

# The Advent Review and Herald Sabbath

Vol. 88

Takoma Park Station, Washington, D. C., April 20, 1911

No. 16



## The Call of Wisdom

**D**OETH not wisdom cry? and understanding  
put forth her voice?

She standeth in the top of high places,  
by the way in the places of the paths.

She crieth at the gates, at the entry of the  
city, at the coming in at the doors.

Unto you, O men, I call; and my voice is  
to the sons of man.

O ye simple, understand wisdom: and, ye  
fools, be ye of an understanding heart.

Hear; for I will speak of excellent things;  
and the opening of my lips shall be right things.

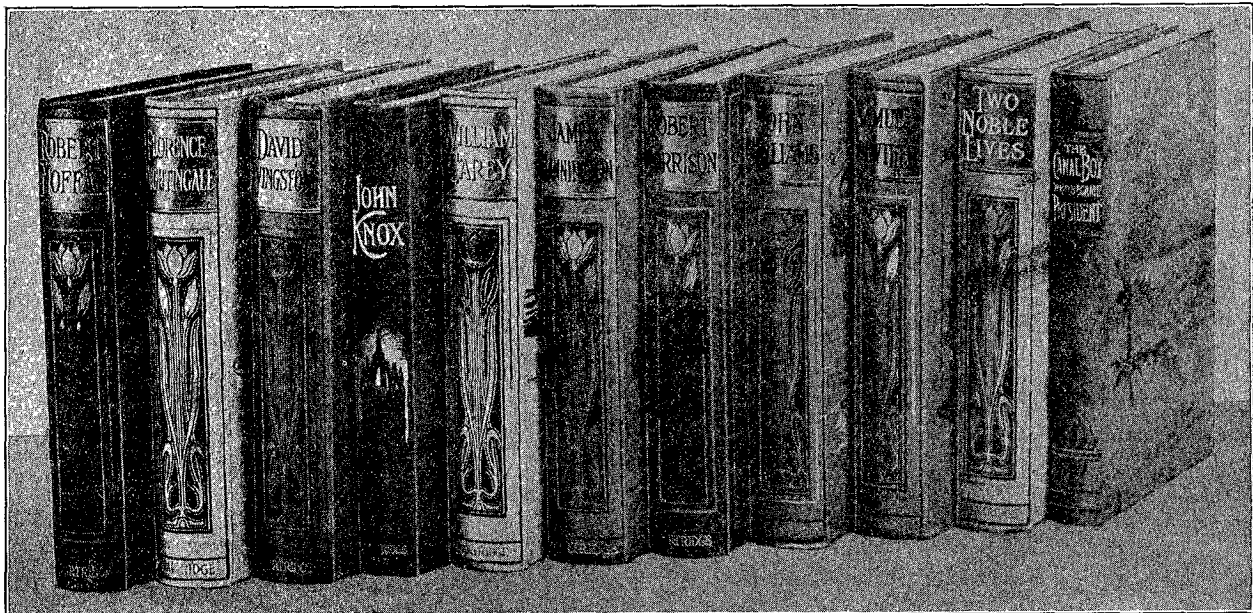
For my mouth shall speak truth; and wicked-  
ness is an abomination to my lips.

All the words of my mouth are in righteous-  
ness; there is nothing froward or perverse in  
them.

They are all plain to him that understandeth,  
and right to them that find knowledge.

Receive my instruction, and not silver; and  
knowledge rather than choice gold.

For wisdom is better than rubies; and all  
the things that may be desired are not to be  
compared to it. — *Proverbs 8: 1-11.*



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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.

### When the Sheaves are Gathered In

JESSIE D. BELKNAP

ARE you working for the Master?  
Are you faithful day by day?  
Are you giving, are you praying  
For those fallen by the way?  
Are you bringing souls to Jesus?  
Are you working now to win  
A free entrance into heaven  
When the sheaves are gathered in?

Are you sending up material  
For your mansion by and by?  
Are you laying up your treasures  
In that home beyond the sky?  
Hasten now; for, lo, the sunset  
Soon will close earth's noise and din—  
Haste that you may have some garnered  
When the sheaves are gathered in.

Though you may not go and gather  
With the reapers on the plain,  
In the corners and the hedges  
There are golden bits of grain.  
Though so few, and almost hidden  
By the weeds and thorns of sin,  
Though by reapers they're unnoticed,  
You these sheaves may gather in.

Who would spend time on things earthly,  
Caring for this world alone,  
When the Master offers mansions  
With him 'round God's glorious throne!  
There, through all the countless ages,  
With our loved ones we shall reign,—  
O, we surely must be ready  
When the sheaves are gathered in!  
Camas, Wash.

### The Gospel Message in Antioch

MRS. E. G. WHITE

AFTER the disciples had been driven from Jerusalem by persecution, the gospel message spread rapidly into the regions lying beyond the limits of Palestine; and many small companies of believers were formed in important centers. Some of the disciples "traveled as far as Phenice, and Cyprus, and Antioch, preaching the word." Their labors were usually confined to the Hebrew and Greek Jews, large colonies of whom were to be found in nearly all the cities of the ancient Eastern world.

Among the places mentioned where the gospel was gladly received is Antioch, the metropolis of Syria. The extensive commerce carried on from that populous center brought to the city many people of various nationalities. Besides, Antioch was favorably known as a resort for lovers of ease and pleasure, because of its healthful situation, its beautiful surroundings, and the wealth, culture, and refinement to be found there. In the days of the apostles, it had become a city of luxury and vice.

The gospel was publicly taught in Antioch by certain disciples from Cyprus and Cyrene, who came "preaching the Lord Jesus." "The hand of the Lord was with them," and their earnest labors were productive of fruit. "A great number believed, and turned unto the Lord."

"Tidings of these things came unto the ears of the church which was in Jerusalem." Upon hearing the good news, they rejoiced, and determined to strengthen the hands of the believers, and to follow up the interest that had been created, by sending to Antioch one of their tried fellow workers, Barnabas, "a good man, and full of the Holy Ghost and of faith." When, upon arrival at his new field of labor, he saw the work that had already been accomplished by divine grace, he "was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord."

The labors of Barnabas in Antioch were richly blessed. Many were added to the number of believers there. As the work developed, Barnabas felt the need of suitable help, in order to advance in the opening providences of God; and so he journeyed to Tarsus to seek for Paul, who, after his departure from Jerusalem some time before, had been laboring in "the regions of Syria and Cilicia," proclaiming "the faith which once he destroyed." Barnabas was successful in finding Paul, and in persuading him to return with him as a companion in ministry.

In the populous city of Antioch, Paul found an excellent field of labor. His learning, wisdom, and zeal exerted a

powerful influence over the inhabitants and frequenters of that city of culture; and he proved to be just the help that Barnabas needed. For a year the two disciples labored unitedly in faithful ministry, bringing to many a saving knowledge of Jesus of Nazareth, the world's Redeemer.

It was in Antioch that the disciples were first called Christians. The name was given them because Christ was the main theme of their preaching, their teaching, and their conversation. Continually they were recounting the incidents that had occurred during the days of his earthly ministry, when his disciples were blessed with his personal company. Untiringly they dwelt upon his teachings, and his miracles of healing. With quivering lips and tearful eyes they spoke of his agony in the garden, his betrayal, trial, and execution, the forbearance and humility with which he endured the contumely and torture imposed upon him by his enemies, and the godlike pity with which he prayed for those who persecuted him. His resurrection and ascension, and his work in heaven as the Mediator for fallen man, were topics upon which they rejoiced to dwell. Well might the heathen call them Christians, since they preached of Christ, and addressed their prayers to God through him.

The faithful believers at Antioch realized that God was willing to work in their hearts "both to will and to do of his good pleasure." Living, as they were, in the midst of a people who seemed to care but little for the things of eternal value, they sought to arrest the attention of the honest in heart, and to bear positive testimony concerning the Lord of glory, whom they loved and served. In their humble ministry, they learned to depend upon the power of the Holy Spirit to make effective the word of life spoken to perishing souls. And so, in their various walks of life, they daily bore testimony to their faith in Christ Jesus, "who, being in the form of God, . . . made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross," in order that he might bring "life and immortality to light through the gospel."

The example of the followers of Christ at Antioch should be an inspiration to every believer living in the great cities of the world to-day. While it is in the order of God that chosen workers of consecration and talent should be stationed in important centers of population to lead out in public efforts, it is also necessary that the church-members living in these cities shall exercise, in all humil-

ity, their God-given talents in labor for souls. There are rich blessings in store for those who surrender fully to the call of God. As such workers undertake to win souls to Jesus, they will find that many who never could have been reached in any other way are ready to respond to intelligent personal effort.

The cause of God in the earth to-day is in need of living representatives of Bible truth. The ordained ministers, alone, are not equal to the task of warning the great cities. God is calling not only upon the ministers, but also upon physicians, nurses, canvassers, Bible workers, and other consecrated laymen of varied talent who have a knowledge of the truths of the third angel's message, to consider the needs of the unwarned cities. Time is rapidly passing. There is much work to be done before satanic opposition shall close up the way. Every agency must be set in operation, that present opportunities may be wisely improved.

In the providence of God, Paul's labors at Antioch, in association with Barnabas, strengthened him in his conviction that the Lord had indeed called him to do a special work in behalf of the Gentile world. At the time of Paul's conversion, the Lord had declared that he was to be made a minister to the Gentiles, "to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me." The angel who appeared to the disciple Ananias said of Paul, "He is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel." And the chosen apostle to the Gentiles, later in his Christian experience, while praying in the temple at Jerusalem, was visited by an angel from heaven, who bade him, "Depart: for I will send thee far hence unto the Gentiles."

Thus the Lord had given Paul his commission to enter the broad missionary field of the Gentile world. To prepare him for his extensive and difficult work, God had brought him into close connection with himself, and had opened before his enraptured vision glimpses of the beauty and glory of heaven. To him had been given the ministry of making known "the mystery, which was kept secret since the world began,"—"the mystery of his will," "which in other ages was not made known unto the sons of men, . . . that the Gentiles should be fellow heirs, and of the same body, and partakers of his promise in Christ by the gospel."

Referring in later years to this revelation of the mystery of God that had been made known to him at the beginning of his gospel ministry, Paul declares: "Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; and to make all men see what is the fellowship of the mystery, which from the beginning

of the world hath been hid in God, who created all things by Jesus Christ: to the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord."

While the light of the gospel was shining brightly at Antioch, an important work was continued by the apostles who had remained at Jerusalem. Every year, at the time of the festivals, many Jews from all lands came to Jerusalem to worship at the temple. Some of these pilgrims were men of fervent piety, who were earnest students of the prophecies. They were looking and longing for the advent of the promised Messiah, the hope of Israel. When Jerusalem was filled with strangers, the apostles whose work centered in that city preached Christ with unflinching courage, though they knew that in so doing their lives were in constant jeopardy. At such times, many converts to the faith were made; and these, dispersing to their homes in different parts of the world, scattered the seeds of truth through all nations, and among all classes of society.

Prominent among the apostles who engaged in this work were Peter, James, and John, who felt confident that God had appointed them to preach Christ among their own countrymen at home. And so they continued to labor in love, testifying of the things that they had seen and heard, and appealing to "a more sure word of prophecy," in an effort to persuade "the house of Israel . . . that God hath made that same Jesus," whom the Jews had crucified, "both Lord and Christ."

### John 14:27

G. B. THOMPSON

"PEACE I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." John 14:27.

"My peace I give unto you." What a precious gift is this! Matthew Henry says: "When Christ died, he left a will, in which he bequeathed his spirit to his Father, his body to Joseph of Arimathea, his clothes fell to the soldiers, his mother he gave to John; but to the disciples, who had left all for him, he left no silver nor gold, but something infinitely better—his peace."

To the troubled, anxious, care-worn soul, buffeted by the temptations and trials of the enemy, this peace is of inexpressible value. It is a haven of rest to those who have been rocked in the troubled sea of worry and despondency. It soothes the fretful into peaceful sleep.

But, says one, I long for this blessed peace, but do not have it; how can I secure it?—We simply *take* it; that is all. It is left here in the world by its Author, to be appropriated by faith. It is a gift, and must be received by faith. One illustrates it thus:—

"A minister of the gospel was trying

to explain to a lady the difference between praying and taking; but she was a slow pupil, and could not see the distinction. Presently they went to her home, and tea was on the table.

"Will you take a cup of tea?"

"Thank you."

"Milk and sugar?"

"If you please."

"The tea was prepared and handed toward him, but he appeared as if he had not seen it, and said, 'Please, madam, give me a cup of tea.'

"The lady thought that he was absorbed in some far-away subject, and put the tea close to his hands; but still he did not seem to see it, and said, 'May I trouble you, madam, for a cup of tea?'

"Again the lady reached it nearer, and said, 'Excuse me, but the tea is there, ready for you; will you take it?'

"Immediately he turned to her, and said: 'That is what God has been saying to you for the last ten years. You have been pleading with him to give, while he has been pressing his richest gifts toward your hand, saying, 'Take, child, take!''"

Take, child, take the peace of God left here in the world, and be happy. This is righteousness by faith.

Takoma Park, D. C.

### Victory Through Faith

G. W. WHITE

VICTORY is to be had through faith in what the Son of God has done for us. Our loving Heavenly Father has placed it within the reach of every one. If he had placed it, within the reach of only the rich, the cultured, the learned, the mighty of earth, the majority would be without hope; but, thank God, it is for every one who will take it by faith. This brings it within the reach of the poorest, the most ignorant, the weakest and humblest of earth, as well as of those more highly favored in the things of this world. "The just shall live by faith." Heb. 10:38. "This is the victory that overcometh the world, even our faith." 1 John 5:4.

On the cross, Jesus purchased for us a salvation which is full and complete. He purchased for us salvation from the sins of the past, and from the sins of the present. Thank God, he purchased for us a decisive victory over sin, that, being delivered "from the power of darkness," and translated "into the kingdom of his dear Son," and being made free from sin, and become the servants of God and of righteousness, we henceforth should not serve sin but have our "fruit unto holiness, and the end everlasting life." Col. 1:13; Rom. 6:18, 6, 22. We are free, free indeed; and we are eternally free, if we will only believe it. But we must believe it first, and then it will become a part of our actual experience. Faith first, then fruition. Just as surely as we believe with all our hearts that Christ imparts to us the victory that he gained over sin and Satan, just so surely will it become a part of our experience. No truth is more profusely illustrated in

the Scriptures than this. For our encouragement, to strengthen our faith and help us obtain this victory, this freedom from sin, this preparation for the latter rain, let us look at—

#### Some Object-Lessons in the Old Testament

When Israel had crossed the Red Sea, and stood on the opposite banks, they sang a remarkable song of deliverance. Ex. 15: 1-21. But why did they not sing it on the other side? When the Egyptians pressed them sorely, and destruction seemed imminent, why were there only expressions of doubt, murmuring, and faultfinding to be heard?—With the large majority there was but little faith. Moses had faith, and stretched forth his rod, and the result was deliverance and this sweet song from the lips of Israel's thousands: "I will sing unto the Lord, for he hath triumphed gloriously." Ex. 15: 1. That was a wonderful time in the life of that downtrodden people, and those mountains had never echoed and reechoed a sweeter song than on that day which marked the overthrow of Pharaoh's host; but O, how much sweeter it would have been had it been sung on the very land of the enemy, where the triumph was just as sure as if it had already taken place! During the forty years of varied experiences in the wilderness, God was trying to teach this people to sing the song of triumph by faith, that it might afterward become a part of their experience.

Israel crossed the Jordan by faith, and the following day it was wrought into their experience, and their hearts were strengthened for the stupendous task that had staggered the faith of their fathers forty years before—the conquest of the promised land.

Look, now, at the result of this step of faith. We see the people next encamped in Gilgal. While they were here, the Lord said to Joshua: "This day have I rolled away the reproach of Egypt from off you." Joshua 5: 9. The "reproach of Egypt,"—unbelief, doubts, murmurings, sin! Ah, faith had taken possession of their hearts. They had learned to walk by faith, to accept the victory by faith; and when faith possessed them, the "reproach of Egypt" had to go.

#### By Faith Israel Took Jericho

Now, note what followed when the "reproach of Egypt" was rolled away. Immediately the Lord appeared to Joshua, saying, "As captain of the host of the Lord am I now come." Joshua 5: 14. As such he led them forth from victory unto victory, and divine power and providential workings were continually seen among them. Let us not forget the promise to us: "When the reproach of indolence and slothfulness shall have been wiped away from the church, the Spirit of the Lord will be graciously manifested. Divine power will be revealed. The church will see the providential working of the Lord of hosts."—*"Testimonies for the Church," Vol. IX, page 46.*

While at Gilgal, the Lord said unto

Joshua, "See, I have given into thine hand Jericho." Joshua 6: 2. Not until a week later did Jericho fall, and Israel take possession. How could Joshua "see" a thing before it had taken place?—Ah, he looked with the eye of faith. "Faith is the substance of things hoped for, the evidence of things not seen;" and by it "the walls of Jericho fell down." Heb. 11: 1, 30. Faith reaches out, grasps the future, and says, It is done. How soul-inspiring to look upon those hosts of Israel surrounding Jericho, armed only with trumpets and rams' horns, the jeering multitude on the massive walls, when suddenly a mighty trumpet blast seems to shake the earth, a victorious shout from the lips of Israel's warriors rends the air, and with a crash the walls fall in ruins.

Israel believed it a week before; now it is an actual experience with them.

Lack of space will not permit us to follow Israel to Ai, through their humiliation because of self-sufficiency, and through their final triumph by faith over that place; but the lesson for us is obvious. The Lord says to us, See, I have given you victory over that sin; I have given you the victory over those sins of commission, over those sins of omission; I have given you victory over that sin of "indolence and slothfulness," over "every besetment, over pride, love of the world, selfishness, and over every wrong word and action."

O let us by faith take that victory! Let us believe it, and enter into the freedom of the children of the King. Then "the Spirit of the Lord will be graciously manifested. Divine power will be revealed. 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."—*"Testimonies for the Church," Vol. IX, page 46.* "Then the latter rain will fall upon us as the early rain fell upon the disciples on the day of Pentecost."—*Id., Vol. V, page 214.* Then this work will be cut short in righteousness. Then the Lord will come in power and great glory, and gather his people home.

Beloved, this is not speculation, it is not mere theory; it is the Lord's own word, it is his own way, and he calls us to walk in it.

*Beatrice, Neb.*



THE greatest need of the Christian church to-day is backbone. We do not underestimate the need of a more universal Christian consciousness and a recognition of the regnancy of Jesus Christ: we do need these; but of what avail is all this if he to whom this consciousness comes and this regnancy is revealed has not the moral stamina, the backbone, to stand erect in the divinely given posture, and to show forth to a gainsaying world and a wobbling church the power of God and the dignity and the glory of manhood?—*Southern Methodist.*

## A Study of Principles—No. 7

### Instruction Regarding Sunday Labor

D. E. ROBINSON

EARLY in 1898, our brethren connected with the publishing-house in Melbourne, Australia, were notified that complaints were being made by some because the office was being operated on Sunday; and it was intimated that unless such work was stopped on that day, prosecution would be the result. Some of the brethren argued that we could not, without sacrificing right principles, change our course in this matter, and that the Sunday work should be continued, whatever might be the consequences. In this crisis, Mrs. White stated that it would be in harmony with instruction that she had received to stop the work that was giving offense, and let the workers in the office devote Sunday to missionary efforts. This advice was accepted.

Regarding a similar experience at the Avondale school, Mrs. White says, in "Testimonies for the Church," Vol. IX, pages 236-238:—

"At our Avondale school, near Coorambong, Australia, the Sunday labor question came up for decision. It seemed as if the lines were soon to be drawn so tightly about us that we should not be able to work during Sunday. Our school was situated in the heart of the woods, far from any village or railway station. No one was living near enough to be disturbed in any way by anything we might do. Nevertheless we were watched. The officers were urged to come around to inspect our premises; and they did come. . . .

"When our brethren were threatened with persecution, and thrown into perplexity in regard to what they should do, the same advice was given as was given in answer to the question concerning games. I said: 'Employ Sunday in doing missionary work for God. Teachers, go with your students. Take them into the bush, . . . and visit the people in their homes. Let them know that you are interested in their souls' salvation.' They did so, and, as the result, were greatly benefited themselves, and were able to help others as well. The blessing of God rested upon them as they diligently searched the Scriptures in order to learn how to present the truths of the Word in such a way that these truths would be received with favor."

After having faithfully kept the Lord's Sabbath, to refrain from work that might give offense, and to spend the first day of the week in teaching people the message for this time, can not be called "Sunday-keeping," as that term is ordinarily understood. Surely one who follows this instruction, not spending the day in idleness, but in earnest efforts to exalt the true Sabbath, would not be regarded as one who is paying homage to the "beast."

The reasons for this instruction, and the principles involved in carrying it out, are ably set forth in the following, found in "Testimonies for the Church," Vol. IX, pages 232-236:—



"SANITARIUM, CAL., Aug. 17, 1902.

"DEAR BROTHER: I will try to answer your question as to what you should do in the case of Sunday laws being enforced.

"The light given me by the Lord at a time when we were expecting just such a crisis as you seem to be approaching, was, that when the people were moved by a power from beneath to enforce Sunday observance, Seventh-day Adventists were to show their wisdom by refraining from their ordinary work on that day, devoting it to missionary effort.

"To defy the Sunday laws will but strengthen in their persecution the religious zealots who are seeking to enforce them. Give them no occasion to call you lawbreakers. If they are left to rein up men who fear neither God nor man, the reining up will soon lose its novelty for them, and they will see that it is not consistent nor convenient for them to be strict in regard to the observance of Sunday. Keep right on with your missionary work, with your Bibles in your hands, and the enemy will see that he has worsted his own cause. One does not receive the mark of the beast because he shows that he realizes the wisdom of keeping the peace by refraining from work that gives offense, doing at the same time a work of the highest importance.

"When we devote Sunday to missionary work, the whip will be taken out of the hands of the arbitrary zealots who would be well pleased to humiliate Seventh-day Adventists. When they see that we employ ourselves on Sunday in visiting the people and opening the Scriptures to them, they will know that it is useless for them to try to hinder our work by making Sunday laws.

"Sunday can be used for carrying forward various lines of work that will accomplish much for the Lord. On this day open-air meetings and cottage meetings can be held. House-to-house work can be done. Those who write can devote this day to writing their articles. Whenever it is possible, let religious services be held on Sunday. Make these meetings intensely interesting. Sing genuine revival hymns, and speak with power and assurance of the Saviour's love. Speak on temperance and on true religious experience. You will thus learn much about how to work, and will reach many souls.

"Let the teachers in our schools devote Sunday to missionary effort. I was instructed that they would thus be able to defeat the purposes of the enemy. Let the teachers take the students with them to hold meetings for those who know not the truth. Thus they will accomplish much more than they could in any other way.

"God has given us plain directions regarding our work. We are to proclaim the truth in regard to the Sabbath of the Lord, to make up the breach that has been made in his law. We are to do all that we can to enlighten those in ignorance; but we are never to con-

federate with men of the world in order to receive financial assistance.

"Of the children of Israel we read: 'Wherefore I caused them to go forth out of the land of Egypt, and brought them into the wilderness. And I gave them my statutes, and showed them my judgments, which if a man do, he shall even live in them. Moreover also I gave them my Sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them. But the house of Israel rebelled against me in the wilderness: they walked not in my statutes, and they despised my judgments, which if a man do, he shall even live in them; and my Sabbaths they greatly polluted: then I said, I will pour out my fury upon them in the wilderness, to consume them.

"'But I wrought for my name's sake, that it should not be polluted before the heathen, in whose sight I brought them out. Yet also I lifted up my hand unto them in the wilderness, that I would not bring them into the land which I had given them, flowing with milk and honey, which is the glory of all lands; because they despised my judgments, and walked not in my statutes, but polluted my Sabbaths: for their heart went after their idols. Nevertheless mine eye spared them from destroying them, neither did I make an end of them in the wilderness. But I said unto their children in the wilderness, Walk ye not in the statutes of your fathers, neither observe their judgments, nor defile yourselves with their idols: I am the Lord your God; walk in my statutes, and keep my judgments, and do them; and hallow my Sabbaths; and they shall be a sign between me and you, that ye may know that I am the Lord your God.' Eze. 20: 10-20.

"The Sabbath is the Lord's test, and no man, be he king, priest, or ruler, is authorized to come between God and man. Those who seek to be conscience for their fellow men, place themselves above God. Those who are under the influence of a false religion, who observe a spurious rest day, will set aside the most positive evidence in regard to the true Sabbath. They will try to compel men to obey the laws of their own creation, laws that are directly opposed to the law of God. Upon those who continue in this course, the wrath of God will fall. Unless they change, they can not escape the penalty.

"The law for the observance of the first day of the week is the production of an apostate Christendom. Sunday is a child of the Papacy, exalted by the Christian world above the sacred day of God's rest. In no case are God's people to pay it homage. But I wish them to understand that they are not doing God's will by braving opposition when he wishes them to avoid it. Thus they create prejudice so bitter that it is impossible for the truth to be proclaimed. Make no demonstration on Sunday in defiance of law. If this is done in one place, and you are humiliated, the same thing will be done in another place. We

can use Sunday as a day on which to carry forward work that will tell on the side of Christ. We are to do our best, working with all meekness and lowliness.

"Christ warned his disciples in regard to what they would meet in their work as evangelists. He knew what their sufferings would be, what trials and hardships they would be called upon to bear. He would not hide from them the knowledge of what they would have to encounter, lest trouble, coming unexpectedly, should shake their faith. 'I have told you before it come to pass,' he said, 'that, when it is come to pass, ye might believe.' Their faith was to be strengthened, rather than weakened, by the coming of trial. They would say to one another, 'He told us that this would come, and what we must do to meet it.'

"Behold,' Christ said, 'I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves.' 'Ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved.' Matt. 10: 16, 22. They hated Christ without a cause. Is it any marvel that they hate those who bear his sign, who do his service? They are counted as the offscouring of the earth.

"'When they persecute you in this city, flee ye into another.' It is not the will of God that your lives shall be carelessly sacrificed. 'Verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come.' Matt. 10: 23.

"The people must be given the truth, straightforward, positive truth. But this truth is to be presented in the spirit of Christ. We are to be as sheep in the midst of wolves. Those who will not, for Christ's sake, observe the cautions he has given, who will not exercise patience and self-control, will lose precious opportunities of working for the Master. The Lord has not given his people the work of making a tirade against those who are transgressing his law. In no case are we to make a raid on the other churches. Let us remember that as a people entrusted with sacred truth, we have been neglectful and positively unfaithful. The work has been confined to a few centers, until the people in them have become gospel-hardened. It is difficult to make an impression on those who have heard so much truth, and yet have rejected it. . . .

"All this is against us now. Had we put forth earnest efforts to reach those who, if converted, would give a true representation of what present truth would do for human beings, how much farther advanced our work would now be. It is not right that a few places should have all the advantages, while other places are neglected."

*Sanitarium, Cal.*



THE mark of a saint is not perfection, but consecration. A saint is not a man without faults, but a man who has given himself without reserve to God.—*W. T. Richardson.*



### Calling the Cows

THE evening sky is all aglow;  
The sunlight falls in last caress  
Upon the hills, and seems to press  
A parting kiss; the poplars throw  
Their lengthening shadows on the grass.  
Bearing their clover-gathered store,  
Belated bees now homeward pass;  
The stir and heat of day are o'er,  
But on the evening calm I hear  
A bell-like summons ringing clear,  
"Co', boss! Co', boss!"

An answering note comes faintly back,  
The tinkle of a distant bell;  
From rocky slope and leafy dell  
Following many a well-worn track,  
The meek-eyed cows come down and pass  
Yonder to the milking-sheds,  
Cropping the sweet and dewy grass,  
Fragrant with bending clover-heads,  
In calm contentment, one and all  
Obedient to the evening call,  
"Co', boss! Co', boss!"

The drowsy bell is heard no more;  
The birds and beasts have gone to rest,  
Seeking on nature's loving breast  
The balm she ever holds in store.  
One by one the peaceful stars,  
God's acolytes, illumine the sky;  
And still I lean upon the bars,  
And muse on happy days gone by  
When I, as evening's mantle fell,  
Called home the cows from hill and dell,  
"Co', boss! Co', boss!"  
— C. H. Stone.

### From the Father's View-Point

THE mother of to-day is so eager for her daughters to have a "good time," that she sacrifices everything to that end. She slaves over their clothes, even doing their mending; she indulges their tastes, when they are often too extravagant; she gives in to their eager desires when her judgment demurs; and she leaves their training for them to gain at the hardest of all times—in a home of their own.

I have heard it said that women who are notable housekeepers often bring up the most helpless and incompetent daughters. Such mothers often prefer to do everything themselves, in order to be sure it is well done, and lack the patience to go through the period of confusion and discomfort necessary to the training of a young and ignorant girl. For only by the actual doing, bearing the burden of responsibility, can a girl really learn. The daughters who supply the places of incompetent mothers in the home, learn a great deal, to be sure, but it is a painful process.

I would choose for my daughter the daily, yearly training, through all her girlhood, of a careful, competent mother;

one unselfish enough to deny her child minor pleasures for greater benefits; one patient enough to endure endless blunders, in order to buy for her daughter, in time, the experience she must surely purchase sooner or later—and if later, at what great cost! But, alas! where are such mothers? They are rare.—*Selected.*

### The Child at the Table

MANY persons, although they would not acknowledge it, prefer to seat a child at a second table rather than teach him such rudiments of good breeding as will make his presence acceptable at the common table. It is a mistake to leave the supervision of a child's meals to a servant, or to neglect them entirely. If a child's table manners and actions are such that he can not eat quietly with his elders, there is an indication of a deplorable lack of training.

It is true that the average child has but little respect for table customs and observances. The little head bends unrebuked until it nearly touches the plate; the fingers are used as freely as the silver, and much of the food is daubed upon the face. One might recite worse offenses without being in any way extravagant.

One thing is universal: our children eat too quickly, and the food is improperly masticated. To this may be directly blamed the poor stomachs of the last generation. One must admit that there is rarely a perfectly healthy family.

As soon as the child is old enough to feed himself, he should be taught to hold a spoon properly. It is a wrong idea to give a child a spoon, a knife, or any article from the table to be used as a plaything. Do not tolerate any playing with the silver, dishes, or food. If the baby in the high-chair throws food or spoon upon the floor, reprove him, and take away all that remains, denying him the right to feed himself until the habit is corrected. A child soon learns.

Do not place too large a portion of any food upon the child's plate. A little, and not too many kinds at a time, is much better. Call a child's attention to any spot or stain upon the cloth; and if the youngster is old enough, make him bring a damp cloth and carefully clean it. After a few times, the child will exercise the necessary ounce of prevention, and the lesson will be of far more value than any amount of reproof.

A child should not be allowed to grow capricious in the selection of his food. Many mothers have to prepare two or three meals because the different mem-

bers of the family will not eat the same diet. One mother confessed that she had to serve five different breakfast foods, and that each member of the family wanted eggs prepared in a different style.

On the other hand, the little one must be allowed some individuality at the table. Any actual dislikes should be respected. The child should not be forced to eat food that is distasteful to him; but care should be taken to see if the dislike is genuine or is merely caprice.

As the meal is often the only time of the day when all the members of the family meet together, teach the child to come to it clean and smiling, with only pleasant speech. Teach him the effect of a right condition of the mind upon the digestive organs of the body. Instill a pride in his own table deportment and in the perfect appointments of the table. If the setting of the table falls to him, teach him to look upon it not as a duty but an art. Allow him to arrange the flowers unaided, gently guiding his taste; and although the effect may be almost grotesque at first, you will be rewarded by his interest and improvement in table manners.—*American Motherhood.*

### Catarrh: Its Causes and Treatment

P. A. DE FOREST, M. D.

THE body may be compared to a tube having two surfaces,—an external, the skin; and an internal, the mucous membrane of the alimentary canal, with the canals which open into it. The respiratory and genito-urinary passages are also lined with a special form of mucous membrane. These surfaces are not only engaged in the work of absorbing and secreting, but they have an excretory, or eliminative function as well. The kidneys, skin, intestines, liver, and lungs excrete, or eliminate, from the blood effete matters of a gaseous, liquid, or solid nature, all of them being poisonous when retained in the body. The quality and the quantity of the poisons thrown off from these surfaces vary with the activity of the organs engaged in excretion, and the amount of poison formed in the body. The fullest activity of all of the excretory organs is necessary to prevent the accumulation of the natural waste products; and when one or more of them fail of accomplishing their part, the remaining organs are taxed to their utmost capacity, overloaded, and finally enfeebled, so that the effete matters accumulate in the body. This is autointoxication, which may be said to be the fundamental cause of catarrh. The circulation is unbalanced because of imperfect and irregular nerve action. The nerves are either irritated by irritant poisons or anesthetized by hypnotic poisons. These poisons produce fatigue, lassitude, and a disinclination to active exercise. The blood-stream stagnates, and catarrh ensues.

The circulation is further unbalanced by excessive brain work, a sedentary

life, constipation, too much clothing on one part and not enough on the other, too warm rooms, too much food, corsets, tight shoes, and a host of other causes which produce auto-intoxication indirectly, and at the same time break down the vital resisting power of the tissues.

This state of auto-intoxication does the mischief, as it establishes a vicious circle, in which the bodily functions are performed with gradually increasing difficulty. The harmonious action so necessary to health is interfered with, and the wheels of life are clogged.

The sufferer from catarrh must shake off his distaste for active exercise. The health of the excretory organs depends on the activity of the body as a whole. Muscular exercise enables the liver to excrete more bile; the lungs, being more active, throw off more carbon dioxide and organic poisons; the kidneys are spurred on by the nervous system and the increased circulation to eliminate a variety of excrementitious and highly toxic products; the skin is forced into activity to get rid of the excess of heat produced by muscular activity, and the perspiration which ensues drains away much poison. The strength imparted to the muscles reacts on the muscles of the intestines, and constipation is overcome; and thus the clogged system is relieved by its own efforts.

If one excretory organ is especially congested and catarrhal, it is well to stir up the others to renewed activity, so as to give the sick organs a rest. If nasal catarrh is present, the liver needs treatment. Cholesterin, an excrementitious substance found normally in the bile, is often present in the secretions of nasal catarrh, which fact shows the mutual interdependence of the organs. In this case the liver has perhaps been loaded down by poisons from coffee, tea, tobacco, meat, old cheese, condiments, etc.

The way to health is to stop this way of living and try a better one. Eat pure food, breathe pure air. Dilute the poison-laden blood-stream with pure water. Stir up the unused muscles, and set them going to help the heart; for every muscle is another form of heart—a pump to accelerate the flow of blood and lymph. Keep the skin clean and active. The poisons thrown from the epidermis are reabsorbed if not frequently removed; therefore bathe and change the clothing often. Work for health, and it will be yours, and catarrh will be left far behind.

#### Local Treatment

Catarrhal surfaces being but an expression of inward intoxication, with outward infection, one of the best means of cure is to cleanse the nasal or other passages of mucus; for mucus is almost always infected with pus germs and other microbes.

Local treatments are positively indicated in germ catarrhs, or where local infection is present, with or without general unbalancing of the circulation, because the microbes generate poisons which tend to perpetuate the evil.

The common method of cleansing is to

irrigate the passages by water in which medicaments are dissolved. Here is a good formula: Biborate of soda, one part; bicarbonate of soda, two parts; common salt, three parts; one to three tablespoonfuls to a quart of *very hot water*.

The value of very hot irrigations to stimulate vital activity can not be over-estimated, whether used on old, indolent ulcers with granulated surfaces, or simply as a nasal wash. Common salt alone—a little less than one-per-cent solution injected by irrigation, or snuffed up from a sponge at a temperature of 115° to 130° F.—is also good.

Medicated solutions may be applied by means of a good nebulizer or vaporizer.

Another formula for irrigation purposes is the following: Listerine, 10 parts; sodium chlorid, 20 parts; boracic acid, 20 parts; benzoic acid, 1 part; water at 115° to 130° F., 1,000 parts.

*Gland, Switzerland.*

#### What Imagination Will Do

DR. CHARLES K. MILLS, of Philadelphia, told at a dinner an amusing story of the influence of the imagination on the health.

"A young bank clerk," he said, "feeling fagged from the excessive heat of a trying summer, consulted a physician. The physician questioned him, sounded his pulse, and then gravely said, 'I will write you to-morrow.'

"The next day the bank clerk received a letter from the medical man, telling him that his right lung was gone, and his heart seriously deranged, and advising him to lose no time in putting his affairs in order.

"Of course," the doctor said, "you may live for weeks; but you would do well to leave nothing important unsettled."

"Naturally, the young bank clerk was very much depressed by this sad letter. He did not go to work that morning, and before noon he was having trouble with his respiration, while severe pains shot rapidly through his heart. He did not get up all day, and toward midnight he had a sinking-spell that caused his people to send post-haste for the doctor.

"The doctor, on his arrival, was astounded.

"Why," he cried, "there were no symptoms of this sort yesterday! What on earth have you been doing to yourself!"

"The patient's face screwed up with pain; he pressed his hand to his breast, and said, feebly, 'It's the heart, I suppose, doctor.'

"The heart?" said the doctor; "there was nothing the matter with it yesterday."

"My lungs, then," the patient groaned.

"What ails you?" the doctor cried. "You don't seem to have been drinking."

"Your letter, doctor—you told me I had only a few weeks to live."

"Nonsense! Are you crazy? I told you to take a month's vacation at the

seaside, and you'd be as good as new again."

"The patient drew the fateful letter from a drawer beside his bed.

"Well," said the doctor, glancing at it, "this is a pretty mess. This letter was intended for another man. My secretary must have mixed the envelopes."

"The patient laughed. He sat up in bed. His recovery was rapid. That night, in fact, he was well again.

"And what," ended Mr. Mills, "what of the dying consumptive, who received this young man's letter? The consumptive, delighted with the prediction that a month at the seaside would make a sound man of him, packed his trunk and took the first train for New England. That was ten years ago, and to-day he is in fair health."—*Selected*.

#### Stop and Weigh

ONE morning an enraged countryman came into Mr. Moody's store. He left a team in the street, and had a stout stick in his hand.

"Mr. Moody," said the angry man, "I bought a paper of nutmegs here in your store; and when I got home, more than half of them were walnuts; and that's the boy I bought 'em of," pointing to John.

"John," said Mr. Moody, "did you sell this man walnuts for nutmegs?"

"No, sir," was the ready reply.

"You did, you young villain!" said the man, still more enraged at his assurance.

"Now look here," said John. "If you had taken the trouble to weigh your nutmegs, you would have found that I put in the walnuts gratis."

"O, you gave them to me, did you?"

"Yes, sir. I threw in a handful for the children to crack," said John, laughing.

"Well now, if you ain't a young scamp," said the man, his features relaxing into a smile.

Much hard talk and bad blood would be saved if people would stop to weigh things before they blame others. "Think twice before you speak once," is an excellent motto.—*Christian World*.

#### Boston Brown Bread

Mix and sift one cupful each of rye-meal, granulated corn-meal, and Graham flour; add one teaspoonful of salt, three-fourths teaspoonful of soda, three-fourths cup of molasses, and one and three-fourths cups of sweet milk. Stir until well mixed, turn into a buttered mold, cover, and steam three and one-half hours. Do not fill the mold more than two thirds full. The cover should be tied down firmly with a string; otherwise the bread in rising might force it off. If a steamer is not at hand, place the mold on a trivet in a kettle containing boiling water, allowing the water to come half-way up around the mold. Cover closely and steam, adding more boiling water as needed.—*Woman's Home Companion*.





**Najibabad, India**

S. A. WELLMAN

ONE year ago plans were laid for opening a dispensary at this place, a native city of two thousand inhabitants in the northern portion of the United Provinces. It is located on the plains near the foothills of the Himalayas, and has the advantage of a good climate. It has been worked but little by other missions.

In March, 1910, the dispensary was opened, and about the same time the Girls' School was transferred to that place from Dehra Dun. The work was

The reasons for the temporary abandonment of so favorable a location for our work are these: The workers were surrounded by native houses. Disease in every form could not be properly guarded against. Then came the epidemic of bubonic plague. Among the first to succumb was the son of our native brother. Our workers attended him carefully, in spite of the danger to themselves. For two weary months they remained, bravely doing their work, while the plague carried off its victims all about them. At night the silence would be broken by the wailing of those

who had lost their loved ones, the weird cries and screams piercing the heart as one realized the cause of the sorrow. Conditions grew worse, until from twelve to fifteen were dying daily in this little city, and it was deemed best temporarily to call the workers from the station.

Word was sent them; but before they could leave, Sister O'Conner was taken with the dreadful disease. A telegram from Sister Shryock came to us in Lucknow, during the general meeting, just before the Sabbath service, telling us of the new development. Unitedly we sought God, who graciously brought deliverance, and our sister recovered. After two weeks' isolation in grass huts, all our workers were brought from this station, with the hope that we might be

able to renew the work in the city at an early date, when the plague should cease.

The proper way to work such places is to have buildings of our own outside the city proper, in a place where we can have good yards, plenty of fresh air, and be a little way removed from the unsanitary and at most times filthy conditions of the native quarter. Days spent in such surroundings while laboring for the people are sufficiently dangerous to health and life without having to spend the whole time facing death. As our workers go out into these places, they sacrifice much; but should they be expected to take their lives constantly in their hands? There is not one who is not looking forward to the day when the big fund will be raised, and we shall have the means to put up plain little homes for the workers, in good, open locations, from which they may go forth to their labor of love. Then we hope it will not be necessary to abandon stations to save the lives of the workers.

Lucknow, India.

**Progress in Korea**

I. H. EVANS

KOREA is a very interesting field for evangelistic endeavor. Its people are in a state of transition. Cutting loose from superstitions hoary with age, they are now looking to the Occident to bring to them knowledge; to establish among them schools; and to give to them light and truth which will place them on vantage-ground with other peoples, and especially with Western civilization.

It is strange that no heathen people desire the Christian religion. They covet knowledge, money, power, and the influence which Christianity has brought to the world; but the one thing, the chief thing of all, the great producing cause, they neither desire nor aim to possess. Like all unregenerate hearts, these heathen people require the same effort, the same patient teaching, to bring them to accept Christ as their Saviour that sinners in the home lands of Europe and America require.

In every land, among every people, the



Photo by S. A. Wellman

GIRLS' SCHOOL AT NAJIBABAD (MRS. O'CONNOR AT RIGHT)

carried on in both these branches until November.

Our dispensary, under the supervision of Sisters B. M. Kurtz and M. B. Shryock, with native assistants, has been a source of great blessing, and has done much to allay prejudice, and make warm friends among the people. One case in particular comes to mind. A Mohammedan woman from a village eight miles from Najibabad came to the city to obtain help at the time her child was to be born. Having been given up by the native midwives, and hearing of our workers, she came to this city. Being unable to find our dispensary, she went to the Mohammedan inn, expecting to die, when some one came in who knew our workers, and directed her husband to them. The nurses immediately went to her assistance. Although the child did not live, they were able to save the life of the mother. In a day or two she went home, after begging our workers to come to their village, not only to help them physically, but to teach them from the Bible concerning the Saviour. Later our workers visited the village, and found their hands full until late in the evening, and the people willing to listen to the truth, as well as to be helped in their bodily infirmities.

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Photo by S. A. Wellman

DISPENSARY AT NAJIBABAD (W. W. MILLER; MISS SHRYOCK IN THE REAR)

human heart seems blinded toward God; and to persuade sinners to accept salvation through faith in a crucified and risen Saviour, demands the same earnest efforts in preaching the living Word, and the same watering by the Holy Spirit. When the Word of God is preached in simplicity and with the power of the Holy Spirit, souls are born into the kingdom of God. Nothing will take the place of preaching the Word. Whatever has been substituted for this Word, whether eloquence, rhetoric, or philosophy, has failed. The Word of God, believed, lived, and preached by mortal man, is God's way of reaching hearts. Wherever this method is followed, results in souls accepting salvation are seen. When schools, sanitariums, and other agencies take the place of preaching the Word of God and personal work for souls, barrenness and failure follow the effort. Is it not time Seventh-day Adventists should closely follow the early church in the great work of preaching the gospel, making secondary, and using as auxiliaries, other agencies, rather than relying on these agencies to accomplish the work of reaching souls in darkness and sin?

A little over one year ago there was not an Adventist within many miles of the city of Seoul, the capital and metropolis of Korea. Some of our workers moved to that city, and began work. They did not start a school; they had no sanitarium; and they had but little literature. A cheap Korean house was rented, fitted up, and meetings were held. Little by little, this small beginning grew, until they had to enlarge their meeting-place, renting a better compound in the very heart of the most densely heathen portion of the city. Last October, when other denominations centered their efforts in Seoul to complete that splendid year's work for God, which probably was accompanied with more prayers and greater endeavors than had ever characterized Christianity before in the Hermit Kingdom, we were assigned this heathen portion of the city as our part to work.

Invitation cards were printed, and three thousand of them were circulated. An attendance was secured far beyond our ability to seat and accommodate. Every night the Word of God was preached, and souls were convicted and converted to God. Last January it was my privilege to meet with them. On the Sabbath eighty-one were present, though the thermometer registered about zero, and the people were poorly clad and shivering with the cold. Thirty women were seated in a little room 8 x 12 feet. It was my privilege to help organize a church of thirty-one members, with a full set of church officers. Many more will join the church when they have had more experience and have received baptism.

Pitiful pleas for some one to come and preach came from little companies in all directions. At Chemulpo ten persons had begun keeping the Sabbath, and were pleading for help. On Mon-

day morning three brethren arrived, having walked fifty li, and faced a cold, pelting snow-storm. They begged that some one go home with them, and instruct a company of twenty who were keeping the Sabbath. It was impossible to send any one; for our foreign workers are already breaking under the work they are doing.

A special number of the Korean paper was printed, and the whole working force of Korea undertook to circulate a ten-thousand edition. The last report brought the news that the whole number had been sent out, and nearly all had been sold. The brethren showed skill in pushing this work. They divided the students into companies of four or five. With each of these companies a foreigner went out, working side by side with the students, and helping them succeed. The students took a thousand of these papers to sell. To some this may seem a small number, but this was the first time they had ever undertaken to sell papers. They did not know what they could do. Seldom have I ever attended a better missionary meeting than the one in the little mud school building on the hill at Soonan, when those boys and girls for the first time stepped to the front and endeavored to do work for God.

Dr. Riley Russell accompanied the youngest and most inexperienced students north as far as the Yalu River, selling in every town those gospel-filled messengers of truth. He wrote me that the thermometer went down to seven below zero; but they covered their territory, and sold their papers. The last report I had from him was that two precious souls had accepted the truth, and that others were interested.

Sister May Scott took the girl students, and they did work almost as good. Brethren R. C. Wangerin, C. L. Butterfield, and H. A. Oberg each took a company, and worked with the students selling the papers. The church-members caught the spirit, and joined in the campaign to sell the printed page.

Another special number will be published at the close of school, and they hope to sell twenty thousand copies.

We were compelled to buy a cylinder-press. The brethren had been using an old, rickety, George Washington lever proof-press, and it was impossible to do the work on it. The new press is now in operation, supplying a great need in the growing cause in Korea.

Seventy students were in attendance at the school, and we could have had a hundred had we been able to accommodate that number. Among them are some strong, sturdy fellows, who have responded splendidly to the training of the school under Dr. Russell. The doctor works with his boys in the field, sowing and reaping and tending crops. Contrary to all traditions in this part of Korea, the boys enter heartily into the work. They are paid by the hour, and charged with their board and schooling.

I had two weeks in Korea, and greatly enjoyed every hour. It is a thriving

field. One feels here the spirit of labor. The very air is electrified with doing work for God. A score of openings demand help. It is not, "Where can we find an opening?" but the cry is, "What shall we do first? Which place shall we help next?" Brethren, pray for the work in Korea.

*Shanghai, China.*

### Mission Notes

W. C. WALSTON reports a baptismal service at Solusi, Rhodesia, South Africa, when twenty-five were buried in the watery grave. The workers were greatly encouraged.

LAST December a unique scene took place on the street of a certain city in Iowa. A corn pyramid was dedicated to missions after a short missionary sermon by a Methodist minister. The farmers had been invited to give to missions two sacks of shelled corn or four in the ear. This they willingly did, and the pyramid was built. A congregation was soon gathered by music, and the pyramid was dedicated to China. The money value was about thirty-one dollars.

THE first native woman physician in the Philippine Islands, Dr. Olivia Salamonca, was graduated from the Woman's Medical College of Philadelphia in June, 1910. After spending the summer in Philadelphia, doing some special work in the study of tuberculosis, she returned to the Philippines, where she received from the medical board her license to practise medicine in the islands. She has been elected secretary of the Anti-Tuberculosis Society of the Philippines. Dr. Salamonca is a young woman who commands the respect of both Americans and Filipinos, and who gives promise of a very useful career.

SUCH reports as the following are especially encouraging when it is taken into account that after all the greatest need of the human heart is the indwelling Christ, the water of life poured into the soul through the ministry of the Word and the Holy Spirit: "From — I went to —, where meetings were begun in the church. We had a good attendance from the start; and when we came to the Sabbath, we had a Pentecostal blessing. I think I can safely say that I never was in a more powerful meeting. Every band was broken, and prisoners were set free. Confessions were made, wrongs corrected and made right, and backsliders reclaimed. The church is in the best condition that it has been since its organization." How quickly everything can be cleared up when heartfelt confessions of wrong are made to one another. After all, this is the greatest work to be done in all the world. God will see that those without the church hear the message when the Pentecostal blessing comes to those within it.



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## Editorial

### Some Opposers of the Sabbath in Early Centuries

FROM Genesis to Revelation, the Scriptures know but one day of rest, the seventh day, the Sabbath of the Lord our God. The last glimpse we get of the New Testament church shows it keeping the Sabbath, just as Christ had set the example for all time and all people, in his own life; so that Paul, apostle to the Gentiles, could say truthfully to the Jews at Rome, near the close of his life:—

"I have committed nothing against the people, or customs of our fathers." Acts 28: 17.

Had he been keeping the first day instead of the seventh, or teaching others to do so, he could not have said this.

But as soon as we pass on in secular history to the times of apostasy, we find the forces of error attacking the Sabbath and those who observed it. As Schaff says:—

The councils, while they turned the Lord's day itself [meaning Sunday] into a legal ordinance handed down from the apostles, pronounced with all decision against the Jewish Sabbathism.—"History Christian Church," Vol. III, page 382.

It was not Sabbath-keeping by Jews that troubled the councils. It was the observance of the divine day of rest by Christians that stirred the enmity of the apostasy. The Sabbath is the mark of loyalty to the true God and to his law, and all through the centuries the keeping of it has aroused the spirit of the dragon.

In the year 364, the council of Laodicea recommended a sort of Sunday observance, but vigorously denounced Sabbath-keeping Christians:—

Canon 29.—Christians shall not Judaize and be idle on Saturday ["Sabbath" is the word in the text], but shall work on that day; but the Lord's day they shall especially honor, and, as being Christians, shall, if possible, do no work on that day. If, however, they are found Judaizing, they shall be shut out from Christ.

Two hundred fifty years later, in Rome itself, Sabbath-keepers were troubling Gregory the Great (pope, 590-604). In a letter "to the citizens of Rome," dated in the year 602, he said:—

Gregory, servant of the servants of God, to his most beloved sons the Roman citizens.

It has come to my ears that certain men of perverse spirit have sown among you some things that are wrong and opposed to the holy faith, so as to forbid any work being done on the Sabbath day. What else can I call these but preachers of Antichrist, who, when he comes, will cause the Sabbath day as well as the Lord's day to be kept free from all work. For, because he pretends to die and rise again, he wishes the Lord's day to be had in reverence; and, because he compels the people to Judaize that he may bring back the outward rite of the law, and subject the perfidy of the Jews to himself, he wishes the Sabbath to be observed.

For this which is said by the prophet, "Ye shall bring in no burden through your gates on the Sabbath day" (Jer. 17: 24), could be held to as long as it was lawful for the law to be observed according to the letter. But after that the grace of Almighty God, our Lord Jesus Christ, has appeared, the commandments of the law, which were spoken figuratively, can not be kept according to the letter. . . . On the Lord's day, however, there should be a cessation of earthly labor, and attention given in every way to prayers, so that if anything is done negligently during the six days, it may be expiated by supplications on the day of the Lord's resurrection.—"Epistles of Gregory the Great," book 13, epistle 1.

We may judge somewhat the laxity of Sunday observance in those times from the reproof administered by Gregory to Januaris, a bishop in Sardinia, to whom he wrote (book 9, epistle 1):—

It has been told me that on the Lord's day, before celebrating the solemnities of the mass, thou wentest forth to plow up the crop of the bearer of these presents; and after plowing it up, didst celebrate the solemnities of the mass.

This work in the field before the Sunday mass, and by a bishop, shocked the Pope. He considerably added: "Since we know thy simplicity accompanying thy old age, we meanwhile hold our peace."

Those Sabbath-keepers in Rome could scarcely have been impressed by the strange jumble of argument advanced by so great a pope against their Scriptural teaching.

But four centuries later this letter of Pope Gregory's was again used against Sabbath-keeping witnesses. The Saxon princess, Margaret of England, had married King Malcolm of Scotland, in 1069. She was an ardent Catholic, and quickly learned that the ancient Culdee Church of Scotland, founded in early centuries by Columba and his teachers, was not fully following papal tradition. "They worked on Sunday, but kept Saturday in

a Sabbatical manner."—Lang's "History of Scotland," Vol. I, page 96. Queen Margaret set about to bring the Scottish church into line with Rome.

The original record is in the "Life of St. Margaret," by Talbot, her confessor. We give the following extracts from his account, quoting but a portion of some of the sections:—

Section 16. Observing that many practises existed among the Scottish nation which were contrary to the rule of right faith and the holy customs of the universal church, she caused frequent councils to be held, in order that by some means or other she might, through the mercy of Christ, bring back into the way of truth those who had gone astray.

Sec. 17. Among these councils the most important is that in which for three days she, with a very few of her friends [three priests had been sent her by Lanbranc, archbishop of Canterbury], combated the defenders of a perverse custom with the sword of the Spirit, that is to say, with the Word of God. . . . In this discussion the king himself took part as an assessor and chief actor, being fully prepared both to say and do whatever she might direct in the matter at issue. And as he knew the English language quite as well as his own, he was in this council a very exact interpreter for either side.

Sec. 18. The queen introduced the subject under discussion by premising that all who serve one God in one faith along with the Catholic Church ought not to vary from that church by new or far-fetched usages. [They did not properly observe Lent and Easter, as this section goes on to show.]

Sec. 20. Again, there were certain places in Scotland in which masses were celebrated according to some sort of strange rite [doubtless a comparatively simple celebration of the Lord's supper in the vernacular, instead of in the Latin tongue], contrary to the usage of the whole church. Fired by the zeal of God, the queen attempted to root out and abolish this custom, so that henceforth, in the whole of Scotland, there was not one single person who dared to continue the practise.

It was another custom of theirs to neglect the reverence due to the Lord's day, by devoting themselves to every kind of worldly business upon it, just as they did upon other days. That this was contrary to the law, she proved to them as well by reason as by authority. "Let us venerate the Lord's day," said she, "because of the resurrection of our Lord, which happened upon that day, and let us no longer do servile works upon it; bearing in mind that upon this day we were redeemed from the slavery of the devil. The blessed Pope Gregory affirms the same, saying: 'We must cease from earthly labor upon the Lord's day, and we must devote ourselves entirely to prayer, so that upon the day of our Lord's resurrection we may make expiation for such negligences as we may have committed during the six days.' The same father, Gregory, after censuring with the greatest severity a certain piece of worldly business which had been done on the Lord's day, decreed that the persons who had advised it should be excommunicated for two months." The arguments of the queen

were unanswerable; and from this time forward those prudent men paid such respect to her earnestness that no one dared on these days either to carry any burden himself or to compel another to do so.

So the Scottish people were led to fully follow Rome. But the forces of opposition were never able wholly to suppress the witness to God's Sabbath in those early centuries. Through the Dark Ages, the light of this blessed truth was kept dimly burning, here and there, to break out brightly as the days of Reformation came. And all along the bitterest of persecution was waged against the Sabbath-keepers, even in times when Sunday itself was a holiday rather than a rest day.

Sabbath-keeping was the thing that the enemy of truth hated, with the testimony that true Sabbath-keepers have always to bear against the assumed authority of apostasy, of which the Sunday institution is the mark. And so it is in the last days. The story of modern Sunday legislation shows that it is the testimony of loyalty to God's law that the power behind all apostasy still seeks to silence, even as the prophecy says: "And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus." Rev. 12: 17. W. A. S.

### God Has Made a Difference

REV. DR. LYMAN is quoted as saying, "I want something better for America than the Sunday of Continental Europe." Why not take "the Sabbath of the Lord thy God"? Next to Christ himself, it is God's best and most blessed gift to the human race. It was blessed and hallowed by the Lord when given to the world. That blessing and that sanctification were never repealed by the One who only could have the right to repeal them. The institution itself was never set aside by the command of the One who only could have the right and power to make such a change. One of the purposes of its establishment was to keep always in men's minds the memory and the love of the Maker of the "heavens and the earth." God pronounced a blessing upon those who would remember to keep it. Christ kept it. He neither changed it nor intimated that he ever intended to change it. His disciples kept it. There is no record, sacred or profane, that they ever ceased to keep it, or that they ever kept any other day. No statement of the New Testament can, by any fair or impartial interpretation, be made to teach that they kept any other day as a Sabbath, or sought to teach others to do so.

We are free to admit that the world needs something better as a Sabbath than

the "Continental Sunday." And we know there is something better. It is the Sabbath of Jehovah, given in Eden; given with his seal; protected by him through all the ages; still in force as when he spoke the law concerning it; never to be repealed. "Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil." Isa. 56: 2.

This is God's own promise to the man that honors his hallowed Sabbath day. The one who does it God will cause to "ride upon the high places of the earth," and to be fed "with the heritage of Jacob." Isa. 58: 14. That is better than anything which can be provided in the "Continental Sunday" or the "American Sunday," or any other kind of a pseudo-sabbath. Man is not a source of divine blessing; so no sabbath that he can institute can carry a divine blessing with it.

The speaker above referred to declares that "there is no distinction in the days," and proposes to have the Sunday preserved, "one half for religious culture, and the other half for real rest and recuperation." Now that is a man-made arrangement, pure and simple. There is no blessing pronounced upon it by Him who alone can bless humanity with spiritual blessing. No one who has the right and power to hallow a day or a sabbath has hallowed that one. As no divine blessing has been put into it by the One who alone has authority and power to do it, it can carry no divine blessing.

More than that, it is distinct defiance to the Author of the true Sabbath; for the would-be founder of this half-and-half, Sunday sabbath has declared that there is no difference in the days. To him and to many others it makes no difference in the days for God himself to declare one blessed and hallowed, and command it to be kept.

But God has put a difference between the days of the week; and in the body of the law which he wrote "with his own finger," he has declared that difference. He is the same unchangeable God, "yesterday, and to-day, and forever." "I am the Lord, I change not." Mal. 3: 6. The difference is still there; the blessing is still there; and he who honors God in the keeping of his holy day will receive and know that blessing, and he will have something better than the "Continental Sunday." Then, why not take him at his word, honor the day which he appointed for the Sabbath,—the only one he ever did appoint,—and get the blessing he has in it for us? Let us be loyal to the great King now, if we expect to dwell forever under his government by and by. c. m. s.

### The Modernist Movement

By this term is characterized the liberal movement which has arisen in the church of Rome during the last few years. While professing loyalty to the Catholic Church, some have felt that greater liberality in historical and scientific research should be permitted, and that the church of Rome should adapt itself and its methods and educational systems to the growing liberal spirit of the age. This movement has not been an open revolt against the church, but has claimed as its purpose an effort to better conditions within the church itself. It has, however, evidently been regarded by the Pope of Rome and his advisers as a covert and insidious attack against the authority of the church, and one which, if allowed to continue, would work incalculable harm.

The attitude of the Vatican has been made known by repeated encyclicals against the movement; and church officials in every part of the world have been instructed to use their influence and authority to meet the influence of this new teaching. Particularly has the Vatican felt concerned over Catholic institutions of learning. The priests and prelates of the church have been required to take a solemn oath abjuring the heresies of the modernists, and declaring their allegiance to the authority and doctrines of the Roman Church.

This antimodernist oath, according to the Berlin *Vorwärts*, as quoted in *Current Literature* for April, requires the subscriber to submit to the following conditions:—

I submit myself with all required reverence to, and concur with all my soul in, all the condemnations, declarations, and prescriptions contained in the encyclical *Pascendi* [the chief encyclical in the Pope's antimodernist campaign] and in the decree *Lamentabili*, especially in regard to what is called the history of dogma. I also condemn the error of those who maintain that the belief held by the church may be at variance with history, and that the Catholic dogmas, as understood to-day, have no similarity with the authentic beginnings of the Christian religion. I condemn and repudiate also the opinion of those who believe that the personality of the Christian critic can be divided into two parts, and distinguish the believer from the historian. Finally, I avow that I am absolutely free from the error of those modernists who maintain that there is nothing godly in the sacred tradition, or, what is still worse, regard the godly in it in a pantheistic sense, so that all that remains is the pure and naked fact, observable similarly in other historical occurrences, that men carried on through later times, by their work, their skill, and their talent, the school begun by Christ and his apostles.

This requirement has brought much criticism upon the Vatican, particularly in Germany, where the action of the Pope has been criticized even by high

state officials. About two dozen priests in Germany have openly decided not to take this oath, and it is stated that in some of the seminaries for the training of priests, a number of the students have left the institutions, on the ground that the taking of the oath by their preceptors meant an infringement of their liberty as scientific theologians.

The controversy is one between the Papacy, unchanged from the period of the Middle Ages, and the free thought and investigation of the twentieth century. Human reason and judgment are required to be subordinated to church authority and domination. Here and there will be found one of sufficient independence of mind to assert his right to think and act for himself. The great majority, however, will doubtless bow in submission to the dictates of the Roman See.

F. M. W.

### An Ominous Sign of the End

WE see indications on every hand of a deterioration in the physical fabric of the human race, in perfect keeping with the moral retrogression so painfully manifest in the world to-day, especially in that part which has long been considered enlightened and civilized.

There is being continually manifest a strong tendency to an increase on the part of all the various diseases that have afflicted the race; and diseases that were rarely heard of fifty years ago, or even twenty, are now common. The increase is seen in consumption, in pneumonia, in heart failure, in diabetes, in cancer, hydrophobia, and other diseases, while at the same time the skill of the medical profession is being used to counteract them. The grip has been doing a fearful work in weakening the race and rendering it susceptible to every kind of disease; and the cigarette and liquor and drug habits are helping the terrible work along in a marvelous way.

A well-known German professor of pedagogics, Professor Hahnel, recently investigated the cases of 7,338 school-children between the ages of six and eleven, and found that only a little over two per cent were ignorant of the taste of strong drink, while over thirteen per cent admitted having been drunk one or more times. Over eleven per cent of these children had daily supplies of strong drink given them, and a considerable portion received alcohol in some form every morning before leaving home for school. We have no reason for supposing that this is confined to Germany. The drink evil is increasing among all classes everywhere, and thus there is being formed a rich soil for the seeds of all manner of diseases, mental, moral, and physical.

The increase of immorality also is abundantly proved, and is cultivated and

propagated by the theater, and the novel in its various forms. In fact, it is quite a question whether novel-reading is not to be blamed for a share of the increase of insanity. It is known to be responsible for some such cases. A young woman, a stenographer, of Syracuse, N. Y., was committed to the insane asylum not long since, whose whole time outside of office hours was given to the reading of sensational novels. A great portion of her time that should have been spent in sleep, was devoted to the novel. Her breakdown was gradual; but she could not break off the chains of her slavery to that habit. We could cite other cases, but this will illustrate the point.

Concerning the perils that beset the young on every side, to snare the feet and turn them into the ways of vice, Rev. Newell Dwight Hillis, of Plymouth Church, Brooklyn, says:—

There was never an age when cities held more temptations, and the necessity for safeguarding was greater. There never was an era when there were so many forces gilding sin. We have come to a time when all the places where vice reigns and men appeal to the lower passions, are made beautiful. . . . It is an age when beautiful paintings and stained-glass windows adorn saloons and hotels; when men are hired to write alluring plays; when tunes are made catchy to convey suggestive words; a time when gardens such as those on the way to Coney Island abound, where young men and girls stop at first for a chop or a roll, and then for worse. It is easy enough to break through the hedge of innocence. . . . If you could only hear the stories that are told to me. If you ever had to go to pray at the bedside of a dying girl, and heard her curse you with hideous curses for the sin you had heard her confess, you could understand what a pastor sometimes has to hear. Another peril is the tendency of Americans to turn night into day. All the wreckages of life are in the night. Men and women, if you want to ruin your children, turn them loose in the streets at night; give them parties when they are ten or twelve years old; give the boys dress suits, the girls party dresses; teach the latter to count their little lovers before they are twelve; and then God pity the man who marries these unmarried widows at fifteen.

Verily, the race is breaking down in moral as well as physical stamina, and Satan is preparing every possible pitfall to entrap the staggering feet of those whom his devices have made weak and unsteady. It is his last harvest. He has planted diligently, and he is reaping close. He will leave no stone unturned, no trick untried, to compass the destruction of every soul on the earth. The evidence of this moral breakdown is plain, and its portent is ominous. We can not mistake it. The presence of these terrible conditions in the world to-day teaches us that we are in the last days, and that the coming of the Son

of man draws nigh. The question for each one to decide is whether he will be a part of Satan's harvest, or a part of that harvest which Christ will send forth his angels (Matt. 24:31) to gather to himself out of the tare-strewn and thorn-infested fields of this wicked world.

C. M. S.

### Confederacies

THE question of international arbitration has received new impetus during the last few days, by the exchange of kindly sentiments over this matter by President Taft and statesmen of England. Other statesmen, however, consider the idea largely visionary. The German chancellor, in a speech delivered in the Reichstag on March 30, declared:—

General disarmament is an insoluble problem as long as men are men. It will remain true that the weak will be the prey of the strong. If any nation feels that it is unable longer to spend certain sums for advance purposes, it will inevitably drop to the second rank. There will always be the stronger one ready to take its place. We Germans in our exposed situation can not shut our eyes to this dire reality. . . . Great Britain wishes the limitation of armaments, but simultaneously wants a superior or equal fleet. Any conference on this subject is bound to be fruitless. No standard for a limitation can be found, and any conceivable proposal would be shattered on the question of control.

We quote the above from the *Washington Post* of March 31. In its issue of April 1 the same paper says, in speaking of the chancellor's speech:—

At any rate, Germany's declaration is notice to the great powers to arm themselves and be on guard. The United States can not fail to take notice. Men may talk of arbitration and disarmament; but the safety and peace of this country, as of all others, lie in arms and the ability to make a fight when national interests are imperiled.

The student of the prophetic Word knows that the dream of international arbitration will never be practically realized. The air begins to pulsate with the cry of unity and federation in the religious world, the commercial world, and among the nations of men. To a large extent the cry is the demand of selfishness. The federating churchman is anxious for a church unity, provided it can be formed on what *he* deems the essentials of Christian faith and practise; the commercialist desires federation and combination so long as his selfish interests can be served; and the demand for international arbitration and for the limitation of armaments among the nations is with special reference to the limitation of the other power.

The last days will be marked by the formation of many confederacies in every phase of human existence. These confederacies will stand just so long as



they minister to the selfish ends of the stronger party. They will be broken just so surely as personal gain can be secured through their violation. Let us not be deceived with this idle talk of the world's peace. We would indeed that it might come, we wish devoutly that war would be forever banished; but in the very nature of the human heart and of human government, this can never be.

The prophet tells us that the nations of earth will continue to arm for conflict. On every side we see preparations for the marshaling of Armageddon. Peace will come to this earth only as it is ushered in by the Prince of Peace, whose government will be set up after every earthly government has been swept away.

F. M. W.

### The \$300,000 Fund

HEREWITH is submitted to the readers of the REVIEW a statement showing the receipts on the \$300,000 Fund up to April 1, 1911. In comparing this with the last report submitted, it is seen that we have gained but a little over \$5,000 for the past month. If this rate of increase is not very greatly improved during the remainder of the year, a large portion of the fund will remain over for the closing year of the term, a fact greatly to be regretted by all.

#### \$300,000 Fund to April 1, 1911

##### Atlantic Union Conference

Central New England .....	\$ 2845.61
Greater New York .....	2216.91
Maine .....	243.00
New York .....	1276.18
Northern New England.....	916.88
Southern New England ....	424.24
Western New York .....	1110.91
Total .....	9033.73

##### Canadian Union Conference

Maritime .....	231.45
Ontario .....	1052.75
Quebec .....	476.50
Total .....	1760.70

##### Central Union Conference

Colorado .....	260.15
East Kansas .....	1794.12
Nebraska .....	7072.86
North Missouri .....	651.67
Southern Missouri .....	378.94
Western Colorado .....	620.81
West Kansas .....	378.89
Wyoming .....	998.39
St. Louis Mission .....	26.00
Total .....	12181.83

##### Columbia Union Conference

Chesapeake .....	573.13
District of Columbia .....	755.80
Eastern Pennsylvania .....	754.08
New Jersey .....	1453.90
Ohio .....	1847.00
Virginia .....	355.05
West Pennsylvania .....	536.46
West Virginia .....	287.00
Total .....	6562.42

##### Lake Union Conference

East Michigan .....	\$ 2794.15
Indiana .....	2927.16
Northern Illinois .....	1270.41
North Michigan .....	526.23
Southern Illinois .....	782.45
West Michigan .....	3492.90
Wisconsin .....	1686.56
Total .....	13479.86

##### Northern Union Conference

Iowa .....	2603.93
Minnesota .....	4286.94
North Dakota .....	2069.13
South Dakota .....	1513.50
Total .....	10473.50

##### North Pacific Union Conference

Montana .....	1492.56
Southern Idaho .....	1515.43
Southern Oregon .....	690.32
Upper Columbia .....	2616.41
Western Oregon .....	2582.63
Western Washington .....	2387.66
Alaska .....	2.15
Total .....	11287.16

##### Pacific Union Conference

Arizona .....	452.16
California .....	2324.06
Southern California .....	5116.82
Utah .....	130.30
Total .....	8023.34

##### Southeastern Union Conference

Cumberland .....	1260.73
Florida .....	1644.04
Georgia .....	618.45
North Carolina .....	356.94
South Carolina .....	248.90
Bahama Mission .....	.....
Total .....	4129.06

##### Southern Union Conference

Alabama .....	149.06
Kentucky .....	225.50
Louisiana .....	143.25
Mississippi .....	311.03
Tennessee River .....	409.92
Southern Union Mission ..	5.00
Total .....	1243.76

##### Southwestern Union Conference

Arkansas .....	81.16
New Mexico .....	84.18
North Texas .....	441.27
Oklahoma .....	1496.01
South Texas .....	150.18
West Texas .....	77.90
Southwestern Union Mission .....	.....
Total .....	2330.70

##### Western Canadian Union Conference

Alberta .....	505.20
British Columbia .....	345.55
Manitoba .....	597.75
Saskatchewan .....	789.25
Total .....	2237.75

##### Miscellaneous

India .....	29.72
West Indian Union .....	6.00
European Subtreasury .....	2.43
New Zealand .....	102.27
England .....	490.00
Canal Zone .....	13.00
Germany .....	5.00
Miscellaneous .....	408.99
Total .....	1057.41

Grand total .....	\$83801.22
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W. T. KNOX, Treasurer.

## Note and Comment

### The Old World Benefits by the New

ASIDE from the many thousands of dollars which American tourists annually spend in Europe, the Old World has in this country another regular source of its income. It is stated that the Austro-Hungarians residing in America sent to their friends in Europe by post-office money-orders in 1910 over thirty-seven million dollars. Reports indicate that other nationalities, such as the Italian, have done equally well.

### Religion in the Home

IN a pastoral letter issued by the presbytery of Chicago there is contained the following excellent paragraph on family worship, which is worthy of more than mere denominational attention, and should receive consideration by the fathers and mothers of Seventh-day Adventist homes:—

We further admonish you to build anew the altars of family religion, honored by our fathers, and still worthy of honor by their children. We know the hurry and the rush of the morning hour in many a Christian household. We are not unmindful of the difficulties attendant upon the regular observance of "times and seasons" of family devotion. We, therefore, do not offer rules and regulations for the maintenance of religion in the home, but we do urge upon Christian fathers and mothers the unspeakable importance of finding a time and a place to honor God before their children, and to cultivate that spirit of reverent devotion without which character is poor indeed.

### Spiritual Declension

THE great spiritual declension which we see in the professed church of Christ had its root, in the beginning, in the individual experience of its members. The church departs from God only as the individuals making up its membership grow cold and indifferent in its service. Among some of the causes of spiritual declension in individual life, G. B. E. Hallock, D. D., in the *Western Recorder* of March 16, speaks of the following:—

What are some of the causes of spiritual declension, of leaving our "first love"? One is the spirit of compromise. We refer to that yielding disposition manifested by many who, early in their Christian life, begin to indulge a fear that their piety is not going to be welcome to others, especially to their unconverted friends, but will be considered too severe in its requirements of practical duty. They imagine that they can, therefore, make their religion less repulsive by lowering the standard "just a little." A wife thinks her husband will accompany her more often to the church if she will yield now and then, and go with him to the theater. The young Christian indulges in the dance, excusing herself with the thought that

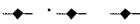
she will keep sufficiently in touch with her worldly companions to help them toward the kingdom. Though possibly from the best of motives, there never was practised a more fatal mistake. Compromises are always dangerous. . . . Christians, do not forget this fact. By every compromise you make, you are the loser. There never was a sinner saved by lowering the claims of the gospel down to him.

With the individual experience kept bright and active, there is little danger of the church of God declining. This appeals to us in a personal sense. How does our own individual Christian experience stand related to the church of Christ? Are we laboring from right motives? Are our purposes true and pure? Are we living in all good conscience in the sight of God from day to day? These are questions of personal concern, which every soul will do well to consider.



#### Uphold the Honor of the Church

WHILE we may recognize the evils which exist in the great Christian church, it is well also to recognize the good which the church has accomplished. The Christian church in every age has possessed many earnest, godly men and women; and such characters are found to-day in every denominational division of the church, Protestant and Catholic alike. Hence, we should not speak lightly of God's great instrumentality in the world, even though we may deplore with sad hearts its failures and shortcomings. The Christian church through all the centuries has been a power for good. God has wrought in a mighty manner through the efforts of the ministers of the cross. Through the darkness of heathenism many of his devoted missionaries from various churches have blazed the way for the entrance of gospel light. Our own workers for the most part are following in their footsteps. Paul may plant, Apollos may water, but it is God who gives the increase. God's representatives are but his servants, and are doing the work of the kingdom, by whatever name they may be known among their fellows.



#### Bibles in Hotels

AN organization of commercial travelers known as the Gideons, has decided to place Bibles in the rooms of all hotels throughout the United States. The work is already well under way, and promises soon to become an accomplished fact. One Bible firm has already contracted to supply twenty-five thousand copies of the American Revision. These will be sent to the Pacific Coast. Thus far more than seventy thousand Bibles have been placed in about seven hundred hotels. Much good is bound to result from this distribution of the Scriptures of truth.



#### The Christ

GEORGE E. TACK

Not this a king whose fierce, despotic rule  
Binds shackles on the minds and limbs  
of men;  
Not this a stealthy pontiff, in whose den  
Are found the victims of a hatred cruel.  
Nay, this is He whose love was given  
when  
From world to world the mournful  
tidings rang  
That man had fallen, ere hope sweetly  
sang  
Of life and bliss beyond sin's blinded  
ken.

Forth from his hand stream radiant  
beams of light;  
For there's the hiding of his wondrous  
power;  
His eyes are tender with immortal love,  
His face is fairer than the lilies white;  
And low we bow, and hail, with throngs  
above,  
David's Lord and Son, and Love's im-  
mortal flower.

Baltimore, Md.



#### A Special Meeting in the Interest of the Work Among the Hollanders in This Country

THE reader has no doubt noted the appointment for a meeting to be held at Grand Rapids, Mich., May 20 to 22, in the interest of the work among the Hollanders. We believe that this is a timely move, and that the call will meet a hearty response from all who feel a special interest for the spread of the message among this people.

Among the many foreign nationalities in this country, the Hollanders occupy a not inconsiderable position, and are among the most intelligent and enterprising people that come to this country. While the immigration from the Netherlands is not so large as that from some of the other countries of Europe, still the statistics show that several thousand come every year. During the past year, 7,530 of these people landed on our shores.

At the present time we have a number of worthy members in different localities; but for some time very little active work has been done to extend a knowledge of the message among the Hollanders in this country. It is for the purpose of reviving this interest, and to give an opportunity to consider plans and methods of work for the spread of the truth among the people of this nationality, that we call this meeting.

We would be pleased to meet representatives from other States besides Michigan, to meet with and aid us in the study of this question. We hope that Brother Boersma, from New Jersey, who has been quite active in the work

among the Hollanders of that State, can be present. This will be our first meeting of this nature, and we believe that by the blessing of God it will be productive of good results.

I shall be very glad to hear from any who feel a special interest in this branch of the work. The time has surely come when we should be decidedly in earnest to bring the knowledge of the truth to every nation and people, and especially to those whom the providence of God has brought to our very doors.

Correspondents may address us at Room 650, 440 Dearborn St., Chicago, Ill.

O. A. OLSEN.



#### Massachusetts

WHILE looking up some items for information in laying plans for future work recently, I was much gratified to note the degree of prosperity that attended this conference during the year 1910.

Our tent-meetings and other evangelistic efforts met with more than average success, and our actual gain in new Sabbath-keepers for the year was 114.

Our tithe in 1909 was \$17,282, and in 1910 it was \$22,050, a gain of \$4,769. Donations to everything outside of the conference in 1909 amounted to \$6,393, and in 1910 they were \$9,210, a gain of \$2,817. The adoption of the plan instituted by the General Conference, of paying ten per cent of our tithe to missions and five per cent to the Sustentation Fund, besides taking on a number of additional laborers, has considerably increased our expenses; but the increase in our tithe and other conference funds has enabled us to meet these demands without embarrassment thus far.

In Boston much seed is being sown at the present time. Elder A. E. Sanderson and the writer, with a corps of workers, have been conducting a strong central effort for the last few weeks with encouraging results. Elder G. B. Starr, with the assistance of New England Sanitarium workers, has been carrying on schools of health in various parts of the Boston district, making many friends. There have also been a number of smaller efforts conducted in the city; and at the present time new Sabbath-keepers are taking their stand for the truth nearly every week.

Frequent additions are being made to the church in Worcester, where Elder Lee S. Wheeler is laboring. In other parts of the Bay State, also, success is attending our workers, and new churches are being organized.

This little State of nearly 3,500,000 population is made up of cities. Aside from Boston, with its three quarters of a million, we have seven cities with a population of from 75,000 to 150,000; sixteen with a population of from 25,000 to 75,000; and thirty-one with a population of from 10,000 to 25,000. Many of

these have had no labor bestowed upon them. Next to Rhode Island, Massachusetts is the most densely populated State in the Union. It is said that five eighths of its population is foreign, making it the most foreign of any State in the Union; it is also the most Catholic of any of the States.

While these characteristics do not indicate that this is an easy field for the spread of the third angel's message, a spirit of earnestness and consecration is taking possession of the hearts of our workers and of all our people; and in nearly all lines we see evidences that our work is being strengthened, and that it is going forward. These things cause us to be of good courage, and afford us great reason to praise God.

H. C. HARTWELL.

### The Message Appreciated in Samoa

THE writer of the following letter is the man employed by Brother H. T. Howse in Samoa to teach him the Samoan language. He is not a Sabbath-keeper, we understand; but he evidently appreciates our little Samoan paper, the first number of which had reached him. Translated, the letter reads:—

"TO THE EDITOR OF THE *Tala Moni*:

"My greeting to you and wishing you a happy New-year. I wish to say, Thanks very much for the *Tala Moni*. It is a new word to us. It seems to me that a new life has just come into our country. Thank you ever so much for your kindness. We are very glad to read this *Tala Moni*, as it will warm these cold hearts into seeking spiritual life and eternity. Pray that this *Tala Moni*, as it comes to Samoa, may gain many souls for the Lord. Thank you very much for sending this truth to us. The spirit has been hungering and thirsting for righteousness, and now this *Tala Moni* is sent to us to guide us into the right way which the Bible says to us. The paper is very good and clear to us. There is nothing wrong about it so far as we know. Thanks very much to the editor and the translator and the press also, and may God bless you continually, is my prayer."

### Tahiti

BROTHER AND SISTER F. L. SHARP called at Tahiti a few days on their way from Australia to Raiatea, Society Islands, their future field. Of this visit Brother Sharp writes:—

"On two Sunday mornings we have visited the native Protestant church in Papeete, and have been intensely interested in the proceedings. The church is quite a large one, capable of seating from eight hundred to one thousand persons. We should have mentioned that while the natives hold a market every morning from five to six o'clock, on Sunday morning is the great market of the week. After they have done all their bargaining and disposing of the wares, they clean up and repair to church.

"Their mode of singing is rather a novel one. They do not all sing together, but in sections, and without an instrument to lead them. The natives come from various districts, and every Sunday each district is given one or two hymns to practise during the week to sing the

following Sunday. They practise these very religiously either at the home of one of their number, or at a hall provided especially for the purpose in their district. Throughout the island these halls are to be found, and they are known as *fare himene*, or house for hymns. When on Sunday the natives go to church, each separate company, numbering from ten to thirty singers, will sing its hymn. Usually one singer will lead out, singing the first line, then the rest will join in; and when all four parts are going, it is most interesting. Of course the voices are rough, but their time and harmony are remarkable. When one district has finished, immediately another set of singers will sing their hymn, and so they will have as many as eight divisions in one church meeting.

"When praying, no one kneels, and when singing, none stand; all sit from the beginning to the end of the service. It is amusing to watch the native women come out of church. Of course they are all dressed up in their best, and Sunday is about the only day in the week that they put on shoes; but while they go into church with their shoes on, one sees some of them coming out with a shoe under each arm.

"As a rule the natives are bright and cheery; but under the French rule their morals have fallen very low. We are now beginning to realize that we are really in the island field, among a needy people,—a people who, having perhaps heard the sound of the gospel, know not the truth for this time. Pray for us, brethren, that the Lord will fit us up for the work to which we have been called, and that many precious souls may be gathered as the result of our efforts in these islands of the sea."

### A Foreign Mission Field in New England

A WRITER in the *Outlook* gives us a glimpse of a Portuguese mission field in New England:—

"It is by a curious irony of fate that this historic little town where the Pilgrims first landed, and which was afterward settled by the purest of New England stock, descendants of the Pilgrims, should to-day seem like a South European town. . . . The names on the shops are Coreas, Silvas, Cabrals, Mantas; the very language of the street is foreign.

"So true is this, that it strikes even the children. A little Provincetown boy once landed at Ponta del Garda at St. Michael's, in the Azores. He looked around at the handsome, dark-eyed children, the sailors loafing at the waterfront, and the signs on the shops, and his comment was, 'Why, this is just like home!' And no wonder; for it is from the Azores that the first immigrants came.

"It is one of the ironies that time plays on a country that this landing-place of the Pilgrims should to-day have more Roman Catholics than it has members of any other denomination. And not only so, but part of the service in the Catholic Church is always in an alien tongue; for the priest preaches in Portuguese for the benefit of the new arrivals, and then in English for the children of those who know English better than the tongue of their fathers."

### England

IT has been our privilege to labor for nearly a year and a half at Portsmouth, one of the most important naval ports of the greatest sea power on earth. On every side one is met by soldiers, sailors, barracks, and forts, while in the harbor float the giant war-ships, seemingly asleep, but ready at any time to pour forth death and destruction. The papers announce provision for five new dreadnaughts by an increase of £3,788,800 in the naval estimates for 1911-12.

Amid such surroundings, the Free Church Council convened, March 6, in the great town hall. This body is a union of the non-conformist churches of Great Britain, and represents one half of the religious people of the country. The new president, Rev. Charles Brown, who succeeds Dr. Jowett, took for the text of his opening address "the present truth," meaning the facts, duties, and necessities of the present time. He began with politics, although he had been warned off that ground by his friends. All manner of questions of moral and spiritual importance were bound up in politics, he declared. Peace among nations, the drink traffic, land laws, care of the poor, education, Sunday trading, were questions about which the churches should bring pressure to bear on the government of the day. A part of the present truth, unwelcome but certain, seems to be that the weekly day of rest (Sunday) is being filched away from us.

The subject of the disestablishment of the church in Wales is now before the country, and Canon Ottley, honorable secretary of the Imperial Sunday Alliance, said that if they allowed the Sunday observance to pass away, there would soon be no churches nor schools to disestablish, and they would find England becoming dechristianized and paganzed.

The archbishop of Canterbury sent a message to the council to show how sincerely he appreciated "their readiness to combine the religious and industrial forces of the country in safeguarding, for all classes, the opportunity for the due observance of Sunday for its highest purposes, and especially in promoting such amended legislation as may tend to reduce all Sunday business and labor to the minimum." Canon Ottley said he was also authorized to say that his majesty the king heartily sympathized with any movement which would insure for the working people their Sunday rest.

Another subject which was before the council was that of church unity. The council is itself a union of non-conformist churches, and the vision of union with the established Church of England has been revived; but if there was to be any unity and co-operation between them and the members of the Anglican Church, it must be on the lines of a frank recognition of each other's churchmanship, and the equality of their standing on the Christian faith. The president said that if he was told that in order to become a true member of the Holy Catholic Church, he must become an Episcopalian; and if in order to become a valid minister of the new covenant, he was bidden to submit to reordination at the hands of a bishop, he would respectfully but resolutely decline.

Sir Oliver Lodge, one of England's greatest scientists, gave an address be-

fore a well-filled house, in which he stated his belief in the continued existence of the dead, and that they could occasionally be communicated with. To illustrate one point, he supposed that the corpuscles of the blood were endowed with reason, and asked what conception a corpuscle could have of the manifold interests and activities of man, still less of the universe known to man, of which he himself formed so trivial a portion? "We are the white corpuscles of the cosmos," said he. "We do serve, and form a part of, an immanent Deity." Further, he said: "The sunshine is not the sun. Christ is the sunshine—that fraction of transcendental Cosmic Deity which suffices for the earth."

In view of the foregoing it seems clear that according to the ideas of the Free Church Council, the combination of the religious forces of the country, and this union then bringing pressure on the government to enact legislation for the observance of Sunday, are all among the things which compose the present truth; but most of the readers of the REVIEW know that these are the forces which will combine to oppose the real present truth. G. W. BAILEY.

### A Call for Workers

As you have read of the conditions in the South, have you ever felt stirred by the Spirit to give yourself to this field? Have you ever had a desire to consecrate your service to missionary work, to have your "hands filled with the service of the Lord"?

The spirit of prophecy tells us that thousands should enter the South, and that a quick work should be done here. You have read the parable of the supper, which represents God's last work in the earth. Many were invited, but one begged to be excused because he had a farm that needed his attention; another had home duties that detained him; and so one and all had some excuse, which to them seemed good. The Lord accepted their excuses. But what did it mean to them? Do we want our excuses accepted? When we ask to be excused, the Lord will find others to do the work. We are told that the third angel's message will close with many from the common walks of life doing what should have been done earlier by those first called to the supper.

By the providence of God, the Nashville Agricultural and Normal Institute has been established to train workers for our own Southern States and some adjacent Southern countries. The spirit of prophecy says: "The class of education given at the Madison school is such as will be accounted a treasure of great value by those taking up missionary work in foreign fields. . . . In the work being done at the training-school for home and foreign missionary teachers in Madison, Tenn., and in the small schools established by the teachers who have gone forth from Madison, we have an illustration of one way in which the message should be carried in many, many places."

The General Conference recognizes the need of such workers as this school can train, and has indorsed its work in the following recommendation:—

"We recommend, That our stronger conferences search out and encourage suitable persons to undertake this self-

supporting work; and that the workers thus selected be encouraged to pursue a course of instruction at the Nashville Agricultural and Normal Institute."

In the Nashville Agricultural and Normal Institute a training is given that helps men and women carry out the Lord's instruction for missionary work in this field. Ministers, canvassers, teachers, and medical missionaries are prepared for active service. A general education is not offered in this school. There are many excellent schools in the North where our youth can obtain a general training. It is a specific work offered here,—a work for men and women, not for boys and girls. It should not require a long course to fit these men and women for the work God calls for here.

During the coming summer term, June 22 to August 31, special advantages are offered those who want to become teachers. The institute is prepared to give, to fifteen or twenty men and women of the right kind, sufficient work to pay their school expenses. We desire to correspond at once with those who are interested. Address E. A. Sutherland or the undersigned at Madison, Tenn.

M. BESSIE DE GRAW.

### Field Notes

At Bartlesville, Okla., three persons were baptized March 19.

NINE have been added to the church by baptism at Ava, Ark.

At Kalispell, Mont., four adults have begun the observance of the Sabbath.

ELDER A. SCHWEDRAT reports two additions to the New York German church.

ELDER A. E. SANDERSON reports four more keeping God's commandments at Boston, Mass.

ON a recent Sabbath three persons were baptized at Danville, Va.; at Stanlyton four were baptized.

At Penville, S. D., there are four families of new Sabbath-keepers; at Sutley and at Tolstoy there are two families.

SEVEN persons, mostly young people, were baptized at Portland, Ore. The meeting held at Cottage Grove resulted in the conversion of nine persons.

OVER in Africa, upon a recent Sabbath day, a very impressive service was conducted among the natives. During the morning service, six were baptized by the native pastor, and in the afternoon the ordinances were celebrated. Just before the elders were to receive into the church these new members, their own minister, who had baptized them in the morning, "passed among them with a knife, and cut off their copper wire bracelets, rings, and earrings, at the same time explaining to them, upon the authority of Isa. 3:16-26, that these adornments should not be found upon the daughters of Zion." The service closed with a beautiful song of praise to God for the day filled with such manifest blessing, the people separating for their homes happy in the Lord.

## Christian Liberty

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

Conducted by the Religious Liberty Bureau  
K. C. RUSSELL Secretary  
C. M. SNOW Corresponding Secretary

### Proposed Sabbath Observance Law by Congress

AMONG the first bills introduced into the Sixty-second Congress, now in extra session, was Senate 237, by Senator Johnston, of Alabama, providing for sabbath observance in the District of Columbia. The title of the bill provides "for the proper observance of Sunday as a day of rest in the District of Columbia," and in this respect is the same as the bill (S. 404) which passed the Senate of the Sixty-first Congress, but failed in the House. But if there is any doubt as to the religious intent of the present measure, it may be readily removed by an appeal to the phraseology of the bill itself. We are therefore giving in full the proposed law now in Congress, putting in black type the religious proviso:—

#### "S. 237

"62D CONGRESS, 1ST SESSION

"IN THE SENATE OF THE UNITED STATES

"April 6, 1911

"MR. JOHNSTON of Alabama introduced the following bill; which was read twice and referred to the Committee on the District of Columbia.

#### "A Bill

"For the proper observance of Sunday as a day of rest in the District of Columbia.

"Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That it shall be unlawful for any person or corporation in the District of Columbia on the first day of the week, commonly called Sunday, to labor at any trade or calling, or to employ or cause to be employed his apprentice or servant in any labor or business, except in household work or other work of necessity or charity, and except also newspaper publishers and their employees, and except also public-service corporations and their employees, in the necessary supplying of service to the people of the District:

"Provided, That persons who are members of a religious society who observe as a sabbath any other day in the week than Sunday shall not be liable to the penalties prescribed in this Act if they observe as a sabbath one day in each seven, as herein provided.

"Sec. 2. That it shall be unlawful for any person in said District on said day to engage in any circus, show, or theatrical performance: Provided, That the provisions of this Act shall not be construed so as to prohibit sacred concerts, nor the regular business of hotels and restaurants on said day; nor to the delivery of articles of food, including meats, at any time before ten o'clock in the morning of said day from June first to October first; nor to the sale of milk,

fruit, confectionery, ice, soda and mineral waters, newspapers, periodicals, cigars, drugs, medicines, and surgical appliances; nor to the business of livery stables, or other public or the use of private conveyances; nor to the handling and operation of the United States mail.

"Sec. 3. That any person or corporation who shall violate the provisions of this Act shall, on conviction thereof, be punished by a fine of not more than ten dollars, or by imprisonment in the jail of the District of Columbia for not more than ten days, or by both such fine and imprisonment in the discretion of the court.

"Sec. 4. That all prosecutions for violations of this Act shall be in the police courts of the District of Columbia and in the name of the District."

It will be remembered that the proviso of the bill which died with the last Congress (S. 404), read as follows:—

"Provided, That persons who observe as a day of rest any other day in the week than Sunday shall not be held to have violated the provision of this section if they observe as a day of rest one day in each seven, as herein provided."

It is perfectly plain upon its face that Sabbath observance is "herein provided" in the bill introduced by the senator from Alabama, and it should require no argument to substantiate this claim. On the other hand, it will require much argument of specious character to convince the fair-minded student that religion is not the basis for this legislation.

Appearing in the legislative arena before the appointments of committees, this bill indicates that the friends of compulsory Sunday observance by our national lawmaking body are determined to commit Congress to religious legislation. It has been referred to the Committee on the District of Columbia, where first official consideration will be given the matter. In the meantime the American people should give consideration to the question involved in this legislation. Do the people of the United States wish Congress to regulate their religious observance of days? or should Congress be advised to stand by the work of our forefathers in regard to absolute separation of church and state?

For one hundred years the predecessors of the Sixty-second Congress held to the view that the passing of Sunday laws by Congress is violative of the spirit of freedom and liberty, and in direct contravention to the First Amendment to the Constitution, which stands as an insuperable barrier to such legislation. Is there not some way by which the letter and the spirit of the statement, "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof," can be thoroughly impressed upon the minds of our misguided religio-political fellow citizens, so that those in charge of civil affairs may be left free to discharge their obligation to the body politic? Or will Congress yield to the importunate demands of the church party for a compulsory Sunday-observance law, and thus say, Constitution or no Constitution, we will place Cæsar's sword in the hands of the church? It is to be hoped that there still remain in American breasts some of the principles which actuated our forebears to build a

nation in behalf of freedom and civil righteousness.

It was this principle which caused the Alabama Legislature, in 1830, to pass a joint resolution, which was communicated to the United States Senate, Jan. 22, 1831, as follows:—

"Whereas, Much excitement exists, and deep interest is felt in many parts of the United States, in consequence of the *powerful exertions which have been made, and are still making* [italics ours] to prevent the transportation of the mail on Sunday; and whereas, also, the rights and opinions of every religious sect, whether they observe the Christian sabbath or not, are equally entitled to the respect and protection of the government; and whereas, also, it is thought proper and expedient that the legislature of this State should express their opinion on this important and interesting subject, as it is confidently anticipated this measure will again be brought by its friends before the present Congress of the United States; therefore,—

"Be it resolved, by the Senate and House of Representatives of the State of Alabama in General Assembly convened, That the transportation of the mail on Sunday is of vital importance to the welfare and prosperity of the Union; and that its suspension on that day would be a violation of the spirit of the Constitution, and be repugnant to the principles of a free government.

"Be it further resolved, That the sentiment expressed in the report of the committee at the last session of Congress, in opposition to the suspension of the mail on Sunday, is entitled to the highest consideration of the friends of the Constitution, and every lover of civil and political freedom.

"And be it further resolved, That our senators in Congress be instructed, and our representatives requested, to use their exertions in opposition to any measure that may tend to retard the transportation of the mail."

This joint resolution was signed by James Penn, speaker of the House of Representatives; Samuel B. Moore, president of the Senate; and Gabriel Moore. It was approved Dec. 31, 1830.

While this Alabama document has reference to the transportation of the mails on Sunday, still the same principle is involved in Senate Bill 237, and it should go the way all previous Sunday bills have gone for a hundred years.

S. B. HORTON.

### A Great Movement

REV. EDWARD THOMSON, D. D., of Fort Worth, Tex., secretary of the Sunday League of America, recently delivered some very stirring addresses in the city of Knoxville, Tenn., in favor of closing down all places of business on Sunday, and making it a day of rest. We give a few extracts from his sermons:—

"That the movement is attracting the attention of the public, and is certain of ultimate success, is inevitable. Missouri was the first State to take notice. Joseph Folk is an active member of our society. The governor of Nebraska is an active member of our society. The governor of West Virginia is an active member of our society. Sunday is now observed in Minnesota. For the first time in twenty-five years the Sunday law is enforced.

"In six months every barber shop in the United States will be closed on Sunday.

"We are going to get every city in the country stirred up on this subject. In Chicago there will be thirteen hundred sermons delivered in one day upon the matter of observance of the sabbath.

"That on Sunday everything should be put aside, all business dropped, and that thoughts of an elevating nature should be pursued upon that day, are the fundamental principles of our government."

Certainly a great movement is on foot in this and other countries to bring about the observance of Sunday as a day of rest. God's people should work while the little respite is granted us to set before the people the principles of the third angel's message, and show to men everywhere that civil and religious liberty are among the fundamental principles of our government. C. M. S.

### Principles Unchanged

THE following significant utterances, made in a recent address to the United States Senate by Senator Henry Cabot Lodge, of Massachusetts, are worthy of note:—

"Of the men who framed the Constitution of the United States, it is the fashion now to speak as worthy, able, patriotic persons, whom we are proud to have embalmed in our history, but toward whom no enlightened man would now think of turning seriously for either guidance or instruction, so thoroughly has everything been altered. It is commonly said that they dealt wisely and well with the problems of their day, but that, of course, they knew nothing of the problems which confront us, and that it would be worse than folly to be in any degree governed by the opinions of men who lived under such wholly different conditions.

"It seems to me that this view is partial, and not wholly correct nor complete. There are, of course, many problems with which we are compelled to deal of which the framers of the Constitution had, and in the nature of the things could have had, no knowledge,—the questions of railroads, the problem of great combinations of capital,—but they dealt with certain other problems which are as old as the race, and they mastered certain conditions which exist to-day just as much as they existed then. On questions of this character, I think, their opinions are not to be lightly put aside; for, after all, however much we may gently patronize them as good old patriots long since laid in their honored graves, they were none the less men who would have been eminent in any period of history, and might even, if alive now, attain distinction."

A MAN once stopped a preacher in a street of London, and said: "I once heard you preach in Paris, and you said something which I have never forgotten, and which has, through God, been the means of my conversion." "What was that?" said the preacher. "It was that the latch is on our side of the door. I had always thought of God as a hard God, and that we must do something to propitiate him. It was a new thought to me that Christ is waiting for me to open to him."—Moody.



# The Missionary and Publishing Work

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

Conducted by the Missionary and Publishing Department of the General Conference

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

## The Magazine Summary

THE March sale of 244,003 magazines is the largest on record, being 21,857 copies more than the highest previous record of 222,146 copies, sold during July, 1910.

WE are pleased to report a total increase of 7,331 copies in the combined sale of *Life and Health*, the *Signs Monthly*, and the *Watchman*, as compared with the previous month.

THE great increase in the present report is largely due to the sale of 146,801 copies of the new and beautiful Temperance number of the *Youth's Instructor*. A splendid month's sale indeed!

By consulting the comparative summary at the close of this report, it will be seen that during the past twenty-seven months 3,616,036 of our ten-cent magazines have been sold, an average of 133,927¼ copies a month.

THE Pacific Union Conference ordered 26,670 copies of the *Temperance Instructor* last month, 16,226 copies being called for by the Southern California Conference. The Lake Union Conference ordered 20,418 copies, the Columbia Union Conference, 18,841, and the Northern Union Conference 14,096 copies during the same month.

THE following list of union conferences shows the agents' sales, also the average sale for each member: (1) Southeastern Union, 10,217 copies, or 4 9-10 copies a member; (2) Southern Union, 8,252, or 4 7-10 a member; (3) Columbia Union, 29,395, or 4 1-3 a member; (4) Pacific Union, 32,761, or 4 a member; (5) Canadian Union, 3,880, or 3 9-10 a member; (6) Western Canadian Union, 4,600, or 3 3-4 a member; (7) Atlantic Union, 18,487, or 3 1-3 a member; (8) Northern Union, 19,058, or 3 a member; (9) North Pacific Union, 17,758, or 2 4-5 a member; (10) Lake Union, 29,531, or 2 3-10 a member; (11) Southwestern Union, 11,189, or 2 1-4 a member; (12) Central Union, 15,390, or 1 1-2 a member. In round numbers, our 67,336 members in the United States and Canada circulated 3 2-5 copies each during March. A. J. S. B.

## Summary of Magazine Sales for March, 1911

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

	TOTALS MARCH 1910	TOTALS MARCH 1911	VALUE MARCH 1911		TOTALS MARCH 1910	TOTALS MARCH 1911	VALUE MARCH 1911
<b>Atlantic Union Conference</b>				<b>Southern Union Conference</b>			
Maine	1364	1491	\$149.10	Alabama	480	1855	\$ 185.50
Massachusetts	4063	2758	275.80	Kentucky	467	2970	297.00
N. New England	846	1285	128.50	Louisiana	1011	555	55.50
S. New England	2229	2484	248.40	Mississippi	688	590	59.00
Gr. New York	2968	5416	541.60	Tennessee River	1466	2282	228.20
New York	1617	2529	252.90	Totals	4112	8252	825.20
W. New York	1657	2524	252.40	<b>Northern Union Conference</b>			
Totals	14744	18487	1848.70	Iowa	4188	6649	664.90
<b>Canadian Union Conference</b>				Minnesota	3707	5531	553.10
Maritime	288	....	....	North Dakota	1066	2755	275.50
Ontario	906	3725	372.50	South Dakota	1321	4123	412.30
Quebec	29	100	10.00	Totals	10282	19058	1905.80
Newfoundland	16	55	5.50	<b>Southeastern Union Conference</b>			
Totals	1239	3880	388.00	Cumberland	517	3765	376.50
<b>Western Canadian Union Conference</b>				Florida	415	1480	148.00
Alberta	799	565	56.50	Georgia	1498	2975	297.50
British Columbia	416	2330	233.00	North Carolina	1019	1382	138.20
Manitoba	222	1270	127.00	South Carolina	365	615	61.50
Saskatchewan	209	435	43.50	Totals	3814	10217	1021.70
Totals	1646	4600	460.00	<b>Southwestern Union Conference</b>			
<b>Central Union Conference</b>				Arkansas	491	1116	111.60
Colorado	2434	2457	245.70	New Mexico	273	625	62.50
West Colorado	894	575	57.50	Oklahoma	2624	1567	156.70
East Kansas	3069	3823	382.30	Texas	1448	7000	700.00
West Kansas		1760	176.00	S. Texas Mis.		146	14.60
N. Missouri	1655	2105	210.50	West Texas	406	735	73.50
St. Louis Mission	...	250	25.00	Totals	5242	11189	1118.90
S. Missouri	1362	1700	170.00	Foreign & Misc.	9101	13905	1390.50
Nebraska	3839	2075	207.50	Mailing lists	...	29580	2958.00
Wyoming	189	645	64.50	Grand totals	132165	244003	\$2440.30
Totals	13442	15390	1539.00	<b>Comparative Summary for Twenty-Seven Months</b>			
<b>Columbia Union Conference</b>				TOTALS 1909	TOTALS 1910	TOTALS 1911	
Chesapeake	2098	2833	283.30	January	71094	89462	122202
District of Col.	1712	2388	238.80	February	91812	116198	99234
New Jersey	2327	4561	456.10	March	134206	132165	244003
E. Pennsylvania	1351	4850	485.00	April	120582	183981	.....
W. Pennsylvania	1324	6550	655.00	May	115145	174886	.....
Ohio	3460	5328	532.80	June	163545	193727	.....
Virginia	907	1760	176.00	July	168689	222146	.....
West Virginia	597	1125	112.50	August	174136	152520	.....
Totals	13776	29395	2939.50	September	102033	120020	.....
<b>Lake Union Conference</b>				October	108571	116157	.....
Indiana	3631	5075	507.50	November	106860	102795	.....
East Michigan	1995	6709	670.90	December	90737	99130	.....
North Michigan	973	1781	178.10	Totals	1447410	1703187	465439
West Michigan	4696	4595	459.50	Average number sold each month during 1911	.....155128		
Northern Illinois	4471	5841	584.10	Average number sold each month during 1910	.....141932		
Southern Illinois	1379	1717	171.70	Average number sold each month during 1909	.....120617		
Wisconsin	3064	3813	381.30	Average monthly gain during 1910 over 1909	.....21298		
Totals	20209	29531	2953.10	<b>Notes</b>			
<b>Pacific Union Conference</b>				It will be noted that during the first three months of 1911 nearly 500,000 of our magazines were sold.			
Arizona	1041	2532	253.20	DURING March our agents sold 200,518 magazines, as compared with 68,830 during February,—a gain of 131,688.			
California	11462	5224	522.40	THE following testimonial in behalf of <i>Life and Health</i> was recently received from the president of the American Hu-			
Gen. California		4232	423.20				
N. Cal.-Nevada		1845	184.50				
S. California	7574	18616	1861.60				
Utah	278	312	31.20				
Totals	20355	32761	3276.10				
<b>North Pacific Union Conference</b>							
Montana	576	1242	124.20				
Southern Idaho	1871	2165	216.50				
Upper Columbia	4399	3031	303.10				
E. Oregon Mis.		....	....				
S. Oregon	3509	1300	130.00				
W. Oregon		5424	542.40				
W. Washington	3848	4596	459.60				
Totals	14203	17758	1775.80				

mane Association: "I trust you will not think me impolite in saying that the great majority of health journals have struck me as being the product of cranks and ill-balanced faddists. Your magazine is a remarkable exception to this, as it is so mentally sane and sensible."

WE are glad to hear that the office of the *Christian Record*, our paper for the blind, is sending out nearly two thousand copies of that magazine monthly, besides tracts and pamphlets. And numbers who can not see the scenes of the world about them are seeing in their souls the light of this advent message and are rejoicing in it.

AN attorney who has read *Liberty* for some time writes: "I am with you heart and soul in the good work. I happen to be in a place and position just now to know how much *Liberty* is needed. I can not give you particulars just now, but will, no doubt, be in a position to do so later. With my very best wishes for the success of your good work, I am, yours truly."

THE International Publishing Association has just published the most beautiful number of our German ten-cent magazine, *Zeichen der Zeit* (Signs of the Times) yet issued. Its cover design is in two colors, showing a fine picture of Baron von Steuben, the famous German-American champion of liberty. It is in every respect equal to the best of our English ten-cent magazines, and ought to have a wide circulation.

"I BEGAN work with the *Signs* about twenty-eight years ago," writes an agent. "I do not write to tell of any great number sold in one day, but I keep right on with the work that God has given me to do, whether I make much or not. I am very thankful that God has given us such good material to work with." It is such a spirit of consecration as this that makes our denominational publishing work a success.

"THERE is a gentleman in France," writes a missionary worker, who watches the obituary column in the morning papers, and sends to the bereaved ones little tracts adapted to their situation." It might also be well for our workers to watch the correspondence columns in the various papers and magazines, letters from "shut-ins" and others, for addresses of those to whom our tracts and periodicals and magazines would be welcome visitors.

"OUR missionary society is having some blessed experiences," writes a member of one of our New York City churches. "The fourth week in each month is set apart for exercises, and is certainly very instructive to the members. The arrangement of this program gives the young and old a part in the meeting. Reading about the work and the results accomplished by systematic tract circulation, has inspired our members to take hold and push the work. Each week the members will circulate some tracts and get reports on the same. The young people's society is now held in conjunction with the missionary society once a month. The meetings are

very instructive and interesting." The missionary spirit seems to be rising in all parts of the field.

DR. A. C. SELMON, editor of *Shi Djao Yueh Bao*, our Chinese Signs of the Times magazine, reports excellent progress in its circulation. During 1909 the total sales were 47,800 copies, an average of 3,900 copies a month. During 1910 138,400 copies were sold, the average monthly sales during the last eight months of the year amounting to 12,840 copies, or treble the monthly sales of 1909. "The year 1911," says he, "starts out with a promise of greatly exceeding the record of 1910. The second issue of our paper this present year was a New-year's special. We have just completed this issue, for which we had orders for over 60,000." God is truly opening the way for the circulation of the printed page of truth among the many millions in China, India, Japan, Korea, and other neglected lands perishing for the gospel.

As recently noted in these columns, our brethren in Australasia are calling their health magazine *Life and Health*, instead of the *Australasian Health Magazine*. In a recent letter, Brother A. G. Miller, missionary secretary of the Australasian Union Conference, says: "I am sure you will be interested to learn that *Life and Health* is meeting with an excellent reception throughout the Commonwealth and New Zealand. Several of the leading newspapers have given the magazine excellent reviews, and our workers on the journal are having good success. We printed 12,500 copies of the first issue, and although this number was salable till the end of March, our supply at the publishing-house was exhausted by the ninth of February. We are planning to print 18,500 copies of the second number, which is now on the press." This magazine is issued every other month, and sells for twelve cents.

THE following interesting letter from a director of a national bank in Georgia speaks for itself: "I hasten to enclose my check for four dollars, to be applied as follows: One dollar to renew my subscription to the *Watchman* for another year; three dollars for a copy of 'Great Controversy.' The magazines and the books which I have at different times secured from you are absolutely beyond monetary value to me. I do not hesitate to state that they have done more for my spiritual uplift and enlightenment than any other agency—primarily, because in the privacy of my home, undisturbed, and with ample opportunity to reason and study, I see things which heretofore have been darkness to me. Your great work has my unqualified indorsement and praise, and I earnestly pray for God's continued blessing upon your efforts." We little realize the extent to which our ten-cent magazines are molding public opinion among those of influence as well as among the common people. Every magazine agent, therefore, should feel impressed with the dignity of, and great possibilities in, his work; for, in the words of Abraham Lincoln, "He who molds public sentiment goes deeper than he who enacts statutes or pronounces decisions."

A. J. S. B.

## An Active Missionary Veteran

WE are in receipt of an interesting missionary report from a Civil War veteran, now in his eighty-third year. Having served the government for three years and six months during the war, he is now devoting the remainder of his life to house-to-house missionary work with our papers and tracts.

During the year 1910, he sold and distributed 2,825 copies of our magazines and other periodicals. The periodicals handled were *Life and Health*, the *Temperance Instructor*, *Good Tidings of the Messiah*, and the *Harvest Ingathering* number of the *REVIEW*. His average monthly sale of *Life and Health* amounted to 197 copies. He distributed one hundred copies of the *Harvest Ingathering* number of the *REVIEW*, thereby securing five dollars for missions. From his earnings, he was able to donate to foreign missions one hundred dollars and pay a tithe of forty-eight dollars. Tracts also were purchased to the amount of twelve dollars. He works an average of three and one-half hours a day, and often sells as high as fifteen magazines an hour. His average daily sale amounts to twenty-three copies. His largest sale during the year was four hundred copies during August, and his smallest, one hundred copies a month during April and May.

If this aged brother can accomplish so much for the truth by working less than one-half time each day, what might not thousands of able-bodied men and women be able to do during their spare time? The average man or woman can engage in no occupation affording more genuine enjoyment, spiritual growth, and financial profit than the sale of our ten-cent magazines. The work requires only a comparatively short time for preparation, and even those without experience often become successful agents.

A. J. S. B.

## Sanitarium Relief Campaign

### In the Indiana Conference

THE Indiana Conference has been at work in the relief campaign for some time, but has more recently taken it up in a more definite way. The president, Elder Morris Lukens, has given it careful consideration in connection with other conference interests. He arranged to present the matter to the various churches, and then to follow up the interest thus awakened by a worker who could spend time helping the people to sell the books.

Appointments for a three weeks' tour were given me, and provision was made for workers to accompany me. Elder Lukens joined in visiting several churches, and in urging the importance of the work. N. H. Poole, who will have charge of the campaign, was with me in the north part of the State, rendering excellent help. Rupert Spohr, missionary secretary, accompanied me to other parts of the State, helping in the public effort and also advancing other departmental interests.

Opportunity was given at the closing meeting of the spring council of laborers to present this work. The earnest in-

terest shown by those present was indicative of a strong support from the working force of the conference.

A visit was then made to the Wabash Valley Sanitarium at La Fayette, and two meetings were held with the workers. The interest of this family in things aside from their routine work was shown by the way in which managers and helpers planned for a full attendance both afternoon and evening, and the response given to what was said.

We have a company of twenty or more believers at the Soldiers' Home, a short distance from the sanitarium. Brother Poole is in charge of this campaign, and together we visited the different members. A readiness to help was shown, arrangements being made to secure a number of books, which are to be sold to other members of the home.

The following churches were visited, in the order given: Logansport, Kokomo, Noblesville, East and North Indianapolis, Boggstown, Terre Haute, Farmersburg, Salem, Elora, Middletown, Anderson, Muncie, New Hope, Barbers Mills, Ligonier, Elkhart, and South Bend. A good attendance was present at some of the churches, the members showing a deep interest in the work. At the Salem church, public announcement had been given for a preaching service. An early meeting was held in the interest of the campaign, and before it closed, the outside audience began to come in, soon filling the house.

At Hartford City it was not necessary to make an appointment, as this company had already sold more than its full share of books. An interesting feature here is the effective way in which medical missionary work has been combined with evangelical work, in a public effort carried on by Brethren J. H. N. Tindall and C. E. Garnsey, late of Loma Linda College. Unusually good results have been seen. An extended report may be looked for from this work.

At Goshen Brother Poole made personal visits to the members, and obtained orders for several books, with good promise of continued co-operation. He will visit other churches, and follow up the work already done.

The proceeds of this work in Indiana go to aid the Wabash Valley Sanitarium. The workers in Indiana are united in making this campaign a success, and we are looking for the co-operation of every Seventh-day Adventist in the conference. I believe that if our brethren would show the book to the business men with whom they deal, to the family physician, and to their friends and relatives, they would have no trouble in selling a large number of these truth-laden volumes.

I am sure that every one who will take hold of this work will be blessed. Those who get the book also receive a blessing; and last, but not least, the sanitarium will be better able to do work for the sick and suffering. As it is now, more than eighteen hundred dollars a year, or thirty-five dollars a week, is paid out in interest. If this debt could be liquidated, much more could be done for those who are unable to pay; but with this large amount of interest each week, much that we believe the Lord would be pleased to have us do can not be accomplished.

May the One who has told us to heal the sick help all to do their part in this work. L. A. HANSEN.

## News and Miscellany

Notes and clippings from the daily and weekly press

—A disastrous fire in the city of Tokyo, April 9, left homeless 6,000 persons, and caused destruction of life to 300.

—A \$400,000 fire occurred at Dayton, Tenn., April 9, wiping out a large portion of the business section and many homes.

—The Illinois Central Railroad claims the record of no deaths by accident to passengers carried over this line during the past year.

—The chairman of the China famine committee claims that three million persons are starving in the northern provinces of that country.

—Four battle-ships of the Atlantic fleet are to make a special cruise to the Baltic next month, making courtesy calls at Russian, Danish, Swedish, and German ports.

—Two hundred men, women, and children were burned to death at Bombay, British India, April 9, in a fire which destroyed a thatched structure in which they were gathered for a festival.

—April 5, the President transmitted to Congress his message. It deals wholly with the reciprocity pact between the United States and Canada, urging early and favorable action upon this measure.

—A huge airship intended for trans-Atlantic travel has been projected at Berlin, and a company capitalized at \$2,000,000 has been formed to finance the scheme. The proposed dirigible will be built to carry more than 200 passengers.

—The parsonage property owned by the First Presbyterian church, Caldwell, N. J., has been purchased by the Cleveland Memorial Association. The parsonage was the birthplace of Grover Cleveland, and is to be preserved in his memory.

—Congress convened in extra session April 5. Many new faces are seen in both chambers, particularly the House of Representatives. A large number of bills have been introduced. While it is probable that Congress will give its first attention to the reciprocity measure, time will also be given to the consideration of other bills.

—April 7 one of the most serious mine disasters that ever occurred in Pennsylvania took place at the little village of Throop, a short distance from Scranton, when the lives of sixty men and boys were snuffed out in the Pan-coast colliery. As a result of a blaze which started at the engine-house of the stope, the miners were entrapped before they were aware of their danger.

—A commission of Americans, with the unique contract of reorganizing the finances of the Persian government, left New York for Persia on April 8. The party will go direct to Teheran, and begin their task, which must be completed within five years. The finances of Persia have been in a chaotic state for years. The commission, including wives and children, numbers seventeen.

—According to its recent census, Russia now has a population of 160,095,200, only four per cent of whom are Protestants. Only 13.5 per cent of the people live in cities.

—The steamer "Iroquois," plying between Sydney, Vancouver Islands, and the islands of the Gulf of Georgia, capsized after leaving Sydney, April 10. Twenty lives were lost.

—Ex-Mayor Tom L. Johnson, of Cleveland, Ohio, died April 10, after an illness of many months. He was noted as the apostle of the three-cent fare on street-cars, and on this issue was elected mayor of Cleveland.

—As a result of a great explosion following the discharge of a powder blast, 118 men were entombed at Banner mine, Littleton, Ala., April 8. Forty-five men made their escape after the explosion, but the others died through suffocation from fire-damp.

—The extraordinary high tide along the Suffolk coast, England, April 3, washed up hundreds of gold, silver, and bronze coins of early Saxon times in the neighborhood of Aldeburgh. Large quantities of antique bronze rings and ornaments, supposed to be relics of the submerged city of Dunwich, also were cast up by the sea.

—As showing the great increase of the population of South America, it is stated that the city of Buenos Aires, Argentina, has doubled in population in the last eleven years. This city is the tenth city in the world in size. Every railroad, with one exception, in the Argentine Republic was financed and built by Englishmen. There are more than 40,000 English residents in the republic.

—The trial of the Black Hand, or Camorristi' Society, at Viterbo, about fifty miles from Rome, is proceeding amid many sensational and dramatic developments. It is necessary to maintain a strong military guard both for the protection of the prisoners and to prevent their rescue by their friends. This secret organization seems to have gained a strong foothold in Italy, and its influence is felt throughout the world wherever Italians are found.

—As a part of the national campaign for health, the United States Department of Agriculture and the American Civic Association are co-operating in a nationwide assault upon the house-fly. The campaign includes the dissemination of instruction on the fly evil, in daily and weekly newspapers in every city and town in the country, the organization of campaigns of instruction, the establishment of a lecture bureau in various sections of the country, and other salutary measures to destroy the pest.

—After studying the death-rate in various occupations, Dr. Casper, a German physician, shows by his researches that the clergy are the longest lived. Of those who attain the threescore years and ten allotted to man, clergymen show 42 per cent. Dr. Casper gives the other occupations in the following order: agriculturists, 40 per cent; the trading and working class, 35 per cent; soldiers, 32 per cent; lawyers, 29 per cent; actors and other professionals, 28 per cent; teachers, 27 per cent; and doctors, 24 per cent.

## 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, Redfield .....	May 30 to June 6
Minnesota, Hutchinson .....	June 8-18
North Dakota, Harvey .....	June 20-25
Iowa .....	Aug. —

#### 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
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##### EAST GERMAN UNION MEETING

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

### Special Notice

It has been arranged to hold a meeting in the interest of the work among the Hollanders in this country, at Grand Rapids, Mich., May 20-22, 1911. The object of this meeting is to consider plans and methods for the spread of the message among the thousands from the Netherlands who live in this country. We shall be pleased to see a large and representative gathering of our Holland brethren and sisters, and of such as are interested in the spread of the message among this nationality.

O. A. OLSEN,

Sec. North American Foreign Dept.

### The May "Signs"

THE *Signs Monthly* for May is an excellent number. The beautiful and appropriate front cover, printed in several colors, is a regular Memorial day special. The leading article, "Portents of Trouble, and What They Mean," by the editor, is a very important one. The signs of the times are reviewed, and emphasis is added to each sign by large illustrations on each page, with Scripture references. Nu-

merous striking quotations from authorities whose words carry weight are also brought into the article.

It would be well worth our time to give this number of the *Signs* an unusually wide circulation if this article was the only one in the magazine; but following this are a number of other important articles:—

"Socialism and Democracy," by Mr. Weston, will be interesting to all.

Elder M. C. Wilcox then reviews the history of the world from six hundred years before Christ to the close of time. The article is illustrated with prophetic symbols, and will be a real selling point for the magazine.

A portion of the reformation work done by John Calvin is briefly reviewed by the pen of Mrs. E. G. White.

"The Bible, a Living Word," by T. E. Bowen, strikes a helpful note.

"How Did Christ Perform His Miracles?" by Professor Rine, in which the methods of healing as used in the Emmanuel Movement are considered, and contrasted with the work of Christ—an article for these very times.

"The Divine Call," a study in missions. "The Oath of Abraham," by Wm. Covert, an interesting study in Old Testament history.

Last but not least comes the second article by Dr. D. H. Kress on "Transmission of Disease Through Milk."

Then follow about a dozen of the most striking current topics, briefly reviewed and given an important setting by the editor.

In all, this May number is a most important issue of this good magazine. Let us rally to its support, and give it a wide circulation among our neighbors and townspeople. Try 10 or 20 copies.

Prices: 5 to 40 copies, 5 cents each; 50 or more copies, 4 cents each. Order of your State tract society.



### Western Washington Camp-Meeting

THIS camp-meeting and conference will be held in Seattle, June 1-11. All should make an earnest endeavor to arrange matters so as to attend this important general meeting. Excellent help will be provided from the General Conference, and Elder C. W. Flaiz and other union conference laborers will attend. As the instruction given will be especially important in preparing God's people to meet the great crisis that is just upon us, none can afford to remain away.

A convention has been appointed for our church elders, deacons, and treasurers, beginning May 28, in which special instruction will be given in matters pertaining to church work. Elders, deacons, or treasurers of our churches attending this convention, May 28-31, will have their fares to the camp-meeting refunded. We hope all who are holding these positions in the church will avail themselves of this opportunity to attend this important workers' meeting. We also hope that each church will send some good workers to assist in preparing the camp-ground. This is very important, and our churches should come to the assistance of the committee in preparing so large a camp.

#### How to Reach the Camp-Ground

All passengers from the north or south on railroads will secure tickets to the union depot, Seattle. Those coming from the north, on the Great Northern, can check their baggage to Ballard station, and in this way save money on transportation; but in order to secure the one and one-third fare privilege, tickets must be bought to the union depot. Those from the south should be sure to take either Northern Pacific or Great Northern trains to union depot, and in order to save expense on transportation of baggage, buy ticket from union depot to Ballard station, costing seventeen cents a ticket, and recheck baggage to Ballard station.

WARNING: All tickets must be purchased to union depot in order to secure the reduction in fare.

Any who wish to take the street-car from the union depot to the camp-ground should inquire for the Sixth Avenue N. W. car, also marked West Woodland, getting off at Fifty-fifth Street W., or take Fremont-Ballard car

to Market Street, where the camp-ground is plainly visible.

All coming on Puget Sound boats should take same street-cars as above, on First Avenue. Those leaving the railroad at Ballard station should take either Ballard Beach or Ballard Sloop lines bound for Seattle. Transfer to the Fremont-Ballard car at Fourteenth Avenue, N. W., leaving car at Market Street, the nearest point to the camp-ground.

To save expense on baggage bring all your checks to book-tent on the ground, as soon as you arrive. This is important.

Be sure to secure certificate from your home railroad station, stating that you are attending the Seventh-day Adventist conference and camp-meeting to be held in Seattle, June 1-11. Don't fail to ask agent for your certificate, as this must be signed by the conference secretary in order to secure reduction on return trip. Those failing to do this will be compelled to pay full fare both ways. No reductions are allowed on steamboat lines.

S. W. NELLIS, President.



### Bound Volumes of the "Protestant Magazine"

ALL numbers of Volumes I and II of the *Protestant Magazine* are bound in one neat cloth binding, making a large book of 450 pages, containing information of the greatest importance to our ministers, workers, and people at large; providing them with reliable, assembled, up-to-date data in convenient form, which will be very helpful and effective in their work.

#### Partial Contents

Note some of the subjects treated in this volume: The Roman Catholic Program (for America); The Same Papacy; The Meaning of Antichrist; The Papacy in Prophecy (four articles); The Readjustment of History (two articles discrediting Protestantism); The Papacy in Politics (three articles); The Rediscovery of a Vital Doctrine (Justification by Faith, the Mainspring of the Reformation); Romanizing the United States; Errors of Modern Theology; Babel and Babylon (world-power in religion); Origin of the Papacy.

Destroying the Foundations (the character of the teaching in some leading American colleges and universities); Evolution—Its Relation to Sin and Salvation; A False Master; The Daniel Foreview of Romanism; The Church of Rome and the Religious World-Empire.

The True and Counterfeit Gospel; The Headship of the Church; The Spiritual Decline of the Churches; The Attempted Healing of Babylon; The Higher Criticism Untenable,—Whence It Proceeds and Whither It Leads; A Roman Catholic Warns Protestants; Rome's Substitute for Christ; The Doctrines of the Roman Catholic Church (containing the eleven articles following the Nicene creed); The Master Stroke of Rome's Policy.

Casting the Papal Net for Government Officials; Protestant Principles Repudiated; The Dictates of Hildebrand (containing arrogant claims of the Papacy to unlimited power over church and state, translated from the Latin); A Higher Critic Under Fire; The Churches of the Reformation Versus the Church of Rome; Roman Catholic Justification; Episcopal Oath of Allegiance to the Pope; Tradition Supplanting Scripture in the Roman Catholic Church.

The Consistent Intolerance of the Roman Catholic Church (The Fairbanks-Roosevelt-Vatican affair); The "Unanimous Consent" Principle Applied to a Famous Text (an important comment on Matt. 16:18); The King's Oath; Molding Public Sentiment (in favor of Rome); On the Prophecies Respecting the Church of Rome (two articles with important historical data); Protestantism Versus Catholicism; A Physician's View of Christ's Miracles.

Surrendering to the Papacy; Spain and the Vatican; The Change in the King's Oath (Roman Catholic interpretation of this action); True and Counterfeit Christianity; Pope Pius X and the Reformation; Mary, the Hope of Sinners; The Pope's Encyclical in Protestant Germany; The Deity of Christ; The Primitive Church and Primacy of Rome (two ar-

ticles); Some Principles Established by the Vatican Council.

The Old Paths; The Predicted Catholic Revival; A Basic Difference Between Roman Catholicism and Protestantism; The Conversion of America to the True Faith (The Catholic Mission Movement in America); A Roman Catholic Prison (the case of Mabel Wellington, who was confined in a Catholic institution for a period of years, and who was awarded \$4,000 damages by the civil courts of Michigan); Fallacies of the Higher Criticism; Did Christ Found the Papacy? The Canon Law (the pontifical power in civil and spiritual jurisdiction, the original Latin, with the translation).

Many other subjects besides these cited are treated in this volume. There is also much strong editorial comment, and twenty-five or more pages of news notes, extracts, etc., giving significant paragraphs relating to Romanism and decadent Protestantism.

This volume also contains thirteen full-page illustrations, finely printed, which are of real historical value. The book is sewed with thread (not stapled with wire), and can be furnished in manila paper cover for \$1, and in full cloth for \$1.50.

Address the Protestant Magazine, Takoma Park, Washington, D. C.

N. B.—The *Protestant Magazine* is published quarterly at 25 cents a year. Single copy, 10 cents. The last issue is worth many times its price, because of the important matter it contains.

### Business Notices

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

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

#### Conditions

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

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

A charge of one dollar will be made for each insertion of forty words or less. Each additional word, initial, or group of figures in excess of forty, will cost three cents. No discount for several insertions.

FOR SALE.—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.

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

HOME CANNING OUTFITS.—Most delicious fruits and vegetables canned with our Royal Cannerns. 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.

FOR SALE.—159½ acres level farming land, all tillable, good soil, five miles from Hettinger, Adams Co., N. D. A fine place. For particulars write to Iver Olson, Mason City, Iowa.

WANTED.—Capable teamsters to work for the season. Wages, \$30 a month and board. Also girl to do general housework. Address G. I. Cummings, Lloyd, N. D., via Lemmon, S. D.

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.

FOR SALE.—Stock of general merchandise, clean, best of shape; nice business. Excellent opportunity for one desiring good business and best of schools and sanitarium advantages. Reason for selling, have other interests. S. H. Van Voorhis & Son, Graysville, Tenn.

FOR SALE.—1,000,000 Beauties. Bible Mottoes, size 12 x 16. 475,000 sold last year, English, German, Spanish, Danish, and Swedish in stock, all of foreign designs. We manufacture our own mottoes. Father and Mother lead. For prices address Hampton Art Company, Hampton, Iowa; or Incite Art Company, 212 Vandorn St., Jackson, Mich.

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

FOR SALE.—"The Speaker's Manual of Pronunciation," by Fannie Dickerson Chase. Primarily a text-book on pronunciation and enunciation for class use or private study, but equally valuable to all who speak the English language, whether minister, teacher, or student. The book contains the correct pronunciation of over two thousand words commonly mispronounced. The familiar diacritical marking is used throughout. The book contains 127 pages, pocket size (3½ x 5¼ inches). Bound in two serviceable styles. Cloth, twenty-five cents; leather, fifty cents. Order of the tract societies.

## Obituaries

SHULTZ.—Died March 19, 1911, at Mannsville, N. Y., Mrs. Lucy Shultz, aged ninety years and eight months. She had been a faithful Adventist about sixty years, and died strong in faith. She left one son and other relatives to mourn. Funeral services were conducted at Mannsville by the writer, and the body was placed in a tomb at Adams.

B. M. GARTON.

FREEMAN.—Margaret Freeman, wife of Marshall H. Freeman, was born April 17, 1870, at Altoona, Pa., and died in Jacksonville, Fla., Feb. 11, 1911. She leaves a husband and a daughter to mourn. She accepted the third angel's message about fifteen years ago. At the time of her death she was a member of the church in Savannah, Ga. Words of comfort were spoken by the writer at the funeral service.

WM. K. ACHENBACH.

REYNOLDS.—Horace Dryden Reynolds died in the eighty-third year of his life in the city of Fresno, Cal. Brother Reynolds was born in New York State, and came to California as one of the pioneers, enduring many hardships and trials. When the third angel's message found him, he accepted it, and was a firm believer to the day of his death. One daughter survives to mourn the loss of her father. Funeral services were conducted by the undersigned.

J. H. BEHRENS.

WOODS.—In the early days of the preaching of the third angel's message in New York City, Mrs. Cornelius Woods took her stand for the truth, was baptized, and joined Church No. 1, Manhattan. She died March 15, 1911, at the age of 68 years, 5 months, and 3 days. Her residence was at Patchogue, N. Y. The funeral services were held in her home, March 17, by Brother Rice, who spoke from 1 Thess. 4: 13-18. The body was taken to Greenwood Cemetery the next day, where our dear sister lies awaiting the call of the Saviour.

L. KLEBAHN.

MOSHURE.—Mrs. Anna Moshure died at the age of forty-five years, lacking twelve days. About eight years ago Sister Moshure, with her family, accepted present truth under the preaching of Elder Johnson at Leads, S. D., and has been a faithful member of the church ever since. She was held in high esteem not only by the members of the church but also by her friends and neighbors. Her husband and five children are left to mourn the loss of a companion and mother. Services were conducted from the Adventist church in Fresno. We believe our sister rests in hope of having a part in the first resurrection.

J. H. BEHRENS.

BABCOCK.—Died at Darby, Mont., Feb. 28, 1911, after an illness of more than one and one-half years, Leonard L., son of Merritt L. and Carrie C. Babcock, aged 12 years, 9 months, and 21 days. He suffered much, being blind for the last six months of his life, but bore it all with marked patience. He often expressed his unwavering faith in the soon-coming Saviour. While our home is lonely, and we sadly miss our loved one, we believe it is well with him. The funeral services were conducted by the Rev. Rickman (Baptist) at the Baptist chapel in Darby, and were attended by many sympathizing friends.

MR. AND MRS. M. L. BABCOCK.

COLE.—Died at his home in Oxford, Mich., March 15, 1911, Brother Ransom V. Cole, aged 55 years, 8 months, and 3 days. A widow, two stepchildren, two grandchildren, six sisters, and one brother, with many other relatives and friends, are left to mourn. Brother Cole was first converted twenty-five years ago. Last fall he heard and accepted the third angel's message. In every walk of life, he has proved himself an honorable man and a Christian, and he was loved by all who knew him. He loved the truth, and was faithful to the last. The funeral was held on Sabbath, March 18, words of comfort and encouragement being spoken from 1 Cor. 15: 21-23.

C. L. WHITE.

JUDSON.—Died at Aroostock Junction, New Brunswick, March 19, 1911, Brother Jonathan Brown, in the sixty-seventh year of his age. He was born at Aroostock, Sept. 4, 1844, and had resided in that vicinity all his life. He accepted the third angel's message twelve years ago, and since that time had been a faithful, consistent, and zealous believer in its truths. There being no company of believers near his home, his membership was with the church at Fredericton. He leaves a widow and two daughters. The funeral was held in his late home, March 2, and was attended by a large number of friends and relatives. The Methodist and Baptist ministers of the community assisted in the service.

J. A. STRICKLAND.

ROSSER.—Godfrey Rosser was born June 12, 1829, and died Dec. 29, 1910, aged 91 years, 6 months, and 17 days. He first heard and accepted the views of Seventh-day Adventists in the early seventies, at tent-meetings held in Flint, Mich. For many years he was a faithful member of that church, acting in the capacity of elder and deacon. He was a life member of the American Tract Society, and acted as colporteur for a number of years in his early life for that society. A widow, five children, and six grandchildren are left to mourn. The funeral services were held in the college chapel at Berrien Springs, Mich., January 1. Interment was made in Rose Hill Cemetery, near Berrien Springs.

B. E. HUFFMAN.





WASHINGTON, D. C., APRIL 20, 1911

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OUR foreign publishing-house at Col-  
lege View, Neb., is to be congratulated  
on the beautifully printed magazines it  
is bringing out in German, Danish, and  
Swedish.

WE are glad to see that now and then  
our Fiji churches are supplying mission-  
aries for other island groups. The *Aus-  
tralasian Record* reports that a Fijian  
brother, Avete, is to go to Samoa to  
labor.

THE annual report of the European  
Division, just sent us by the secretary,  
Brother Guy Dail, shows 3,484 baptisms  
during the year 1910. The number re-  
ceived into the churches by vote, bap-  
tism having been previously adminis-  
tered, was 575. This makes an average  
of over a thousand members taken in  
for each quarter of the year.

THE *South African Missionary* says:  
"The Plumstead Sanitarium has had  
some very heavy operations the past  
week. One case was that of the Amer-  
ican consul. He is doing well, and bids  
fair to make a good recovery. He and  
his wife chose our sanitarium, after  
looking over a number of hospitals, be-  
cause of its spiritual influence. Gen-  
eral Botha is a patient there at present."

THE Scranton (Pa.) *Times* recently  
published, with illustrations, an article  
on the experiences of Seventh-day Ad-  
ventist missionaries amid the plague in  
China, quoting the greater part of an  
account given some time ago in the RE-  
VIEW. This suggests that many of our  
readers might at times supply their local  
press with some interesting paragraph or  
short story of news reported by our mis-  
sionaries in far lands.

LAST week the managers of the Oak-  
wood Manual Training School (Hunts-  
ville, Ala.) invited their friends to the  
dedication of four buildings newly com-  
pleted,—a small sanitarium, a study hall,  
and two other school buildings. This  
is made possible by the gifts from many  
for the work among the colored peo-  
ple of the South. This school is send-  
ing trained workers into the evangel-  
istic, educational, and medical mission-  
ary field.

BROTHER H. H. COBBAN, of the West  
Indian Union, who has been in Wash-  
ington for counsel, sailed last week for  
Panama. It has been advised that the  
union conference transfer its headquar-  
ters from Panama to the island of Ja-  
maica, where the publishing work can  
be more economically resumed again,  
making use, for the present, of a portion  
of the Jamaica school buildings already  
erected. But our brethren will need our  
help in restoring their office equipment.  
A statement by Brother Cobban will  
appear in the next REVIEW.

## Holding the Flood-Gates

IN these days of great moral declen-  
sion, affecting in so large a degree the  
political, social, and even family life of  
the nation, it is gratifying to see here  
and there men in responsible positions  
who are seeking to hold the flood-gates  
of evil, and dam back the rising tide  
which threatens to inundate the world.  
God still has his agencies at work.  
There are still men and women occupy-  
ing high positions in the world who  
recognize the claims of God and the  
demands of an enlightened conscience,  
paramount to personal convenience or  
selfish, sordid ends.

The apostle Paul exhorted the believ-  
ers to pray for kings and those in au-  
thority. Similarly, we are to remember  
those who occupy important positions  
of trust in the state, asking God to give  
them wisdom to discern between right  
and wrong, and strength to follow the  
convictions of honest judgment.

Many occupying positions of worldly  
responsibility to-day will sometime see  
and recognize the truth of God for this  
time. God in his providence sees that  
just now they can better serve his pur-

pose where they are. But in his own  
time he will speak to their hearts. They  
will recognize in some of the issues  
brought before them the path of truth,  
and with the same decision of character  
with which they have stood against evil  
in the past, they will espouse the prin-  
ciples of right. It is for us engaged  
in this last great movement to labor  
alike for men of high and low degree,  
patiently sowing the gospel seed, and  
trusting God in his own time to bring  
the harvest.

A PLAN has been formed for the  
construction of a canal to connect the  
Black Sea and the Baltic. The engineer-  
ing project is the work of M. Rugteschel.  
The canal would follow the beds of the  
rivers Dwina and Dnieper for the  
greater part of the distance, the actual  
cutting being for the most part in two  
sections, from the village of Breshek-  
ovich on the west Dwina to the town  
of Kopius on the Dnieper, and a section  
around the falls of the last-named river.  
The Dnieper would require dredging at  
many places, and the Dwina for the  
greater part of its length. The whole  
canal, including the beds of the rivers  
thus deepened, would be nearly 1,400  
miles in length, and its estimated cost  
would be \$150,000,000. The original  
project was to make the canal thirty-one  
feet deep, so as to allow the passage  
of large war-ships; but the government  
rejected this on the ground that sufficient  
water could not be found to feed such  
a canal. The new plans provide for a  
depth of fourteen feet, for which suffi-  
cient water may be had by means of a  
canal 125 versts long from the Beresina.

AFTER speaking, in a recent letter, of  
a list of "wants" in the work in Japan,  
Elder F. H. De Vinney, superintendent  
of the field, says: "This letter reminds  
me of the times when I used to reach  
home after a long absence, and was  
called to listen to the wants of the chil-  
dren. Above all, we want the blessing  
of God, and the earnest prayers of our  
brethren at home that we may be given  
grace, courage, and power to prevail  
over evil."

THERE is courage in the greatness of  
a work when the task is set by the Lord  
himself. The magnitude of it is as-  
surance of the mighty working of divine  
power. "The greatness of the work al-  
most staggers us at times," writes a  
worker among India's millions; "but it  
is God's work, and will be finished in  
this generation."

ELDERS A. G. Daniells, G. B. Thomp-  
son, W. A. Spicer, and other workers  
from Washington are attending the min-  
isterial institute at Philadelphia.