1,025,489,662. This, it is claimed, is \$100,000,000 less than President Taft's estimates. The President has received much praise for the spirit of carefulness which has characterized his administration thus far in carefully scrutinizing the estimates, and endeavoring as far as consistent to reduce the cost of the operation of the several departments of government.

DR. BOOKER T. WASHINGTON has just issued a call for an international conference on the Negro, to meet at Tuskegee, April 17, 1912. The purpose of this call is to give opportunity for studying the methods employed in helping the Negro people, and also to decide to what extent the methods employed at the Tuskegee and Hampton institutions may be profitably used in meeting similar conditions in Europe and South America.

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"He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully."



Need of Homes for Our Workers in Mission Fields

If the brethren and sisters in the home land, surrounded not only by friends and loved ones, but supplied with all the conveniences of civilization and the comforts of home, could but get a glimpse into some of the great mission fields, and see the conditions as they exist there,—could really see things as they are, and not only see them, but feel them,—I believe that some of the comforts and even what we call necessities, would gladly be given up that the work in distant lands might be advanced, and the health of our workers safeguarded.

I will note a few of the things that a missionary in India must face. A large part of our workers must labor in the districts away from the cities, must spend months without seeing a white face or hearing a word in their own language. They labor under a treacherous tropical sun, where a few moments' exposure to its rays might mean death to them or their children. If homes are not provided for them, they must live in the native villages, in mud huts that many would not use for their cattle. They are surrounded by all manner of deadly diseases, such as cholera, plague, leprosy, etc. Sanitation is unknown, and the dust from the filthy streets fills the homes, bringing disease with it. They may be hundreds of miles away from medical help when disease enters their home.

What do our brethren and sisters who are laboring under these conditions need? They need more than our prayers; they need of our abundance. They need homes to live in, a little piece of ground, and a comfortable house far enough removed from their filthy surroundings so that they can keep clean, and so that their children can play out-of-doors without coming in contact with some loathsome disease.

A short time ago one of our most valuable workers died in India. He was laboring in one of the most unhealthful parts of the country, surrounded by low, marshy land, that for several months of the year is covered with water. The only means of conveyance during this time is by boat.

About two years ago at one of our meetings in India, this brother asked for means to purchase a piece of high ground, and to erect a home for the workers in that part of the field. There was no money in the treasury, so it was denied him. A few months ago, while taking a fellow worker, who was in a very critical condition, to Calcutta for treatment, he contracted cholera and died. He had been in poor health for months, so he was an easy prey to the disease. There in that desolate country, stranger hands hewed a coffin from old railway ties, and buried him, away from wife and children. I wonder if, had

those at home been more careful to bring in the tithes and offerings, this sad occurrence might not have been prevented?

Another has gone to take his place; but years must elapse before he can hope to fill the gap,—years of study, of labor, and it may be of suffering, before he can take up the work where the other laid it down.

Dear brethren and sisters, are we by our faithfulness in giving of the means entrusted to us hastening the work? or are we by our indifference, and by withholding our gifts, hindering it? Are we responsible in a measure for the death of any of the faithful workers in the dark heathen lands? R. R. Cook.



Cuba

VICTORIA DE LAS TUNAS.—Our school here is getting nicely started, and we are now laying plans for the erection of a schoolhouse. We have about twenty pupils, nearly all of whom come from Catholic families, but notwithstanding this they enjoy their Bible studies. The school is organized under the name of *El Educador Cristiano* (the Christian Educator).

The people here are very slow to comprehend; hence it takes considerable time to get the truth before them. Many can not read, and many of those who are able to read can not understand what they are reading. We take a club of *El Centinela de la Verdad*, which we distribute. We hope to gather some sheaves for the kingdom as the result of our efforts in this place.

J. E. ANDERSON.



Working for Brazilian Officials

AFTER reading the Testimonies that urge us to labor among men in high positions, I decided to direct my attention to this work. One night while lying in my hammock, I felt impressed that I should see the governor with our new book, "Steps to Christ." I thought that if he would buy a book, it would be easier for our canvassers in the city to sell the book to others.

After praying earnestly for help, I went to the palace, and, lo, the Lord answered my prayer, and the governor ordered a copy of the book. I also took an order from one of his sons, and asked for permission to canvass the other men in the palace. With a glad heart, praising the Lord, I went to the other departments, where I took twelve more orders.

After taking these orders, I went to the city hall and the treasury of the state. In the treasury I first took an order from one of the principal men, and after that nine orders more. In the city hall the mayor of the capital and some other prominent men gave me their orders. I also went to the penitentiary,

and sold books to the director, a number of the officials, and some convicts. In about fifteen hours, I took sixty-four subscriptions, and delivered fifty books. As I had to leave the city to attend to other matters, I left fourteen orders for one of our brethren who remained there. So far, he has delivered ten of these books.

I praise the Lord for his guidance and help. I believe that "Steps to Christ" is a good book to use as an entering wedge, and to break down prejudice.

JOHN LIPKE.



Barotseland, South Africa

WHILE I am waiting for my dinner to cook, I will write a little of my experience. For dinner we shall have corn bread, corn-meal porridge, potatoes roasted in the ashes, peanuts, and milk. Occasionally we must do without the potatoes, porridge, and milk, and have peanuts and corn bread for a change. My house is a mud hut, and my bed is made of poles across forked posts in the ground, with coarse grass on top for a mattress. My chair is a stool cut out of a log. This is the extent of my furniture.

I had a pleasant trip a few days ago to one of our schools that is not in the line of these schools I am now visiting. Some people think Central Africa is all desert, or wilderness, or jungle, but I found on this trip that we have pretty places here as well as elsewhere. The path to this station leads one directly to the hills. A few hours' ride on the mule, and I was going up hill and down dale in a way that was new to me in this country. After camping and taking lunch in a pretty little vale that sloped gently down to a small stream, we crossed the narrow valley, and started up the hill on the other side. I noticed that it was getting suddenly dark, and on looking up, I saw one of those black thunder-storms coming, which are so common here this time of year. However, I pushed on, hoping to get beyond the hardest of it, but failed; for down came the rain, like a small cloudburst. Our path was soon a racing stream, six to eight inches deep and three or four feet wide. The storm continued for about half an hour. The flashing of the lightning, and the loud peals of thunder among the hills, were certainly inspiring. I knew I was in the keeping of One who controls the storms, so I sat still on the mule under a tree, this being my only shelter. After a time the storm passed, and we had an easy rain for about an hour. My raincoat had kept me dry, so I was comfortable. After this the air was cool and clear. I could look away across a pretty valley to another range of hills.

I took shelter that night in a native village that was beautifully situated on the top of a high hill, giving one a splendid view of the surrounding country. At first the chief wanted to put me in his only spare bedchamber, a hut where two calves were tied, and where they had evidently been kept for some weeks. I declined, so he gave me the veranda of his hut. This was under the eaves, so I slept sheltered from the rain that came down nearly all night.

Truly the Lord is good to us. I can begin to see now why the Mission Board is particular about sending out workers

who have a good degree of health. These trips to the out-stations, sleeping wherever night overtakes one, and oftentimes going on short rations or none, besides long, hard, hot walks or rides, would be not only very fatiguing but positively dangerous to one not of robust health.

We are planting the banner of the cross in new places here in the heart of the enemy's territory, and establishing those places where it has already been planted.

E. C. SILSBEE.

Canvassing in Chile

SOME of our native canvassers are having fair success of late with the large books, especially "Patriarchs and Prophets" and "Home and Health." One of the city workers obtained permission to take orders in the large *mestranza*, where hundreds of persons are employed in the railroad shops. He writes that the Lord is giving him good success.

I have just heard of a young man who has accepted the truth through reading "Home and Health" in Spanish, and has asked permission from his father to let him off on the Sabbath.

The priests are very bitter against our workers and books, but by the Lord's help we are protected. That the printed page may soon be scattered all over these neglected fields, is our earnest prayer.

THOS. H. DAVIS.

A Visit to a Church in South Africa

LEAVING my home at the Cape, December 16, after having traveled nearly three days by rail, a distance of over six hundred miles, I arrived at Bethlehem. Here I met Brother Louwrens, who took me to his large farm, fifteen miles out in the country. This was Friday evening, and I had now reached the Heisterbach church.

Our first meeting was held that night, and some of the brethren and sisters were in from a distance of from seventeen to twenty-four miles. On Sabbath forenoon we had another service, and also one in the afternoon, the afternoon service being followed by a social service, in which all took part, even the small children. The ordinances of the Lord's house were celebrated, and at eight o'clock in the evening I again spoke. The next morning at six o'clock the church quarterly meeting was held. The tract society was freed from debt, and a cash fund started for future orders. At the close of this meeting, I held a meeting with the native brethren, and we laid some plans for their work.

The next day Brother John Venter took me in a cart thirty miles across the country to visit an isolated family of Sabbath-keepers. We reached the farm at noon, but were disappointed to find the house vacant. We drove to the next house, and learned there that our brother had but recently moved to another house on the same farm. As we had thirty miles farther to go, in order to reach another lonely family of Sabbath-keepers, we could not retrace our steps, but decided to visit this family on our return.

We missed our way ten miles in the afternoon, where two roads seemed to go in about the same direction. This caused us ten miles' extra traveling, and delayed us so that we outspanned within about

a mile of our journey's end, and spent the night with a prosperous Dutch farmer. He entertained us royally, and we slept that night on an old-fashioned feather bed. The next morning we went on our way, and were soon at the end of the forward journey. We traveled seventy miles the day previous, passing through fifty wire fence-gates, forty of which I opened and closed; others we found open, and left them so.

We were disappointed on our arrival at Brother Kaster's home to find him absent; but we had a good visit with his family, and arranged an appointment for a later meeting. The next morning we started on our return journey, staying the first night with the brother and his family whom we missed on the outward journey. We had traveled one hundred thirty miles by team to visit two lonely Sabbath-keeping families, but we felt well paid for the trip.

R. C. PORTER.

An Industrial School in Cuba

ABOUT four years ago the first effort was made to open an industrial school on a self-supporting basis in Cuba. A year and a half later Brother G. F. Holmes, of Wisconsin, after a brief stay at the Nashville Agricultural and Normal Institute, located near Las Minas, on a ten-acre tract of land. Brother Holmes and his wife have had some good experiences as they have worked among their Cuban neighbors, and several of the people have begun to keep the Sabbath.

The way finally opened for Brother Holmes to obtain the use of a fifty-acre farm adjoining his property, on which is a comfortable seven-room house. In December, Sister A. F. Burgos, a trained nurse, and a Cuban by birth, joined Brother Holmes and his wife.

Brother Charles Franz and his wife, two young people known to some of the Michigan churches, heard the call of Cuba while they were students in the Nashville Agricultural and Normal Institute. They sailed for Cuba in January last. Last year, also, Mrs. E. C. Gray, of California, Prof. E. A. Sutherland, and Elder E. W. Snyder, superintendent of the Cuban Mission Field, spent some time together planning for this little training-school.

These young people go out to their field with no promise of a salary. Writing from Las Minas, Sister Franz says: "We like it here very much, and the prospects for a good school year are encouraging. Our Sabbath-school is small, but we have interesting meetings." Brother Franz writes: "Sunday, the twenty-second, we had our first faculty meeting. After considering the matter fully, we five decided to put our all and our lives into the work of starting a training-school."

Prof. H. R. Salisbury visited us at Madison on his return from his recent visit to Cuba. While he did not have an opportunity to see the place at Las Minas, he did visit the school of Sister Ida Fisher-Carnahan at San Claudio, and he made an earnest appeal to our students to do a similar work elsewhere in the island.

That the Lord is blessing in this effort to send self-supporting workers into Spanish fields, is further shown by the fact that in February four young people,

Brother and Sister Howard Lofton and Brother and Sister Carl Snow, left Nashville for Honduras, where they will join Brother Herbert Owen in his industrial school at Siguatepeque.

M. BESSIE DEGRAW.

Medical Missionary Work in Boston

It is a pleasure to report steady progress in this work. The Massachusetts Conference employs four persons for local medical missionary work, and for the spiritual work and teaching connected with the New England Sanitarium, at Melrose, Mass. This teaching force includes two graduate nurses, Mrs. Starr, and the writer.

The interest of the Melrose church in this work, and their faithfulness in the payment of the tithe, have resulted in an amount being paid into the treasury each month just about equal to the wages and expenses of these four workers. We hope that it will soon exceed the full expense. We feel sure that this co-operation on the part of the church, the conference, and the sanitarium is meeting the mind of the Spirit of God.

We are at present conducting five schools of health each week. The first of these is in Social Hall, at Tremont Temple, in the very center of the city of Boston. It is the plan to keep this school, or "institute of health," as we advertise it, open every Tuesday afternoon throughout the greater part of the year. This institute is attended by from forty to fifty women. We notice a change in faces, and form new acquaintances, each week; so we know we are reaching more than fifty separate families. This company includes many of the most active and influential women in the city. Through them we receive invitations to gatherings of societies and churches and to visit private homes; thus many doors are opened wide to us, friendly associations are formed, and prejudice is removed. Many of these persons visit the sanitarium, and thus that institution and its work are becoming more widely known. The collections at Tremont Temple nearly meet the hall expense.

At this institute we are assisted by the sanitarium physicians, the chef, and the physical instructor, who lecture and answer questions.

At Cambridge we conduct a school of health every Wednesday morning, at the Y. W. C. A. parlors. Here we secure an attendance ranging all the way from fifteen to thirty-four, including the mothers and wives of some of Boston's leading educators.

Wednesday afternoon we have a school of health at West Newton, in the large parlors at Mrs. Yelland's. Here we have a regular attendance of eighteen ladies.

In the W. C. T. U. parlors at Lynn we have a night school, attended by from ten to fifteen persons.

At these schools, the health talks are given by Mrs. Starr and the writer, and the demonstrations by the nurses. Here at the sanitarium we prepare all the foods used in these demonstrations, and in this are assisted by our able cooks. If our people could see us crossing the city, morning after morning, with from one to two valises each, I am sure we should have their prayers for the suc-

cess of the work. We rejoice to be able to do "errands for Jesus;" and the people are so appreciative, and so ready to adopt the reforms suggested, that we are quite repaid for the labor put forth. Many are leaving off tea, coffee, and flesh foods. We are keeping a list of all who take this stand, and hope to be able to report later the results in improved health and also spiritually.

The time has come when dietetic reform should be presented to our own and other people, and when there should be a response to it; and there always is a response when the matter is presented calmly, earnestly, and intelligently by those who believe and practise it themselves. The Lord has entrusted this people with precious light on this subject; and when it is heeded by us, and carried to others, it will be received and appreciated by them. G. B. STARR.

Panama Conference

ON the evening of January 31, Elder U. Bender, Elder H. C. Goodrich and family, and the writer, with a number of others, started from Colon for Bocus del Toro, to attend the conference to be held at that place. We had a very pleasant passage, and landed the next morning about eight o'clock. On landing we found a comfortable home all arranged for us by the brethren in Bocus. This made our stay very pleasant. The house in which we stayed extended out over the water several feet, so that from our back door we could plunge into the sea for our sea bath. This was a great relief from the oppressive heat of the tropical sun.

The conference opened on the morning of February 3, with a fair attendance from all parts of the field, except the northern. These brethren could not reach Bocus in time for the meeting, as the regular boat, on which they expected to sail, failed to make the trip. Two young men from this part, who would not be deprived of the blessing of the meeting, walked about twenty-five miles to the next place where they could get a boat, arriving the day after the conference opened. These brethren seemed greatly to enjoy the meetings, as we always do when we sacrifice to attend them.

The business of the conference was quickly and harmoniously disposed of, in five short sittings. The reports of the secretary and treasurer showed a gain in title and offerings of \$782.85, and also of 118 in membership. This is a good showing, especially when one considers the conditions that exist in this field.

We were all glad to hear this little conference declare itself self-supporting, the brethren proposing to supply their needs from their own resources. We hope this will be the experience of other conferences in the West Indian Union soon. The Jamaica Conference, I understand, proposes this year to support its own work.

Elder H. C. Goodrich, who has served as president for some time, was asked to take the work again. Although Brother Goodrich is not strong, and the effect of hard, trying labor can be seen on him, yet he seems full of courage and energy to push the work into the unworked corners of his field.

Brother G. C. Jenks, who arrived during the conference, was given the direc-

tion of the canvassing work; and a revival of this work is expected as a result of his efforts. This will greatly aid in more rapidly working the field.

Meetings were held in the evening for the public, and these were well attended. The house was always full and sometimes to overflowing. Brother J. B. Stuyvesant spoke twice in Spanish to those who did not understand English. He had a fair hearing. The leading officials of the place came out, including the governor. All expressed themselves as well pleased.

Elder Bender gave an excellent discourse the last evening on the subject, Why We Exist as a People, at the close of which Brother Stuyvesant was set apart to the gospel ministry. The ceremony was very solemn and impressive. The duties and responsibilities as well as the privileges of a minister for God were very clearly set forth in the charge given by Elder Bender.

May the blessing of Heaven rest upon the laborers and brethren of this field, and many souls be gathered in during the year to come. N. V. WILLESS.

Korea

ON his return to Korea from Japan with Elder I. H. Evans, Brother H. A. Oberg, secretary of our Korean Mission, writes under date of February 24:—

"When I left here, January 3, our brethren were just starting on a campaign with a ten-thousand edition of our Korean paper, *Sei Chyensa Eui Keuppyel* (Three Angels' Message). They sold at five sen (\$.025) a copy. Last week we shipped the last of the edition off, and I can assure you we are happy. This is our first attempt in this work, and we feel that we have made a fair start. I have helped in selling the paper. On one trip, I sold seventy-three copies, and on another 138 copies. One day I sold fifty-six copies, and in two hours, twenty-five. It seems odd that in this country, with a people so different, one falls back into the way he canvassed in America. I really think canvassing is like swimming. When one once learns the system, one does not forget."

South India

OUR work in South India is moving along well. In my last report I spoke of the need of a school building. I am glad to say that the mission has appropriated the money with which to put up the necessary buildings. We have bought the land, and are beginning the work. By the time this reaches you, the building will be well under way.

After returning from the general meeting, we organized our people into a Sabbath-school, which now numbers about one hundred, including the teachers. This was a new experience both for us and for the people, so we naturally expected we might have some trouble in getting things started, but everything has gone on quite smoothly so far, and the people seem to enjoy it very much. For our lessons I am translating into Tamil the series of Sabbath-school lessons that we have just finished on the life of Christ.

As to our language work, we are still at it, and seem to be making good progress. I am teaching a class in our Sab-

bath-school without the aid of an interpreter, and last Sabbath I preached my first sermon in Tamil. The people said they understood all that was said. I am glad the Lord is just as able to help us in language study as in anything else. He has blessed us wonderfully, for which we are thankful.

Very encouraging reports were given at the general meetings by workers from various parts of the field. Since that meeting, we have been holding meetings every night for the people here. During this time we have presented our different doctrines, dwelling especially upon the importance of changing our lives, and following the example of Christ. At the close of the series of meetings, last week, sixteen persons were baptized. Three of these were our school-teachers.

G. G. LOWRY.

Field Notes

SEVEN persons have accepted the truth near Mt. Union, Pa.

THERE are four new Sabbath-keepers at Kezar Falls, Maine.

TWO young men were recently baptized at Houston, Tex.

AT Grand Rapids, Mich., seven persons were baptized recently.

TWO persons were baptized at Springfield, Ill., on a recent Sabbath.

AT Stanley, Va., twelve members have been added to the church by baptism.

AT Hayden, Colo., five have taken their stand to keep all the commandments of God.

FOUR adults have taken their stand for the truth at Artesian, S. D. Others are deeply interested.

TWO Germans, a man and his wife, have begun the observance of the Sabbath at Detroit, Mich.

AT San Antonio, Tex., three adults are obeying the truth, and at Fort Worth five have united with the church.

ELDER A. A. MEYER reports seven baptisms (Germans) as the result of meetings held in the vicinity of Hooker and Tyrone, Okla.

THE president of the Central American Conference, Elder N. V. Willess, writes thus of the work in his field: "Our work here in the city of Guatemala is beginning to bear fruit. Some have accepted it, and others are deeply interested. I feel sure that the work here should be pushed now. Our workers are getting the language, and are thus able to begin effective work. I shall soon start for the eastern part of our field, and will spend about two months there before our camp-meeting and conference. Pray for us; for we are indeed small and weak."

Medical Missionary Department

Conducted by the Medical Department of the General Conference

D. H. KRBS, M. D.

Secretary

L. A. HANSEN

Assistant Secretary

From Sanitarium Workers

FROM Dr. Mary Sanderson, Springfield, Mass., comes the following:—

"I would like to bear testimony to the fact that the medical work in Springfield has been of great value to the church, and has been instrumental in bringing quite a number to the faith. Some have gone to other towns, but are keeping the Sabbath, and are good workers where they are. When I started six years ago, the field was entirely untried in this locality, and the physicians in town prophesied failure, and were not in any way disposed to support such a work. During the first two years I found the question of diet aroused some prejudice; but the Lord has blessed us, wonderfully, and given us every proof that loyalty to the standards he has set for us will assuredly bring success. Now we have the support of all the leading physicians, and they give testimony, both personal and by report, of our conscientious work and of the good results accomplished.

"The conference workers who have been sent to this locality have universally borne testimony to the assistance of the institution and to its work. I find it difficult to express in words the courage, the development, and the confidence that have come to me in my six years' experience. If I needed anything to strengthen my faith in the third angel's message and in the second coming of my Saviour, I have certainly had it; and the Lord has graciously brought here many hungry souls, who I feel were sent that they might come in contact with this truth. My constant prayer is that this work may be a continual means of helping people to understand God's efforts to bring his people out of error."

Dr. David Paulson, of the Hinsdale (Ill.) Sanitarium, writes:—

"The most interesting item in our institution is the general Bible class that we undertook at the beginning of this year. Up to that time we had only two regular Bible classes for our nurses. Now we have organized a Bible class for those outside of the nurses' class,—chambermaids, dining-room girls, cooks, call-boys, etc. All, both nurses and these workers, study the same lesson. The interest taken is something remarkable. Practically every worker attends, and studies in a most earnest and prayerful manner. It is helping to fuse the whole family together. We are constantly emphasizing the importance of becoming Bible Christians,—people of the Book, as the early Christians were called.

"We are overwhelmed with patronage. Practically every room in the house is full. The Spirit of God is felt among us, for which we are profoundly grateful. We are only reaching up our hands for more, believing that we are in a time when we may expect the outpouring of God's Spirit without measure. I am satisfied that the secret of success in our sanitariums is to give earnest attention

to Bible study, and to follow its principles in all our work."

Dr. Isadore L. Green, of Watertown, N. Y., gives a brief account of experience in beginning work at that place, adding:—

"Our work has been a modest undertaking, yet the Lord has signally blessed the simple efforts, and some good has been accomplished morally and physically. We had to change our location about two years ago, going farther out; and there being no street-car line near us, we have lost some patronage. The old patients have continued, however, and some new ones have come to us. My office work has been seriously influenced, as I earned considerable from transients, who also turned house patients toward us. We bought our present location, which needs some additions to enlarge our treatment-rooms, but, with less work and on account of running expenses, I have not deemed it wise to add to our indebtedness, so have turned my attention to relieving ourselves of debt as fast as possible.

"We pay an honest tithe upon every cent taken in, before any expense is considered. No matter what the source of income, one tenth has been taken out. We also keep up our weekly and annual donations, and endeavor to give something to every enterprise among our people. We are glad to be numbered with those who are doing their best, even though it may be small as compared in results with those who are doing more and have a larger constituency. The present year has been a trying one for me, but my heart is in the continuing of this work until the finish.

"I am glad that medical missionary work and sanitariums are receiving more consideration from our people. Perhaps we are learning to place a proper estimate upon the light God has given concerning health questions. I know of nothing needing more of a revival than to return to the simple truth given us long ago upon these vital questions. In this age of degeneracy and demoralization we must have the key to the situation,—temperance and self-control in all things."

Dr. Franklin Richards, medical superintendent of the sanitarium at Wahroonga, Australia, writes:—

"For many weeks past, our sanitarium at Wahroonga has been filled with patients, and the outlook for continued patronage is good. The Lord is blessing in this institution, and for this the workers thank him and take courage. Both old and new patients who come, speak kindly of the sanitarium. Many others write appreciative letters. One former patient, a Sabbath-keeping sister, writes as follows:—

"I am sending a small donation for the sanitarium, with my best wishes for its future good work. May God bless you. I am keeping well. We all have much to thank him for."

"A gentleman not of our faith remarked, as he was leaving:—

"I want to thank you for your kindness. You have all been very good to me. My bad knee is as sound as ever, and I am perfectly well. Of course I know the Lord has done the healing, but you have been the instrument in his

hands. I feel very thankful to you all, and shall always look back upon my visit with feelings of gratitude and pleasure."

"A Queensland judge and his wife, who have been with us for several weeks, are highly pleased with the treatment, diet, and general conduct of our health institution. During a recent consultation the judge remarked:—

"Before coming to your institution, I had always associated vegetarianism with cabbage, turnips, and the like. I have been agreeably surprised. You have so many nice dishes, and such an abundant supply of what I call good ordinary food—milk, cream, eggs, bread and butter, fresh vegetables, and fruits. I am also surprised at the progress I have made."

"This widely known and much esteemed judge and his wife are regular and interested attendants at the daily morning song and praise service and other religious exercises. Among many other remembrances received during the holidays was one from an old New Zealand patient who was with us several years ago. He never fails to wish us a 'Happy New-year,' and on this occasion his letter runs:—

"A Happy New-year to you and your staff. I suppose there are not many there now of those I remember; but if there should be any, please let them know that I have not forgotten their kindness. I look back to the few weeks spent among you as the happiest in my life."

Medical Missionary Work the Right Arm of the Message

WE have been told that the medical missionary work sustains the same relation to the third angel's message that the right arm has to the body. This is a wonderful statement; and if fully comprehended, this branch of our work would receive far greater assistance than we have heretofore given it.

"The right arm of the body of truth is to be constantly active, constantly at work, and God will strengthen it. But it is not to be made the body. At the same time the body is not to say to the arm, I have no need of thee. The body has need of the arm in order to do active, aggressive work. Both have their appointed work, and each will suffer great loss if worked independently of the other."—*Testimonies for the Church*, Vol. VI, page 288.

It always enlists our pity and sympathy to see a right arm cut off or paralyzed so that it can not perform its proper function. We feel that one so afflicted is greatly crippled in his efforts in life. If an artisan, he is almost incapacitated for service. No matter what his occupation, his work is likely to be deficient. So with the third angel's message. "True missionary work is that in which the Saviour's work is best represented, his methods most closely copied, his glory best promoted. Missionary work that falls short of this standard is regarded in heaven as defective."—*Id.*, page 230. "During his ministry, Jesus devoted more time to healing the sick than to preaching."—*Desire of Ages*, Trade Edition, page 407.

The right arm wields a mighty power in the battle of life. It performs not only the hardest tasks but the most menial. It is the member which not only

earns the livelihood, but whose daily duty is to feed the body. The body could not well receive proper nourishment without the aid of the right arm; and unless the body is nourished, it can not furnish the vitality needed for the arm. Each is equally dependent upon the other.

This reasoning is true of the medical missionary work,—the right arm of the message. Properly nourished, the medical work can be a great help to the evangelical work, by educating more efficient workers, by raising up churches, by tithe-paying, and by bringing large donations to the assistance of our work. Not the least is its influence upon leading men of the world in favor of our work.

The medical work, once well established, is self-supporting. The means invested is not consumed, but remains year after year, adding to its possessions greater value and more efficiency, accomplishing greater good, with no drain on the body. It is important, then, that the right arm of the message be kept in a healthy, active condition.

Our sanitariums throughout the world treat annually about twenty-five thousand patients. These persons are brought under a favorable influence and hear much of present truth. Many accept the message. Two thousand workers are employed in these institutions, earning a wage of nearly six hundred thousand dollars a year, a tithe of which would be about sixty thousand dollars. Add to this the large number of students who earn enough to pay their way while gaining an education, and we have about one hundred thousand dollars annually saved to the denomination in educating our young people. These are some of the reasons why the right arm of the message should receive our hearty support.

W. J. STONE.

Medical Work in Tropical Mexico

I AM working on a sugar plantation at Rascon, San Luis Potosi, Mexico. The plantation has an elevation of fifteen hundred feet above sea-level. Vegetation here keeps green all the year round. The hot months are from March to June, when the rains begin, lasting until October, although there are rains occasionally all through the year. Frost is rare, though it nipped the cane last year in January, stopping its growth, and completely destroyed it four years before.

The hacienda, or ranch, employs from three hundred fifty to seven hundred men, according to the season. There is a resident population of eight hundred. Large numbers come for from two to four weeks, and then go away. This makes it difficult to estimate the number of persons actually on the place during the year, probably twenty-five hundred.

I was here all last year, and in the twelve months gave 12,500 treatments. This number represents only the principal ailment in each case, secondary ones not being reported, although several often needed attention. Most of these cases were seen at the office, although 1,680 visits were made, including fifty trips at a distance averaging five miles. None of these figures include private work on other haciendas, of which there was considerable, as there are but two other physicians within thirty miles.

Deaths during the year were thirty-three reported by me, and some more

of which I knew nothing, as the law does not require notification.

The principal diseases treated were as follows: Malaria, 2,438; enlarged spleen, 97; dyspepsia, 324; diarrhea, 186; constipation, 309; dysentery, 132; worms, 97; bronchitis, 746; catarrh, 222; tonsillitis, 40; pneumonia, 35; otitis (mostly media), 177; toothache, 160; stomatitis, 75; skin diseases, 197; wounds and ulcers, 2,075; venereal disease, 171; pelvic, 81; neuralgia, 286; rheumatism, 77; vaccinations, 77.

Other diseases varied in number from one to sixty. Had four cases of tuberculosis, and five of appendicitis, one of which required operation. Be it understood that operations under general anesthesia are done only in cases of absolute necessity, owing to lack of assistants and conveniences, as I have to return patients to their huts after operation. Did not have a single case of smallpox, measles, mumps, scarlet fever, nor other epidemic diseases, during the year.

Anemia is common, but seems due mainly to malaria and malnutrition, and yields readily to good food and tonic treatment. Some claim it is due to hook-worm; but I have not found any, though the careless habits of the people would lead one to look for it.

Obstetrical work is entirely in the hands of women who are ignorant and untrained. The physician is called only in case of trouble. The law does not protect physicians and registered midwives, so in many places these women reign supreme, and do much harm, as there is no disease they will not undertake to treat. They usually collect good fees for their work, too.

Each man employed here pays one day's wages a month for medical attention. This amounts to from thirty-one cents to \$2.50 (gold), and includes treatment for their families. When the medical department was first organized, it was necessary to treat some of the sick almost by force, as they had no idea what a physician was for. It is easier now, and I have been able to teach many how to care for themselves, and the value of the bath, fresh air, and certain foods. This is slow work, however, and the instruction has to be repeated many times. But those who do learn will teach others, who often value more the opinion of one of their kind than that of one above them.

Over twenty families here are reading one or another of our papers. These include all of the better class, and the majority of those who can read at all. Many will converse about the Bible, but few dare to read it. This is the best we can do for them at present, as the management is not friendly to evangelical work.

CARLOS FATTEBERT, M. D.

"WE are organized into bands," writes a member of the Salem, Mass., church, "each band having charge of a certain line of work. We have eight different bands. Blanks are given out for each to report on every week, and every fourth Sabbath is our missionary day. When the tracts which we ordered arrived, some of the packages had become dim from lying on the shelf, but the precious truths which they contained were all up-to-date. They rebuked us and said, 'You have been a long time coming.'"

Sanitarium Relief Campaign

"Ministry of Healing" Items From Nebraska

THE Culbertson church recently sent in a remittance of seventy-two dollars for "Ministry of Healing" taken by them.

Elder J. W. Christian sent in an order for thirty copies of "Ministry of Healing" last week for the believers in the vicinity of Vesta and Crab Orchard.

A few days ago sixty dollars came from the Cortland church, in part payment for fifty copies of "Ministry of Healing" taken by them a few weeks ago.

One of our sisters in Omaha writes: "I sold four copies of 'Ministry of Healing' the next morning after you left, and two more since. It is a fine seller and a good book."

A brother who recently received five copies of "Ministry of Healing" sent us the pay for them the other day, saying he found no difficulty in disposing of them, as he sold a copy in every house but one that he went into.

So far as we know, Brother H. A. Hebard, of Hastings, holds the record in Nebraska for individual sales of "Ministry of Healing," having sold fifty-four copies the last time we asked him about it. Probably he has sold more by this time.

Sister W. F. Dunbar, of Comstock, writes: "I took twenty-two copies of 'Ministry of Healing,' and have sold seventeen, and given away two for birthday presents—the best book for that purpose I know of. I am sure I can sell the others. Every one likes the book at first sight."—*Nebraska Reporter*.

Nebraska

ONE of the departments of home missionary work receiving attention in the Nebraska Conference this season is the "Ministry of Healing" campaign. It has been my privilege to meet with several of our churches during the last few weeks, and the results are briefly summarized below. There has been very little said about "quota." The instruction by the spirit of prophecy has been presented, and the burden laid on the hearts of the people that each one ought to do his best; and without urging it has been left for each one to decide for himself what he would do.

At our general meeting at Omaha this work was presented to a small audience, Sunday, February 12, and fifty-four books were taken. On the same evening the young people's society took forty more.

February 18 I met with the church at Grand Island, where fifty-two books were taken by the little company present; twenty-four had been taken previously.

February 25 the church at Hastings heard more fully about this work, and took 105 books; and on the following Monday the students of the intermediate school here took fifty more. With books previously taken, this makes 324 for the Hastings church.

March 4 I had the privilege of presenting the question to the Lincoln church, and 107 books were ordered. The following Sabbath a larger audience was present, and the number of books was increased by 145. Monday, March 13, the students and faculty of Union College started the week by taking 320 books; the sanitarium took thirty-five the following night; and the church ordered 190 more on March 18.

During these weeks I have received orders from our workers and brethren for eighty-six more, which have gone out by express, making the total number delivered to our people during the past five weeks, 1,189.

We are thankful to God for the way the work is starting up again; and we are confident that when our people in this conference really get thoroughly interested in this matter, a large work will be accomplished. Since our camp-meeting last September, when this enterprise was launched, we have handled about three thousand copies of "Ministry of Healing."

Our workers are rendering valuable help in pushing this campaign in our territory, and our people are getting interested in it. We hope by the blessing of God to see thousands of homes made better and happier this year through reading and practising the beautiful lessons of this book, and thousands of dollars brought in from outside our ranks to establish more firmly our medical work.

M. E. ELLIS,

Missionary Secretary.

News and Miscellany

Notes and clippings from the daily and weekly press

—The latest aero speed record was made by Peary Vedrinc, who sailed in a monoplane from Poitiers to Pau, a distance of 208 miles, in 132 minutes.

—April 1, after an unbroken deadlock lasting seventy-four days, the New York Legislature elected Justice James A. O'Gorman United States senator to succeed Chauncey M. Depew.

—A serious uprising is reported in Albania, a number of tribes joining in the revolt. It is believed that there will be a severe and arduous campaign in the suppression of the revolution.

—According to the executor of the estate of Mrs. Eddy, her property is valued at \$2,760,000. Of this amount, \$1,057,788 is represented in stocks and bonds, and \$1,400,000 in copyrights on books and publications.

—In order to permit public museums to obtain specimens from the Petrified Forest National Monument, Arizona, arrangements will soon be made for marking off an area from which these institutions may obtain collections.

—The Spanish cabinet resigned April 1. Such division existed over some of the policies with which the state had to cope, that the retirement of the cabinet was determined upon. The formation of a new cabinet, and the position it will take upon pending disputes with the Vatican, will be watched with deep interest.

—Another railroad, known as the Guggenheim-Morgan Line, connecting Cordova and Kenecott, Alaska, was formally opened March 30. The construction of this road is considered one of the most remarkable engineering feats of modern times. The road is 197 miles long, and cost \$20,000,000.

—Under the efficient management of Postmaster-General Hitchcock, sweeping changes have been made in that department of the government. The affairs of the railway mail service have been thoroughly overhauled, and many important changes, which will tend greatly to increase the efficiency of the service as well as to effect an economical saving, have been made.

—March 29, by action of the President, Robert E. Peary was commissioned "civil engineer of the navy with the rank of rear-admiral on the retired list." The commission is retroactive, dating from April 6, 1909, when the explorer reached the north pole. Congress gave the explorer the highest retired pay of a rear-admiral, \$6,000 a year, his previous rank being captain, at \$5,000 yearly.

—China is not alone the sufferer in the opium trade. While Britain has been forcing opium upon the Chinese market, her own people in London have been gradually taking to the use of the drug, and sumptuous opium dens abound in the East End of London. America has also the same curse in some of her large cities. It seems that while China is seeking to be freed from the curse, some of the Western states are taking it up.

—March 31 the German Reichstag, after a heated debate, adopted a resolution calling upon the government to make treaties to arbitrate with other nations, modeled on the lines of the proposed English treaty, as advocated by President Taft. A resolution was adopted, however, to make this effective as soon as propositions concerning the simultaneous and equal limitation of armaments are made by any one power.

—A celebration of the jubilee of Italian unity began in Rome, March 27, with a formal opening, by King Emmanuel, of the international art exhibition. On the same date the first Italian congress ever held in the United States was begun in Philadelphia, with delegates present from all the leading representative societies of that nationality in the country. Among the things the congress expects to do is to distribute Italian immigrants throughout the country in the agricultural sections, instead of in the cities, and to induce Italians to take a more active part in political matters.

—Excellent results, it is claimed, are attending the postal savings-banks experiment, which the government has under taken. Thus far only forty-eight offices have been opened. One regulation of these banks is that monthly deposits shall be limited to one hundred dollars, and annual deposits to five hundred dollars. Much hoarded money, which has been offered these banks for safe-keeping, has been rejected under this restriction. Inasmuch as the system is proving so successful, it undoubtedly will be extended throughout the country as rapidly as the required administrative forces can be provided.

—Much discussion has been given the last few days to the question of an arbitration treaty between Great Britain and the United States. The key-note of this proposition was made by President Taft, and is heartily seconded by King George and other prominent Englishmen. The promoters of the peace movement seize upon this as a favorable omen of the progress being made in behalf of world-wide arbitration.

—Pathetic accounts of the ravages of famine and plague continue to come from China. It will be three months before the early harvests bring relief to the famine sufferers. Barefooted children, all but naked, roam the streets on freezing days crying for bread. In many instances children have been sold for a mere pittance, or abandoned in the hope that they would be rescued and provided for. The plague north of the famine district continues unchecked. Several European physicians have already lost their lives in heroic endeavors to assist the sufferers. It is hoped that warm weather will bring relief from the more virulent so-called pneumonic form of the disease.

—A very destructive fire occurred in the State capitol building at Albany, N. Y., March 28, practically destroying the west wing. It was feared for a time that the whole building was doomed. As it was, the flames burned up the State library, the court of claims, the assembly library and document rooms, most of the offices of the excise department, and the quarters of the senate finance committee. Further than this, the water and smoke extended to every part of the building, and did more or less damage. The money loss is estimated at \$5,000,000; but this is nothing as compared with the destruction of many historic papers and records, which can never be restored. The State carried no insurance, as the capitol building had been regarded as absolutely fireproof. Until repairs can be made, administrative work will be carried forward in improvised offices.

—The Mexican situation has grown more complicated if anything during the past week. It was hoped that the formation of the new ministry would materially assist in inaugurating such reforms as would answer the demand of the insurgents. In his semiannual message at the opening of the national congress last week, President Diaz urges many reforms which are sought by his rebellious subjects. He recommends the Mexican Congress to pass a law providing for no reelection of the chief executive or other elective officers, and a reform of the liberal laws, so that the privilege of the ballot may be enjoyed by all citizens who are considered capable of voting. If we may judge from reports, the revolutionary movement has made slow but steady progress during the last week. The Mexican government appears to appreciate the efforts of the United States to prevent sympathizing Americans from assisting the revolutionary movement. The tone of the press throughout the country, which at first appeared generally critical of the mobilization of the United States troops along the Mexican border, has materially changed, and recognition is given to the wisdom of President Taft in thus seeking to assist in the preservation of order in the Mexican republic.

NOTICES AND APPOINTMENTS

Camp-Meetings for 1911

ATLANTIC UNION CONFERENCE

Southern New England June 1-10
 New York June 8-18
 Massachusetts June 15-25
 Maine June 22 to July 2
 Western New York June 22 to July 2
 Northern New England ... Aug. 24 to Sept. 3

NORTHERN UNION CONFERENCE

South Dakota May 30 to June 5
 Minnesota June 8-18
 North Dakota June 20-25

SOUTHERN UNION CONFERENCE

Louisiana July 20-30
 Alabama Aug. 3-13
 Kentucky Aug. 17-27
 Mississippi Aug. 31 to Sept. 10
 Tennessee River Sept. 7-17

SOUTHWESTERN UNION CONFERENCE

Texas Aug. 3-13
 West Texas Aug. 10-20
 New Mexico Aug. 17-27
 Oklahoma Aug. 24 to Sept. 3
 Arkansas Sept. 7-17
 South Texas Nov. 2-12

European Division

SCANDINAVIAN UNION CONFERENCE

Norway, Bergen May 17-21
 Sweden, Stockholm May 24-28
 Finland, Helsingfors May 31 to June 4
 Denmark, Aarhus June 7-11

WEST GERMAN UNION CONFERENCE

German-Swiss June 21-25
 Belgium July 19-23

GENERAL CONFERENCE COMMITTEE BIENNIAL COUNCIL

Friedensau, Germany July 4-16

EAST GERMAN UNION MEETING

Friedensau, Germany... July 6-16, afternoons

LATIN UNION CONFERENCE

Roman-Swiss and Latin Union... July 18-23
 France and Holland July 26-30
 Barcelona Aug. 1-5

BRITISH UNION CONFERENCE

North England Aug. 3-8
 Scotland Aug. 10-13
 Ireland Aug. 17-20
 Wales Aug. 24-27
 South England Aug. 31 to Sept. 5

Zeichen Der Zeit

Second Quarter, 1911, Now Ready

THIS number of our German magazine has an attractive cover design printed in black and blue. It contains strong, helpful, and interesting articles on practical Christianity, the signs of the times, religious liberty, health and temperance, missions, and other phases of present truth. Beautifully illustrated throughout. Partial contents as follows:—

- "None" (a striking poem; a strong sermon).
- "Jesus, Our Example," by Mrs. E. G. White.
- "Heavenly Sanctuary," by Clarence Santee.
- "Why Universal War Is Held Back?" by J. O. Corliss.
- "Infidelity, a Sign of the Times," by the editor, a remarkable comparison of the sayings of God and those of the Higher Critics.
- "For God and Liberty in Days Gone By," by W. A. Spicer.
- "Results of Union of Religion and the State," by the associate editor.
- "The Bible in the Public Schools."
- "Child Marriages in India," by one who knows.
- "What Shall We Eat?"

"Results of Bad Combination of Foods."
 "When a Mother Prays for Her Child" (poem).
 "Always Be Kind."
 The price of this magazine is 10 cents a copy; 5 to 40 copies, 5 cents a copy; 50 or more copies, 4 cents a copy.
 Order of your State tract society, or of the International Publishing Association, College View, Neb.

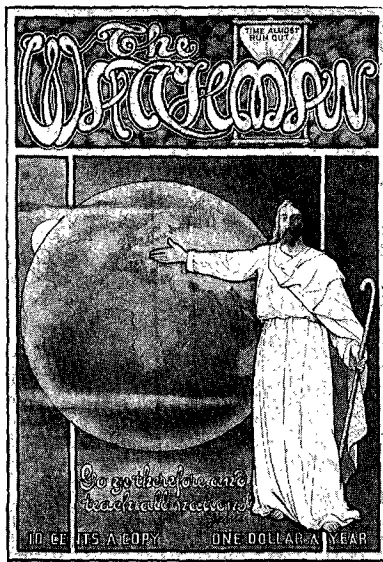
The Watchman

The Present Truth Evangelizer from Cover to Cover

MATT. 28:19, 20 is the theme upon which our artist has based the design for the May *Watchman* cover, and it will be one of unusual excellence.

The following is a partial list of articles for May:—

- "Partly Strong and Partly Broken," by Prof. P. T. Magan, will be continued in this number.
- "The Antitypical Scapegoat," by C. P. Bollman.
- "Sinai and Calvary," by J. S. Washburn.
- "The Sealing Work," by B. G. Wilkinson.



FACSIMILE OF FIRST COVER PAGE

- "The Last Gospel Message," by L. A. Smith.
 - "The Greek Catholic Religion," by Rev. Walter McCarroll.
 - "Infidel Astronomy," by Dr. O. C. Godsmark.
- Yearly subscription, only \$1. Order of your conference tract society.

Washington Foreign Mission Seminary

NOTICE is hereby given that the next annual meeting of the constituency of the Washington Foreign Mission Seminary will be held in connection with the institute for the Columbia and Atlantic union conferences, in the First Philadelphia church, corner Fifty-first and Locust streets, Philadelphia, Pa., the first meeting to convene April 17, 1911, at 9 A. M., for the election of a board of nine trustees, and the transaction of such other business as may come before the meeting.

The constituency of this corporation consists of the members of the General Conference Committee and the president of each local conference in the United States.

By order of the trustees.
 A. G. DANIELLS, *President.*

Washington (D. C.) Sanitarium Association

NOTICE is hereby given that the next annual meeting of the members of the constituency of the Washington (D. C.) Sanitarium Association of Washington, D. C., will be held in connection with the ministerial institute for the Atlantic and Columbia union conferences,

in the First Philadelphia church, corner Fifty-first and Locust streets, Philadelphia, Pa., April 17, 1911, at 10 A. M., for the election of seven trustees for the coming year, to take the place of those whose term of office expires at that time, and for the transaction of such other business as may properly come before the meeting.

The members of this corporation consist of the executive committee of the General Conference of Seventh-day Adventists, the executive committee of the Atlantic Union Conference of Seventh-day Adventists, the executive committee of the Chesapeake Conference of Seventh-day Adventists, the executive committee of the Virginia Conference of Seventh-day Adventists, the executive committee of the West Virginia Conference of Seventh-day Adventists, the board of management of the evangelical work of the Seventh-day Adventists of the District of Columbia and Takoma Park, Md., and the board of trustees of the Washington (D. C.) Association.

By order of the trustees.
 W. D. SALISBURY, *President*;
 H. N. SISCO, *Secretary.*

Review and Herald Publishing Association

NOTICE is hereby given that the eighth annual meeting of the members of the constituency of the Review and Herald Publishing Association, of Washington, D. C., will be held in connection with the ministerial institute for the Atlantic and Columbia union conferences, in the First Philadelphia church, corner Fifty-first and Locust streets, Philadelphia, Pa., April 17, 1911, at 11 A. M., for the election of four trustees for the coming year, to take the places of those whose term of office expires at that time, and for the transaction of such other business as may properly come before the meeting.

The following persons are members of this corporation: Those comprising the executive committees of the General Conference, the Atlantic Union Conference, the Canadian Union Conference, the Lake Union Conference, and the Columbia Union Conference of the Seventh-day Adventists; those who compose the executive committees of the several local conferences of the Seventh-day Adventists within the territory of the aforementioned union conferences; those who compose the board of trustees of the Review and Herald Publishing Association; and such persons as have received certificates of membership in said association.

By order of the trustees.
 F. M. WILCOX, *President.*

The Gospel Sentinel

A MISSIONARY weekly for the promulgation of the third angel's message. Every church and every Missionary Volunteer society should take a club of this paper. Everybody should subscribe. Prices: Yearly subscription, 75 cents; five or more copies to one address, 30 cents each. Order of your tract society.

Publications Wanted

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

- Mrs. Leila Ray, Laurens, S. C.
- Mrs. L. A. Chilson, Avance, S. D.
- E. W. Crawford, McCurtain, Okla.
- Mrs. A. Russell, R. F. D. 5, Portage, Wis., *Signs of the Times*, *Review*, tracts.
- Miss Lily Burnside, 715 Dakota St., San Antonio, Tex., *Signs of the Times*, monthly and weekly.
- Mrs. A. C. Tinsley, Shuqualak, Miss., *Signs of the Times*, *Watchman*, *Youth's Instructor*, *Life and Health*.
- Mrs. O. P. Drake, Rear 605 N. Webster Ave., Scranton, Pa., *Liberty*, *Life Boat*, *Signs of the Times*, *Watchman*, *Youth's Instructor*.

Mrs. L. M. Olive, Oak Cliff P. O., Dallas, Tex.

Z. S. Arey, Wanette, Okla., *Little Friend, Youth's Instructor, Signs of the Times, Life Boat*.

Mrs. J. H. Deadmond, Townsend, Mont., *Signs of the Times, Watchman*, tracts, pamphlets. No others desired.

Mrs. C. L. Burlingame, Northport, Neb., *Signs of the Times, Liberty, Life and Health, Watchman*, tracts. Review not desired.

Edw. Urquhart, General Delivery, Fernie, B. C., Canada, denominational literature in French, Italian, Swedish, German, and Slavic.

M. D. Smith, Box 1364, Seattle, Wash., continuous supply of literature in all languages for missionary work by the Missionary Volunteer Society. REVIEW not desired.

Mrs. Geo. H. Hurd, R. F. D. 1, Union, N. H., continuous supply of *Signs of the Times, Life Boat, Watchman, Bible Training School, Life and Health, Little Friend, Youth's Instructor*, tracts. REVIEW and *Gleaner* not desired.

Mrs. J. Hume, Girard, Kan., desires to thank those who have been sending her literature, and wishes no more at present.

Business Notices

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

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

Conditions

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

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

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

No discount for several insertions.

WANTED.—Adventist man and wife to work on ranch near Gillette, Wyo., at farm- and housework. Good wages paid year round. Chance to obtain government land in vicinity. Recommendations required and given. Address R. A. Wright, Wright, Wyo.

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.

HOME CANNING FACTORIES.—Most delicious fruits and vegetables canned with our Royal Canners. Easy to learn; complete instructions. Splendid paying health food business. Complete equipments, \$8.50 up. Write for illustrated circulars to Home Supply Manufacturing Company, Department A, Chattanooga, Tenn.

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

BELIEVING in and desiring to keep the Sabbath, I would be pleased to communicate with any one needing help. Outside employment preferred, but will take inside work if not too confining. Address M. Arriott, Keyser, W. Va.

WANTED.—A doctor for permanent or temporary position in Chamberlain (S. D.) Sanitarium. Please write if you wish an exceptional opportunity in sanitarium practise. Address C. P. Farnsworth, M. D., Chamberlain, S. D.

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.

HYGIENIC VEGETABLE COOKING OIL.—Best grade. 5-gallon can, \$4.50; two cans, \$8.50; ½ bbl. (about 32 gallons), 76 cents a gallon. By freight from Louisville or Chattanooga. 16-gallon keg, \$12.50, from Chattanooga only. Address O. C. Godsmark, Chattanooga, Tenn.

HELP WANTED.—I wish to secure a man and his wife to begin work May 8; man for chores and gardening; woman for cooking and general housework. Two and one-half miles from Pomona, Cal.; church privileges; wages, \$60 a month. In writing state age and experience. Address Mrs. L. R. Phillips, Loma Linda, Cal.

WISHING to engage more actively in missionary work, I desire to sell my farm of 75 acres, with good 11-room house; good barn, shop, and outbuildings; 400 young bearing peach trees; one acre strawberries; apple, pear, and plum trees; plenty of good water. One mile from Baker Mountain schoolhouse. Price, \$1,250. Address D. T. Shireman, Hickory, N. C.

Obituaries

SHERMAN.—Charles W. Sherman was born in Sullivan County, Indiana, March 18, 1852, and died Jan. 5, 1911. In September, 1872, he was married to Melinda Chastain. To this union five children were born, three of whom are living, and, with their mother, are left to mourn. Brother Sherman accepted the truth about eighteen years ago, and has remained a faithful and loyal supporter thereof. Words of comfort were spoken by Elders W. D. Forde, E. F. Collier, and the writer. M. H. SERNS.

WISE.—Ellen M. Passage was born in Westport, N. Y., Feb. 24, 1837, and died at her home at Ypsilanti, Mich., March 11, 1911, aged seventy-four years and fifteen days. Her marriage to Jacob Wise, who died five years ago, took place in 1854, and soon afterward they moved to Michigan. About twenty years ago she accepted the truth, and united with the Seventh-day Adventist church at Willis. Sister Wise entertained a bright and comforting hope in the early triumph of this message, and this was a great comfort to her in her last days, and to her friends and loved ones when she was laid to rest. The funeral service was conducted at her home. Text, Matt. 5:4. E. K. SLADE.

EDWARDS.—Dr. Maria L. Edwards was born in Burr Oak, Iowa, July 16, 1865, and died at Sanitarium, Cal., Feb. 28, 1911. The end came peacefully, though quickly, and found her, as she sought always to be, ready to go. Her last days and hours of consciousness were unusually bright, filled as they were with thoughts of Him who was the center of all her ambition, the Bearer of all her burdens, her Light at each step of the way. In the writing of her life story, death must prove only a punctuation mark, a period at which she may rest for a "little while." Beyond the resurrection, she will again take up the story, and carry it forward through the eternal years. Funeral services were conducted by the writer at the Seventh-day Adventist church in St. Helena, Cal., at which place interment was made. C. L. TAYLOR.

FREEMAN.—Died at their farm at Hillsdale, Idaho, March 10, 1911, after a short illness. Ruth Freeman, daughter of Henry O. and Ella Freeman. Ruth was three years old, and was always happy and healthy. We are lonely without her, but know it will not be long till we see her again. MRS. H. O. FREEMAN.

McGEEHAN.—Fell asleep in Jesus at the home of her parents in St. John, New Brunswick, March 26, 1911, Bertha A. McGeehan, aged seven years and six months. Bertha delighted in attending Sabbath-school, and loved the Lord. She was loved by all who knew her, and is greatly missed by her parents, being their only child. Funeral services were held at her late home, March 27. J. A. STRICKLAND.

VAN AUSDLER.—Fell asleep in Jesus at College Place, Wash., March 22, 1911, little Cora A. Van Ausdler, aged 8 years, 8 months, and 10 days. She leaves her parents, a brother, two sisters, an adopted sister, and many school-mates and friends to mourn. The funeral was held at the home, and her body was laid to rest in the College Place cemetery. Eight of her little girl friends sang at the funeral, and accompanied her body to the grave. F. A. DETAMORE.

TAYLOR.—Died at the home of her mother in Ruatan, West End, Bay Islands, Central America, March 9, 1911, Sister Taylor, aged forty-five years. She accepted the message twenty-one years ago, and became one of the charter members of the Adventist Church in this island. She lived a faithful life, and was beloved by all who knew her. Her husband, mother, nine children, and many other relatives are left to mourn. We expect to meet her in the first resurrection. MAHLON WOOD.

PLUMMER.—Margaret Ann Plummer was born in Maysville, Ky., Jan. 25, 1831, and died March 6, 1911, having lived for eighty years. Kentucky was her home until 1864; the remainder of her life was passed in Indiana, near Rushville. Her husband, Martin P. Plummer, and one child preceded her in death; two children survive to mourn their loss. Sister Plummer accepted the third angel's message about thirty years ago, and her faith in the soon-coming Saviour never wavered. The funeral services were conducted by the writer. We laid her to rest in the Pleasant Ridge Cemetery, to await the call of the Life-giver. A. L. MILLER.

DE BORD.—Died at her home in Montavilla, Ore., March 18, 1911, Mary Ann De Bord, aged a little over seventy-five years. She was born in Kentucky, and was married to E. F. De Bord at Aledo, Ill., in 1859. With her husband, she accepted the truths of the advent message about fifty years ago. At the time of her death she had been for twenty-seven years a member of the Central Seventh-day Adventist church of Portland, Ore. Ten children were born to Brother and Sister De Bord, four of whom, with the husband and other relatives, are left to mourn their loss. Words of comfort were spoken by the writer. A. M. DART.

HOWES.—Ida Estella Harmon was born in Genesee County, New York, Dec. 14, 1854, and died at her home in North Star Township, Gratiot Co., Mich., March 15, 1911. At the age of fifteen she, with her parents, moved to Battle Creek, Mich., and a little later to Potterville, Mich. Through a series of meetings held at that place by Elder E. B. Lane in 1872, the third angel's message was brought to her home, where it was gladly accepted by the family. Sister Howes was a faithful child of God, and dearly loved by all who knew her. On Dec. 27, 1881, she was married to Harold D. Cooper, of Jackson County, Michigan. To this union one child was born. In 1885 she was left a widow, and in 1889 she was married to Francis H. Howes. Sister Howes is survived by her husband, her aged parents, one brother, one sister, and one daughter. Many friends and loved ones mourn her death. Interment took place in the Ithaca cemetery. E. K. SLADE.



WASHINGTON, D. C., APRIL 13, 1911

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OF special interest in this number is the report, by the treasurer, of the General Conference appropriations for 1911.

LAST week Prof. H. R. Salisbury returned from a round of young people's conventions in the West, bringing a most encouraging report.

THIS week the ministerial institute, arranged by the Atlantic and Columbia union conferences, opens in Philadelphia. It will continue till the thirtieth.

WE learn that Elder A. O. Burrill, lately president of the Kentucky Conference, has received a call to unite with the Minnesota Conference, to take up work in St. Paul.

THE May issue of the *Sabbath School Worker*, now on the press, will have a report of the Sabbath-school gifts to missions during 1910. It is a report that will greatly interest all our people.

THE theme of the fourth Sabbath home missionary program, found in the last issue, is the gospel of sociability and helpfulness. As the result of the simple plans of work presented in this monthly program, several conferences report that their tract sales during the past few months have greatly increased. Let preparation be made at once to meet this program for April 22 a most interesting and profitable one.

THE office address of the Philadelphia Ministerial Institute is 1929 Girard Avenue. Workers attending the meeting should inquire at the Philadelphia stations for the street-car which will take them nearest to that place.

WE learn that the Pacific Press has secured Brother G. C. Hoskins, formerly secretary of the Iowa Tract Society, to take the place of assistant manager of its periodical department, in place of Brother C. N. Lake, under appointment to Japan.

TWO photographs come to us bearing testimony to progress in the Swedish work in this country. One shows a neatly built Swedish meeting-house in Quincy, Ill.; the other, a similar new church building erected by our Swedish brethren in Worcester, Mass.

UNDER the title, "On the Home Stretch," the *Nebraska Reporter* opens an article thus: "We turned the half-way mark last year in raising our part of the \$300,000 Fund, and now have the larger part of this year left in which to complete the work so well begun last year."

FOR the purpose of aiding in some of the industries of the Foreign Mission Seminary, and to assist those going out to foreign fields in obtaining a knowledge of printing, the Review and Herald Publishing Association has turned over to the Foreign Mission Seminary the printing of the *Sabbath School Worker*. Subscriptions to the journal should still be sent to the Review and Herald Publishing Association; the Seminary has to do only with the mechanical work of the journal.

OUR brethren of the Pacific Press have recently released two workers for the mission fields, T. F. Culhane, now on the way to China, and C. N. Lake, who plans to go in the early autumn to Japan. Writing of the loss the office naturally feels in letting these experienced workers go, Brother C. H. Jones, the manager, adds:—

"However, we want to keep up the reputation of the Pacific Press as a 'training-school for workers.' We can count scores who have gone from the Pacific Press to occupy responsible positions in various parts of the field."

A LETTER recently received from Brother C. E. Weaks, of India, relates the following experience:—

"One of our canvassers, Brother Poley, had a very interesting experience the other day. He went into a town in a little independent native state, to deliver some books previously ordered. He was met at the station by a fine carriage belonging to the state, and driven to his customers in grand style. He had his footman, driver, and everything going to make up style in Oriental countries. Arrangements had also been made for his entertainment at state expense. How is that for a Seventh-day Adventist canvasser to be treated? Surely our canvassers ride upon the high places of the earth, and 'eat the riches of the Gentiles.'"

LAST week Brother H. H. Cobban, secretary and treasurer of the West Indian Union Conference, reached Washington from Panama, to counsel regarding the publishing work in that field. On account of the fire at Colon, he secured a very special rate to this country and return. He reports that the fire swept seven blocks, and as the houses are generally of pitch-pine, and lightly built in that tropical region, it made such rapid progress that our workers were able to save little from the press building. What arrangement can be made for the growing publishing work in this field, is the question under consideration.

WRITING from Argentina, South America, after a time of severe drought, Elder C. E. Knight says:—

"We are certainly of good courage here. In spite of the gloomy prospect for means in this conference on account of loss of the crops in the largest part of the republic, God is still giving us funds; and in some places where we did not look for much, we have been astonished that a few faithful ones have given about as much as in other years. I have been confident that in the hour of need some would be even more faithful, and others would take up their duty of paying their tithe for the first time."

RECENTLY our brethren were given a hearing before the New York Senate Committee on one of the Sunday bills pending in the New York Legislature. During the hearing a senator asked Elder S. B. Horton if he represented the people who publish *Liberty*. This shows that our work is receiving recognition. Elder C. H. Edwards reports an interesting hearing before a Connecticut legislative committee, March 23, on Sunday bills pending in the Connecticut Legislature. Six different bills were there for consideration, every one of which was designed to liberalize the present Sunday law. These bills were opposed by Protestants and Catholics alike, a Roman Catholic chancellor stating that the Catholic Church was opposed to any and every measure which would liberalize the American Sunday. For this he was warmly applauded by the Protestant clergy who were present. So much interest was manifested, and so much time occupied by speech-making, that our brethren were shut out; but they are promised a hearing on the bill at a later date.

Another Sunday Bill Before Congress

ONE of the first measures introduced into the United States Senate at the convening of the Sixty-second Congress, in extra session, was a bill (S. 237) "for the proper observance of Sunday as a day of rest in the District of Columbia." Further reference to the bill, which provides for definite sabbath observance in the District, will be made in the next number of the REVIEW.

It is expected that the Religious Liberty Department at Washington will plan for an active campaign, in which all the people may have part. Shall we not look upon this bill as a measure permitted in the providence of God to bring to our national officials the principles of religious liberty? S. B. HORTON.