



# The Advent Review and Herald Sabbath

Vol. 88

Takoma Park Station, Washington, D. C., November 30, 1911

No. 48



## From the Land of Daniel and Darius

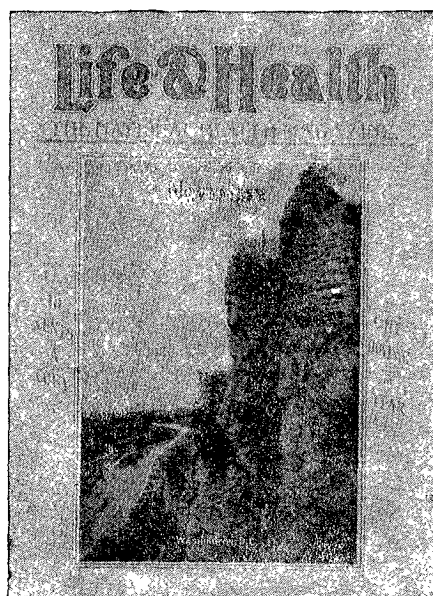
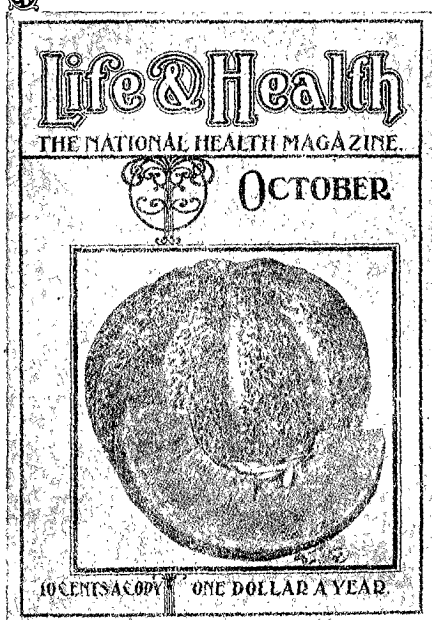
*F. F. Oster and H. Dierksen*

Greetings to our brethren and fellow workers in all the world. The Lord has blessed us to the extent that we now hold Bible studies in the Persian language. Already the first-fruits of our labors are appearing. While the country is again in a revolutionary state, we can quietly sow the word of peace. God's providences in leading us here are evident. While your words of praise ascend to the throne of glory during the week of prayer, let petitions also arise that the great and almost untouched Moslem world may speedily hear the message.

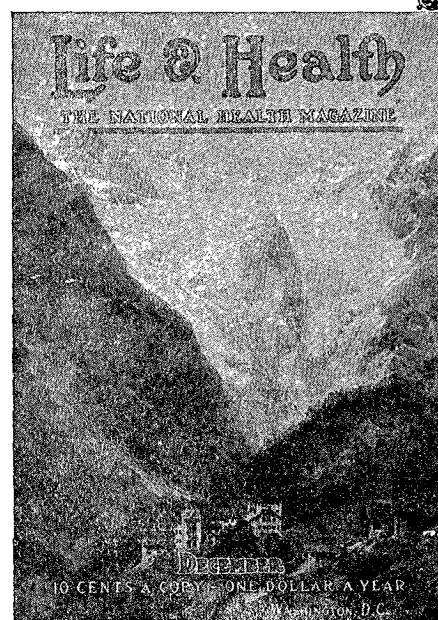


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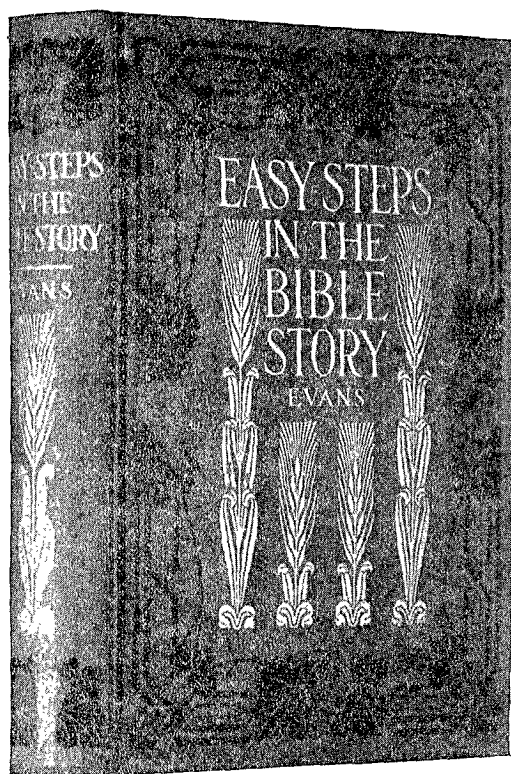
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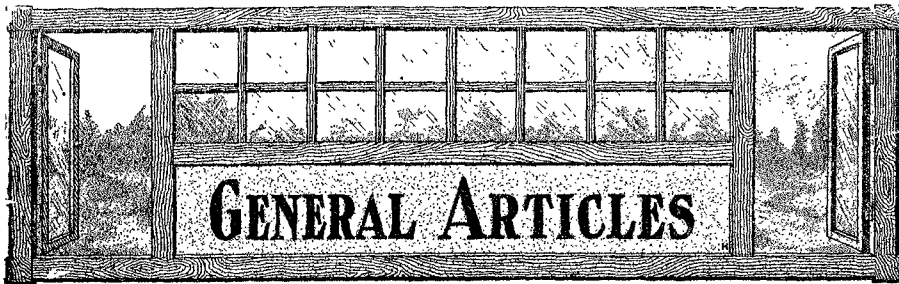
# The Review and Herald

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

VOL. 88

TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, NOVEMBER 30, 1911

No. 48



## Cheering Messages

**BULAWAYO.**—The workers at Solusi Mission send greetings to our American brethren. We are of good courage, and our work is prospering fully as well as at any time in the past. God blesses us and our work in many ways, for which we are truly thankful. Pray for us.  
W. C. WALSTON.

**AUSTRIA.**—I baptized two last night at Tyrol, near the Swiss border. Our work is spreading well in Austria. Tomorrow I expect to start work in Triest. One hundred forty-seven believers have been baptized during the past twelve months in this field. We are of good courage in spite of all obstacles.

J. WOLFGARTEN.

**BENGAL, INDIA.**—Through the raising of the \$300,000 Fund, we have been enabled during this year to establish two mission stations in properties of their own, which is giving our work a different status in the eyes of the people. They see that our work is to be permanent, and not as our enemies have declared, like the grass of the field which to-day is, and to-morrow is not. In our station at Karmatar we are just now erecting buildings. As an example of how the people have appreciated the work which has been done for them in the past, and their willingness to help carry on that work for the future as far as they are able, our sisters went among them and solicited means to help in the erection of a building in which to carry on dispensary work. They received over one hundred rupees, and that from people whose daily wage varies from two to eight annas per day. This is our first effort to obtain help from the people in this way, and we are glad for the response. It encourages us to go forward in the work, knowing that our efforts are accomplishing something.

W. R. FRENCH.

**KOREA.**—We just returned from a place about thirty miles north of Wonsan. It was along the coast, where fishing is the principal industry. A foreigner had never been in that part before. The people are mostly raw heathen. One of our native workers had been there early in the summer, and had aroused an interest among a few. We visited the hamlets, trying to give away literature. Few are able to read, and many were afraid to accept the tracts. My helper said they thought the tract was some sort of contract, which, if they accepted it, would bind them to pay large amounts of money, or give officers the privilege of seizing them. The interested ones seemed anxious to learn, and promised to study the Sabbath-school lessons. We hope that they may develop into a bright light in that part of Korea.  
MRS. W. R. SMITH.

## That Monterey Vision

A. O. TAIT

IN October, 1857, Brother and Sister James White attended a meeting at Monterey, Mich. The meeting was held in a schoolhouse, and Brother White was scheduled to preach. Mrs. White said of the occasion:—

"My husband went to the house feeling that he had nothing for the people. He told the brethren on the way that he could not decide on any subject, and wished them to select. A hymn was sung, and my husband prayed with much freedom. After singing again, my husband gave liberty to others to improve the time. I felt impressed to speak, and was greatly blessed in speaking, and sat down, and was soon lost to earthly things."—*"Spiritual Gifts," Vol. II, page 238.*

Speaking of this vision, Mrs. White said:—

"After we returned home, I stated to my husband that I was impressed that something of great importance was shown me at Monterey, which was not

yet clear to my mind. One night, a little past midnight, I awoke, and all was clear. I arose, and, while my husband slept, wrote the following: 'At Monterey, Oct. 8, 1857, I was shown in vision that the condition of many Sabbath-keepers was like the young man who came to Jesus to know what he should do to inherit eternal life.'—*Id., page 239.*

Following the foregoing quotation are several paragraphs that lead up to one of the most important, and at the same time one of the most startling, statements to be found anywhere in the utterances of the spirit of prophecy. The words are:—

"I was directed to James 5: 'Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days.'

"I saw that these fearful words apply particularly to the wealthy who profess to believe the present truth. The Lord calls them to use their means to advance his cause. Opportunities are presented to them, but they shut their eyes to the wants of the cause, and cling fast to their earthly treasure. Their love of the world is greater than their love of the truth, the love of their fellow men, or their love to God. He has called for their substance, but they selfishly, covetously retain what they have. They give a little now and then to ease their conscience, but have not overcome their love for this world. They do not sacrifice for God. The Lord has raised up others that prize eternal life, that can feel and realize something of the value of the soul, and their means they have freely bestowed to advance the cause of God. The work is closing; the rich men have kept their riches, their large farms, their cattle, etc. Their means are not wanted then, and I saw the Lord turn to them in anger, in wrath, and repeat these words: 'Go to now, ye rich men.' He has called, but you would not hear. Love of this world has drowned his voice. Now he has no use for you, and lets you go, bidding you, 'Go to now, ye rich men.'

"O! I saw it was an awful thing thus to be let go by the Lord; a fearful thing to hold on to a perishable substance here, when he has told you, if

you will sell and give alms, you can lay up treasure in heaven.

"I was shown that as the work was closing up, and the truth going forth in mighty power, those rich men will bring their means and lay it at the feet of the servants of God, begging them to accept it. The answer from the servants of God is, "'Go to now, ye rich men,' your means are not needed. You withheld it when you could do good with it in advancing the cause of God. The needy have suffered, they have not been blessed by your means. God will not accept your riches now. 'Go to now, ye rich men.'"—*Id.*, pages 245-247.

The foregoing vision, given Oct. 8, 1857, was published the same year in "Testimony for the Church," No. 4. In 1860 it was republished in the second volume of "Spiritual Gifts," an early set of the writings of Mrs. White in four small volumes, bound in black cloth, which all the older Sabbath-keepers will well remember. Then again in 1885 this vision was republished in "Testimonies for the Church," Vol. I, pages 170-178.

There are several important things to notice in connection with the giving of this message:—

1. Brother White was scheduled to speak, but could get no burden as to what he should say.

2. When the meeting was thrown open for any one to speak who wished, a burden came upon Sister White to speak, and on sitting down, she was taken off in vision. In a paragraph not quoted in the foregoing, it was shown that a part of the vision was a message of strength and comfort to a poor brother who was weighed down with discouragement.

3. Mrs. White returned from Monterey impressed that something of "great importance" had been shown her while in vision, but she could not call it clearly to mind. But in the night-season on a later date, "all was clear."

4. This matter that was made clear to her was "that the condition of many Sabbath-keepers was like the young man who came to Jesus," recorded in Matt. 10:16-26.

5. The vision directs our minds to James 5: "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days."

6. Then follows the startling announcement, "I saw that these fearful words [quoted from James 5] apply particularly to the wealthy who profess to believe the present truth. . . . They give a little now and then to ease their conscience, but have not overcome their love for this world."

7. Then the heart-rending climax is reached: "The Lord has raised up others that prize eternal life, that can feel and realize something of the value of the soul, and their means they have freely bestowed to advance the cause of God. *The work is closing*: the rich

men have kept their riches, their large farms, their cattle, etc. Their means are not wanted then, and I saw the Lord turn to them in anger, in wrath, and repeat these words: 'Go to now, ye rich men.' He has called, but you would not hear. Love of this world has drowned his voice. Now he has no use for you, and lets you go, bidding you, 'Go to now, ye rich men.' . . . I was shown that as the work is closing up, and the truth going forth in mighty power, these rich men will bring their means and lay it at the feet of the servants of God, begging them to accept it. The answer from the servants of God is, "'Go to now, ye rich men.' Your means are not needed."

Note that the foregoing vision was given when the third angel's message was still in its infancy. It was fifty-four years ago that this view was presented. Mrs. White "was impressed that something of great importance was shown" her. At the time the vision was given, there were but very few Seventh-day Adventists who had enough means to be classed as "wealthy." Hence the vision was given in that early time of the message for those who would connect with it in the future, and who would be wealthy. It was evidently given in those remote days so that no one could honestly make the charge that it was not genuine.

The vision is to apply when "*the work is closing*." It is so stated at least twice. The vision applies when the truth in its closing days is "going forth in mighty power."

The vision is both a prophecy and a warning. It shows that, although there were no really wealthy men connected with the message at that time, yet wealth would come in among us, and the man of wealth is warned that his kind Father desired that he should transfer his wealth to the eternal world, and not hold it about him as combustible material that will "eat your flesh as it were fire."

That Monterey vision was a prophetic note to call our attention to the days revealed by John when the third angel's message in mighty power would encircle the world on every parallel and on each meridian. That vision should bring vividly to all our minds these very days in which we now dwell; these days when hundreds in many parts of China are accepting the truth from the printed pages that are only meagerly being circulated there; these days when Korea, Japan, India, Africa, South America, and the islands of the sea are stretching their hands toward us, imploringly calling for the light of the gospel, and its great light of prophecy that foretells the immediate return of our Saviour.

Means are urgently needed now, and can be used with mighty effect for the advancement of this work; but any one who is watching how this work is advancing must see that it can be only a little while till the need for money will all be in the past. In that great day the men who have selfishly held onto their wealth will cast it "to the moles and

to the bats; to go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth." Isa. 2:20, 21. In that day the men of wealth will be bidden, "Go to now, weep and howl, because of your miseries."

In presenting the prophecies that tell of the second coming of Christ, we have told of the great fortunes that men have heaped together in these last days, and have pointed to James 5 as among the prophecies that have predicted it. There is no mistaking the fact that the prophecy applies to our time with mighty force. But have we observed as we should that this prophecy of James applies "*particularly* to the wealthy who profess to believe the present truth"?

The calls that are coming from our Foreign Mission Board with heart-rending urgency for means to provide workers and facilities for the foreign fields that are suffering for the harvest, will not be allowed by the Lord of the harvest to go unheeded. For we should note particularly a paragraph in that Monterey vision which says of the wealthy among us: "They give a little now and then to ease their conscience, but have not overcome their love for this world. They do not sacrifice for God. The Lord has raised up others that prize eternal life, that can feel and realize something of the value of the soul, and their means they have freely bestowed to advance the cause of God."

The opportunity of supplying means is first presented to the believers in this message. The wealthy among us are given the first chance to invest. But God will not allow the world to be deprived of his soul-charming and soul-satisfying truth merely for the want of money. Men will be raised up who will supply the need.

*It is evident that God gave that Monterey vision for this very time.* And as we consider it, the Lord's Spirit will impress upon us the importance of heeding the warning. The awful condition of bringing our money when it is everlastingly too late will come vividly into our minds. The vision was graciously given to save us from just such an experience. But Satan will be present with his evil suggestions, for he wants us selfishly to cling to our money and be lost. Whose voice will we heed? Where will we stand in that near-by great day?

*Mountain View, Cal.*



## The Voyage and Shipwreck

MRS. E. G. WHITE

(Concluded)

It was on the fourteenth night of tossing on the black, heaving billows, that "about midnight" the sailors, hearing the sound of breakers, "deemed that they drew near to some country; and sounded, and found it twenty fathoms; and when they had gone a little farther, they sounded again, and found it fifteen fathoms. Then fearing," Luke writes,



"lest we should have fallen upon rocks, they cast four anchors out of the stern, and wished for the day."

At break of day the outlines of the stormy coast were dimly visible, but no familiar landmarks could be seen. So gloomy was the outlook that the heathen sailors, losing all courage, "were about to flee out of the ship," and feigning to make preparations for casting "anchors out of the foreship," they had already let down the life-boat, when Paul, perceiving their base design, said to the centurion and the soldiers, "Except these abide in the ship, ye can not be saved." The soldiers immediately "cut off the ropes of the boat, and let her fall off" into the sea.

The most critical hour was still before them. Again the apostle spoke words of encouragement, and entreated all, both sailors and passengers, to take some food, saying, "This day is the fourteenth day that ye have tarried and continued fasting, having taken nothing. Wherefore I pray you to take some meat: for this is for your health: for there shall not a hair fall from the head of any of you."

"When he had thus spoken, he took bread, and gave thanks to God in presence of them all: and when he had broken it, he began to eat." Then that worn and discouraged company of two hundred seventy-six souls, who but for Paul would have become desperate, joined with the apostle in partaking of food. "And when they had eaten enough, they lightened the ship, and cast out the wheat into the sea."

Daylight had now fully come, but they could see nothing by which to determine their whereabouts. However "they discovered a certain creek with a shore, into the which they were minded, if it were possible, to thrust in the ship. And when they had taken up the anchors, they committed themselves unto the sea, and loosed the rudder-bands, and hoisted up the mainsail to the wind, and made toward shore. And falling into a place where two seas met, they ran the ship aground; and the fore part stuck fast, and remained unmovable, but the hinder part was broken with the violence of the waves."

Paul and the other prisoners were now threatened by a fate more terrible than shipwreck. The soldiers saw that while endeavoring to reach land it would be impossible for them to keep their prisoners in charge. Every man would have all he could do to save himself. Yet if any of the prisoners were missing, the lives of those who were responsible for them would be forfeited. Hence the soldiers desired to put all the prisoners to death. The Roman law sanctioned this cruel policy, and the plan would have been executed at once but for him to whom all alike were under deep obligation. Julius, the centurion, knew that Paul had been instrumental in saving the lives of all on board; and, moreover, convinced that the Lord was with him, he feared to do him harm. He therefore "commanded that they which could

swim should cast themselves first into the sea, and get to land: and the rest, some on boards, and some on broken pieces of the ship. And so it came to pass, that they escaped all safe to land." When the roll was called, not one was missing.

The shipwrecked crew were kindly received by the barbarous people of Melita. "They kindled a fire," Luke writes, "and received us every one, because of the present rain, and because of the cold." Paul was among those who were active in ministering to the comfort of others. Having gathered "a bundle of sticks," he "laid them on the fire," when a viper came forth "out of the heat, and fastened on his hand." The bystanders were horror-stricken; and seeing by his chain that Paul was a prisoner, they said to one another, "No doubt this man is a murderer, whom, though he hath escaped the sea, yet vengeance suffereth not to live." But Paul shook off the creature into the fire, and felt no harm. Knowing its venomous nature, the people looked for him to fall down at any moment in terrible agony. "But after they had looked a great while, and saw no harm come to him, they changed their minds, and said that he was a god."

During the three months that the ship's company remained at Melita, Paul and his fellow laborers improved many opportunities to preach the gospel. In a remarkable manner the Lord wrought through them. For Paul's sake, the entire shipwrecked company were treated with great kindness; all their wants were supplied, and upon leaving Melita they were liberally provided with everything needful for their voyage. The chief incidents of their stay are thus briefly related by Luke:—

"In the same quarters were possessions of the chief man of the island, whose name was Publius; who received us, and lodged us three days courteously. And it came to pass, that the father of Publius lay sick of a fever and of a bloody flux; to whom Paul entered in, and prayed, and laid his hands on him, and healed him. So when this was done, others also, which had diseases in the island, came, and were healed: who also honored us with many honors; and when we departed, they laded us with such things as were necessary."



### The Daily Study of the Sabbath-School Lesson

MARY CULVER WARNER

God is getting a people ready to inhabit the glorious home that he is preparing for them,—a people whose garments are made white in the blood of Jesus, in whose mouths is no guile and whose hearts are made pure and clean through the Word of God.

If the heart, emptied of evil and made clean, is filled with the Word of God, there is no room for the evil that is lurking about, ready to come in and take possession. In these last days much light is being shed on the Word of God.

Scripture lessons are prepared by God's servants to whom he is revealing the true light. These are just what the people need to educate and prepare them for what is soon to come to pass on the earth.

These lessons take up, one after another, the various points of faith as taught in God's Word. It is necessary to learn them thoroughly if we would become familiar with the principles they contain, and be prepared to live a life of righteousness by faith.

God's Word must be hid in the heart and become a part of the life, in order to have a sanctifying influence. It was by a knowledge of the Word, and the power that accompanies it, that Jesus successfully met the temptations of Satan. The Word of God is the "sword of the Spirit," and by it we may "quench all the fiery darts of the wicked."

The child of God may rest secure in trials and temptations if he knows a "Thus saith the Lord," and can trust in God's promises. Daniel was saved from the mouths of the lions because he trusted in his God. He was acquainted with his Word, and believed it.

We should not let the cares of this life press in to rob us of our reward. "Study to show thyself approved unto God, a workman that needeth not to be ashamed." Search and find the sanctifying truths that are in these lessons. In studying we behold the Lord revealed in his Word, and we become changed,—changed into his glorious image. We discern the immutable plan of God to bring fallen man back into holy allegiance to his Creator. We admire, then worship and adore his great and excellent name.

Not one of us can afford to be found among that number who are mentioned in Amos 8:11-14: "Behold, the days come, saith the Lord God; that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord: and they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it. In that day shall the fair virgins and young men faint for thirst. . . . Even they shall fall, and never rise up again." What a day of mourning and sorrow that will be! What a regretting of lost opportunities! What a picture for those who neglect the daily study of the lesson!

On the other hand, if we know the Word of God, and believe it, we may safely rest under the shadow of his wing. We shall then be able to obey the apostle's injunction: "Be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear."

The time is not far distant, even now we begin to see the signs indicating that it is near, when God's people will be brought before kings and rulers for his name's sake. As one stands pleading his case before earthly courts, how grateful he will be when the Lord fulfils his promise by bringing to his mind just the text needed among the many

he has committed to memory in the past.

How sweet to listen to the words of the Lord spoken by the still, small voice: Thou art "called, and chosen, and faithful." And when he comes to take his people home, he will say to the trusting one, "Enter thou into the joy of thy Lord."



### The Call

EDW. J. URQUHART

As Abram lived from year to year  
(Though time bent low his form),  
He grasped by faith the living Word  
Through sunshine and through storm;  
And, dying, looked beyond the grave—  
He dreaded not its frown,  
For by his faith he saw afar  
And grasped the victor's crown.

And that same God whom Abraham  
Served with a tenth of all  
Bids other sons leave friends and home—  
O listen to the call!—  
To dwell in distant lands, as he.  
Or die as God sees best;  
For, if we do the task he gives,  
The sooner is the rest.

And thou, with loved ones thus laid low  
While fighting for the Lord,  
Seek comfort in God's promises,  
And grasp the living Word.  
For he whose word upholdeth worlds  
Will let no trials come  
But such as help to lead us on  
To God, to Christ, and home.  
*Fernie, British Columbia.*



### Books

J. N. LOUGHBOROUGH

"Of making many books there is no end." Eccl. 12:12. In the time when these words were written by Solomon, books were rolls of parchment, produced by the slow process of copying each letter with pen and ink, not multiplied by the printing-press, many thousands per hour, as at the present day. If one desired to possess the copy of a book, he must either write it himself or employ a scribe to make a copy for him. Doubtless Solomon had in mind, among others, those who were slowly making copies of his own proverbs and other writings.

Of his wise sayings we read: "He spake three thousand proverbs: and his songs were a thousand and five. And he spake of trees, from the cedar that is in Lebanon even unto the hyssop that springeth out of the wall: he spake also of beasts, and of fowl, and of creeping things, and of fishes. And there came of all people to hear the wisdom of Solomon, from all kings of the earth, which had heard of his wisdom." 1 Kings 4:32-34. See also Matt. 12:42. It is no stretch of fancy that on such occasions Solomon saw copyists "making books"—carefully writing down his words of great wisdom.

If Solomon could say in his time that there was "no end" to book-making, what can be said now, when the thousands of printing-presses are multiplying books by the millions, and that upon

every conceivable subject? Even the volumes of book catalogues in national libraries and in the British Museum are enough to fill the shelves of quite a library. Many of the books referred to in the catalogues are of great value, but, alas! what a large number are mere romance, fiction, or imagination, with an effort to make the stories appear real. As a sample, I call to mind a circumstance occurring on my passage from Africa to England. Two men were talking about a book from the ship library—fiction—entitled "Why I Was Not Hung." One had read the book, and was asking the other to read it. He said, "It is a thrilling book. It seems too wonderful to be true; but then the writer gives names or persons, places, and dates, so it *must be true*." Yes, that is just the way they have of making fiction appear like reality. As one man said of these novel writers, "They give to airy nothing a local habitation and a name." As one index to the present demand for such reading, I find in the *Literary Digest* of October 7, fifteen new novels and books of fiction advertised. These are not ten- and twenty-five-cent pamphlets, but books, the most of them \$1.25 each, with postage added. The authors prepare and advertise these books, knowing the kind of reading the masses desire.

Seventh-day Adventists have reason for devout gratitude to God that he has moved upon his servants to prepare so many useful and instructive books. Not only do these deal with the great controversy from the first appearance of evil till its final overthrow, and the establishment of truth and righteousness in the eternal kingdom of God, but they also give counsel adapted to every phase and condition of the present life. And while the mass of mankind are perplexed by the unrest and confusion that prevail more and more upon the earth, these publications show, and that on the authority of the Scriptures, what these things mean, and that they are sure omens that the consummation of all things is right at hand. When we read of the success attending the faithful canvassers in placing these valuable works in the hands of the people, it does not look as if we had yet reached the "end" of "making books" to supply the increasing demand.

Elder James White used to say, "What we want in the reading line is, first, tracts, short and pointed, to create an interest; then, pamphlets for the interested ones; and finally large books for those who wish to make a thorough study." The literature already prepared by our publishers seems to be on these lines.

*Lodi, Cal.*



### "We Seek Not Yours, but You"

PERCIVAL J. LAIRD

WE became so deeply interested in reading a bright little incident amid the sorrow of famine among the Chinese, that it was thought the incident would bear retelling:—

"Dr. Samuel Cochran, medical missionary at Huai-yuan, China, in the heart of the famine district, had been distributing food to the starving multitudes of the town—dispensing relief sent from America—for several weeks, when he was suddenly stricken deathly ill with typhus fever. As soon as the news went out through the town, a pall of despair settled on the people. Quite naturally the missionaries betook themselves at once to prayer for his recovery. The converts, too, prayed. More than that, the resident Catholic priest sent out commands to all the converts of his church to pray unceasingly for Dr. Cochran's recovery.

"But this was not all. The rich gentry of Huai-yuan had been, until the famine, supremely indifferent to the missionaries. But the famine had opened their eyes. Long before Dr. Cochran fell sick, they had realized what manner of man they had among them. And when they heard of the beloved physician's severe illness, they came together,—all the members of the chamber of commerce,—and went in solemn procession to a great temple, and there before their idol each man bowed down and offered enough years out of his own life to make up from the whole company a total of fifty years to add to the life of Dr. Cochran.

"There were few in the immense audience whose eyes were unwet with tears, as at the conclusion of this recital Mr. Speer gravely repeated the words: 'Scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die.'

"Hark, there comes the sound of crying,  
Borne across the restless sea;  
China's countless millions, dying,  
Moan in hopeless agony;  
Moan on moan, with none to pity—  
So they die eternally!

"Lo, the priests are chanting, chanting  
Endless prayers in monotone;  
While, like demon-spirits, haunting,  
Hired mourners wail and moan;  
Incense burns, while souls are dying—  
But these ne'er for sins atone!

"See, the shrines are dimly lighted;  
Hear the mourners' measured tread.  
Past the chant for souls affrighted;  
Now the worship for the dead—  
Vain is all that man can offer  
For the souls for whom Christ bled.

"So the countless millions, passing,  
Go beyond this earthly light;  
So the countless millions, massing,  
Enter death's eternal night;  
So the days go by, and going,  
End our time of doing right.

"Christ is coming; judgment awful  
Waits the souls which die in sin;  
Christ is coming, judgment lawful  
Will with church of Christ begin.  
Rouse, ye saints! arise, deliver!  
They will shine who souls shall win."  
*Madison, Tenn.*



IN the kingdom of God the reward of a great service is the opportunity to render a still greater service.—*Lyman Abbott.*



WASHINGTON, D. C., NOVEMBER 30, 1911

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

## Editorial

### The Gathering Call

"AND Jesus came to them and spake unto them, saying, All authority hath been given unto me in heaven and on earth. Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world." Matt. 28:18-20, A. R. V.

"THEREFORE, behold, the days come, saith Jehovah, that it shall no more be said, As Jehovah liveth, that brought up the children of Israel out of the land of Egypt; but, As Jehovah liveth, that brought up the children of Israel from the land of the north, and from all the countries whither he had driven them. And I will bring them again into their land that I gave unto their fathers. Behold, I will send for many fishers, saith Jehovah, and they shall fish them up; and afterward I will send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the clefts of the rocks." Jer. 16:14-16, A. R. V.

"AND it shall come to pass in that day, that the Lord will set his hand again the second time to recover the remnant of his people, that shall remain, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he will set up an ensign for the nations, and will assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth." Isa. 11:11, 12, A. R. V.

"AND this gospel of the kingdom shall be preached in the whole world for a testimony unto all the nations; and then shall the end come." Matt. 24:14, A. R. V.

### The Situation in the Mission Fields

WITHIN two weeks we shall be in the midst of the annual season of special prayer and special gifts for missions. No reader of the mission-field reports need be told that the situation does call for united prayer and most earnest planning for the week of prayer offering.

First of all, the work in the mission fields, just as it stands to-day, presents an aspect that cheers and yet solemnizes the heart. In all quarters of the earth the boundaries of our work are being pressed forward by an irresistible power from on high. Beyond all the planning of the Mission Board, the work year by year enters new fields. And in the old sionaries continually at the end of their fields the growing work keeps our mis-resources. They cry for help; and, under God, their confidence is in this church of the advent people who are now to make the annual offering to missions.

#### Calls Still Waiting

Here are some of the calls that just now have to be denied, or delayed. In India's list, presented at the recent General Conference Committee Council, it was decided that immediate response could not be given to the following requests: A man and his wife for the Hindustani work; a man and his wife for South India; a man and his wife for Bengal; and a man and his wife for the work among the Karens of Burma.

Concerning the call for the Hindustani man, Elder J. L. Shaw says:—

The Hindustani work on the plains is in a critical condition. After arousing considerable interest, gathering out several workers, and making some converts among the Hindustani people in the plains, Brother and Sister L. J. Burgess opened their school work in the Garhwal hills, and no man is available to give his time to the Hindustani work. Three or four sisters are working among the women, but a man is urgently needed to open up a mission station on the plains. So necessary is this call that it was voted by the India committee to request the Mission Board to send out such workers at once, so that they could be in the field by the end of the present year.

Concerning this same call Brother L. J. Burgess writes:—

If a new man is sent out at once, it means about two years before he will be able to do much work in the language. We will try to hold the fort, but if there should be much longer delay, it will require a great deal of courage to continue the struggle. If there is any urgent call from this field, this seems to be the one. I am confident that as soon as we get the Hindustani work on a proper basis, we shall see the message going throughout the breadth of this country with a rapidity that will be surprising. We shall be anxiously looking for news of a man to answer this call.

This Hindustani tongue is spoken by about eighty millions in India.

Of the call for the Karen workers for Burma, Elder Shaw says:—

This is the longest-standing unanswered call before the Mission Board from India. Request for a man and his wife to work among the Karens was first made six or eight years ago, and has been approved and sanctioned at every meeting since then.

Workers have, of course, gone to India since then; but in the conditions and needs of the work we have not been able to send sufficient helpers so that the brethren could assign a man and his wife definitely to the Karen work.

Elder H. H. Votaw, of Rangoon, Burma, who has urged the needs of the Karen people, whose traditions place them in an attitude of listening and inquiring for this advent message, writes:—

The burden of the Karen work is becoming such that I can scarcely bear it. I should say the fact that there is no Karen worker is my greatest burden. It is now about six years since I first began to write upon this subject, and still no one is at work among them. I feel sure they offer as good an opening as, if not the best one in, any heathen tribe in all the world. Why Seventh-day Adventists have done nothing for them I can not understand. If the fault has been mine, I mean to cast off the reproach and free myself. I fear that I have not been insistent enough. I have been afraid of adding to your burdens. But I serve notice that I mean to "storm heaven" and the representatives of God's work in the earth in behalf of this long-neglected people.

#### "They Call Us"

So the cries come in, brethren and sisters; and from across every sea, in fact, "they call us to deliver."

At the recent autumn council of the General Conference Committee, appropriations were made to send two English evangelists for the great cities of India, a call which the India brethren have long had listed; also to send a teacher and his wife for school work that can not be delayed; and one city Bible worker and a dispensary Bible worker, the latter needed in village work among the millions of Bengal, to take the place of one of our sisters who must turn aside with broken health to recuperate. These workers, it is hoped, will go in January.

The council felt the conviction that without largely increased gifts no further help for India could safely be planned for at this time. But this coming week of prayer season of giving will tell whether our workers in these needy fields who are "storming heaven" for help shall receive during 1912 some of the longed-for additional assistance. Qualified workers are awaiting the word to go.

Two new missionary couples are just entering China, and a China mission treasurer, and a stenographer and office assistant will soon be in the field. Our missionaries in China point to Sabbath-

keepers springing up beyond their power even to visit them, and ask for just a few more workers; but China's appropriations are stretched to the limit of the possible until the mission income is increased. So across in troubled but awakening China companies that are calling for instruction must still be told that we have not the workers to send; and doubtless again, in the language of one such company, they will answer, "What a pity! what a pity!"

Space will not allow even mention of other urgent calls that are listed in the Mission Board from all the four quarters of the earth. It is inspiring to see the stirring up of interest by this message in all the world. It is only with awe that we can watch the onward sweep of the advent movement, for we realize that the very hand of God is leading the way. The Lord is making bare his arm in the eyes of all the nations. And his stewards, or treasurers, are his people on earth. Hundreds of missionaries, battling away among the millions in far countries, will at this time look this way, and pray: "God bless the believers in the home lands, and prosper them in planning large gifts for the missionary cause."

Every week of prayer finds thousands of new voices in the regions beyond joining us for the first time in thanking God for the third angel's message, and lifting the advent cry a note higher. We are called to pray and give for a cause that is everywhere triumphing and winning souls from darkness to light. It is a wonderful work and a wonderful time, and we can never view the outlook without being aroused anew to yet more earnest endeavor. From the four quarters of the earth the voice of God's providence cries:—

"Awake! again the gospel trump is blown;  
From year to year it swells in louder tone.  
From year to year the signs of wrath  
Are gathering round the Judge's path;  
New wonders seen, and mighty works achieved,  
And truth in all the world both hated and believed."

W. A. S.

### The New Cardinals

#### The Significance of the Pope's Choice

MUCH interest has been aroused among both Protestants and Roman Catholics, by the official announcement that Pope Pius X had selected three members of the hierarchy in America to be the recipients of the red hat. Comment upon this action has been wide-spread and of quite a diverse character, varying with the standpoint of the writers and their attitude toward the Roman Church. Of course, the Roman Catholic press has been very jubilant, and columns of the most fulsome eulogy of the three pre-

lates selected have been printed. Although neither the people nor the clergy have the least voice in the selection of these cardinals who exercise such a controlling voice in the affairs of the church, yet so thoroughly have they been educated in the spirit of subserviency to the absolutely monarchical power in their church that they accept this appointment of Americans to the college of cardinals as a gracious favor on the part of the Pope, which calls forth most humble expressions of gratitude, although they well know that the membership of the curia is still overwhelmingly Italian, and that Italian influence will continue to dominate all branches of their church.

In its comment upon "the new American cardinals," the *Outlook* of November 11 analyzes the situation with quite a clear perception of the significance of the selection made by Pope Pius X. There appeared in these columns last week an article which took direct issue with some recent utterances in the *Outlook* that appeared to us to be altogether unjustifiable commendation of the Roman Catholic Church; and we, therefore, take satisfaction in presenting extracts from an editorial in its very next issue dealing with the Pope's most recent appointments:—

There has been a growing feeling that a branch of the Roman Catholic Church so powerful as that in America, ought to have more adequate representation in the councils of the church, and it has been the belief of many well-informed people that Cardinal Gibbons would not have been left the only American cardinal so many years if it had not been for the distrust of American influence on the part of many of the Italian cardinals, who have constituted a kind of close corporation.

The appointment of three additional American cardinals is therefore a matter of moment in the history of the Roman Catholic Church in America; but the appointments will hardly give satisfaction to those Americans, either within or without the church, who desire to see it in a position to play a great part in the healthy development of American life. Of the three new cardinals, one, Mgr. Falconio, is an Italian by birth who entered the Franciscan order in 1860, and succeeded Cardinal Martinelli in 1902 as papal delegate to the United States. His relations with our government are unofficial; he is a man of tact and ability; but Mgr. Falconio hardly represents the Catholic Church in this country. Archbishop Farley, of New York, another of the three appointees, is an admirable administrator, a man of kindly nature and benignant spirit, who has the respect of the Protestant community as well as of his own people, but who is not, in a large sense of the word, a leader. Archbishop O'Connell, of Boston, is a younger man of vigor and ability, but is a representative of the reactionary spirit in the church. He is the most prominent American representative of the Spanish influence in the Vatican, the chief exponent of which

is Cardinal Merry del Val, whose hatred of all things American is a matter of general knowledge, . . . [and] is an aggressive leader of the narrow school within his own church, an aristocratic ecclesiastic in a democratic community. . . .

Protestants and many Catholics will regret that the Pope has missed a great opportunity of elevating to the college of cardinals those Roman Catholic ecclesiastics in this country upon whom the American people, without regard to religious differences, look as religious statesmen and natural leaders in the movement for the brotherhood of man.

It is evident that the *Outlook* attempts to deal with the Roman Catholic Church on the basis that certain members of the hierarchy in America whom it regards as of progressive spirit, really represent Roman Catholicism; but any one who is familiar with the history of the Roman Catholic Church ought to know that it has been the uniform policy of the Italian hierarchy, the ruling power in Romanism, either to ignore or to crush every progressive movement in any country, and that when one weighs the question of the growth of Roman Catholic influence in the United States, he must take into consideration, not the utterances of the most liberal-minded representatives of that church who stand for what Pope Leo XIII condemned as "Americanism," but the official utterances of the Italian rulers, whose well-defined policy is to maintain the medieval views of the Papacy, and to enforce them in every land. The encyclical of Pope Pius X, dated May 24, 1911, condemning the law of separation in Portugal, is a fresh illustration of the papal claim to a divine right to nullify the laws of any nation which appear to be prejudicial to the interests of Rome. In this encyclical Pius X, following the example of the medieval popes, thus asserts his superiority over all civil government:—

While we complain in the strongest manner that a law of this kind should be passed, sanctioned, and brought forward in public, and solemnly expostulate with all who have prepared it or taken part in the work, we proclaim and announce that whatsoever it contains contrary to the inviolable rights of the church is null and void, and is to be so held.

In order to maintain this ultramontane theory of the Papacy which gives to the Pope the place of God on earth, such members of the hierarchy are appointed to the college of cardinals as are in sympathy with the extreme claims of the Papacy, while those who believe that the world has outgrown the papal absolutism of the dark ages, are entirely ignored. There is a significance in these facts which ought not to escape the attention of those who attempt to forecast the influence of the Roman Catholic Church upon the institutions of this country.



The spirit in which the *Outlook's* reference to the selection of candidates for the red hat is received in Roman Catholic circles, may be judged by a brief extract from an editorial in the *Catholic Standard and Times* (Philadelphia) of Nov. 18, 1911. Referring personally to Dr. Lyman Abbott, the editor-in-chief of the *Outlook*, this paper editorially declares that—

he allows the magazine of which he is the chief editor to interfere in the Holy Father's official business, and lecture him upon the men whom he has chosen to be cardinals, and whom he has passed over, in the exercise of his spiritual authority, in the coolest manner possible! The language of the article in which this insult is offered to the Pope is, without exception, the most freezingly cynical that ever was printed. It is the worst example of bad taste that ever emanated from a printing-office, implying a right to criticize the action of a pope in the government of the church, on the part of critics who always emphatically repudiated the right of the Papacy to regulate even its own etiquette in the reception of American visitors [referring to the Fairbanks-Roosevelt-Vatican incident].

It is plain from this extract that the defenders of the Papacy regard any criticism of the Pope in the same light as a devoted Christian would regard a slur-ring reference to the Ruler of the universe. Perhaps this may suggest to the *Outlook* how much freedom of the press would remain in this country if the principles of Roman Catholicism should have full sway.

The signs of the times which indicate the policy and purpose of the Roman Catholic hierarchy in America have become so plain that he may run who reads them. No longer are we left to deduce from general principles what would be the probable course of the papal representatives in this country. We have a large number of concrete examples from which to draw our conclusions, and it seems astonishing that so many observers, whose intelligence can not be discredited, should fail to understand the meaning of these things. The only explanation of such a situation is found in the fact that there is an intelligence more than human, and a cunning of the supernatural order displayed, in directing the movements of the Papacy, and in so craftily hiding the real issues involved that black is made to appear white, and the kingdom of Satan is substituted for the kingdom of God. It is in the light of the sure word of prophecy that the working of the "mystery of iniquity" can be clearly seen. w. w. p.

"AND call no man your father upon the earth: for one is your Father, which is in heaven. Neither be ye called masters: for one is your Master, even Christ."

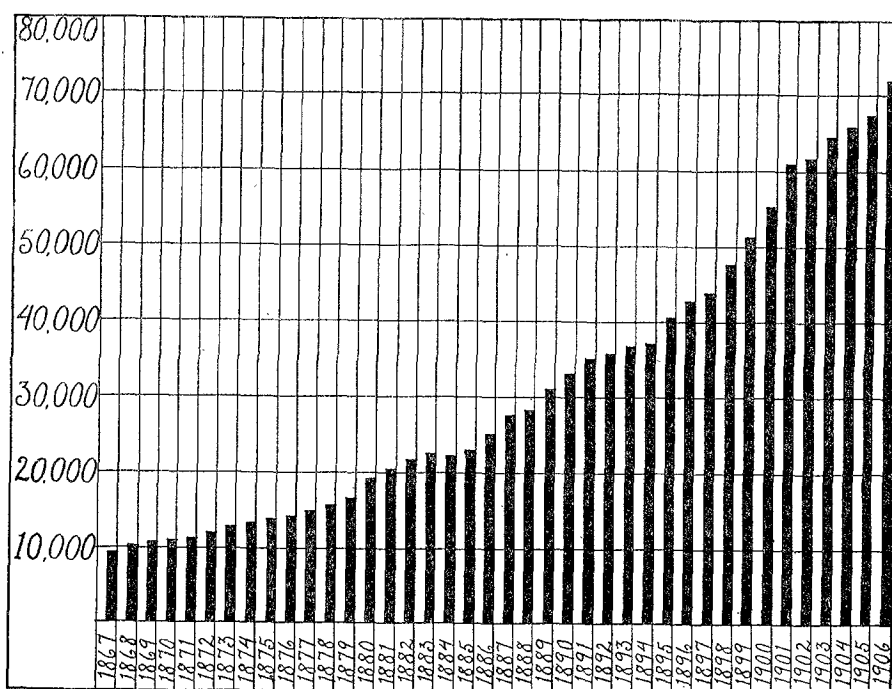
## The Divorce Evil

THE home is the nursery of the church, the safeguard of society, the bulwark of the state. Influences that serve to destroy or weaken this divine institution, will weaken in corresponding ratio every other order of human existence. Satan well knows this, and consequently in these days of mighty working on his part, no institution is so greatly the subject of his attacks as that of the home. Subtly and insidiously, he seeks by every means in his power to create between its members, particularly between the husband and wife, alienation and discord.

These days are likened to the days of Lot and Noah, when men's minds were so engrossed with the things of earth to the exclusion of God that their thoughts ran riot, their imaginations

Bailey, Ph. D., assistant professor of political economy in Yale University, that is worthy of serious thought. By graphic representation, which we herewith reproduce, the great increase of divorces is shown from the year 1867 to 1906. This increase is altogether out of proportion to the increase of population. On this point Dr. Bailey says:—

The accompanying chart shows the number of divorces granted in this country per annum from 1867 to 1906. In the first year of the table there were 9,937 divorces and in the last year 72,062. During the forty years covered about 1,250,000 divorces were granted. Although it must be borne in mind that the population of the country has also increased remarkably during this period, the increase in population has not been sufficiently rapid to account for the increase in divorces. In 1870 there were



From the *Independent*, New York

CHART SHOWING INCREASE OF DIVORCES IN THE UNITED STATES FROM 1867 TO 1906

became vain, and their plans and purposes all sought to minister to selfish ends. In those days they multiplied unto themselves wives. The sacred ordinance of marriage was discounted. Passion and not love prompted the choice, and in revelry and drunkenness they shut the knowledge of God out of their understanding. The world to-day is rapidly reaching the conditions foretold by our Lord. Many are found, even among the professed believers of Christ, "without natural affection, truce-breakers." We see on every side ruined homes, blasted reputations, tarnished characters.

Among the great evils of the present day that are demanding the serious thought of Christian men and women in every denomination, the divorce evil stands prominent. Every year has marked a rapid increase in the number of separations effected by our civil courts. The *Independent* for November 16, presents an article by William B.

28 divorces per 1,000 population, while in 1900 there were 73. Perhaps a more accurate unit of measurement could be obtained by substituting married population for total population. On this basis the number of divorces per 100,000 married population in 1870 was 81 and in 1900 was 200.

The sin of Sodom was idleness, wine, and fulness of bread. In days of prosperity men have always forgotten God. Trial, affliction, and destitution tend to keep men's hearts humble. Of the relation of the growth of this evil to such times, we read:—

A careful study of the chart will bring out the fact that in periods of commercial depression the increase in divorces is less than in periods of prosperity. The reduction of the family income seems then to knit the family more closely together.

The great tide of emigration, in sweeping westward, carries with it unsettled conditions, a breaking down of old barriers, and in consequence we naturally

expect an aggravation of the divorce evil in the newer sections of the country. Regarding this the article in question says:—

It can be stated in general terms that the divorce rate in this country increases as one goes westward. The rates in the North Atlantic and South Atlantic divisions in 1906 were respectively 41 and 43, while in the Western division the rate was 168. Bearing in mind that the average annual number of divorces for the five-year period of which 1900 was the median year was for the United States as a whole 200 per 100,000 married population, it may be interesting to know that in Washington the rate was 513; in Montana, 497; in Colorado, 409; while in New Jersey and New York it was 60, and in Delaware, 43.

The causes that have led to these separations have been many and varied. By far the large majority fall outside of the conditions laid down in the Scriptures; namely, the breaking of the seventh commandment, the only Scriptural reason for which a divorce may be granted. Non-support, desertion, incompatibility of temper, and scores of less trivial reasons may be assigned why this solemn ordinance is set aside and the parties released from the obligations that their solemn vows imposed.

It will not avail to protest alone against this great menace to our civilization. Back of the protest there must be a proper education given to those who enter into the marriage relationship if we are to expect better results. This is sadly lacking at the present time. In the average home, and with many professed Christians, the marriage relationship is regarded too lightly, and treated too indifferently. It is discussed as merely a business transaction. This is the education too largely given to the youth. While we may not be able to help these conditions in the great wide world, surely among Seventh-day Adventists they should not exist.

The Word of God declares that marriage is honorable. It was an ordinance sanctioned by the holy presence of the blessed Lord. It comes down from the garden of Eden as a twin institution with the Sabbath of Jehovah. It should not be regarded lightly. It should not be entered into hastily nor unadvisedly. Those contemplating it should realize that they are entering into one of the most solemn relationships of life, a relationship which will largely influence their lives for time and for eternity. When there is given to the young this exalted idea of this holy ordinance, when they are taught to regard it as the solemn, sacred institution that it is, then we need have little concern for their future.

The church of God to-day, the Seventh-day Adventist Church, should seek to hold back, in so far as lies in its

power, the growing evil of family separation. We find families represented in the Seventh-day Adventist Church that are divided in religious sentiment, wives living with unbelieving husbands, husbands with wives who care naught for the service of the Lord. Let no word be spoken nor influence exerted that would lead such to disregard the solemn obligations upon which they have entered. They can not lightly regard these and be guiltless before God. Let the believing one seek to abide with the unbeliever in all peace and quietness, endeavoring by a life of meekness and gentleness and of kindly Christian deportment to win the unbeliever to God. This by the grace of his spirit may be indeed experienced.

The Word of God recognizes but one basis for the granting of a divorce. There may be instances of cruelty, accompanied by physical violence, where the wife is forced from home to preserve her life, but even such treatment does not afford grounds for divorce warranting remarriage. Some have made a mistake in marrying outside of the truth of God; but if so, let them not add to that mistake by further complicating the situation. Let them abide in the relationship in which the truth finds them, endeavoring by the grace of God to live an honest, earnest Christian life, and trusting God in his own time and in his own good way to harmonize every difference and every difficulty. Such a purpose will meet the mind of God, and will bring as a result his blessing, which maketh rich, and addeth with it no sorrow.

F. M. W.

### ◆ ◆ ◆ Our Case

THE time is drawing near when every soul must render account of his stewardship to the great Judge, and his decision in each case is final. There is no other "court of appeal." His court is the "court of last resort." Technicalities are barred, and each case goes to him on its merits. Unlike earthly judges, this judge is infallible; he can not err.

That being so, how important that our case be in the hands of the only Advocate who has the right to plead at that bar; and not only so, but who can and does put his righteousness in place of our guilt (if we are his) while he offers his plea in our behalf. "Behold, the Judge standeth before the door." James 5:9. "Behold, I come quickly; and my reward is with me, to render to each man according as his work is." Rev. 22:12.

What will the decision be? We may be certain that whatever it is, it will be right. What God is most interested in is righteousness. That is the element essential to the stability of his kingdom. He will not permit the righteous to be

destroyed. He can not permit that. The Word declares that "righteousness and justice are the foundation of thy throne." Ps. 89:14. That being true, the Judge of all the earth *will* do right. If we are condemned in the final assize, it will be because we have merited condemnation. Righteousness is of the very life and character of the Almighty. The psalmist declares: "God is a righteous judge."

The unrighteous deeds of the body will surely witness against us when our case comes up unless they are covered by the righteousness of Christ through our repentance and faith. If not so covered, the decision of the Judge is: "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: . . . and, behold, I come quickly; and my reward is with me, to give every man according as his work shall be." The reward goes with the decision of the Judge,—death and darkness forever, or life eternal and all the joys and blessings that go with it.

But the responsibility for that decision rests back upon us. What that decision shall be we have within our own control. But that must be determined before the case is closed. Upon the record of the deeds done here in the body, and our attitude toward the proffered Redeemer, the case is made up. The law of God is the gage by which the deeds are tested. We shall be approved or condemned as we meet or fail to meet the requirements of that test. If they are met, the decision will be, "He that is righteous, let him be righteous still: and he that is holy, let him be holy still." We may have done work that was imperfect; we may have sinned; but repentance, and acceptance of Christ, with a heart to do his will, bring us pardon. We are covered with the robe of Christ's righteousness. Our imperfections are made up in the perfections of Christ, and the test of the law is met by the One who has become our substitute and surety.

That door of hope is open to every soul upon the earth, and those deeds are possible to him, whoever he may be, because repentance itself is a deed, and at the same time a gift of God, which he will give to every one who asks in faith. So the eternal destiny of every man is in his own hands; and the decision of the Judge of all the earth depends upon man, each in his own case.

What a fearful responsibility, then, rests upon the man or woman who deliberately turns to the gratification of self, heedless of the decision which he is compelling the Judge to render in his case in the court of last resort! "Turn ye, turn ye from your evil ways; for why will ye die?" This is an appeal from man's Advocate to man himself, pleading that he do not compel the Supreme Judge to render a decision against him in that final court.

God's last warning is now going to the world. He has always given warning before bringing judgment. He warned the antediluvian world; he warned Sodom and Gomorrah; but the warning went unheeded, and the destruction came as the Lord had said it would. As those ancients identified themselves with sin, and refused to forsake their sinful practises, God set them forth "as an example, suffering the punishment of eternal fire."

That example is for those living in this day when the final judgment of God is hanging over a sin-sodden, crime-polluted world, not merely over a few of its wicked cities. This ought to assure us that God will not temporize with sin. But as he saved Lot and the obedient members of his house out of the midst of the fiery torrent that swept the cities of that sin-loving plain, so will he save his faithful remnant out of the destruction and the fires of the last day. Lot's wife, with a longing in her heart for the pleasures and associations of the doomed city, heedless of the admonition of the angel not to look back, perished in the destruction that fell upon the things she loved. Her heart was wedded to the sinful city, and she perished with it. Likewise in this day, men and women are permitting the tendrils of the heart to twine lovingly around the pleasures of this world, and are being just as surely captivated by them as were Lot's wife and his sons and elder daughters; so that when judgment is meted out, they, with the things to which they cling, will go down in the final overthrow of sin.

Many who have come out from the world and joined this remnant people, have done so with reluctance, as Lot's wife came out of Sodom. Some have already looked back, and are no longer with those who are journeying toward the hills of safety. Others are preparing to follow their example. As the way becomes steeper and narrower, they, too, will look back and be lost. The life of the Christian is a warfare against sin. We can not conduct a warfare against the thing we love. If we love sin, we are not warring against it.

The decision of the great Judge against sin has been rendered. Soon the final execution will be carried into effect, and sin with all that goes with it will be purged from the universe of God. With each separate individual rests the responsibility for the relation which he will sustain to the execution of that decree. Where will we spend eternity — with the redeemed in the eternal abode of righteousness? or in the long sleep of that "second death" from which there is no waking? It is a question that can not be evaded. To live then means that we must range ourselves on the side of righteousness and truth and God now, courageous in every con-

flict, the face always toward the enemy, always obedient to God's will, Christ always on the throne of the heart, and self always on the altar of sacrifice.

To such a life and such a service and such a reward God is calling every soul in the world to-day. Strength for that service is provided by the Captain of the Lord's host, and however hard the service, the reward outweighs it as the finite is outweighed by the infinite, and time by eternity.

C. M. S.

### General Conference Appropriations for Mission Work

EACH year the General Conference Committee makes provision by appropriations for all those portions of the world-wide field not able to meet fully their own necessities. These appropriations are designed to provide for the mission fields in foreign lands, the home mission fields,—as the great cities of the East, with their vast foreign populations, the millions of colored people of the South, the frontier regions beyond the resources of the local conferences of Canada, and on the border toward Mexico,—and the general administrative and departmental expense of the General Conference.

At the autumn council of the General Conference Committee, held in October, the following appropriations were made:—

Brazilian Union Conference...	\$ 9,000
Bahama Mission .....	500
China Union Mission .....	49,000
Hawaiian Mission .....	450
India Union Mission .....	33,500
Japan Mission .....	12,300
Korean Mission .....	14,000
Malaysian Mission .....	5,750
Mexican Mission .....	10,000
Philippine Islands Mission ....	4,500
Singapore Mission .....	3,000
South African Union Conf.....	25,500
South American Union Conf...	21,750
West African Mission .....	7,000
Canary Islands .....	1,500
West Indian Union Conf. ....	13,250
Atlantic Union Conference....	25,500
Canadian Union Conference ...	9,300
Columbia Union Conference ...	23,000
Southeastern Union Conference	6,700
Southern Union Conference....	6,800
Southwestern Union Conference	7,000
Western Canadian Union Conf.	1,800
Negro Department .....	31,500
Jewish Work .....	2,000
North American Foreign Dept.	3,000
Loma Linda College .....	1,000
Blind Work .....	6,000
Asiatic Division .....	2,500
Gen. Conf. laborers in field ...	25,000
Departmental and executive ex.	42,000
Gen. Conf. Office laborers ....	2,500
Obligations to Gen. Conf. Assn.	5,000
Obligations to Gen. Conf. Corp.	15,000
Emergency .....	50,000

Total .....\$476,600

As a partial offset to the appropriations voted to the Atlantic, Columbia, Southeastern, Southern, and Southwestern Unions, the General Conference will receive approximately \$35,000 from the

percentage of their tithe voted to the General Conference to assist in meeting its expenses of 1912. Though many of the local conferences are weak in resources, and are carrying heavy burdens, yet they prefer to fully unite with the stronger conferences in the general plan of division of tithe with the Mission Board.

The estimated expenses of all fields were most carefully studied, and every item that could possibly be eliminated was stricken out, so that the amounts above seem to be the smallest that can safely be set apart for the needs of any of the fields.

An important question for every Seventh-day Adventist to consider now is, How can this expense be met? As it totals almost a half-million dollars, it will appear at once that this large sum can not be secured by the General Conference without the most thorough cooperation on the part of every lover of the truth.

It is estimated that the surplus tithe voted to us by the different conferences for 1912 will total about \$125,000, leaving \$350,000 to be provided for from the offerings of the people. The record of 1910 shows only \$300,000 received from these sources, with the probability that the amount of offerings for 1911 will be no greater. It will be seen at once, therefore, that the recommendation of the council at Friedensau, that the amount of donations be raised from ten to fifteen cents per week per member, is very essential.

No one desires to see the work retarded at this time. The only way that we can expect to see our hopes of an aggressive work realized will be by greater liberality on the part of all. Already nearly all the conference organizations of America have by vote signified their acceptance of the Friedensau recommendation to increase the rate of our mission offerings, and some of the conferences by their reports are demonstrating their ability to secure such increase for us. Thorough work in the Harvest Ingathering campaign and increased liberality on the part of our people in their annual offerings will greatly help us in attaining the increased amount desired.

By the time this paper reaches most of the readers of the REVIEW the season of prayer will be upon us. In view of the great needs of the fields and of the depleted condition of our treasury, it behooves all of us to give careful consideration as to what should be the extent of our offerings on this occasion. The remittances sent out to the fields for the month of November leave the treasury with a deficit of over \$20,000. This amount should be entirely made up, and a reasonable sum placed in the treasury to begin its operations for 1912.

W. T. KNOX.



### Week of Prayer Greetings

**BRAZIL.**—Again comes the news of the message gaining new victories and planting its standard in the regions of the Amazon. A letter just received brings the following: "The truth is spreading. We now have one or two groups of Sabbath-keepers in Para. One of the believers there, who was formerly a presbyter, writes that he is desirous of attending our next workers' institute." Thank the Lord! But this marvelous spread of the message only increases Brazil's great need of more men and means, and thus swells to a loud cry its calls for reapers to help harvest the grain that is already overripe.

F. W. SPIES.

**SAMARA, RUSSIA.**—The peace of God be with you. The message came to us from America as a bright light, and binds us all over the world in the same love under Christ our head. We laborers and brethren and sisters of the Ural field, therefore, feel moved to express to the laborers and brethren and sisters in America, and to all who read this, our most hearty greetings. Although our field has been visited by a general crop failure, all are of good courage, and support the work with gifts and means, so that the message in the cities and regions not yet warned is advancing, and already precious souls are awaiting baptism.

J. E. HINTER.

**INDIA.**—There are three important features in a successful military campaign that can never be overlooked: The placing of sufficient men in the field, making provision for them while they fight, and fortifying each position taken from the enemy that it may be held. All three demand an outlay of money. The third is the most expensive, in both labor and means; therefore loss in this feature would prove the most disastrous. The same principle applies in the case of foreign missions. It requires money to put men into the field. Each man and his work must be supported; and when vantage-ground has been gained at such risk of life and means, much depends on holding it.

Few except those who have battled against the obstacles of a foreign field in the midst of heathen darkness, can appreciate what it means to sacrifice life and health and every earthly comfort to gain a foothold, and then be compelled to abandon it to the enemy. Yet this is the situation forced upon the army in the field if means and men are not increased to meet the growing demands of

the work. Can we afford to do it? After having put our hands to the plow, must we turn from our task faint-hearted and helpless? Shall we abandon to the enemy all that God has so graciously given us?—No, never! While we are determined to work on, come what may, joyfully enduring all things for the crown which is held out to us, still we look to you for reinforcements and support, and pray that God will give you a large gift of liberality as you look upon the fields already white for the harvest.

J. S. JAMES.

**SEOUL, KOREA.**—Recently I received a letter from one of our native workers, who had been working a month about thirty miles south of Seoul. He says: "Twenty persons have now promised to become Christians, and nine have begun to keep the Sabbath. We have organized a missionary society of sixteen members. These members have decided to give up their tobacco and liquor, and to use the money thereby saved to buy literature for distribution among their friends and the people of this place." His letter was accompanied by an order for several hundred tracts. The message is to the "highways and hedges." We find that in all these places God has precious souls waiting for the message of truth.

C. L. BUTTERFIELD.

### A Glimpse at Heathenism

R. F. COTTRELL

ABOUT the middle of May, Mrs. Cottrell and I moved out of the crowded city of Chang-sha, onto the plot of land recently purchased by our mission. It is located on an island in the river, just opposite the business section of the city. While two cottages for workers are being constructed, we are living in a little house, twelve by twenty-four feet. Later this will serve for some of our Chinese helpers.

It has seemed most refreshing to live again in closer communion with nature, where some of the beautiful things that God has created may appeal to and gladden our senses. Here the trees and grass are just as green, the birds chatter just as merrily, the sunset scenes above the western hills are just as beautiful, and the heavens at night tell of our God in grandeur just as marked, as that which pleases eye and ear in other lands.

Then why call this "dark China"? Here, again, the evidences are all about us. We can not forget them, nor shake them off.

Running past one end of our property, is a long, narrow strip of land,

once used as a burying-ground, but now as a sort of "city commons." Near each end of this cemetery is a small shrine, one of which appears to be most popular with the Chang-sha people.

Hither come the ancestral worshipers, or those who have lost some relative by death, bringing paper houses, furniture, servants, sedan-chairs, horses, money, and all other things that the soul of the departed is supposed to need in his spiritual abode. The outfit looks very gay, but it is all a sham, mostly paper pasted over very light strips of bamboo. When all is arranged, the match is applied; the flames devour rapidly, and thus in a few moments the whole outfit is supposed to be transferred into the spirit world.

One of the annual Chinese celebrations is known as the Dragon Boat Festival, which, according to our calendar, usually occurs sometime in May. Aside from the feasting, visiting, and giving of presents, the popular interest centers in the boat-races. Long, very narrow, canoe-shaped boats, with a seating capacity of about twenty-four men each, are especially constructed for the Dragon Boat races. The men are provided with broad paddles, and when well trained in keeping stroke, they send their canoes through the water at a surprising speed.

This year at Chang-sha, three boats participated in the races. By accident, one of them capsized, and when the unfortunates succeeded in reaching shore, it was found that one of their number was missing. Buddhist priests were summoned, and only a little way from us a shed of mats and boards was quickly built.

Here the priests erected a small shrine, brought an image, a large temple bell weighing several hundred pounds, gongs, candles, and other temple paraphernalia. From twelve o'clock noon until twelve o'clock midnight they beat a small gong continuously, struck the large bell about once in every two minutes, and performed various other sacred rites. Their object, as stated, was to cause the body of the deceased to be found if possible; and at any rate to call in the soul of the departed from its dark and wandering state. They purpose to continue this ceremony for several months, or until the body is found.

A few days later in a neighboring house, a mother and her new-born babe both died. This was thought to betoken great ill to the community; the country about must certainly be infected with demons of the worst kind, and therefore another mat shed and shrine were erected in the old burying-ground, and a service quite similar to the above was carried forward for forty-nine days, the object of this being to rid the country of troublesome spirits.

Some weeks afterward, a third tent with its idol and shrine was set up, this one still nearer our place. The Chang-sha commissioner of customs, an Englishman, lost ten dollars, and the guilt seemed to rest on a young Chinese in his employ. The boy protested that he



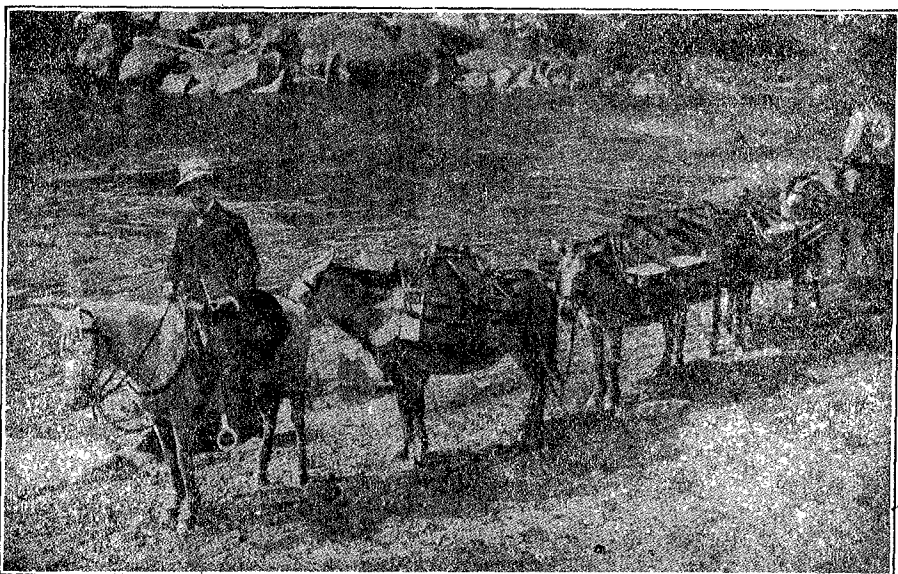
was innocent, and fearing that he would be turned over to the Chinese officials for a beating, turned to the gods for protection.

Night and day either he or some of his relatives worshiped continually at the shrine. During the day they were fairly quiet; but at night from fifty to one hundred of his friends would come to assist in the demonstration. They paraded the idol up and down the commons, marched it around in short circles, and joggled it up and down to make it reveal, so they said, the guilty person. A goodly number joined in the beating of drums and the shooting of firecrackers. Two receptacles were placed before the shrine, in one of which were several quarts of rice. Every night from sunset to sunrise, the accused devoted himself to bowing before the altar, making a complete prostration each time. His mother knelt beside him and for each prostration, transferred one kernel of rice from one receptacle to the other. This was continued until the first receptacle was empty, two weeks being the time required.

But these are not the only scenes witnessed this year upon the commons. When the weather is fair, each Sabbath afternoon at five o'clock, a little company gathers in the shade of a large mulberry-tree to sing hymns of praise. The music soon attracts a large audience, and to these we tell the story of creation, the fall, the price of redemption, and of our soon-coming Saviour. We exhort them to flee from the dreadful torment and slavery of idol-worship, to the Jesus who loves, and the Lord who delivers. An interest is awakened, and the seed-sowing will be followed by the harvest.

In one hundred thousand other places of China, these same heathen ceremonies are enacted, and to every one of these cities and towns is due the message, "Prepare to meet thy God."

My brother, my sister, were you surrounded by such scenes as these, would not your soul be stirred, and your sympathies fully enlisted? Could you at night lie down to rest with a clear conscience if you realized you had in a measure been negligent or indifferent to those about you who have lost their way, and are groping about in superstition and ignorance, and who will certainly perish unless you in the name of Jesus lead them out of darkness?—No; could you visit China, or could you have a true vision of the conditions, I am confident there would be a missionary awakening throughout our churches such as has



From the Bible in the World

#### A BIBLE COLPORTEUR TRAVELING IN BRAZIL

never been known. But just such an experience must come, if we are to do the work to which God has appointed us.

Those who go to battle and those who abide by the staff have an equal responsibility; and each, if faithful, will share in the spoils of victory. China's need means my opportunity, your opportunity.

*Chang-sha, Hunan.*

#### Ten Thousand Miles on the Amazon

(Concluded)

MANAOS is the capital and center of the state of Amazonas, which, along with the state of Para, occupies the whole of the Amazon valley. The only other towns in Amazonas are far apart, up various tributaries, and numerically are very small. The Acre region is the most important district next to Manaus. In this distant field we have circulated quite a large number of books through the efforts of a Brazilian Baptist pastor. Iquitos, a growing and important town, farther up the main stream, lies in Peru, and is of course in Mr. Stark's field. I talked with a missionary in Para who told me that he himself had sold seven boxes of books in a few days in that place for the American Bible Society.

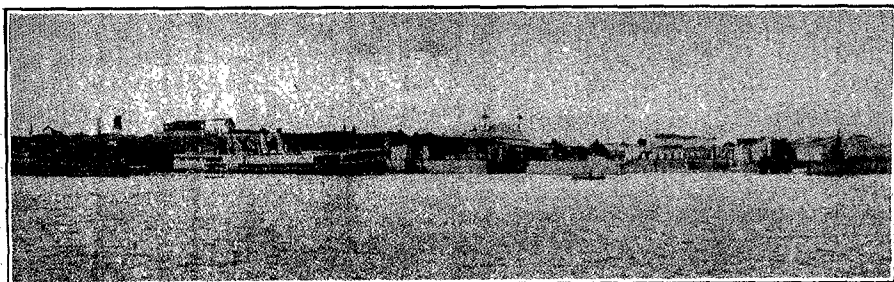
Next to Para, Manaus is by far the most important city. It is the capital and center of a province covering an area of seven hundred thirty-two thousand square miles; i. e., six times larger than the whole of the British Isles. It is well situated, on the slope of a hill, and ought to be healthful. It is in many

ways a modern town, possessing, like Para, a splendid electric-tram service, and the whole town is lighted by electricity. The streets are wide, most of them are well paved, and they present a pleasing appearance on account of the luxuriant vegetation adorning them. Money is made very rapidly, and spent just as quickly. When the rubber trade is good, the whole place is given up to pleasure and gaiety.

One of the most interesting things is its fine modern floating wharf. As the rise and fall of the river is so marked (60 feet), an ordinary wharf would be useless. This is therefore built out in the river, on steel pontoons, and connected with the shore by overhead trolleys, on which is run all the cargo. This floating wharf rises and falls according to the river. The workmen engaged in this movement of cargo are nearly all Portuguese, who are brought from Portugal for this purpose. They work half-naked, and their once-white skin has become so tanned by the sun that they look like Indians. They live on special boats moored out in the middle of the river, and are paid at the rate of 13s. 4d. a day, with board and lodging. As they thus have little or no expense, they are able to send home to Portugal good sums of money.

If the municipal authorities of Manaus would only well drain their city, and take the same steps that Para is taking to destroy the mosquito, it would be a very different place. One of the chief officials, however, said recently: "Why go to this expense? Yellow fever does not trouble us, and if foreigners can not live here, let them die!"

I stayed only a few days in Manaus. I interviewed the three Brazilian Protestant ministers, talked with them and others about the most likely young men for colporteurs, and arranged everything I possibly could for the future. There is certainly room for a further extension of Bible work. At the same time the town has not by any means been neglected. The Presbyterian pastor even went so far as to say that the



From the Bible in the World

MANAOS

town had been well canvassed. But our men can often sell to people who at first are opposed to reading the Bible. If this were not the case, our work in Brazil would be greatly crippled. We are here to persuade the unwilling that at all costs they ought to read God's Book, and thousands who once never intended to do so, are reading it.

Of the voyage back to Para, there is nothing special to report. Going down the stream, and in the center of the current,—just the opposite to what is done in ascending the river,—we returned to Para in about half the time it took us to reach Manaos. As my trip on this river was made at high water, I saw very little of the great quantity of freshwater fish and animal life which can be seen at low water. I had hoped to see the Indians shooting turtle, but it was not the right season. I was told by those who had watched the process that when a little of the turtle's back is seen above the water, the Indian's arrow is shot up into the air. Were it aimed directly at the turtle, it would glance off at once. Being shot high up, it falls directly with its barbed point onto the back of the shell and pierces it. How this is managed, only an Indian can tell; but it is said he very rarely misses. To the end of the arrow is attached a line, so that he may follow up his success. He paddles off after this line, pulls the turtle to the surface, and despatches it. In some parts of the river, thousands of turtles can be seen together at low water.

Occasionally we caught sight of a huge fish called the *pirarucu*, an enormous thing, looking at a distance like a porpoise. Specimens of this fish will reach the weight of six hundred pounds. Its flesh is said to be very good, and is dried in the sun and salted for export.

Arriving again in Para, I made my way to the Café de Paz where I was to stay a few days. During these days I resumed my intercourse with the ministers and other Christian workers. I went out with Snr. Lima to the market and the docks. Every visitor to Para ought to see the market, with its innumerable kinds of tropical fruits and its men and women of all shades of color—from the pure Indian and Negro on the one hand, to the European on the other. Here is found an amalgamation of half a dozen races, mixed and remixed. My companion seemed as well known in the market as in the docks, and my presence with him was a good introduction to some who are friendly to us. I became familiar with every part of the city. My visit was full of interest to me, and I believe it will be of great benefit to the society.

On May 2 I embarked again for Rio, where I spent about a week, and arrived in Buenos Aires on May 20, having been away two months. I had traveled ten thousand miles on six different steamers, and reached home feeling very grateful to God for his care, and exceedingly glad that I had been permitted to take the journey.—*Frank Uttley in the Bible in the World.*



### Dreams of Heaven

MRS. L. D. AVERY-STUTTLE

I AM sitting to-night in the twilight,  
In the hush of my silent room,  
And sigh as I think of my loved and lost,  
Asleep in the quiet tomb.

I long for the same sweet voices,  
But I stretch my arms in vain,  
And my bosom yearns, and my spirit burns,  
Till the tear-drops fall like rain.

For the night is cold and dreary,  
And the arms have lost their strength;  
But the night, though long, may be cheered with song,  
For the clouds will pass at length.

Yes, I think of the sweet hereafter,  
When tears will be wiped away,  
And hearts now sad will be blest and glad  
In the light of eternal day.

Sometime the opening heavens  
Will blaze with the glory bright,  
While the welkin rings as the King of kings  
Descends in a cloud of light.

I shall meet with my loved and dearest,  
We shall walk by the crystal sea;  
But I long to greet with a song most sweet,  
My Shiloh, who died for me.  
*Lansing, Mich.*

### Diet, and Skin Diseases

G. H. HEALD, M. D.

IN the *Journal of the American Medical Association* of Aug. 26, 1911, Dr. L. Duncan Bulkley, one of the most noted and most successful skin specialists in the country, who has had marked success in the treatment of certain skin diseases by means of a strictly vegetarian diet, has a paper in which he recounts his experience with psoriasis in an extensive series of cases, extending over a long period of time. In this paper he makes the following remarkable comments:—

"My experience, some of it dating back twenty-five years, shows conclusively that not only does a meat diet increase psoriasis, but that an absolutely vegetarian diet is of the very greatest benefit in this disease, and in certain cases is capable of causing the disappearance of a long-standing eruption, without the use of any internal or external medication whatever."

Regarding vegetarianism as a general health measure, he says:—

"Vegetarian diet for health is no new proposition, and needs no defense nor ex-

planation; the literature regarding it is extensive, and its positive value has been frequently demonstrated. All are aware that repeatedly vegetarians have far outstripped meat-eaters in athletic contests, while the reverse is almost unknown. The mass of humankind has always subsisted largely or entirely on the products of the ground, and in animal life all work is done on food from the vegetable kingdom.

"On the other hand, the consumption of much meat is of relatively modern date, with some exceptions, and is particularly common in cities, the mass of workers in rural districts subsisting chiefly on vegetarian products.

"Nor need we dwell long on the injurious effects of a too highly nitrogenized diet on the human system, which have long been recognized and have had able exponents. All are familiar with the necessity of curtailing a meat diet in many conditions of the system, and writers have repeatedly called attention to its influence in the production of cancer. The relative absence of cancer among the natives in rice-eating countries, which I also observed in the Far East, is striking evidence in this direction."

On the matter of relapses after treatment, he has this to say:—

"Time and again patients who have relapsed into free meat-eating have returned with a fresh outburst of eruption, or great aggravation of any that had remained; and they intelligently recognized the cause, and have willingly taken up the vegetarian diet again, because of the great benefit which they had previously derived from it.

"The question arises as to the length of time it is necessary to continue the vegetarian diet. I am accustomed to tell my patients that this may be indefinite; for if a faulty nitrogenous metabolism and excretion is at the bottom of the eruption, as it seems to be, this may recur whenever the intake of proteids exceeds the power of the system to handle them.

"In some instances a return to a moderate mixed diet has not seemed to increase the tendency to the eruption, but in very many cases it has been recorded that any indulgence in a great amount of nitrogenous food, has caused a return of the skin lesions. So that we must infer that with a certain small proportion of human beings, the organs are not able properly to assimilate much proteid substance."

He finds also that something besides abstinence from meat is required, for he says:—

"There are some articles from the vegetable kingdom, however, that have to be guarded against. Alcohol in any form, even the lightest beer, is prejudicial, and in some instances I have found better results when I excluded coffee, chocolate, and cocoa."

Washington, D. C.

## Teaching Girls How To Live

MRS. W. E. A. AUL

THE most valuable resource of a nation is its children; and there has never been a period in the world's history when a girl was of more importance than she is just now. It is said that the first seven years of a child's life are the most important ones. As tropical plants need for development a warm sun, a rich, genial soil, and moisture, so children should be brought up to think home is the happiest, sweetest spot on earth, the place for all kinds of innocent amusement. Whatever qualities are encouraged and brought out in childhood are likely to dominate the after-life.

On the other hand, overpraise and overindulgence are as harmful to a child as is utter neglect. The mental attitude given a child through its early discipline remains throughout life, and either adds to or detracts from its happiness.

By all means, teach your girls to be happy. I do not mean by this an exuberance of spirits, such as overjoyousness and gaiety. True happiness is a calmer frame of mind, more tranquil, more serene, and capable of endurance; for true happiness is not dependent upon circumstances. It is a state of mind that results from a high plane of living. Teach them that the first requisite for happiness is to think happy thoughts, for thoughts are of great importance in the making of character. As the work of the builder is preceded by the plans of the architect, so the deeds we do in life are preceded by the thoughts we think. It follows that an important part of the work and occupation of one's early years should be to learn to have right thoughts, which later are to become right actions.

Every girl wishes to become accomplished, and every girl can become so if she will. An accomplishment is defined as "an acquirement or attainment that tends to perfect or equip in character, manners, or person." It means that every girl who can sweep a room, read French, German, or English, bake a loaf of bread, darn a stocking, play the piano, write a neat, well-composed letter, make a bed, or do any of a thousand and one other things well, is accomplished. Housekeeping and home-making are absolutely necessary accomplishments in the life of every girl, whether she marries or not. Every woman wants a home somewhere, somehow, sometime; and she should know how to direct it with system and order.

Of all the accomplishments it is possible for a girl to acquire, that of being gracious and pleasant to those about her is the greatest and most desirable. The heart needs to be educated even more

than the mind, for it is the heart that dominates and colors the whole of life, and gives to it character and meaning. Nothing is more restful and refreshing than a friendly glance or a kindly word in the midst of our daily rounds. Wise are they who sprinkle rest, kindness, and heartsease all through their daily tasks. They weave a bright thread of happiness through the warp and woof of life's pattern.

The pleasant, helpful girl is most likely to become the pleasant, helpful woman. The seed sown in the spring-time of life determines the character of the harvest that must be reaped in the autumn. One's disposition in childhood and youth is largely what inheritance and parental training make it; but girls should be taught that in after years, when they have awakened to the necessity of training their own dispositions, it is a matter of their own responsibility. A girl is not responsible for the disposition she inherits, but she is responsible for the disposition she acquires.

The girl who has formed the habit of wearing a pleasant face, of smiling honestly and cheerfully, and has the ability to speak a pleasant word to those she meets, has a good equipment for life. Every girl knows that the friends whom she loves best are those who are alive to the world about them, and who feel an enthusiasm in their duties and privileges.

Only they who find joy in their work can live the nobler life, for without work and work done joyously, life must remain dwarfed and undeveloped. They who work with their hearts as well as their hands, do not grow tired. A labor of love is a labor of growing delight.

(Concluded next week)

College View, Nebr.

## Kindness to Dumb Animals

THE wagon was heavily laden with great bags of metal, too heavy for a single horse to draw, one would have thought.

It turned into a side street, and half-way down the block again turned into an alley at the rear of a livery-stable. It required considerable tugging on the part of the horse to pull the load up the incline of the alley driveway, but he did it, and the driver looked pleased when the back wheels had made the rise, and settled down to level ground. At the barn door it was necessary to turn the wagon around completely and back in. Surely one horse could not do that. The turn was made easily enough, but there the wagon remained.

"Back up, Jim!" said the man, pulling lightly at the reins.

The horse braced his forefeet, and shoved.

The wagon didn't move.

The man got down from the seat, and went around to the back of the truck, and pulled. "Back!" he commanded. The horse put every muscle to the strain. "Back!" The wagon moved this time at least a foot. Two more, and the back wheels would be over the threshold of the barn door.

"Back!" The command moved the horse to exert his greatest effort. There was a crunch of splintering wood, and the wagon rolled back.

Not a blow had been struck the animal. Only gentle words had been spoken, and the horse had done the rest.

And when it was all over the man did not go on unloading the wagon without a further thought of the great, obedient animal standing still between the shafts. He went to him and took his nose in his hands, and, patting him between the eyes, said: "Good, old Jim! You did do it, didn't you? I knew you would."

And the horse rubbed his nose against the man's cheek.

It is pleasant now and then to see such things.—*Catholic Calendar.*

## A Prison Incident

It is said that there are no more horrible prisons than those found in certain provinces in Russia. A traveler, just returned from these provinces, gives an interesting incident in connection with prison life there. A colonel was appointed to take charge of one of the largest and most noxious of the prisons. It was situated in the center of an important province, and was filled with turbulent men and abandoned women. Harsh discipline, poor food, insufficient ventilation, uncleanness, and hopelessness,—all conspired to brutalize the inmates.

Especially was this true of the women. The longer they were imprisoned, the more depraved and unmanageable they became, until it needed a disciplinarian of the severest type to keep them under control. The colonel could manage the men, but the women defied him, and he began to think that he must resort to flogging to subdue them.

One morning the colonel's young wife took a walk in the prison yard. She was a gentle enthusiast, who had made up her mind when her husband first entered upon his official duties, to reform, if possible, the women prisoners by kindness. This purpose she failed to accomplish; for kindness seemed to have no more influence over them than solitary confinement. As she walked in the yard that morning, she became apprehensive and nervous, lest some harm might be done her baby whom the nurse carried beside her, and who was being taken into the enclosure for the first time.

As soon as the women prisoners caught sight of the child, they ran to it, gesticulating wildly. The mother gave a shriek, and stood at bay before them, prepared to defend her babe from violence. The guard came running up. But instead of the abusive language which had heretofore greeted the young wife, the poor women broke into raptures over the babe.

"O, the darling! Let me hold him." One after another stretched out her marred arms in entreaty toward the obdurate nurse.

"Isn't he the innocent!" exclaimed the vilest of the prisoners. At that word

several of them peered into the pure face of the child, and then broke down, tears streaming down their cheeks.

Begging to hold the baby, the laughing, crying, gesticulating women crowded around the child. The eternal motherhood lighted up their imbruted faces, and the sight of unimpeachable innocence softened every stony heart.

Then the colonel's wife had a happy thought. "The best-conducted woman of you all at the end of the week will be allowed to tend the baby for half an hour."

The women, whom neither kindness nor punishment had been able to restrain, became obedient to every word and order. At the end of the week it was almost impossible to decide which one had earned the coveted reward. The baby made weekly visits to the prison yard, and the gentle, humanizing effect upon the women seemed almost miraculous. Innocence is irresistible.—*Selected.*



### The Habit of High-Mindedness

EACH mind has an altitude of its own. Some move on low levels. The thoughts which come to them are low thoughts, sometimes evil, sometimes vain, sometimes merely trifling. Such minds seek what they like. Serious conversation and books are unattractive to them. They go where they can find what is to their liking, where stories are told and language spoken which involve no tax upon thought, and which feed the tastes of a low-leveled life. As between the library and the grill-room, the solid book and the empty story, the talk of men about real questions of life and the chaff and gossip of the scandal-spreader and fool-jester, they choose the lower down. There are many other levels below and above this. The highest is the level of the men who try to bring all their thoughts and tastes into conformity with the best, who by always choosing the upper and better have sought to acquire the habit of a high mind, to which evil thoughts do not naturally come, and by which they are rejected when they do come. Such men hope some day to come to the height of character set forth in Daniel's "Epistle to the Countess of Cumberland:"—

"He that of such a height has built his mind,  
And reared the dwelling of his thoughts so strong,  
As neither fear nor hope can shake the frame  
Of his resolved powers; nor all the wind  
Of vanity or malice pierce to wrong  
His settled peace, or to disturb the same.  
What a fair seat hath he, from whence he may  
The boundless wastes and wealds of man survey."

—*Great Thoughts.*



"THE man called to a great work must not waste his life on trivial things. He must not act like the keeper of the lighthouse who gave to the people in the cabins about him the oil which was intended for the great lanterns of the sea."



### Adoration of Christ

N. W. VINCENT

SEE Jesus, bruised and bleeding,  
Nailed to the rugged tree.  
For murderers he's pleading;  
He dies for you and me.

Blest High Priest now in heaven,  
He pleads his precious blood;  
The Spirit he has given  
To draw us near to God.

O, will we not adore him  
Who thus for us has died!  
In love we bow before him,  
And bless the Crucified.

Atoning blood now frees us  
From sin and sin's vile ways.  
To God and to our Jesus  
Be everlasting praise.  
*Caney, Kans.*



### The Book Work in Virginia

ONE should enter the canvassing work with the thought of winning souls for God, and not from a commercial standpoint. God knows what we need, and he will look after that if we do our duty faithfully. One canvasser, working in the southern part of Virginia, has brought several persons into the truth, and to-day they are carrying the good news to others. That same canvasser just sent me his report for week ending November 3. He worked twenty-nine hours, and sold eighty-three dollars' worth of books. One day he worked seven hours and took twenty-four dollars' worth of orders, thus averaging over three dollars an hour. Brethren, there are bright prospects in the canvassing field for those who are willing to forsake all and work for God. Will not some who read these words answer the call to scatter the printed page? Shall not 1912 be the banner year for our canvassing work throughout the world-wide field?

Doubtless many feel very loath to go out into the canvassing work. In the days of the judges of Israel there came at one time a call for help against the Canaanites. Through the neglect of God's people these idolators had so increased and fortified themselves that it took brave soldiers to rally to the call to go up against Sisera. The men of the tribe of Reuben felt a desire to respond to this call, but the record tells us that they abode by their sheepfolds, having "great thoughts of heart." There are many to-day who have "great thoughts of heart" regarding the canvassing work, but that is all. However, two tribes went up against the Canaanites, and we find that Christ began his work in the borders of Zabulon and Nephthalim. The scripture says of these two tribes, "Zabulon and Naphtali were a people that jeopardized their lives unto

the death in the high places of the field." I am so glad that God calls the *field* a *high place*.

At this time Deborah the prophetess was "a mother in Israel." It was then that the stars fought from heaven in their courses. We are nearing the final battle of Armageddon, recorded in the sixteenth chapter of Revelation, when again the powers of heaven fight for God's people. "My heart is often burdened because so many who might work are doing nothing. They are the sport of Satan's temptations. Every church-member who has a knowledge of the truth is expected to work while the day lasts; for the night cometh, wherein no man can work. Ere long we shall understand what that night means. The Spirit of God is being grieved away from the earth. The nations are angry with one another. Wide-spread preparations are being made for war. The night is at hand. Let the church arouse and go forth to do her appointed work. Every believer, educated or uneducated, can bear the message." If God has called you to carry the message through the medium of the canvassing work, will you not respond to-day?

"Time is short, and our forces must be organized to do a larger work. Laborers are needed who comprehend the greatness of the work, and who will engage in it, not for the wages they receive, but from a realization of the nearness of the end." Brethren, if we could realize that the end is just before us, we would begin to be in earnest about finishing God's work. U. D. PICKARD.



### South Texas Meeting

THIS meeting was held according to announcement, at San Antonio, October 26 to November 5. A goodly number of our people were encamped on the ground, and had it not been for the heavy rainfall so much of the time, many people from the city would have attended. This was shown by the attendance on the evenings that it did not rain.

We met as a mission, but separated as an organized conference. The South Texas Conference was organized Oct. 29, 1911. The business meetings were marked by a large degree of that spirit which causes men to agree, so the affairs of the conference were arranged with a feeling of good will on the part of all present.

The reports rendered by the mission superintendent, the treasurer, the field missionary agent, and the Sabbath-school secretary, were very good. Elder J. I. Taylor was unanimously elected president of this new conference, with Elder J. A. Leland, Brethren E. L. Neff and N. H. Conway, and Judge Connell, as the other members of the conference committee. At present the headquarters of the South Texas Conference are at 113 West Seventh St., Austin, Tex.



Prof. E. E. Farnsworth, of Keene Academy, was with us three days at the first of the meeting, and Elder W. W. Eastman during the last three days. Brother C. E. Smith, who was the treasurer of the mission field, was present, and turned over all funds to the new conference treasurer, Brother J. H. Wilcox. Brother R. L. Pierce, manager of the Forth Worth Branch, was also present, and turned over the book and tract work to the youngest child of our union.

On Sabbath, November 4, ten believers were buried with their Lord in baptism; and on Sunday, at the close of the last service, Earnest Taylor was ordained to the gospel ministry.

In spite of the inclement weather, the meeting was a success; and the people returned to their homes, and the laborers to their fields with renewed courage.

G. F. WATSON.

### Bengal, India

In India the name "Seventh-day Adventist" excites inquiry. While holding meetings for the educated Hindus in one place, I was questioned in an interested way as to what the name means. I told them that we keep the commandments of God, and that those commandments teach one to keep the seventh day of the week as the Sabbath. I went over the commandments one by one, and asked if there was anything bad about such a law, one that forbade stealing, killing, lying, and committing adultery. These beautiful principles appeal to the heathen, and we are thankful that it is our privilege to uphold such principles before the people of India.

A few days ago a man published in his paper some very strong articles against Seventh-day Adventists. These articles attacked the law of God. A highly educated man who has been studying with Brother Mookerjee in Calcutta, and who has been attracted to the truth, answered these articles very nicely, and succeeded in getting his answers published in a paper having a wide circulation. This is an illustration of the different means God will use for the finishing of his work. Pray that we may be instrumental in getting many of India's sons and daughters won to the principles incorporated in the ten commandments.

We have now been here a year, and by God's grace we have kept our health, and have been permitted to put some study on the language.

W. R. FRENCH.

### Good Experiences in Canvassing in Argentina

A SHORT time ago I spent two weeks in the school in Diamante, Entre Rios, which was my first visit there since the school began last March. Our colleges and sanitariums are to us what the recruiting-stations are to the army. From them we expect workers for the message. Last summer we had twenty canvassers in the field, and I was beginning to ask myself, Whence will our workers come for this campaign? But when I stood before the students, I received the desired answer. Owing to the success that five of the young men had last summer, and to the missionary spirit which prevails in the school, fourteen gave me their names, thus signifying that they were ready for the fields. With these we expect to bring our num-

ber up to more than twenty for the coming summer.

Aside from the studies in the school, I held an institute in the sanitarium. Every morning at 5:45, the nurses assembled to study ways of selling our literature successfully. It was arranged that every nurse spend one month of the course in canvassing; so four of them began at once. Their experiences have been very satisfactory. They have received 125 subscriptions in two weeks. Later on, two or four more will take their turn to go out into the surrounding cities.

Canvassing with two of the brethren in Victoria, Entre Rios, we received orders, as usual, in the city hall, in the courthouse, in the banks, from teachers, merchants, and private families, until we had forty-nine at the close of the third day. Although it was Brother J. D. Lorenz's first experience, he took eleven orders for "Salud y Hogar," in one day. In short, there are no difficulties which by divine help we may not overcome.

A brother who works in the city of Tucuman, one of the fertile gardens of Argentina, sent in the excellent report of having taken forty-four orders for "Patriarchs and Prophets" in one week. This is another experience which confirms our plan of canvassing, especially for that book this year. A brother in the province of Buenos Aires sent in the report of sixty-six orders for "Salud y Hogar," taken in one week. With a strong confidence in our message and a firm trust in God, the message will advance.

It is indeed a pleasure to send the cheering word that we have already passed the record of 1910. We have been able to sell as many books during the first seven months of 1911 as we did during the entire twelve of last year. How abundantly the dear Master has blessed us! To him be all the praise and honor. With the remaining five months added we will, no doubt, have a splendid record for 1911.

MAXIMO TRUMMER.

### Union College Canvassers' Band

IN company with F. E. Painter, field agent of the Northern Union, and E. M. Oberg, field agent of Nebraska, we recently spent a week at Union College in the interests of the canvassing work. The president, Prof. F. Griggs, and the faculty heartily cooperated with us in all our work while there.

After a few chapel talks, some personal work, and an experience meeting with the students, a call was made for the names of all those who wished to join the canvassers' band. Seventy were handed in, and we feel sure that others will join later.

That night we met with them, assisted in organizing their committee, and discussed plans for the future. W. A. Long was chosen chairman, Merton Helliqso secretary, having associated with them Frank Doll and John Strahle.

A book study will be held every two weeks, and each alternate week will be devoted to studying general principles. The four following classes have been formed with the named teachers: "Patriarchs and Prophets," Mrs. Rowell; "Great Controversy," Professor Morrison; "Thoughts on Daniel and the Revelation," Professor Burg; and "Practical Guide to Health," Professor Ben-

son. Professor Griggs has also promised to take an active part in the band work.

We appreciate very much the hearty cooperation of the faculty of Union College. We are sure this will bring success to the band work, and will mean many canvassers for the field next summer.

C. G. BELLAH.

### Ministerial Institute at College Place, Wash.

AN institute for the workers in the North Pacific Union Conference was held at College Place, Wash., September 25 to October 8. With perhaps one or two exceptions, all the ordained and licensed ministers and Bible workers in the union were present. Over one hundred were enrolled. A large tent was pitched on the college campus, nicely arranged and comfortably seated, in which most of the services were held. The teachers in the college manifested a deep interest, and appreciated the opportunities of the institute. The study periods were arranged in the school so that all the older students could take a part of the institute work each day, making a large addition to the regular daily attendance. In the evening the large pavilion was crowded with students and members of the church.

Elder A. G. Daniells led out in the work of the institute, with a strong line of studies on the high calling and responsibility of the ministry and work of God. Strong emphasis was laid on the holy character of this calling, the terrible result of doing the work negligently, thus failing to win souls to God, and the great joy of a victorious, soul-winning ministry. Elder W. A. Spicer gave a clear and forceful line of studies on the certainty of the things that we believe, tracing the many interesting and instructive parallels that are seen between the advent movement and the journeyings of the children of Israel from Egypt to Canaan. These studies tended to renew our faith and confidence in this message. Studies on the place of the Spirit of God in the work of the ministry were given by the writer.

One very interesting hour of each day was the question-box period. Answers were given to written questions touching the many perplexing and important matters which are constantly met by the workers in the field, in both evangelical and administrative lines. The questions asked were of a practical and helpful nature, and the instruction was very much appreciated by all who were present.

Another especially helpful hour was the daily round-table talk with the younger ministers and Bible workers. At this time suggestions of a practical nature were made to those with somewhat limited experience in their work in the message, especially along spiritual lines of work. Many of the things which hinder our doing the best work for God were pointed out, and right methods of labor were set before these workers. By carefully considering the instruction given, without doubt much more successful work will be done in bringing souls into the truth.

From the beginning until the close of the institute all were conscious of a special Presence in our midst. While none were conscious of any great out-breaking sin, a conviction concerning the lack of spiritual power in our labors

rested upon us all. Our ease and indifference, when compared to the life of Him who wept over Jerusalem, and who in the mountains and by the seas poured out his soul to God for the lost, seemed appalling. An intense hunger and thirst for a deeper spiritual life took possession of the heart of every worker, and a determination that the great spiritual dearth of the past should end, and that more fruit should appear as a result of our labors. Many heartfelt confessions were made concerning negligence in praying, the studying of the Word, and meditating on spiritual things. The winning of souls appeared to all as the greatest and most glorious work in which we can engage. All consecrated themselves anew to God to live a more prayerful, spiritual, faithful, and energetic life, and to labor with a greater burden for the salvation of the lost than had characterized their labors in the past. Alone with God, many decided victories were won through prayer. Some told of being aroused from sleep, and in the silent watches of the night, led to consecrate themselves to God to labor anywhere that his providence might call them to go. Some from this number were chosen at this meeting to carry the truth to the dark heathen lands where millions have not heard the message.

The measure of our strength as workers for God is indicated not by our activity, but by our spirituality. The value of our labor is measured not in the number of sermons preached, but in souls won to Christ. Every one called of God to work in his vineyard is to be a soul-winner, and in this he is to give full proof of his ministry. To do this requires unremitting, persistent toil, and the carrying of an inexpressible yearning of soul for those bound with the shackles of sin. Only as we bleed for souls can we bring a blessing to them. To be counted finally among the overcomers we must have some scars of our own, won in the conflict and agony of consecrated service. Man can not be won to God without travail of soul, prayer, and appeals from a heart of love. Another has truly said:—

"It is enough that His disciples be as their Lord. I know of no man who has been anointed to preach for God who has not walked a path of toil and self-denial hot enough to blister his feet. The price of great victories is great surrender,—surrender of ease, of natural inclination, of everything that interferes with the one great thing we do. Men do not become saints in their sleep. Pastors do not witness great revivals by simply wishing for them. The only royal road is the one which bears the mark of a pierced foot. The light which lights the world is a burning as well as a shining one. As the oil wastes, the flame expires. It is worth while to be consumed with the ardor of our devotion if only we may light the world."

We feel that we have lost much in our evangelical work by failing to meet to counsel oftener than we have in the past. We believe that this institute will mark a new era in the work of the message in this part of the field. All felt that it was a real crisis in their experience, and that they must bear more fruit for God than in the past or be counted a cumberer of the ground. There is no limit to what God can do for a consecrated heart. A consecration like that

of apostolic days will bring similar results, and the same power that attended the work then will attend it in its closing period.

Plans were laid in the union for a strong evangelical work in the future, and the workers returned to their fields of labor with renewed courage in God, expecting that the refreshing which they had experienced from prayer, and study of the Word while we were together, would enable them to bring greater blessings to the churches, and to build up memorials for God in fields where the saving truths of the message are not yet known.

G. B. THOMPSON.

## Gospel Workers' Department

Their divine calling, qualification, and preparation. Methods of labor, plans, etc.

Conducted by A. G. DANIELLS

### Heaven's Best Gift

ALLEN F. GAGE

LIKE the thrill of sweetest music  
Borne upon the evening breeze,  
Like the gentle notes of songsters,  
And the murmuring of the trees,  
Comes the Spirit soft descending,  
Filling hearts with peaceful rest;  
Low to earth 'tis heaven bending,  
Blessed gift of God the best;

Soft descending, like the rain-drops  
On the thirsty desert land,  
Causing bounteous fields for harvest  
To spring forth on every hand.  
Thus the Spirit, in rich measure,  
To each longing soul is given,  
As the water to the Hebrews  
When the mighty Rock was riven.

Blessed gift, divine communion  
'Twixt high heaven and lowly man,  
Guide and teacher, true revealer  
Of the things in God's great plan,  
Satisfy my earnest longing;  
In rich fulness rest on me;  
To my heart speak peace and quiet  
As did Christ to Galilee.

Then shall I in quiet meekness  
In green pastures sweetly lie,  
Feed in gardens of thy planting,  
Happy in thy presence nigh;  
Careful never more to grieve thee,  
Faithful for thy truth to stand,  
Till I triumph through thy mercy  
In that glorious blessed land.

Chicago, Ill.

### "The Reason Why"

As a young man of no experience was planning to enter the canvassing work, a friend who doubted his ability to succeed, asked him what he would do if he met with failure instead of success. His reply was significant, and at the same time prophetic of the standard he afterward attained, "I would try to find out the reason why."

This method may apply to the work of the ministry as well as to selling books. Some ministers seem to have but little success in their labors. They produce little or no fruit. They preach, pray,

and sing, they come and they go. They draw their support regularly from the Lord's treasury, but they make no returns. They bring back little or nothing.

Surely this can not be according to the mind of God. The parable of the barren fig-tree teaches the truth that he expects his trees to bear fruit. "Herein is my Father glorified, that ye bear much fruit." The history of the early gospel ministry abounds with records of churches established, of multiplied conversions, of a growing, vigorous, untiring campaign in which "believers were the more added to the Lord, multitudes both of men and women."

We are sent out under the same commission as they were. We have the same faithful God. We have the same everlasting gospel, with the added importance that the near coming of Christ and verified prophecy impart. We have the promise of the Holy Spirit as our mighty helper and teacher. We have fulfilling signs which bear continual testimony to the fact that the message we bear is the truth. We have the light of centuries focused in the few years intervening between the present moment and the final end. May we not, then, look for greater results attending our ministry than have ever been possible in any previous age?

Thank God, there is a power attending this message which is seen in no other religious movement. But it is not enough that the work prospers as a whole. What is God accomplishing through me? What fruit am I bearing for him now? How many souls have I brought to him this year? Is my ministry accomplishing what it should? Is my inner secret life such as he can bless? Am I diligent in watching for souls as one that must give account? Have I the power to prevail with God and men that it is my privilege to have? Do I pray as often and as fervently as I should? How much time do I spend each day in Bible study? Am I feeding the flock with "meat in due season," with "clean provender, which hath been winnowed"? Does my deportment among the people correspond with that of the Master, so that I am acting as his representative in all that I do?

If a man of good sense in worldly business finds that he is losing instead of gaining, he carefully goes over his accounts, and studies the relation of each with reference to loss and gain. He begins to practise economy in details. He seeks advice from able counselors. He determines to succeed, and spares no effort to gain success. Surely in all that pertains to the King's business we should not be less persistent and painstaking than men are in worldly things.

There was a time when the disciples failed in their work. While trying to cast out a devil, they experienced defeat instead of victory. Then they did a very sensible thing,—they sought a quiet interview with the Master alone. They determined to know why they had not succeeded. They knew they had had success before. They had rejoiced because the devils were subject to them, and had cast out many of them. They anticipated no difficulty on this occasion. Jesus had given them authority over demons and diseases. Why failure?

The Saviour at once answered the question, "Why could not we cast it

out?" by saying, "Because of your little faith." "This kind can come forth by nothing, but by prayer and fasting." On this occasion they had no courage to meet the evil spirit, and the devil knew it. They had no faith in the power of Christ, and the demon knew that. They had neglected to watch and pray. The devil knew all about that. They had been reasoning which should be the greatest. They felt injured because they had not been selected as members of the "transfiguration committee," and the devil knew that in their condition of mind he had nothing to fear.

Surely it would be sensible for us when we fail in power, in attaining results, to do as the disciples did,—go away alone with Jesus and ask him *why*. It may be lack of faith; it may be neglect of prayer; it may be a neglected Bible; it may be unholy ambition and jealousy; but whatever the cause, let us search it out, that victory may come to the work of God, and that he may be glorified. Our success depends on what we are in his sight.

E. W. FARNSWORTH.

## Medical Missionary Department

Conducted by the Medical Department of the General Conference

GEORGE THOMASON, M. D. - - - Secretary  
L. A. HANSEN - - - Assistant Secretary

### Among the Sanitariums

THE nurses of the Madison (Wis.) Sanitarium enjoyed some good experiences in selling "Ministry of Healing" and many magazines. The first consignment of the special number of the *Signs of the Times* found them ready to engage in its distribution, every nurse having planned for an active part in the Harvest Ingathering campaign. This missionary spirit is accompanied by a consecration of the workers in their institutional work, giving a resultant cheerful faithfulness in their daily duties and a blessed service to patients.

The visiting nurses of the Glendale (Cal.) Sanitarium make use of many magazines and tracts in their daily calls. Substantial results are already being realized from this good work.

We note that several physicians from our sanitariums have been filling appointments outside of their institutional work, giving lectures and conducting services. This is certainly an effective way of doing good, in more ways than one.

The management of the Hinsdale (Ill.) Sanitarium, recognizing the close relation of field effort to institutional interests, as well as the responsibility of missionary educational effort for the people, and the importance of personal experience to workers, is pressing a vigorous field campaign. The nurses who are privileged to engage in that work, report most profitable and interesting experiences. The sanitarium recently graduated a class of five, the address being delivered by Elder G. B. Starr, of Melrose, Mass.

Dr. Ida Shively-Nelson, who has for some time been quite busy in private practise at Oklahoma City, is now connected with the staff of the St. Helena (Cal.) Sanitarium.

The Walla Walla (Wash.) Sanitarium for a time has discontinued its nurses' training-class. The superintendent, Dr. I. A. Dunlap, states that this will not decrease the effective work of the institution, but is part of a plan to strengthen its service. Graduate help is now being used. Satisfactory arrangements were made with the St. Helena Sanitarium whereby the student nurses can continue their training.

D. R. Callahan, for ten years business manager of the Nebraska Sanitarium at College View, has severed his connection with that institution. The constituency of the sanitarium recognizes that its financial prosperity is in a large measure due to the careful and conservative management of Brother Callahan. He is succeeded by Lars Neilson, of South Dakota.

After two years of change of work, G. A. Williams again enters sanitarium work, being now business manager of the Nebraska Sanitarium at Hastings, Nebr. His former experience was in connection with the Atlanta (Ga.) institution.

Dr. L. L. Andrews is well installed as superintendent of the Atlanta Sanitarium, succeeding Dr. J. H. Neall, who takes up private work in that city.

Dr. A. L. Gregory, recently of Florida, takes the superintendency of the Graysville (Tenn.) Sanitarium, on the resignation of Dr. A. I. Lovell, who plans to engage in special work for a time.

L. A. H.

### Notes From the Melrose Sanitarium

THE vacancies in our faculty have recently been filled by Miss Laura Lacey, who came from Sanitarium, Cal., to work as superintendent of nurses, and Dr. John Hopkins, from Madison, Wis., as assistant physician. These workers are already doing efficient service.

An ever-increasing spirit of consecration seems to be working upon the hearts of our family. November 4, twenty-one were buried in baptism by Elder Gosmer, who recently connected with the institution as assistant chaplain. Some of these were cases of rebaptism and some were baptized for the first time. A most earnest and devoted spirit prevails in the family and faculty, and the future is bright for the institution and its workers.

The Lord has been steadily at work for the last few weeks, restoring to health, in answer to prayer, a dear sister, a former graduate, for whom we had no hope apart from God. This causes us much joy.

Our family recently subscribed for twenty-one hundred Harvest Ingathering *Signs*. We shall do our best to dispose of this number, but in sanitarium work it is difficult to send out a large number of workers, as the patients must be cared for and the regular work performed.

The financial accomplishments of the institution during 1910 were phenomenal compared with former years, but so far 1911 is a little in advance of 1910. During the week just closed the earnings of the institution were greater than those of any other week in its entire history. The house is now nearly full of patients and the prospect is excellent. Pray for us that we may live right before, and deal properly with, those who come to us.

J. G. WHITE.

## The Publishing Work

Conducted by the Publishing Department of the General Conference

E. R. PALMER - - - Secretary  
N. Z. TOWN - - - Assistant Secretary

### The Two Summaries

NOTE the following points in studying the accompanying summaries:—

The book summary for October shows a gain of nearly \$19,000 over the corresponding month of 1910, about two thirds of this gain being in foreign fields.

In North America, nine of the union conferences show a gain over October of last year, and three a loss; while eleven of the foreign fields show a gain, and seven a loss. It is hardly necessary to suggest that leaders in fields showing a loss should question the reasons for it.

Let us all congratulate Brother A. A. Cone, the general agent of the Pacific Union Conference, for bringing his union up in October to the head of the list of the unions in North America. Brother Cone is one of the youngest in experience of our general agents, and has been working to build up the colporteur work in the Pacific Union Conference.

While we congratulate the one at the head of the list, let us speak a few words of encouragement to our brethren in the rear, inviting them to come nearer the front. They may be working equally hard, and may need a word of encouragement just now.

Let us not overlook these splendid reports from our foreign union fields. This is the largest report we have ever published of our foreign work. If the report from Brazil had been received, the total for the foreign fields would have passed \$50,000. This work, by our colporteurs abroad means faithfulness, earnestness, and many sacrifices.

The comparative summary grows more interesting every month. The October report is a fine addition to it. This brings the total for the first ten months of 1911 a little above the total for the twelve months of 1910. Compare the figures, year by year, from 1906.

It will be noted in the magazine summary that the sale of magazines during the first ten months of 1911 nearly equals the sale for the twelve months of the preceding year.

The gain in the sales of magazines for the month of October was something over 48,000 copies compared with October of last year. A large proportion of this gain will be found in the mailing list, and in the foreign and miscellaneous sales which are more than double what they were one year ago. We regret, however, that while six of our union conferences in North America show a gain in the sale of magazines, an equal number show a loss.

There is something interestingly human about both of these reports. Like fallible humanity, they have their weak points as well as their strong ones. Seneca, an old-time philosopher, said that "it is good for a man to fortify himself on his weak side." These summaries point out the weak places which need fortifying. They afford cause for rejoicing, cause for anxiety, food for thought, and a world of opportunities for progress and improvement.

E. R. P.

Canvassers' Summary for October, 1911

	AGTS.	HRS.	ORDERS	VALUE 1911	VALUE 1910	VALUE 1909
<b>Atlantic Union Conference</b>						
Maine .....					\$ 39.25	\$ 94.20
Northern New England ...	5	433	103	\$368.00	281.05	158.25
Massachusetts .....	7	87	3	62.25	208.53	525.35
Southern New England ...	3	179	36	167.25	330.70	183.05
New York .....	14	377	87	273.95	282.75	485.90
Western New York .....	8	413	59	212.40	202.00	35.85
Greater New York .....	12	724	170	370.30	427.85	56.50
Totals .....	49	2213	458	1454.15	1772.13	1539.10
<b>Columbia Union Conference</b>						
Ohio .....	6	598	279	665.65	983.05	1691.75
West Virginia .....	7	207	50	232.60	778.55	310.85
Virginia .....	7	481	338	580.25	357.00	120.70
Chesapeake .....	4	374	111	487.00	686.75	539.30
Eastern Pennsylvania ...	3	181	49	150.25	146.85	184.00
West Pennsylvania .....	4	303		324.80	575.05	764.60
New Jersey .....	8	247	75	223.70		186.75
District of Columbia ...					106.75	
Totals .....	39	2391	902	2664.25	3634.00	3797.95
<b>Lake Union Conference</b>						
East Michigan .....	10	700	208	668.60	100.35	357.50
West Michigan .....	10	690	189	374.00		
North Michigan .....	3	109	21	38.95	122.55	123.95
Wisconsin .....	4	351	106	389.15	360.50	193.00
Northern Illinois .....	7	671	232	622.85	911.15	601.75
Southern Illinois .....	11	1093	281	975.10	773.20	596.25
Indiana .....	4	363	82	320.45	377.50	57.35
Totals .....	49	3977	1119	3389.10	2645.25	1968.05
<b>Canadian Union Conference</b>						
Ontario .....						100.35
Quebec .....	2	88	62	83.00		100.00
Maritime .....	1	3	3	10.00		40.00
Newfoundland .....						
Totals .....	3	91	65	93.00		240.35
<b>Southern Union Conference</b>						
Louisiana .....	10	857	384	691.00	727.70	876.45
Alabama .....	21	2326	482	863.00	556.25	833.65
Kentucky .....	7	726	298	407.85	200.00	982.85
Mississippi .....	22	2037	501	853.45	808.25	343.16
Tennessee River .....	14	1125	339	563.50	928.80	619.20
Totals .....	74	7071	2004	3378.80	3221.00	3655.31
<b>Southeastern Union Conference</b>						
Cumberland .....	13	701	334	932.17	1011.15	180.94
Georgia .....	17	889	371	598.20	383.80	1470.23
North Carolina .....	12	1362	610	1232.50	920.75	405.80
South Carolina .....	16	1070	352	649.95	306.15	532.00
Florida .....	9	229	214	410.40	713.75	155.54
Totals .....	67	4251	1881	3823.22	3335.60	2744.51
<b>Southwestern Union Conference</b>						
Arkansas .....	14	1009	143	439.45	351.35	583.75
Oklahoma .....	39	3713	119	658.90	505.35	532.50
West Texas .....	13	244		299.00	188.35	4.10
South Texas .....	14	1217	145	724.10	294.75	
North Texas .....	41	3968	162	568.20	365.25	996.50
New Mexico .....	6	338	290	543.10	54.50	59.90
Totals .....	127	10489	859	3232.75	1759.55	2176.75
<b>Central Union Conference</b>						
North Missouri .....	4	314	130	258.00	667.65	272.25
South Missouri .....	7	928	673	2312.10	331.65	860.80
East Colorado .....	6	520	185	533.25	418.85	479.90
West Colorado .....					27.95	396.75
Nebraska .....	6	563	158	528.65	2121.15	587.00
Wyoming .....						250.35
East Kansas .....	3	82	26	119.50		
West Kansas .....	5	461	87	368.50	438.45	1506.50
St. Louis Mission .....				20.50		
Totals .....	31	2868	1259	4140.50	4005.75	4352.65

Summary of Magazine Sales for  
October, 1911

	TOTALS 1910	TOTALS 1911	VALUE 1911
<b>Atlantic Union Conference</b>			
Maine .....	1285	985	\$ 98.50
Massachusetts ...	3301	1680	168.00
N. New England	435	460	46.00
S. New England	722	1027	102.70
Gr. New York ..	2448	3570	357.00
New York .....	655	2321	232.10
W. New York....	1091	1150	115.00
Totals .....	9937	11193	1119.30
<b>Canadian Union Conference</b>			
Maritime .....		100	10.00
Ontario .....	1895	1666	166.60
Quebec .....			
Newfoundland ..	30		
Totals .....	1925	1766	176.60
<b>Western Canadian Union Conference</b>			
Alberta .....	310	245	24.50
British Columbia.	578	1160	116.00
Manitoba .....	120	800	80.00
Saskatchewan ...	180	270	27.00
Totals .....	1088	2475	247.50
<b>Central Union Conference</b>			
Colorado .....	595	680	68.00
W. Colorado ....	113	170	17.00
East Kansas ....	990	1017	101.70
West Kansas ....	1009	410	41.00
North Missouri...	1117	561	56.10
South Missouri ..	480	69	6.90
St. Louis Mission	420		
Nebraska .....	448	2614	261.40
Wyoming .....	60	55	5.50
Totals .....	5232	5576	557.60
<b>Columbia Union Conference</b>			
Chesapeake .....	2277	765	76.50
District of Col...	822	420	42.00
New Jersey .....	1783	1242	124.20
E. Pennsylvania..	525	1656	165.60
W. Pennsylvania.	1320	905	90.50
Ohio .....	1922	1502	150.20
Virginia .....	1141	1300	130.00
West Virginia ...	70	300	30.00
Totals .....	9860	8090	809.00
<b>Lake Union Conference</b>			
Indiana .....	1291	1405	140.50
East Michigan...	2210	3595	359.50
West Michigan...	622	1275	127.50
North Michigan..	330	15	1.50
N. Illinois .....	6574	4357	435.70
S. Illinois .....	550	2207	220.70
Wisconsin .....	2253	3470	347.00
Totals .....	13830	17059	1705.90
<b>Northern Union Conference</b>			
Iowa .....	3963	3805	380.50
Minnesota .....	2700	2666	266.60
North Dakota ...	2160	1245	124.50
South Dakota ...	498	1150	115.00
Totals .....	9321	8866	886.60
<b>North Pacific Union Conference</b>			
Montana .....	345	250	25.00
Southern Idaho..	106	409	40.90
Upper Columbia }		955	95.50
East Oregon Mis. }	758		
Southern Oregon.	281	190	19.00
Western Oregon..	1750	1135	113.50
W. Washington..	1237	895	89.50
Totals .....	4477	3834	383.40



	AGTS.	HRS.	ORDERS	VALUE 1911	VALUE 1910	VALUE 1909	TOTALS 1910	TOTALS 1911	VALUE 1911
<b>Northern Union Conference</b>							<b>Pacific Union Conference</b>		
Iowa .....	12	1304	302	1097.15	426.00	485.15	Arizona .....	144	135
Minnesota .....	..	....	...	....	102.50	180.05	California ...	6191	619.10
North Dakota .....	..	....	...	....	85.70	....	Central Cal. ...	3744	190
South Dakota .....	..	....	...	....	110.00	339.95	N. Cal.-Nev. ...	410	41.00
Totals .....	12	1304	302	1097.15	724.20	1005.15	S. California ...	3567	167.50
							Utah .....	305	30.00
<b>Pacific Union Conference</b>							Totals .....	7760	890.10
N. Cal.-Nevada .....	4	473	274	1016.35	1064.40	572.45	<b>Southern Union Conference</b>		
Arizona .....	2	113	62	284.70	112.25	214.80	Alabama .....	1229	122.90
Southern California .....	6	1041	435	1598.75	492.55	986.50	Kentucky .....	25	408.20
Utah .....	3	131	...	370.84	168.35	....	Louisiana .....	410	41.00
Central California .....	3	482	254	692.65	....	....	Mississippi .....	965	96.50
California Coast .....	7	930	453	1686.80	....	....	Tennessee River... ..	1115	111.50
Totals .....	25	3170	1478	5650.09	1837.55	1773.75	Totals .....	25	780.10
<b>North Pacific Union Conference</b>							<b>Southeastern Union Conference</b>		
Western Washington ....	8	251	110	495.75	558.30	756.15	Cumberland .....	245	35.00
Upper Columbia .....	4	295	80	353.50	308.35	500.35	Florida .....	329	71.70
Western Oregon .....	5	245	98	359.40	788.00	783.55	Georgia .....	2535	59.00
Southern Idaho .....	1	....	...	230.00	173.50	....	North Carolina..	2553	40.00
Montana .....	...	....	...	34.00	200.00	159.90	South Carolina ..	959	176.00
Southern Oregon .....	6	323	111	602.30	231.90	....	Totals .....	6621	381.70
Alaska .....	..	....	...	....	....	....	<b>Southwestern Union Conference</b>		
Totals .....	24	1114	399	2074.95	2260.05	2199.95	Arkansas .....	267	61.00
<b>Western Canadian Union Conference</b>							New Mexico ...	1504	65.00
Alberta .....	3	260	102	338.50	....	140.00	Oklahoma .....	1590	124.50
Manitoba .....	3	244	123	398.35	....	....	Texas .....	2019	250.00
British Columbia .....	..	....	...	....	....	....	South Texas ....	70	28.50
Saskatchewan .....	1	40	25	101.10	....	42.65	West Texas .....	122	22.00
Totals .....	7	544	250	837.95	....	182.65	Totals .....	5572	551.00
<b>Foreign Union Conferences and Missions</b>							Foreign & Misc... ..	8122	1918.70
British .....	64	5335	2000	5166.36	6223.77	4615.23	Mailing lists ...	28095	6119.70
Australasian .....	63	4706	2049	9200.28	9017.71	5363.20	Grand totals	116157	164537
South African .....	11	1302	442	2048.94	1658.51	98.83			\$16453.70
Indian Union Mission .....	3	365	257	248.54	230.36	....	<b>Comparative Summary</b>		
Scandinavian .....	90	14813	8363	7058.40	8967.85	8174.42	TOTALS	TOTALS	TOTALS
West German (2 mos.)...	184	32600	...	8910.00	2974.52	6331.21	1909	1910	1911
East German (2 mos.)...	171	27647	...	6240.00	2212.77	...	January	71094	89462
Russian .....	25	583	...	1530.37	499.21	....	February	91912	116198
Siberian .....	3	....	...	84.17	....	....	March	134206	132165
Latin .....	15	1967	3350	716.60	610.15	249.55	April	120582	183981
Levant Union .....	10	809	...	82.09	....	....	May	115145	174886
South America (2 mos.)..	14	1664	736	3187.93	272.74	1714.69	June	163545	193727
Mexican Mission .....	12	896	183	1031.37	1033.95	486.63	July	168689	222146
West Indian .....	14	469	630	1529.25	2024.03	....	August	174136	152520
Philippines (2 mos.) .....	1	190	142	259.75	345.50	....	September	102033	120020
China .....	....	....	...	237.93	....	....	October	108571	116157
Korean Mission .....	....	....	...	....	8.92	....	November	106860	102795
Brazil .....	....	....	...	....	1186.06	....	December	90737	99130
Totals, North American union conferences....				\$31,835.91	\$25,195.08	\$25,636.17	Total .....	1447510	1703187
Totals, Foreign union conf. and mis. flds.....				49,531.98	37,266.05	27,033.76			1657496
Grand totals .....				\$81,367.89	\$62,461.13	\$52,669.93			

Comparative Summary

	1906	1907	1908	1909	1910	1911
Jan. ....	\$21,000.00	\$26,325.50	\$25,929.06	\$40,677.06	\$42,532.23	\$44,495.65
Feb. ....	15,000.00	26,369.61	30,466.40	48,748.21	50,990.34	53,923.57
March ..	18,000.00	36,253.65	35,757.15	52,703.85	55,711.55	73,015.56
April ...	24,000.00	35,276.76	43,858.29	55,109.54	64,042.39	73,548.31
May ....	37,000.00	51,097.51	67,455.44	82,971.94	86,333.58	81,923.78
June ....	46,000.00	65,317.23	82,878.67	124,412.34	112,606.05	135,888.76
July ....	52,218.04	75,691.57	120,973.89	95,445.21	103,919.12	127,256.86
Aug. ....	36,555.39	46,590.68	66,946.38	71,652.97	91,145.11	91,810.46
Sept. ...	22,038.63	32,503.48	51,148.56	55,625.41	66,523.65	86,001.72
Oct. ....	26,382.61	40,646.45	62,719.91	52,669.93	62,461.13	81,367.89
Nov. ...	43,733.16	30,016.77	53,787.31	49,964.99	58,211.68	...
Dec. ....	29,756.47	25,361.54	39,873.18	45,759.73	54,663.93	...
Totals, \$371,684.30	\$491,450.75	\$681,794.24	\$775,741.18	\$849,140.76	\$849,232.56	

THE varied activities of the Department of Commerce and Labor are reflected in the number and diversity of publications the department issues annually. These reach, through the mails

and the freight trains, practically every class of people in the country, from the immigrant just landed to the captains of industry. In this respect the department occupies among the executive depart-

ments of the government a conspicuous position as a publisher of periodicals. According to a report for the fiscal year 1911, submitted to Secretary Nagel by George C. Havenner, chief of the division of publications, of the \$375,000 available for printing and binding, \$370,030 was expended. There was a total of 796 publications, of which 27 were printed in two or more editions, while a still larger number were reprints of issues of earlier years. These publications contained a total of 47,883 printed pages, and there were 5,242,762 copies distributed, as against 3,363,323 in the preceding fiscal year. There are thirteen publications issued at stated periods by the department, by which it keeps the commercial, financial, maritime, and labor worlds fully informed of national and international facts and figures in which they are vitally interested.

## News and Miscellany

Notes and clippings from the daily  
and weekly press

— Cornell University, of New York, is spending more than \$1,000,000 in the construction of new buildings.

— Sweden's match industry has grown until that country makes 3,000,000 matches a day, exporting about 2,000,000 boxes a year.

— The movement to secure the release of Abe Ruef from San Quentin prison, where he is serving a fourteen-year term for participation in graft in San Francisco, has gained such proportions that it seems likely he may go free.

— A mile-a-minute gale that prevailed November 19, 20, along the Rhode Island coast, caused the loss of two barges of the Scully Transportation Company, of New York, and it is feared, carried to watery graves from six to eight persons.

— New York City surface car lines still carry more passengers than either the subways or the elevated roads. For the year ending June 30 the figures are for Manhattan: Surface roads, 386,952,020; elevated roads, 301,449,292; subways, 276,704,796.

— On November 18, General Bernardo Reyes, a prominent Mexican, was arrested at his home in San Antonio, Tex. He is charged by the federal grand jury with making preparations "for a military expedition to be carried on from the United States against the republic of Mexico," thus violating the neutrality laws.

— To the professional air-man and the general staffs of the European armies, the war in Tripoli has probably come as a welcome opportunity for trying out the military usefulness of the aeroplane. The two aeroplanes employed for scouting forces in Tripoli are said to have given such satisfaction that a larger number of machines is to be despatched to the front.

— Reports of the colporteurs of the *Société Biblique de la France* show that there is a very general demand for the Scriptures among the French people, both on the part of the working classes and the business men. Since the overthrow of the Roman Catholic Church in France, thousands have drifted into atheism. This does not satisfy them, and they are eagerly searching for the true faith.

— Dr. Frederick A. Cook emerged from his oblivion, in a lecture tour which he made recently through some of the principal cities of Europe. The first lecture was given in Copenhagen, where, when he first claimed the discovery of the north pole, he had been crowned with vines and blossoms as the chief explorer of the world. Most of the audience hissed and mocked him as he proceeded with his lecture and stereopticon views, and when he threw on the canvas a picture of the north pole, the crowd rushed on him, and he left the hall abruptly by a back door, and was escorted to his hotel under a guard of policemen, who were not able to protect him from a shower of stale eggs.

— The year 1911 has been remarkable in that no less than seven comets were discovered in the nine months before the end of September. Three are now simultaneously visible.

— The operators and strikers of the Canadian coal mines are now arranging the final details of settlement. The seven months' strike has cost the men and companies \$10,000,000.

— Recent legislation for the protection of game-birds and birds of passage is having its effect, according to all reports. The white egrets of Florida are once more multiplying with rapidity, and are seen by the dozen around the little lakes.

— Walter Wyman, surgeon-general of the United States Public Health and Marine-Hospital Service, died November 21, at the age of sixty-three years, in the Providence Hospital, Washington, D. C., where for four weeks he had been under treatment for a carbuncle. He was one of the leading medical men of the country.

— Paris, according to a correspondent of the London *Lancet*, is uneasy over the diminution of its milk supply. The drought of last summer and disease among cattle have combined to cause an unusual shortage. The population is to be put on a short milk ration; families with young children will have the preference in the order of serving.

— Eighteen men were killed in an explosion which occurred, November 18, in the Bottom Creek mine of the Bottom Creek Coal and Coke Company, at Vivian, W. Va. Over 150 men were in the mine at the time of the explosion, but all escaped excepting 18 of the 22 who were in the explosion zone. Four of these were rescued alive.

— A recent court decision upholds a corporation's right to the exclusive use of a family name which has become associated with an article of manufacture, even when the members of the family have withdrawn from the corporation. Mr. Jones, for instance, can not sell out his interests in the famous "Jones Piano," and then form another company to manufacture "Jones Pianos." He can, says the decision, still make pianos, but he must call them by some other name than his own.

— According to the returns of the thirteenth census, the population of continental United States (that is, excluding Alaska, Porto Rico, and other outlying possessions), which was 91,972,266 in 1910, is subdivided as to color as follows: White, 81,732,687, or 88.9 per cent; Negro, 9,828,294, or 10.7 per cent; all other persons (Indians, Chinese, Japanese, etc.), 411,285, or .4 per cent. Since 1900 there has been an increase in white population of 14,923,921, or 22.3 per cent, as compared with an increase in Negro population of 994,300, or 11.3 per cent. The director of the census also shows by figures that the Negro population of the South is diminishing, while that of the North is increasing. There are two reasons for this last fact: First, there has been considerable movement of colored population toward the North; second, the unsanitary conditions of the densely settled Negro sections of the South prevent any rapid increase in population, because of the high death-rate.

— Russia is again in the throes of famine. Many of the peasants have gone to the cities in search of work, leaving their children with no means of support. It is estimated that about nineteen million persons are in need of immediate help. Various epidemics have already broken out among the starving people.

— The wheat acreage in the United States for the harvest of 1911 was 52,125,000 acres, producing a crop of 656,762,400 bushels. The acreage harvested in 1910 was only 49,205,000 acres, but the yield was 695,443,000 bushels. The largest wheat crop the world ever harvested was that of 1909, amounting to 3,624,000,000 bushels, gathered from 235,000,000 acres of land.

— The prop of legality has been knocked from beneath 5,000 marriages in Illinois, through a decision of the appellate court of southern Illinois. The remarriage of divorced persons within a year, even though the ceremony is performed in another State, is declared illegal. The principals in such marriages are declared liable to criminal prosecution should they return to Illinois to live following their second venture in matrimony.

— A granite temple enshrining the rude log cabin in which Abraham Lincoln was born one hundred two years ago, was dedicated at the Lincoln farm, near Hodgenville, Ky., on November 9. The ceremony marked the consummation of a nation-wide movement to convert the Lincoln birthplace into a national park, and to erect therein a suitable monument to the great war President. On the hundredth anniversary of Lincoln's birth, Theodore Roosevelt, then President, laid the corner-stone of the memorial. Throngs from all parts of the United States witnessed the acceptance of the memorial and farm for the nation by President Taft. The cost of the completed monument is \$112,000, with a surplus fund of \$50,000 which has been invested in safe securities, and presented to the commonwealth of Kentucky to provide the necessary maintenance.

— The total cost of fires to the people of the United States, excluding forest fires and marine losses, amounts to almost \$500,000,000. The actual fire loss per capita for the United States, due to destruction of buildings and their contents, in 1907, was \$2.51. The per capita losses in the cities of the six leading European countries in the same year amounted to but thirty-three cents. In addition, 1,500 persons annually lose their lives and nearly six thousand are injured in fires in this country. Last year seventy-six men employed by the national government lost their lives in fighting forest fires, and nearly five million acres of forest lands were burned over, causing a loss of more than \$26,000,000. For the first five months of this year our fire waste exceeds that of 1910, which was the high-water mark, by \$30,000,000. The city of Buffalo last year had a greater fire waste than London, the largest city in the world, and the city of Chicago had a fire waste nine times that of Paris. Last year Berlin, which is about equal in size to Chicago, had a fire waste of less than \$200,000; while Chicago burned more than \$6,000,000 worth of property. The difference is due to the regulations designed to protect life and property from fire.

—The California board of pharmacy is reported to be alarmed over the spread of the use of the loco-weed as a narcotic. This weed, known botanically as *Astragalus Hornii*, is a native of Mexico, and is said to be even worse than morphin in its effects as a drug. Horses and cattle that eat the leaves get locoed, or crazy; and on human beings the effects are similar to those of the East Indian hashish.

## NOTICES AND APPOINTMENTS

### Morning Watch Calendar

THE Morning Watch Calendar for 1912 is now ready. Those who will memorize the texts of Scripture as outlined for each day will receive a knowledge of many of the fundamental truths of this message which will enable them by the close of the year to "give a reason" for their hope. Price, 5 cents. Order now from your tract society.

### Southeastern Union Conference

NOTICE is hereby given that the second biennial session of the Southeastern Union Conference of Seventh-day Adventists will be held in the Seventh-day Adventist church, Graysville, Tenn., Jan. 8-18, 1912. Each local conference is entitled to one delegate, and one additional delegate for every fifty members. All delegates are requested to be present on the first day of the meeting.

CHAS. THOMPSON, President;  
W. H. WILLIAMS, Secretary.

### Southeastern Union Conference Association

THE Southeastern Union Conference Association of Seventh-day Adventists will hold its meetings in connection with the Southeastern Union Conference (unincorporated) at Graysville, Tenn., Jan. 8-18, 1912, to elect officers, and transact such other business as may legally come before the association. The first meeting will be held January 11, at 3 P. M.

CHAS. THOMPSON, President;  
W. H. WILLIAMS, Secretary.

### British Columbia Association

A SPECIAL session of the British Columbia Association of Seventh-day Adventists will be held in Vancouver, Dec. 29, 1911, at 2 P. M., to consider the advisability of selling the school farm at Pitt Meadows, British Columbia. According to the by-laws of the association, the delegates who attended the last session compose the constituency till their successors are duly elected for the next annual session. If any vacancies have occurred, the churches should see that appointments are made, so that a full delegation can be sent. The ratio of representation is one delegate for the church, and one additional delegate for every ten members.

J. G. WALKER, President;  
ANDREW RADEL, Secretary.

### Medical Evangelist

You should be a reader of the *Medical Evangelist* for these reasons:—

1. It is the only periodical among us devoted to medical evangelistic work,—the work that has been urged upon us so repeatedly by the spirit of prophecy of late.
2. It will keep you informed of the progress and work of our only medical school.
3. We are endeavoring to work out, and to keep in touch with those who are working out, the problem of securing entrance to our large cities in the best way. The *Medical Evangelist* will keep you informed regarding progress in this line.

4. The *Medical Evangelist* will contain reports of our missionaries in foreign lands, thus acting as a medium of exchange between our missionaries.

5. Last, but not least, you can thus help the medical evangelistic movement.

Sectarian Medicine, or Present-Day Pathies, will be the subject to which the next number of the *Evangelist* will give attention. This will include papers presented at the council held at Loma Linda recently, and other matter relative to ordinary schools of medicine, osteopathy, chiropractic, Christian Science, and other pathies.

This will be a double number. The latest number of the *Evangelist* is also a double number, being a report of the medical council recently held here. These two important numbers will be included in the yearly subscription as long as they last. Send in your subscription at once.

Fifty cents a year, including the special numbers. Regular numbers, 5 cents a copy; special numbers, 10 cents a copy. The *Medical Evangelist*, Loma Linda, Cal.

### Business Notices

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

#### 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 two dollars 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.—Five-acre fruit farm near Hygiene, in Boulder County, Colorado. A desirable home adjacent to church-school. Good water, six-room house, thirty-five miles from Denver. Write for particulars if interested. Address Geo. J. Lowe, Broomfield, Colo.

LIBERAL OFFER.—Best Cottonseed-Oil for all cooking and salads. Wholesome, nutritious, fine flavor, keeps indefinitely. Guaranteed free from animal fats and all impurities: 5 gallons, \$3.25; 10 gallons, \$6.25; ½ barrel, \$17.60. Purity Cooking Oil Co., Chattanooga, Tenn.

FOR SALE.—Forty acres, fine farming land, near Covert. Church and church-school privileges. Twenty acres seeded, rest in cultivation. Apple- and pear-trees and strawberries. Barn, well, house newly papered. Soft water in house. Only \$1,800 if sold soon. Address Mrs. Mark Wilbur, R. F. D. 5, Eaton Rapids, Mich.

FOR SALE.—Fifty-acre school farm of the Eufola Agricultural and Mechanical Academy. The school building will be donated and deeded to the conference. An opportunity to take up self-supporting school work, as the founder feels called to take up work in another field. Address Eufola Academy, Eufola, N. C.

DELICIOUS PEANUT-OIL BUTTER, 10 and 25 lbs., 11 cents lb.; 50 lbs., 10 cents lb. Pure Olive-Oil, \$2.70 gal.; \$2.50 gal. ordered with Peanut Butter. Peanut Oil, 55 cents qt.; \$2.00 gal. Pure Vegetable Cooking Oil, \$1.10 gal. White House Cereal Coffee, 10 cents lb.; 25 lbs., \$2.25. B. Coleman, South Capitol and N Sts., Washington, D. C.

THE Emmanuel Children's Home, of Mountain Grove, Mo., has added a self-supporting department, and will send a beautiful catalogue and colored circulars, showing and describing over one hundred eighty Scriptural Text Wall Cards and Mottoes, retailing at from 5 cents to 25 cents each. Be sure to send your address at once before Christmas.

WANTED.—A competent person, man or woman, to manage a steam-laundry, doing commercial work. An exceptionally good opportunity for some one who has children going to church-school or college. Apply to Clinton German Seminary, Clinton, Mo.

## Obituaries

### Elder C. D. AcMoody

CLAUDE DANIEL ACMOODY was born Feb. 27, 1882, in Moscow, Hillsdale Co., Mich., and died at Long Beach, Cal., July 23, 1911, aged 29 years, 4 months, and 26 days. At the age of twelve years he was baptized, and united with the Seventh-day Adventist Church.

At an early period in life he felt called to the gospel ministry, and when sixteen years of age entered Battle Creek College, where he remained four years to fit himself for this sacred work. His parents having moved to Wisconsin, he joined them there, where he entered the ministry, continuing his labors in that conference till called by the General Conference, in 1906, to the Turkish Mission field, sailing October 8 of that year.

July 20, 1904, he was united in marriage to Miss Henrietta Parfitt, at New London, Wis. His wife was taken from him by death, Sept. 24, 1905. An infant child survived the mother but a few weeks.

Soon after arriving in Turkey, Brother AcMoody contracted pulmonary tuberculosis; but he was determined to remain at his post of duty as long as possible. However, after about two and one-half years, he was compelled, by the steady encroachment of the disease, to return home; hence he attended the General Conference of 1909 as a delegate from the Turkish Mission field. He then hoped, after a brief sojourn in his native land, sufficiently to recover his health to resume his missionary labors in his chosen field; but in this he was disappointed. The disease made steady progress till the end came at Long Beach. He quietly and peacefully fell asleep in Jesus, with the assurance that his work was finished and that he would share with the "remnant" the "never-ending blessing pronounced on those who had honored God in keeping his Sabbath holy." "He sleeps, but not forever." His parents and two brothers, besides a large circle of friends, are left to mourn their loss, but they mourn not as those who have no hope.

The funeral service was conducted by the writer, assisted by Elders J. W. Adams and M. H. St. John.

E. E. ANDROSS.

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LAST week Elder K. C. Russell, of the Religious Liberty Department, left Washington for the West. He will attend a week's services in connection with the dedication of a new church building in Grand Rapids, Mich., and will spend some time at other points in the West before returning.

ELDER B. F. KNEELAND, formerly of New Jersey, passed through Washington last week on his way to Pittsburg, to take up his work as president of the West Pennsylvania Conference. Elder A. R. Sandborn, formerly of East Michigan, takes the presidency of the New Jersey Conference.

A TELEGRAM received last week from the Pacific Press stated that in filling orders for the Harvest Ingathering *Signs*, over 500,000 papers had been mailed out. And still the orders for more papers were being sent in by the conferences. This is very encouraging, with a good prospect for a large harvest for missions.

ELDER GEORGE M. BROWN, president of the North Carolina Conference, mentions a cheering item of news in a recent letter. Fifty-six persons have accepted the message and been baptized in that conference during the last two months. Others who have recently decided to obey the truth, will soon go forward in baptism. The work is onward throughout the Southern field.

At last help is on the way to the Philippines. Elder Elbridge M. Adams and his wife and Brother Floyd Ashbaugh, all of the Southern California Conference, sailed from San Francisco, November 22, for Manila. Our brethren in the Philippines will thank God as they see this help coming to their relief. Brother Ashbaugh goes to engage in the circulation of literature, and it is hoped that by the additional help this work may be opened in a new island field.

THE British Union Conference has arranged to hold a ministerial institute for the workers in that field during December. Elders A. G. Daniells and G. B. Thompson left New York this week to join Elder L. R. Conradi and the British brethren in the work of this institute. We trust that the blessing of the Lord may rest upon our brethren in Great Britain during this time, and that a new impetus may be given to the work as the laborers turn aside to seek God, and to study how more effectively to press the message onward in that populous field.

THE North Pacific Union *Gleaner* for November 9 is a special foreign mission band number, made up of reports from members of the foreign mission band of Walla Walla College. Of the missionary interest in this school the *Gleaner* says: "The band has steadily increased in number from twenty-four to its present enrolment of one hundred twenty-three members, eleven of whom are now laboring in foreign fields. Two of these, Brethren Frank Oster and Henry Dierksen, are in Persia; Brother George Harlow and his wife are in China; Brother Harold Oberg, in Korea; Brother and Sister S. H. Carnahan, in Cuba; Brother and Sister C. E. Weeks, in India, and Elder E. C. Widgery, in South America."

THE thoughts and prayers of our people, we know, are much with the workers in China during these days of turmoil. By a recent note from Shanghai, we learn that at the time of writing, October 24, no very serious inconvenience to our missionaries had been felt. However, it had become expedient for Dr. A. G. Larson and his wife and Mrs. Esta Miller to come to Shanghai from Hankow. The most serious interruption had been in the work of the colporteurs. We pray that quietness and peace may come soon to China, and that the work of sounding this message among the millions may go forward more strongly than ever. The whole world is astir, however, and events speak loudly to us to speed our work, for the day of the Lord hastens on, and the time in which to work is short.

WORD from South Africa brings good reports concerning spiritual interests in the union conference training-school. Nine young persons recently united with the Claremont church, mostly students of the college.

THE article by Elder A. O. Tait, one of the editors of the *Signs of the Times*, entitled "The Monterey Vision," will be read with interest. We hope that especially those to whom the Lord has committed an abundance of this world's goods will consider their responsibility in view of the demands now being made for funds to carry forward the third angel's message.

FROM the Shan States, of Upper Burma, where Dr. Tornblaad is doing mission work, she writes:—

"My message is: The Shan States of Burma are calling for this last message that has been delivered to us; and how shall we be able to meet the Lord in peace if we do not do for these people what we would wish done for us, had the Lord entrusted the message to them to give to us? The harvest truly is great, and the laborers are few. No one realizes this more than do the workers who have not the privilege of seeing a fellow worker once in six months. But we have the promise, 'Lo, I am with you alway, even unto the end of the world.' Pray for the work in the Shan States."

## A Worthy Example

IN the mail coming to the General Conference treasury recently was one very inspiring letter from an aged brother in the State of Washington. The letter was in part as follows:—

"I have just learned that our Sabbath offering is increased to fifteen cents a week. I am old, and for the last few years have made a practise of paying in advance, should I not live another year. I will send you as my Sabbath offering for 1912, \$7.70; for the schools for the colored, \$3.65; total, \$11.35. I want a part in this closing work. . . . Since I wrote my letter I received some money, which is \$3.76; all told, the amount will be \$15.11."

This brother fearing his life might not be spared to complete the year 1912, has at this early date made payment in advance of the full amount of fifteen cents per week for the year, afterward adding thereto almost sufficient to make his offering equal thirty cents per week.

Surely the Lord is pleased with such service and devotion. This example followed by all would speedily provide an abundance for every necessity of the cause.

W. T. KNOX.