



# The Advent Sabbath Review and Herald

Vol. 89

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No. 1



## Christian Ambition

“That I may know Him, and the power of His resurrection, and the fellowship of His sufferings, becoming conformed unto His death; if by any means I may attain unto the resurrection from the dead. Not that I have already obtained, or am already made perfect: but I press on, if so be that I may lay hold on that for which also I was laid hold on by Christ Jesus. Brethren, I count not myself yet to have laid hold: but one thing I do, forgetting the things which are behind, and stretching forward to the things which are before, I press on toward the goal unto the prize of the high calling of God in Christ Jesus.”  
Phil. 3: 10-14, A. R. V.

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## THE JANUARY-FEBRUARY ISSUE

Vol. III, No. 3, 1912

The January-February issue will generously contribute to the above claims in the presentation of "The Normal-School Problem;" "A Danger in the New Pedagogy;" "Inspiring Principles for Teachers and Students;" "Why Do We Study Literature?" "Martin Luther and Music;" "The Child's Second Mother;" "When Does the Child Begin to Learn?" "Stories of Home-School Children;" "The Kindergarten in the Home;" "Talks to Children;" and many other subjects treated with a masterly touch that will be of interest and profit to all readers of the REVIEW.

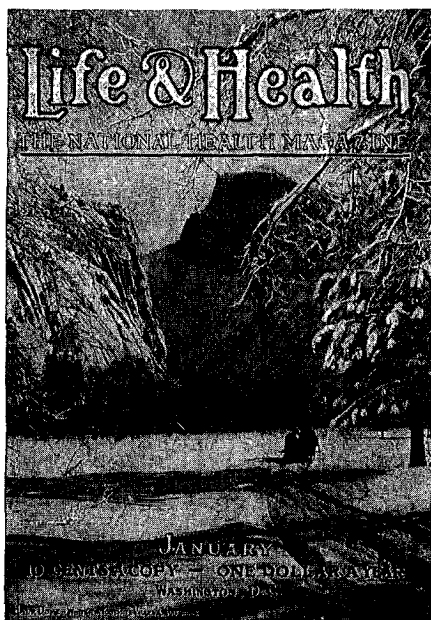
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### SOME FEATURES

**Frontispiece**—"Cathedral Spires," Yosemite Valley, Cal.

**The Benediction of the Snow**, by George Wharton James. (6 illustrations.) "It falls upon the just and the unjust, the beautiful and the ugly." Article written especially for this magazine.

**What Is True Success?** by F. W. Fitzpatrick. A great personal question. What notable dying people have said. A valuable analysis.

**How Two Mothers Cared for Their Babies; Why One Succeeded and the Other Failed**, by Lauretta Kress, M. D., of the Loma Linda (Cal.) Sanitarium staff. (5 illustrations.) The third and final article.

**Health Work in Milwaukee**, by Carl D. Thompson, city clerk. (7 illustrations.) What a socialist city government is doing to solve the problems of public health, wages, and the abolition of slums.

**The Significance of Feeble-Mindedness**, by Henry H. Goddard, M. D. (Chart showing feeble-minded family tree). A leading cause of crime, prostitution, and pauperism. How to prevent these terrible conditions.

**Paper-Bag Cookery** (illustrated), by Geo. E. Cornforth, chef New-England Sanitarium. A revolution in modern cookery fully explained.

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**Chicago Vice Commission's Report Barred From the Mails.**

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**Total Abstinence as a Business Proposition.**

**Report of Minneapolis Vice Commission.**

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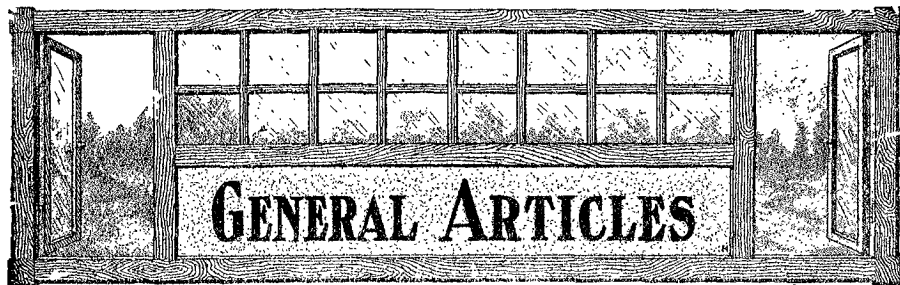
# The Review and Herald

"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. 89

TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, JANUARY 4, 1912

No. 1



## Israel's New-Year

WORTHIE HARRIS HOLDEN

At New-year by the mount of blessing  
stand  
God's chosen, listening to the great  
amen  
That seems a cadence from some anthem  
grand  
Invoking heaven's peace, good will to  
men.

From Ebal's mount the awful word alone,  
So let him be accursed, sounds o'er  
the plain;  
They build an altar, for each tribe a  
stone,  
Then haste to join Gerizim's grand  
refrain.

On this blest mount stands Judah as a  
king,  
And Levi in his faithful ministry,  
And Joseph's sons who bear the signet  
ring  
Of double blessing for his charity.

Whoe'er Jehovah's altar will uprear  
And answer in Gerizim's great amen,  
For him each day rich jewels will ap-  
pear,—  
Beatitudes for New-year's diadem.  
Portland, Oregon.

## That Tract "Elihu on the Sabbath"

J. N. LOUGHBOROUGH

THE reading of the tract "Elihu on the Sabbath" has probably led hundreds to the observance of the Lord's Sabbath. I have heard it several times stated in the mention of this tract, "Author 'unknown.'" I presume those who said it did not know the author, but if they will read the following, copied from the second page of the REVIEW of April 1, 1880, from the pen of our esteemed Brother Roswell F. Cottrell, they will learn the origin of the tract:—

### "A Visit to Brother Elihu"

"I took a little pains recently to visit the brother who wrote the tract 'Elihu

on the Sabbath,' which has been so extensively published within the last twenty-five years. He was ninety years of age in January last, and is still able to walk about quite nimbly. His article over the signature of Elihu was written a little this side of 1830, published in the organ of the Seventh-day Baptists, and then printed in tract form. One of these tracts was found in a house in Connecticut, and came into the hands of Brother White. From that time, numerous editions have been published in the English and other languages. Little did he think when he penned that article what the effect would be. He did not know that the little ball which he set in motion would roll on till the end of time, and tell in the judgment in the cases of so many.

"This may show us the importance of sowing the right kind of seed at all times. Though past the time of active labor, he is still speaking, as I said to him, not only in his own tongue, but in the German and other languages.

"He has some peculiar views that have become stereotyped with him, in which he does not agree with Seventh-day Baptists, nor with Seventh-day Adventists. He does not, and probably will not at his advanced age, recognize the fulfillment of the third angel's message. He has come down to the present from former generations, and may be of the class to whom the Lord says, 'I will put upon you none other burden. But that which ye have already hold fast till I come.' Rev. 2:24, 25. He used to take pleasure in the explication of those portions of Scripture which are figurative; such as Solomon's Song. Some twenty-five years ago he suggested to me that 'the company of two armies' (chapter 6:13) was Seventh-day Baptists and Seventh-day Adventists. His address is Benj. Clarke, Alden, Erie Co., N. Y."

So this tells its own story of the origin of the tract "Elihu on the Sabbath."

Lodi, Cal.

## Paul Before Nero

MRS. E. G. WHITE

WHEN Paul was summoned to appear before the emperor Nero for trial, it was with the near prospect of certain death. The serious nature of the crime charged against him, and the prevailing animosity toward Christians, left little ground for hope of a favorable issue.

Among the Greeks and Romans it was customary to allow an accused person the privilege of employing an advocate to plead in his behalf before courts of justice. By force of argument, by impassioned eloquence, or by entreaties, prayers, and tears, such an advocate often secured a decision in favor of the prisoner; or failing in this, succeeded in mitigating the severity of the sentence. But when Paul was summoned before Nero, no man ventured to act as his counsel or advocate; no friend was at hand even to preserve a record of the charges brought against him, or of the arguments that he urged in his own defense. Among the Christians at Rome, there was not one who came forward to stand by him in that trying hour.

The only reliable record of the occasion is given by Paul himself, in his second letter to Timothy. "At my first answer," the apostle wrote, "no man stood with me, but all men forsook me: I pray God that it may not be laid to their charge. Notwithstanding the Lord stood with me, and strengthened me: that by me the preaching might be fully known, and that all the Gentiles might hear: and I was delivered out of the mouth of the lion."

Paul before Nero — how striking the contrast! The haughty monarch before whom the man of God was to answer for his faith, had reached the height of earthly power, authority, and wealth as well as the lowest depths of crime and iniquity. In power and greatness he stood unrivaled. There were none to question his authority, none to resist his will. Kings laid their crowns at his feet. Powerful armies marched at his command, and the ensigns of his navies betokened victory. His statue was set up in the halls of justice, and the decrees of senators and the decisions of judges were but the echo of his will. Millions bowed in obedience to his mandates. The name of Nero made the world tremble. To incur his displeasure was to lose property, liberty, life; and his frown was more to be dreaded than a pestilence.

Without money, without friends, without counsel, the aged prisoner stood before Nero, the countenance of the emperor bearing the shameful record of the passions that raged within; the face of the accused telling of a heart at peace with God. Paul's experience had been one of poverty, self-denial, and suffering. Notwithstanding constant misrepresentation, reproach, and abuse, by which his enemies had endeavored to intimidate him, he had fearlessly held aloft the standard of the cross. Like his Master, he had been a homeless wanderer, and like him, he had lived to bless humanity. How could Nero, a capricious, passionate, licentious tyrant, understand or appreciate the character and motives of this son of God?

The vast hall was thronged by an eager, restless crowd, that surged and pressed to the front to see and hear all that should take place. The high and the low were there, the rich and the poor, the learned and the ignorant, the proud and the humble, all alike destitute of a true knowledge of the way of life and salvation.

The Jews brought against Paul the old charges of sedition and heresy, and both Jews and Romans accused him of instigating the burning of the city. While these accusations were urged against him, Paul preserved an unbroken serenity. The people and the judges looked at him in surprise. They had been present at many trials, and had looked upon many a criminal; but never had they seen a man wear a look of such holy calmness as did the prisoner before them. The keen eyes of the judges, accustomed to read the countenances of prisoners, searched Paul's face in vain for some evidence of guilt. When he was permitted to speak in his own behalf, all listened with eager interest.

Once more Paul has an opportunity to uplift before a wondering multitude the banner of the cross. As he gazes upon the throng before him,—Jews, Greeks, Romans, with strangers from many lands,—his soul is stirred with an intense desire for their salvation. He loses sight of the occasion, of the perils surrounding him, of the terrible fate that seems so near. He sees only Jesus, the intercessor, pleading before God in behalf of sinful men. With more than human eloquence and power, Paul presents the truths of the gospel. He points his hearers to the sacrifice made for the fallen race. He declares that an infinite price has been paid for man's redemption. Provision has been made for him to share the throne of God. By angel messengers, earth is connected with heaven, and all the deeds of men, whether good or evil, are open to the eye of Infinite Justice.

Thus pleads the advocate of truth. Faithful among the faithless, loyal among the disloyal, he stands as God's representative, and his voice is as a voice from heaven. There is no fear, no sadness, no discouragement in word or look. Strong in a consciousness of innocence, clothed in the panoply of truth, he re-

joices that he is a son of God. His words are as a shout of victory above the roar of battle. He declares the cause to which he has devoted his life, to be the only cause that can never fail. Though he may perish, the gospel will not perish. God lives, and his truth will triumph.

Many who that day looked upon him, "saw his face as it had been the face of an angel."

Never before had that company listened to words like these. They struck a chord that vibrated in the hearts of even the most hardened. Truth, clear and convincing, overthrew error. Light shone into the minds of many who afterward gladly followed its rays. The truths spoken on this occasion were destined to shake nations, and to live through all time, influencing the hearts of men when the lips that had uttered them should be silent in a martyr's grave.

Never before had Nero heard the truth as he heard it on this occasion. Never before had the enormous guilt of his own life been so revealed to him. The light of heaven pierced the sin-polluted chambers of his soul, and he trembled with terror at the thought of a tribunal before which he, the ruler of the world, would finally be arraigned, and his deeds receive their just award. He feared the apostle's God, and he dared not pass sentence upon Paul, against whom no accusation had been sustained. A sense of awe restrained for a time his blood-thirsty spirit.

For a moment, heaven was opened to the guilty and hardened Nero, and its peace and purity seemed desirable. That moment the invitation of mercy was extended even to him. But only for a moment was the thought of pardon welcomed. Then the command was issued that Paul be taken back to his dungeon; and as the door closed upon the messenger of God, the door of repentance closed forever against the emperor of Rome. No ray of light from heaven was ever again to penetrate the darkness that enveloped him. Soon he was to suffer the retributive judgments of God.

Not long after this Nero sailed on his infamous expedition to Greece, where he disgraced himself and his kingdom by contemptible and debasing frivolity. Returning to Rome with great pomp, he surrounded himself with his courtiers, and engaged in scenes of revolting debauchery. In the midst of this revelry, a voice of tumult in the streets was heard. A messenger, despatched to learn the cause, returned with the appalling news that Galba, at the head of an army, was marching rapidly upon Rome, that insurrection had already broken out in the city, and that the streets were filled with an enraged mob, which, threatening death to the emperor and all his supporters, was rapidly approaching the palace.

In this time of peril, Nero had not, like the faithful Paul, a powerful and compassionate God on whom to rely. Fearful of the suffering and possible torture he might be compelled to endure at the hands of the mob, the wretched tyrant

thought to end his life by his own hand; but at the critical moment his courage failed. Completely unmanned, he fled ignominiously from the city, and sought shelter at a country-seat a few miles distant; but to no avail. His hiding-place was soon discovered, and as the pursuing horsemen drew near, he summoned a slave to his aid, and inflicted on himself a mortal wound. Thus perished the tyrant Nero, at the early age of thirty-two.

#### The Martyrdom of Paul

During Paul's final trial before Nero, the emperor had been so strongly impressed with the force of the apostle's words, that he deferred the decision of the case, neither acquitting nor condemning the accused servant of God. But the emperor's malice against Paul soon returned. Exasperated by his inability to check the spread of the Christian religion, even in the imperial household, he determined that as soon as a plausible pretext could be found, the apostle should be put to death. Not long afterward Nero pronounced the decision that condemned Paul to a martyr's death. Inasmuch as a Roman citizen could not be subjected to torture, the apostle was sentenced to be beheaded.

Paul was taken in a private manner to the place of execution. His persecutors, alarmed at the extent of his influence, feared that converts might be won to Christianity by the scenes of his death; therefore few spectators were allowed to be present. But even the hardened soldiers who attended him, listened to his words, and with amazement saw him cheerful and even joyous in the prospect of death. To some who witnessed his martyrdom, his spirit of forgiveness toward his murderers and his unwavering confidence in Christ till the last, proved a savor of life unto life. More than one accepted the Saviour whom Paul preached, and erelong fearlessly sealed their faith with their blood.

Until his latest hour the life of Paul testified to the truth of his words to the Corinthians: "God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us. We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed; always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body." His sufficiency was not in himself, but in the presence and agency of the divine Spirit that filled his soul, and brought every thought into subjection to the will of Christ. The prophet declares, "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee." The heaven-born peace expressed on Paul's countenance won many a soul to the gospel.

Paul carried with him throughout his life the atmosphere of heaven. All who associated with him felt the influence of his union with Christ. The fact that his own life exemplified the truth he proclaimed, gave convincing power to his preaching. Here lies the power of the truth. The unstudied, unconscious influence of a holy life is the most convincing sermon that can be given in favor of Christianity. Argument, even when unanswerable, may provoke only opposition; but a godly example has a power that it is impossible wholly to resist.

The apostle lost sight of his own approaching sufferings in his solicitude for those whom he was about to leave to cope with prejudice, hatred, and persecution. The few Christians who accompanied him to the place of execution, he endeavored to strengthen and encourage by repeating the promises given for those who are persecuted for righteousness' sake. He assured them that nothing would fail of all that the Lord had spoken concerning his tried and faithful children. For a little season they might be in heaviness through manifold temptation; they might be destitute of earthly comfort; but they could encourage their hearts with the assurance of God's faithfulness, saying, "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him." Soon the night of trial and suffering would come to an end, and then would dawn the glad morning of peace and perfect day.

The apostle was looking into the great beyond, not with uncertainty or dread, but with joyous hope and longing expectation. As he stands at the place of martyrdom, he sees not the sword of the executioner or the earth so soon to receive his blood; he looks up through the calm blue heaven of that summer day to the throne of the Eternal.

This man of faith beholds the ladder presented in Jacob's vision, representing Christ, who has connected earth with heaven, and finite man with the infinite God. His faith is strengthened as he calls to mind how patriarchs and prophets have relied upon the One who is his support and consolation, and for whom he is giving his life. From these holy men who from century to century have borne testimony for their faith, he hears the assurance that God is true. His fellow apostles who, to preach the gospel of Christ, went forth to meet religious bigotry and heathen superstition, persecution, and contempt; who counted not their lives dear unto themselves that they might bear aloft the light of the cross amid the dark mazes of infidelity,—these he hears witnessing to Jesus as the Son of God, the Saviour of the world. From the rack, the stake, the dungeon, from dens and caves of the earth, there falls upon his ear the martyrs' shout of triumph. He hears the witness of steadfast souls, who, though destitute, afflicted, tormented, yet bear fearless, solemn testimony for the faith, declaring, "I know whom I have be-

lieved." These, yielding up their lives for the faith, declare to the world that he in whom they have trusted is able to save to the uttermost.

Ransomed by the sacrifice of Christ, washed from sin in his blood, and clothed in his righteousness, Paul has the witness in himself that his soul is precious in the sight of his Redeemer. His life is hid with Christ in God, and he is persuaded that he who has conquered death is able to keep that which is committed to his trust. His mind grasps the Saviour's promise, "I will raise him up at the last day." His thoughts and hopes are centered in the second coming of his Lord, and as the sword of the executioner descends, and the shadows of death gather about the martyr, his latest thought springs forward, as will his earliest in the great awakening, to meet the Lifegiver, who shall welcome him to the joy of the blest.

Well-nigh a score of centuries have passed since Paul the aged poured out his blood as a witness for the word of God and the testimony of Jesus Christ. No faithful hand recorded for the generations to come the last scenes in the life of this holy man; but Inspiration has preserved for us his dying testimony. Like a trumpet peal his voice has rung out through all the ages since, nerving with his own courage thousands of witnesses for Christ, and wakening in thousands of sorrow-stricken hearts the echo of his own triumphant joy: "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing."

### ◆ ◆ ◆ We Must Come Down

L. A. HANSEN

THE three disciples who accompanied the Lord up into the high mountain, apart from the rest of the world, were given a view of the kingdom of heaven that was unusual. They said, "It is good for us to be here," and they wanted to build tabernacles. Doubtless they would have been more than glad to remain there forever. But they had to come down.

When they reached the foot of the mountain and came to the multitude, they found sick and demon-possessed souls, as always. Suffering and sorrow were still everywhere, and these called for relief. The transfiguration view of God's triumphant kingdom had not put an end to earth's needs. There was still work to be done, and Christ and his disciples had to come down from the mount to where it was to do it.

Sometimes we have occasions of special spiritual blessings, an unusual uplift, — a camp-meeting season perhaps, or a week of prayer experience. We find ourselves on a higher plane than the ordinary one, in a realm above our common

existence. Our vision is broadened, and we have views of greater spiritual scope. We feel it is good to be there. We are loath to think of coming down. The thought of what awaits us at the foot of the mount,—the daily grind of things; the ordinary, routine, material duties; the association of unpleasant and disagreeable folk; the conflict with demon powers,—all these and more occur to us with unwelcome contemplation.

But there is work to be done. There are souls to save. We have a message to give. We are still in the world, though not of it; and until the Lord calls us home, we must relate ourselves to it as his disciples. The high mount experience is not to unfit us for earthly service, but is to give us a better preparation for doing our part in the work. We do not need to lose the blessing we have gained, and we will not if we use it to bless others. None can rob us of the assurance we have had of the things of God, of what we have seen and heard; but we must share them with others. Thus will they be constantly fresh to us, and be continually and forever ours.

The good week of prayer we have recently enjoyed should make us better prepared than ever for the duties awaiting us. As we have seen the progress of God's truth and had a view of its ultimate triumph, we should be encouraged to greater activity in aiding it forward. The higher plane of living brought to our attention should now be ever before us. The consecration called for should be constant. In practise we shall find application of all this as we relate ourselves willingly to the various calls for service that come to us through the year. We may be asked to bear duties in home and church work that seem heavy. Calls to engage in missionary effort will come, and pressing and urgent demands for missionary means. Our blessing of spiritual uplift has been a preparation for these very things. Use of it accordingly will bring us to another good season to receive still more blessing, and fitness for yet more service.

Takoma Park, D. C.

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A FRENCH officer, whose ship had been captured by Nelson, was brought on board the latter's flag-ship. He walked up to the great admiral and offered him his hand. "No," said Nelson; "your sword first, if you please." There are people to-day who would take Christ's hand. They say, "Jesus is such a noble character; we are enamored of him; we will be friends of his." Nay, nay, not so fast. Your sword first; give up your rebellious will; confess your guilt; then Christ will take your hand with a grip that he will never relinquish. You can not have him as a friend until you own him as your Saviour.—*Selected.*

◆ ◆ ◆

WITH many persons, their greatest fault is their inability to estimate values. The best wisdom is to know what is worth while and what is not.—*Frank Crane.*





WASHINGTON, D. C., JANUARY 4, 1912

FRANCIS M. WILCOX . . . . . EDITOR  
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## Editorial

### Light Ahead

IN response to the inquiry, "Watchman, what of the night?" as recorded by the prophet Isaiah, the watchman responded, "The morning cometh." While darkness surrounded him, he recognized in the distance the omens of breaking day. In the great moral darkness which covers this earth and fills the world at the present time, we can see the signs of the dawning of the day of light and eternal gladness. The year just closed brought its full measure of these indications.

While perhaps no one event stands out with startling significance, the combined testimony of many events, the aggravated conditions existing in the political, social, commercial, and religious worlds, the combines and combinations, associations and federations, having for their objective purpose the creation of the very conditions pointed out in the prophetic Word,—all these speak in unmistakable language of the times upon which we have entered, and of the surety of our hope in the soon coming of the Lord. In considering evidences of the Lord's soon coming we do not need to base our faith upon the fulfilment of one sign. We can appeal to a multitude.

In Christian experience we hope that the closing year has been one of great victory to our readers. Where this has been the case, let us thank God. Wherein failures have been made, let us make the wrongs right through sincere repentance, confessing and putting away sin, and let us rise above the pall of defeat for the year to come. We can not afford to take time and energy from the living present to waste in useless regretting. We must forget the things that are past, and press forward toward the mark of the high calling of God in Christ Jesus. Learning lessons from the mistakes of 1911, let us eliminate from our lives during the year to come the principles which have led to our downfall.

In thus learning, by God's grace we may rise triumphant over our weaknesses.

God still lives. He is our mighty helper. He is a friend that sticketh closer than a brother. Let us place our hands in his, and fearlessly enter the new year whose portals open before us. He will be our stronghold. Through his grace we may make it the very best year in all our experience.

"Come, let us anew our journey pursue,  
 Roll round with the year,  
 And never stand still till the Master appear.  
 His adorable will let us gladly fulfil,  
 And our talents improve  
 By the patience of hope and the labor of love.

"Our life as a dream, our time as a stream,  
 Glides swiftly away,  
 And the fugitive moment refuses to stay.  
 The arrow is flown, the moment is gone;  
 The millennial year  
 Rushes on to our view, and eternity's here.

"O, that each in the day of his coming  
 may say,  
 'I have fought my way through;  
 I have finished the work thou didst give  
 me to do.'  
 O, that each from his Lord may receive  
 the glad word,  
 'Well and faithfully done!  
 Enter into my joy, and sit down on my throne.'"

F. M. W.

### A Significant Letter

IN a recent autograph letter to Archbishop Falconio, then apostolic delegate in Washington, Pope Pius X expressed his views concerning the question, now so widely agitated, of securing peace among the nations of the world by means of arbitration treaties. This letter was directly presented to President Taft, so that it took on all the force of diplomatic correspondence and became in effect an official communication from the Pope of Rome to the people of the United States. The positions taken and the self-asserted authority emphasized in this letter are, therefore, of more than ordinary interest.

In a contribution to *America* (Oct. 7, 1911) a Roman Catholic writer expounds and interprets this letter from the Pope, and in order to avoid misrepresenting the meaning given to it we quote from his communication:—

The successor of St. Peter, as vicar on earth of the God and Prince of Peace, is the divinely appointed teacher, not only of the faith, but also of morals, teaching mankind both to believe and to do all our Lord has commanded. Wherefore, his approbation and support of the peace movement, besides being desirable on account of the influence he can wield in its favor, carry also the weight of his authority in the strict sense of the term; so that if he be ignored, there can be no hope of success. Neither conferences, nor tribunals, nor agreements, nor laws, can bring about what is the pre-

rogative of the Prince of Peace, unless his vicar not only cooperates, but actually directs the work.

When, in the third place, the Pope points out that he has been deprived of his proper functions in the peace movement, he is not making, as it were, a polite apology for not taking a more active part. He is complaining of the violence done him, which deprives the movement of an essential element of any success. Hence, every one zealous for peace should consider what can be done to set right this tremendous violation of universal order, the enduring impediment to the liberty of action of Christ's vicar. The chief agent in the crime which renews itself daily was the Italian government, but nearly all nations are more or less accomplices; and it is the interest of every nation desirous of peace to end it. A few years ago the czar proposed a congress on disarmament, and among the first invited to it was the Roman pontiff. The Italian government, making of its crime a pretext, protected against his sharing in the discussion, because he was not a civil prince. It carried its point, and the congress came to nothing. That same government has been celebrating the jubilee of its first proclamation to the world of its intention to rob the Pope of his own city; and had appointed September 25, the forty-first anniversary almost to the day of its entrance into Rome, for the opening of an international peace congress. Even had the government invited him, the Pope, who declares peace to consist in order, could not countenance a peace congress bound up with the most grievous breach of order this age has seen. But the congress will not meet. Whether it be on account of the troubled state of Europe, which may at any moment involve in war the nations who were to have taken part in it, as many believe, or whether it be on account of the cholera, as the government pretends, it has perished before its birth. There can be no peace without an unshackled Pope as its guardian.

From this summary of the Pope's letter, it is evident that the present head of the Roman Catholic Church abates nothing from the assumptions made by his predecessors in office, and that he still claims spiritual jurisdiction over the entire world. His approval of the peace movement is needed not simply because of his influence, but because of his authority. The work will be a failure unless he directs it.

But more significant than any other assertion is the claim that "every one zealous for peace" is under obligation to seek to restore to the Pope his temporal dominion as the first step toward peace, and the climax is reached when it is asserted that "nearly all nations are more or less accomplices" in the "crime" of depriving the Pope of his temporal rule. What is this other than a semi-official notice from the Papacy to the President of the United States, that as head of this nation and a professed promoter of peace among the nations, it is his first duty to clear himself and the nation which he represents from com-

plcity in the "crime" of the Italian government in establishing a united Italy and in bringing to an end the government of the papal states? What is this other than a demand upon the nations of the world that they should reopen the case of the king of Italy versus the Pope and restore the head of the church to his former place as a temporal prince?

The very fact that the Pope of Rome deemed it expedient or necessary to send such a letter as this to his official representative in the United States, who no doubt followed instructions in presenting it to the President of the United States, demonstrates beyond a shadow of doubt that the head of the Roman Church feels assured of his power in this country, and is beginning to assert his authority in public affairs in a way which would have been most emphatically resented before the Roman Church became such an influential factor in the politics of the country.

The history which has been made in so many countries in the past is being repeated in America. First, the apparent submission to, and acceptance of, the principles of liberty; second, the use of this liberty to build up a power antagonistic to these very principles; third, the assertion of an external authority, worded most cautiously at first but with increasing emphasis, ending with the assumption of full right to control in both the spiritual and the temporal domain.

Certain it is that what the Roman Catholic Church has done for other countries, it is now attempting to do for America.

w. w. p.

### Seeing Things as They Are

IN this world at the present time are many who are professional optimists, priding themselves in taking "a large view." The evils which they know to exist, they offset with a great general good and a great general progress which they imagine to exist. Although the result is bound to be a deception, yet that is the optimism which is popular to-day.

There is another kind of optimist who sees farther in reality than this class sees in imagination. He sees the evils that exist; he recognizes them as such; he knows that they are increasing rapidly; and, believing God, he knows that, until Christ shall come to set up his kingdom, there is no hope nor promise of a better condition in this world. But beyond that event he sees the final glorious triumph of truth and righteousness, when the problem of sin will have been worked out, and the scepter of righteousness will have displaced the bayonet and battle-ax; when the kingdoms of this earth will have given place to the kingdom of our God.

This is the true optimism. Anything else is a deceiving of one's self which

can only end in ruin, nevertheless, it is looked upon by the worldly optimist as a pessimism only worthy of contempt. He refuses to believe the condition of the world to be as it is or as it is to be. Consequently, he will not be prepared for the great deceptions that are to overwhelm the last generation of men. The pilot who thinks he is going against the current when he is going with it, is not a safe navigator. The man who makes himself believe that evil is growing less and the race is growing better when the opposite is true, is not a safe spiritual guide—is not a true optimist. The latter sees in these very conditions a sign of our Saviour's return, for they are so used in the Scriptures.

It is impossible in one article to reveal the true condition of this world at the present time; but a few representative facts may be set forth which will show the direction of the winds that are blowing now—winds that are swelling into a gale.

The records of the Paris police department for thirteen years ending in 1900, show a remarkable increase in criminal propensities in the young. In the year 1888, twenty young persons under twenty-one years of age were arrested in Paris for the crime of murder. There was a comparatively steady increase in the number of that class of persons arrested for that crime from 1888 to 1900. The number so arrested in the latter year had increased to 138, or nearly seven times as many as in 1888. It may fairly be supposed that crimes of other kinds increased in like proportion.

The increase of crime among children and youth is looked upon largely as a result of alcoholism on the part of the parents. But alcoholism is also increasing, and so we may expect the results of it to increase. It is due also to the prevalence of the deplorable cigarette habit among both parents and children. Likewise the increase of that practise entails an increase in the results of it.

"In Paris," says Dr. Garnier, an official of the prefecture of police, "we have seen alcoholic insanity progressing with astonishing rapidity; but excessive precocity in crime fills us with wonder." But it is only the natural result of the conditions which exist.

In the catalogue of increasing evils naturally comes the increase of drinking among women—an increasing evil which is bound to entail other evils through the unnatural appetites begotten in the offspring. The State president of the New York W. C. T. U., with another influential and reliable woman, recently made an investigation of this practise in the fashionable dining-places in New York City. In these places she found that the tables at which some kind of

liquor was not served was the exception. Drinking was almost universal among the women who dined in those places.

And this is not all. The smoking of cigarettes by women has come to be one of the evils of the day, against which even secular journals are sounding warnings; but the practise seems to be unquestionably on the increase.

With such things there is bound to go a lowering of the tone of morality in both men and women, and, consequently, in the children who are coming up to take their places. And a lowering of the tone of morality is but the equivalent of an increase in vice and crime. That is the seed-sowing of the present time, and it requires no prophet to foretell what the harvest will be. Opportunities are being multiplied on every hand for increasing the drink evil; and with its increase there is bound to be an increase in the fruits of that evil, both in those who do the drinking and in the offspring of such, as the records of Paris, above referred to, have shown.

The *Atlanta Journal* states that the brewing companies of this country paid \$97,000,000 of the Spanish war-tax, or about one third. This shows something as to the amount of the business done by the liquor interests of this country in undermining the manhood and womanhood, the physical constitutions, and the morals, of the people of this generation. There is no greater evil in the land—no evil which is in itself responsible for so many others; no evil which is doing more to bring about the terrible conditions which exist to-day, and which are increasing so rapidly.

Dr. Wilbur de Lyon Nichols, one of New York City's society leaders, has the following to say concerning the increase of drinking among women:—

Indulgence in strong drink is on a more alarming increase to-day among women society leaders than the baneful fascination of the gaming-table. Drinking has increased at an alarming rate in both London and New York. At many fashionable restaurants to-day one can see well-dressed women who show they have more than they can stand.

And right in line with this deplorable practise is the remarkable increase of gambling, incidentally referred to in the last quotation. The prevalence of this practise is recognized by all. It has entered the sacred precincts of the home. So all-pervading is the spirit that the children catch it, and gamble over their dominoes, authors, ping-pong, checkers, and chess. Thus such homes become very kindergartens of the devil. Here they are tutored in the ways of the gambler, and get their first lessons in taking that which is another's "by trick and device." With such an education, it is not astonishing that our jails are being crowded to their greatest capacity,

or overcrowded, and that deadly encounters between youthful playmates are of frequent occurrence.

We can not hide from our eyes these scenes of violence that are occurring on every hand to-day. They are fulfilling the predictions of the Word in regard to this very time in which we live. Many will refuse to believe that there is anything ominous in these things, and will allow themselves to be led blindly up to the very climax of this world's history, deceived to the very last. But it is not necessary. The Word is clear; the conditions that fulfil it are plain; and we as individuals are alone responsible if we are taken unawares, and overwhelmed in the overthrow. The simple fact is that the world is ripening for the harvest of the great day of God. But beyond that harvest the true Christian sees the glorious inheritance of the loyal follower of the King of Righteousness. C. M. S.



## Significant Events of 1911

### A Retrospect

If the measure of events for the year just closed becomes the standard for 1912, then we have entered upon another year of important history, politically, commercially, and religiously; for 1911 has been burdened with happenings of serious import. A glance at some of the international complications which have arisen, emphasize this.

### Political Events

The Mexican republic has been in the throes of a terrible revolution, which has threatened the very integrity of the government. The mobilization of a large number of United States troops along the Mexican border seemed a necessity, not only to protect the interests of the United States, but for the performance of police duty in maintaining the neutrality of this government. From this unhappy situation Mexico has in a large measure emerged, but conditions are far from settled; and President Madero has much to do in tranquilizing the different sections of the country, and building up business and commercial relations that have suffered so greatly in consequence of the long civil war.

Little Portugal, contrary to the evil prophecies from many quarters, has succeeded in maintaining its integrity as a republic, peaceably electing its second president, and bids fair to bring to a successful issue its terrible fight against the strong church and clerical influences with which it has had to contend.

A similar conflict between the church and state has been waged in Spain. The government has been determined to pass certain measures regarded as inimical to the interests of the Vatican, and notwithstanding the strong opposition which it has received, has succeeded admirably in

effecting some reforms and in providing greater liberty for Protestant worship.

Germany and France engaged in a long diplomatic war over the trade advantages of the two countries in Morocco. At one time open disruption between the two countries was feared, but diplomacy finally prevailed, and a treaty was negotiated, but with little satisfaction to either government, the people of each feeling that the other had succeeded in securing the larger share of advantage.

Perhaps the most unlooked-for of international complications occurred in the sudden declaration of war against Turkey on the part of the Italian government, and the immediate seizure of Tripoli by that government. Turkey, taken unawares, and with very meager naval armament for carrying on war over the seas, was able to give but feeble resistance. She has made unavailing appeals to the great powers of Europe, none of whom have come to her help. While all admit that Italy's action in seizing Tripoli was taken with but little provocation, and to satisfy her demand for colonial expansion, thus far none has felt like interposing in behalf of the Ottoman empire. This conflict is the more interesting in that it appears to be in direct line with the prophecy of Daniel 11, in further weakening the Turkish power, so that ultimately it shall be entirely eliminated from the map of Europe. This war still drags wearily on, and the outcome is awaited with concern, all Europe fearing that future complications may involve the interests and engage the arms of the other nations.

As a wide-spread and apparently spontaneous revolution, having its origin not with a few malcontents, but in the hearts of the mass of the people, the great uprising in the Chinese empire stands without a historical parallel. This ancient and mighty country—mighty so far as its great stretches of territory and its vast hordes of barbarian and ignorant people are concerned—has been passing through the greatest crisis in its entire history. The ravages of the terrible bubonic plague, followed by the pinching want of famine, together with the dissatisfaction with the Manchu dynasty, the imbibing of Western ideas of liberty, and the spirit of revolution which seems to exist everywhere, are doubtless responsible for the revolution. At this writing an armistice has been declared, in order to give the representatives of the government and the revolutionist leaders an opportunity to confer regarding the future of the country. A strong sentiment exists in favor of a republic. This, however, has received a strong checkmate through the influence of some of the powers. It is to be hoped at least that if the reigning dynasty is upheld, it will have such constitutional safe-

guards as will insure to poor China a stable and reasonable form of government, and that the result will be greater enlightenment to the masses of people, and a freer entrance to the gospel of Christ.

### International Peace Agitation

The international peace movement received strong impetus during 1911. Mr. Carnegie, out of his beneficence, donated a large fund—some ten million dollars—to the promotion of this cause. President Taft, by the recommendation of peace treaties with Great Britain and other countries, added the strong influence of his high position to the movement. It can not be denied that many of the advocates of this movement have at heart the bettering of humanity, and are possessed of a noble purpose in their endeavors, even though in so doing they are fulfilling one of the prophetic predictions in which the present agitation is set forth as a sign of the day of the Lord. This peace agitation has had but little deterrent effect upon the extensive preparations for war going forward on every hand; 1911 has witnessed marked increase in naval armament in nearly every country. The argument is put forth in many quarters that the world's peace will be maintained and promoted by every nation's being prepared to defend its own interests, and by each having an army which will be respected and feared by its neighbors. Upon this theory the nations vie with each other in carrying out the program.

### The Commercial World

Many complications have existed in the commercial world during the past year. There has been a marked increase in the price of living. This has accentuated the line drawn between capital and labor, and made more acute the great commercial war which is being waged. While there has been a marked increase in the price of the ordinary commodities of living, there has been but little advance in the wage rate of the laboring man. Some of the cities of the Old World have been startled by the bread riots which have occurred in Vienna, Paris, and other cities on the Continent. England has experienced the severest industrial war ever witnessed in that island, the government itself being compelled to take a hand in the settlement of the difficulty. Much violence and bloodshed resulted.

These conditions serve to fire the hearts of the more irresponsible elements of society, and as a result we have the formation of diabolical plots resulting in wholesale murder and the destruction of thousands of dollars' worth of property. These conditions we must expect will become more and more intensified.

Two terrible diseases have wrought special havoc during the past year: the



bubonic plague in China, which caused the death of thousands, and cholera in Italy. Both diseases in India and other countries of the Orient have wrought together in exacting a heavy toll of death.

#### Trend of Religious Events

The progress of events in the religious world has been particularly marked. On the one hand, the most commendable interest has been shown by many in the great Christian church in waging a heroic warfare against some of the moral evils of the day. Great gains have been made in the field of temperance reform. The victory in Maine, snatched by a small margin from the very jaws of defeat, bears splendid witness to what may be accomplished for the cause of right through the cooperation of its friends, even when it has arrayed against it such mighty hosts of evil as filled and encompassed that State during the recent campaign. Noble work has been done by many in the enlistment of Christian effort in behalf of the suppression of the white-slave traffic, and the betterment of many of the social conditions which exist in our large cities, and in enlisting men and means for work in the vast regions of heathenism.

On the other hand it is to be regretted that many evil-working principles have found development in connection with the Christian church during the past year. Subtly and insidiously infidelity has continued its baneful work as represented in the principles of higher criticism and liberal theology, principles which deny the deity and incarnation of the Lord Jesus, throw discredit upon the Bible record and the cardinal doctrines of Christianity, and make of man his own savior. The federation and associations which have for their object the enthronement of God in the Constitution and the virtual establishment of a union of church and state, have been strengthened. A growing deference and respect for the Papacy exists on every hand. These conditions are but the harbingers of the evil day when the great Christian church will turn its back upon the truth of God, and reject those principles in which only it can find salvation.

#### The Third Angel's Message

The year just closed has been a significant one in the progress of the great religious movement represented by this journal. The gospel of the coming kingdom is being given in practically all the world. God has opened before it the bars and gates of the nations, and through the gospel herald and the printed page it is entering into the byways and highways proclaiming the speedy establishment of the kingdom of the Prince of Peace. Another article in this department this week gives a list of the recruits which were sent out to reenforce this

advance army of the Lord during the past year. Surely our prayers should attend them.

#### Prospective

What 1912 will unfold to our vision we can not safely predict. We are living in thrilling times. We have come down to the ends of the world, to the focal point in the history of the ages. There is being fought out in this our day the closing battles of the great conflict which began in heaven itself, and has engaged the attention of the human family for the last six thousand years; and we are participants in its culmination. We are actors in earth's closing drama. Truly this is a thrilling thought. The eyes of the universe are upon us. Heavenly intelligences take note of us as to how we deport ourselves in the struggle. May God grant in the year to come that we shall acquit ourselves like true men and true women. Let us be true and loyal and brave and noble.

We know not what scenes await us on the morrow. We know not what conditions politically, religiously, commercially, or socially may be thrust upon us; but we do know that God is over all, and if we will but commit to him the keeping of our souls and trust him in faith, his Spirit will show us how to relate ourselves to every condition, and how to stand in the thrilling events through which we shall pass in the year to come.

F. M. W.



#### To the Mission Fields in 1911

THE list of outgoing missionaries for 1911 is longer than the Mission Board contemplated at the beginning of the year. It was well understood that with the spreading forth of the work of former years, and the large increase of workers in the fields bringing heavy strain upon the mission treasury, the departure of missionaries would have to be cut down in 1911.

But by ones and twos and families, the need in the fields has been drawing the workers out until the list falls but little short of that of 1910, when seventy-seven workers sailed for the fields.

This list, as in former years, includes those who have gone from Europe or from colonial fields to regions still beyond. The list is sure to be incomplete so far as workers going out from Europe and Australia is concerned, and South Africa may have been sending further help from the base in the colonies up into the African interior during the closing weeks of 1911, of which we have not yet the report.

The list for 1911, month by month, is as follows:—

#### JANUARY

Harold E. Sharp and wife, of Australia, to Java, East Indies.

A. H. Ferris and family, of Australia, to Norfolk Island, S. Pacific.

Miss May Lambert, of Australia, to Java, East Indies.

#### FEBRUARY

W. F. Hardt, to Guatemala, Central America.

O. J. Gibson and wife, to China.

R. P. Montgomery and wife, to Singapore, Malay Peninsula.

#### MARCH

Carl Snow and wife, to Honduras, Central America.

J. D. Lorenz and wife, to Argentina, South America.

Miss Nora Davis, to Uruguay, South America.

Miss Maud E. Carner, to Uruguay, South America.

F. S. Bolton and wife, to Sierra Leone, West Africa.

#### MAY

George Sandborn, to Mexico.

Chandler Harris and wife, to China.

F. Hermann Piotrowski and wife, to the Levant.

#### JUNE

Miss Beatrice Baharian, to Europe, later to join the workers in Turkey.

R. B. Stauffer and wife, to Argentina, South America.

Miss Olive Osborne, of Australia, to China.

Edgar Brooks, of England, to Peru, South America.

Peter A. Rick, to India.

#### JULY

John Brown, of Mexico, to Spain

E. C. Boger and wife, to British Guiana, South America.

R. Kuempel and family, of Germany, to Brazil.

A. Rockel and family, of Germany, to Brazil.

#### AUGUST

C. N. Lake and wife, to Japan.

F. H. Williams, to Jamaica, West Indies.

R. Stein and wife, of Germany, to German East Africa.

E. Lorntz, of Norway, to East Africa.

Morris Lukens and family, to Australia.

#### SEPTEMBER

Dr. V. L. Mann and family, to India.

W. F. Hills and wife, to China.

Arthur Lawson, of Australia, to New Guinea.

#### OCTOBER

C. P. Lillie and family, to China.

#### NOVEMBER

F. L. Perry and family, to Uruguay, South America.

B. B. Aldrich and family, to the Canary Islands.

H. Meyer and family, to Brazil, South America.

Miss Cassie Wilson, to Argentina, South America.

Mrs. I. H. Evans (sailing with I. H. Evans, returning), to China.

Elbridge M. Adams and family, to the Philippine Islands.

Floyd Ashbaugh, to the Philippine Islands.

#### DECEMBER

I. R. Evenson, to England, to attend school, preparatory to working in Great Britain.

E. N. Shepherd and wife, to St. Thomas, Danish West Indies.

This means sixty-five workers, not counting the children, though the latter are helpers in the fields.

This additional list is an additional call to prayer, and to consecration of means to the missionary advance.

Pray for these workers and for their families. Many a missionary family has an anxious time as parents see the children growing up amid conditions far different from those which might surround them in the home lands. But the faces of these workers are set with ours toward the front and the goal of the finished work.

W. A. SPICER,  
Secretary.

### One Moral Standard

THERE should be but one moral standard for men and women. God recognizes but one. Only one should be recognized by the church and by society. Regarding this the Laity League of New York in one of its bulletins recently issued, according to the *Literary Digest* of Dec. 16, 1911, states of some of the decisions reached in its discussions:—

The question of the single standard of morality between men and women was raised. This is understood to mean that men's lives shall be as pure as they demand women's lives shall be. All agreed that this point of view should be urged in an outspoken way among the men of the churches. This is the proper attitude for all religious men, and is based on the highest physiological, social, and moral laws. The league strongly advises the men's organizations to look into this, and to present the facts and opinions gathered to the laymen of church and synagogue. The double standard of morality is based on a misapprehension of facts, and the single standard must be emphasized among the young men of the city.

It is said that 86,934 murders have been committed in the United States during the last ten years, or a number equivalent to the population of Springfield, Mass. During this time there have been only 1,149 executions — about one in every seventy-five murderers suffering the death penalty. President Taft is quoted in this connection as saying: "It is not too much to say that the administration of criminal law in this country is a disgrace to our civilization."



### The Angel's Record — No. 1 The Ledger Opened

MRS. S. M. SPICER

(A poem for the new year)

How happy, lovely, glorious, blest,  
Of human life the Eden dawn!  
While feet of innocence still pressed  
The virgin soil of paradise.

How sad, how fearful, wretched, lost,  
When tempted, sin-seduced, man fell!  
With exile, death,—the bitter cost,—  
Earth, cursed for him, his days must tell.

So soon the shouting angel choir  
Must heavenward fly with notes of woe,  
Grieved that the unstained record there  
The blot of sin and death must show.

Dark, and more dark, the moral night  
Man's devious way now shadowed o'er;  
While farther from the heavenly light  
His erring footsteps wandered more.

Yet God, all loving, watched him still,  
Though veiled his face to mortal eye;  
Betimes, in dreams revealed his will,  
And treasured each repentant sigh.  
The angel's record darkly gloomed  
With sin's vile traces, stained with blood;  
Man's pathway, sorrowing to the tomb,  
So little knew of wise and good.

The angel scribe still faithful traced,  
Or glad or grieved, the deathless page;  
In God's own Book the record placed,  
Of every clime, of every age.  
Man's guardian watcher, hovering near,  
His inner life he read unseen,  
And oft, as things to man appear  
Seldom to God and angels seem.  
Takoma Park, D. C.

### Experiences in Locating Our Press at Soekaboemi, Java

J. W. HOFSTRA

WELL do I remember the seventeenth of January. I had been riding horseback all day in the penetrating sunshine of this climate, returning home a few minutes before our mail was received. Among the letters was one from Brother W. W. Fletcher, saying we were selected to locate the press in Java. He wrote me when he planned to leave Singapore, and appointed the place of meeting. This letter had been delayed, so that when I received it, Brother Fletcher was already awaiting me in Soekaboemi. I had no time to lose. That very evening about half-past eight I started off in the dense darkness to find Loembang, a village where Tindik and I would be able to get horses to carry us to Pandaan.

Tindik is one of our Chinese brethren, born in Sumatra; he speaks the Malay language fluently, and for this reason it was thought best to take him with me to the place where I had to board the train, because I spoke as yet very little Malay. We succeeded in securing good horses, arriving at Pandaan about eleven o'clock. Here the Lord again blessed our efforts, this time to get a man to take us to the next place, called Porrong. And here, too, although past midnight, and with more difficulty, a man was found to take us with his *docar*, a small carriage, to our railroad station, Sishoardjo, where we arrived at half-past one.

The first thing naturally, was to inquire for a hotel. The only one in the whole place was kept by a Chinese, so the next thing was to arouse him out of his slumbers. In this we succeeded, too, to our sorrow. He evidently knew that he was "the only one," and that we were dependent on him for some rest and sleep. He acted so mean and used such language that I suggested to Tindik that we take our suit cases and leave him, choosing the silent stars for company, rather than to be in the power of this man. We walked to the depot, but found this closed, as no trains move at night in Java. For this reason we sat down on the front step of the building under the arc-light. We felt sure our troubles had then ended, and all there was left for us to do was to look for daylight; but herein we had made a miscalculation. We had only been there a few minutes when a Javanese watchman came walking slowly toward us. It was evident he did not notice any one until close by, and he was more scared than we were; for undoubtedly he thought he was face to face with a couple of desperadoes who were planning to relieve the depot of its valuables. When he recovered from his fright, he stammered out to us that we were not allowed to stay there, and on asking where we had to go, we learned we had "to be so kind" as to go to the Javanese watchpost until daylight. He accompanied us to this place, and left us under the protecting care of four of his companions, with whom we spent the rest of that night,—not the most pleasant experience, you would agree, if you had the chance to see the place, and to get just one breath of the filthy odors all about us. At six o'clock we left this never-to-be-forgotten place for Soekaboemi, where we arrived the next day in the evening. Brother Fletcher was awaiting us at the depot. I had expected to meet only him; but on arriving at his rooms, we found

Sister Fletcher there also. This was indeed a pleasing surprise; for you know things look so much more homelike when a woman is one of the company, and the food also tastes so much better. Brother Fletcher had used the time he had been waiting for me to secure information regarding the shipping fares to the nearest seaport, Tandjong Prick, from Soekaboemi and from Buitenzorg.

#### Looking for a Location

After seeking the Lord for his guidance, the next two days were devoted to looking the town over, street after street, for empty houses wherever the location seemed fit. We found many vacant places. Usually the houses for Europeans are very scarce in the cities of Java; but Soekaboemi being a refuge from the heat of Batavia and other cities, made at this time of the year a happy exception, as this was in the cool or rainy season. We feel sure God guided in our reaching Soekaboemi at this season of the year.

As the next day was the Sabbath, we "rested . . . according to the commandment," God graciously fulfilling his promise that, "where two or three are gathered together in my name, there am I in the midst of them." Sunday we started over the town once more, this time sifting the places looked over, until we had but three left, the most suitable of all we had found. From these three locations we chose again with regard to the following points: price, importance of street, healthfulness of surroundings, location as to the depot and the business section of the town, and finally the adaptability of the house for our purposes, the result being that we settled upon our present location.

### Dedication of the Kobe (Japan) Church

F. H. DE VINNEY

A FEW years ago the members of the Kobe church leased ground and built a church. Being but few in number, and with limited means, the building was modest in architecture and small in size. It served its purpose for the time; but last fall it was evident that either it would have to be enlarged or a new one built, to accommodate the regular members and those interested who attended the services from time to time. After much counsel and thoughtful planning, it was decided to secure land, and build in a more prominent and convenient location. Land was secured by lease, and the work begun. The old building was sold, and the proceeds invested in material and labor for the construction of the new, with the result of a convenient, attractive place to worship, easy of access.

About the time the new building was determined upon, a Japanese gentleman who is an architect by profession and who had been interested, accepted the truth and became a member of the church. He drew the plans and gave his services in superintending its construction free to the church. On Friday eve-

ning, July 28, the dedicatory services were held. The evening was selected for the convenience of some of the business men of the city who had been interested and friendly to the enterprise, and who were expected to attend. The building was entirely finished, nicely lighted by electricity, and modestly and becomingly decorated in the interior. Potted palms and plants were massed in front of the desk, giving it a very attractive appearance. Nearly every seat was taken, many present being not of our faith, and nearly all heathen, who gave good attention to the services. Brother K. Noma, the elder of the church, presided over the services. Elders T. H. Okohira and W. D. Burden and Brother H. F. Benson and the writer were present and gave addresses. The music under the direction of Brother John N. Herboltzheimer was nicely arranged, and well rendered. The subject-matter of the addresses was such as to be of value to the members of the church, and of special

they are hopeful and confident of soon being able to discharge the debt.

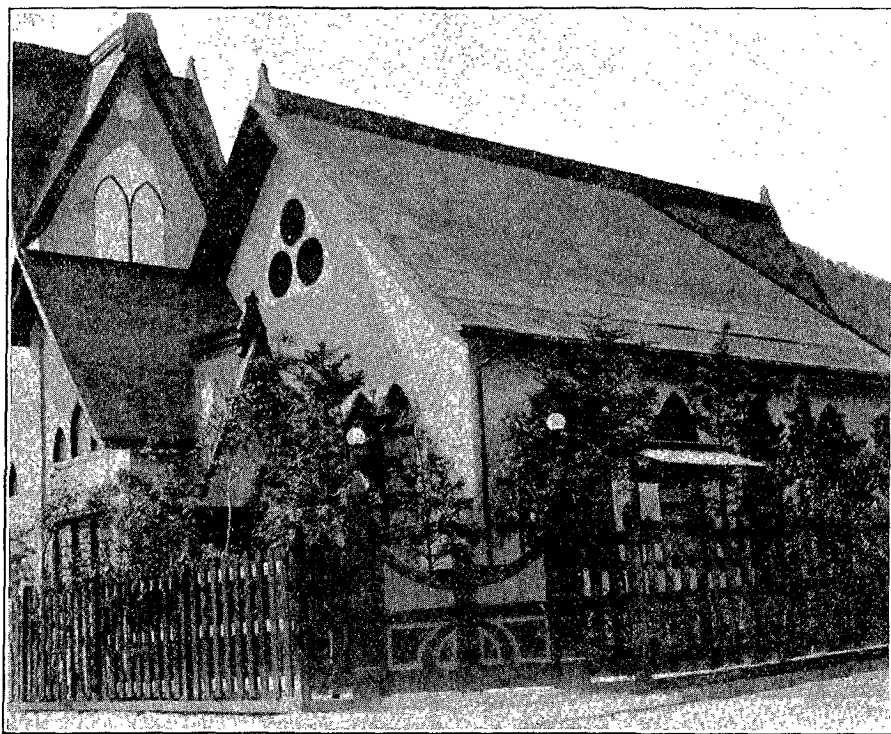
After the dedication, Elder Okohira remained three weeks, giving daily Bible readings with preaching service in the evening. On returning from the Korean camp-meeting, the writer spent several days with the church, holding services in the evening.

With a great truth, a convenient and an attractive place for worship, and a good missionary spirit, surely there are bright days before this little flock in this great heathen land, and we trust with the blessing of the Lord attending their efforts many such as will be saved may be joined to them in the service of the Master.

### Missionary Experiences

F. W. SPIES

SOME people regard the missionary's life as a sort of novelty. They think it must be "so nice" to embark in a mod-



THE NEW KOBE (JAPAN) CHURCH BUILDING

value to those present not acquainted with the essence of 'Christianity—Christ's indwelling by his Spirit in the soul temple of his people. It is a custom of the country on all such occasions to serve a luncheon, or to present something of the kind to all invited guests. This was omitted; but early Sunday morning, a messenger delivered to the homes of all those not of our faith who attended, a neat little box of cake and Japanese dainties, with an explanation why it was not given at the time of the services, thus making even the heathen custom a means of teaching the sacredness of the Sabbath and the presence and blessing of the Lord in that which is given and dedicated to his service. A debt of about three hundred dollars still rests upon the church. This would be considered small in the States; but here to pay this means much self-denial and sacrifice on the part of the members; but

ern steamer and "take a trip" to some "far-away" country.

Of course the true missionary has always seen more in his calling than merely the taking of a trip. And then, too, the Lord has frequently tested the faith, courage, resignation, and obedience of those whom he has sent out "to be a blessing."

The call to Abraham was: "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee: and I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing. . . . So Abram departed, as the Lord had spoken unto him."

It meant much for Abraham to do this. But the Lord added, "I will bless thee . . . and in thee shall all families of the earth be blessed." That was a genuine missionary calling.

But when Abraham arrived in that strange land,—a land he had not before known (Heb. 11:8), perhaps had not heard of,—he found the Canaanite there. As we remember how his posterity felt at the prospect of meeting this nation of warlike giants, after they had left Egypt, even though they numbered hundreds of thousands, we need hardly be surprised if Abraham felt a little strange to find himself suddenly in the midst of this formidable and idolatrous people. And as he saw them offering their human sacrifices, no doubt his heart more than once sank within him.

But "the Lord appeared to Abram." And as long as the Lord appeared to him, Abraham made up his mind that all was well; and as long as those about Abraham, his large family of servants, saw that he was of good faith and courage, they felt no misgivings.

But after a little the heavens withheld their rain. The grass began to wither and die, the brooks and even large streams dried up. The fertile plains were turned into a dreary desert, and starvation stared them in the face. Yes, the situation was getting quite serious, as the Lord permitted a new trial of Abraham's faith. What would he do? Would he turn back home? If he had, he never would have been called the father of the faithful.

As he could not remain in Canaan and live, he for a time went down to Egypt. But he *never* went back home. In fact, when years later Eliezer, Abraham's faithful servant, proposed that he take Isaac back there, in case he could not persuade a woman of his relatives to accompany him to share Isaac's lot in Canaan, Abraham's reply was decisive and emphatic. He said: "Beware thou that thou bring not my son thither again. The Lord God of Abraham, which took me from my father's house, and from the land of my kindred, and which spake unto me, and sware unto me, saying, Unto thy seed will I give this land; he shall send his angel before thee, and thou shalt take a wife unto my son from thence. And if the woman will not be willing to follow thee, then thou shalt be clear from this my oath: *only bring not my son thither again.*"

The Lord still calls men to leave their fatherland; and now, as in Abraham's day, he at times permits his children to be tried. No doubt he is still desirous of developing Abraham's faith, courage, resignation, and obedience in his children. To illustrate that this is so, I will tell you of a missionary's experience which occurred in 1911.

A short time ago, a good and devoted brother left his home land, and came over to Brazil, to help the few struggling workers here in this great republic. He went to his field, and settled in a small town called Blumenau — the valley of flowers. After having settled his family, he started out on his first missionary tour. And then, what do you think happened? Well, in Abraham's day it was a drought; this time it was a flood. It rained for days. The wide Blumenau

valley, with its respectable river, grew to be a sea. Incredible as it may seem, but according to reports, the water rose to a height of forty-nine feet above the normal water-line. By this time it was entering into our brother's house, his wife and children being at home alone. As the water began rising in the house, which fortunately was a two-story building, they removed everything they possibly could to the second story. Meanwhile, the waters rose to a height of eight feet in the first story, and the clothes-presses were swimming around under the ceiling. The family was finally rescued by being taken through a second-story window into a canoe, and was brought to higher ground.

The brother hurried home, the water, meanwhile, having abated somewhat. He then wrote me a letter, in which he stated the facts as I have given them above. Do you wonder if he talked about going home? No, he did not say a word about leaving, nor did his wife as far as I know. He only said, "Thank God we are yet all alive." That seemed to be the thing especially on his mind. The Lord had spared his life and the lives of his dear ones, and he was thankful for that. That was of more importance than the damage to his furniture and other things.

As the rain continued, the river rose again, and they moved into another house, situated on higher ground, but still on the river bank. They now felt safe. But the next morning, when the day was dawning, the brother heard a strange rumbling sound, and getting out of bed to see what it was, found that the whole embankment up to within a few yards of his house had slid down into the river.

A perilous situation indeed, but the Lord, the "watcher of Israel," had set bounds to the landslide, and had said, To here is near enough *this* home.

Not feeling safe in this location, our brother hurriedly moved his family again about an hour's distance to the farm of one of the brethren. Again he wrote: "Our furniture and things have suffered considerably from what we have recently gone through, but thank the Lord, we are all *alive* and *unhurt.*"

As this is one of the major missionary experiences, I thought it might be good to mention it. There are many minor ones, that are, as it were, the order of the day, and we do not think of writing about them. But this shows some of the things that our missionaries meet, and I hope it may serve as an incentive to those at home to remember earnestly before the throne of grace, those who are giving their lives and their all to hasten this message so dear to us all, to earth's remotest bounds.

WE shall be glad — really glad — of everything that has come to us, no matter if it is sorrow or pain, when we find that our experience fits some one else's need — that some one else can build on our lives.—*Malbie D. Babcock.*

## A Fijian Feast

A. M. WILLIAMS

DURING our council which was held at Viti Levu, we had the pleasure of witnessing a native feast, presented in native Fijian style.

As one of our business meetings was about to close, a request came from the outside asking that we adjourn, the meeting being rather a lengthy one, as a feast was prepared and waiting for us. As we passed out of the building, we saw a large company of people from Navala and the adjacent towns, awaiting us.

As we watched them, wondering what was going to take place, a company consisting of from twenty to thirty young women, approached, walking one behind the other, each carrying a large basket of food, and emptying its contents, which consisted of yam, taro, etc., already cooked, in a pile near us. Their part being performed, they drew aside and sat down on the ground near by.

A chief then stepped forward, knelt down, and placing his hands upon the food, presented it to us, saying that they were glad to have us come to their district, and they wished to present to us their "small gift of love."

Pauliasi, in a short speech, thanked the friends on behalf of our people for their kindness in remembering us in this way. Representatives from the various districts then went forward in turn, and placing their hands upon the food, expressed their thanks to the kind friends who had provided the feast. At each few words uttered the company clapped their hands in unison, at the same time uttering some exclamation, a Fijian custom of expressing thanks. Then they all sat down on the grass, and the food was passed around in baskets.

Formerly in heathen days food was thus presented to the gods, and the persons who placed their hands upon the food offered a prayer to these gods. The gods were entreated to be of one mind to let them all live; to sweep away all diseases; that they might be at peace with the king; that their enemies might be clubbed, etc. Since Christianity has been introduced, this prayer is not offered; but in its place the person who kneels before the food and places his hands upon it, presents the food and wishes the recipients success in whatever the undertaking may be. He also wishes them good health, long life, etc. In presenting the food to us, they wished us success in our meetings, the enjoyment of good health, and a pleasant stay in the community.

◆ ◆ ◆

CHARLES SUMNER, one of the greatest American statesmen, once said: "Give me the money that has been spent in war, and I will clothe every man, woman, and child in an attire of which kings and queens would be proud. I will build a schoolhouse in every valley over the whole earth. I will crown every hillside with a place of worship consecrated to the gospel of peace."



### "The Child King"

ARTHUR V. FOX

O LOWLY, sacred stable,  
Whence light divine is shed;  
O humble little manger,  
Where rests that baby head;  
Teach me thy old, old story,  
How Jesus Christ was born,  
How angels sang their carols,  
Upon that blessed morn.

O little star, outshining  
All worlds in splendor bright;  
O little star, revealing  
Where rests incarnate light;  
Now lead me to my Child King  
En cradled in the stall,  
Creator, Monarch, Saviour,  
The King and Lord of all.

O blessed Babe of Mary,  
We worship thee, our King.  
O Deity incarnate,  
To thee our praise we sing.  
Accept our heart's devotion,  
Receive our homage due;  
Bestow on us thy blessing;  
Create our hearts anew.  
*Pomeroy, Wash.*

### Treatment of a Cold on the Chest

G. H. HEALD, M. D.

TAKE it in hand immediately. The very first symptom should be a call to arms. Every half-hour that the cold is allowed to proceed, increases the difficulty of breaking it up. Do not put it off until you have filled certain engagements, but attend to it at once. Empty the bowels. This is always good treatment in any cold, and in almost any acute sickness.

The sweating treatment as recommended for cold in the head, in the December 21 issue, is applicable here.

Some recommend staying in bed from twenty-four to forty-eight hours. This may be good in some cases if the cold is due primarily to exposure, and the treatment is begun early enough. If it is due to sedentary habits, a vigorous run or walk in the cold bracing air may be a proper procedure. This, of course, should not be preceded by hot treatment. The writer once caught a severe cold, because of being all day in a very much overheated house. Outside it was slushy. In leaving the office he had to wade, with thin shoes and no rubbers, in soft snow. With his feet as wet as if dipped in a pail of water, and himself "frozen to the marrow," as it seemed to him, he had to sit at a junction in an unheated room and wait half an hour for a car. The surprising thing to him was that instead of contracting pneumonia as he expected,

he reached home with every trace of his cold gone,—frozen out! He does not recommend the treatment to others.

On the whole, perhaps the best procedure is, after a hot treatment, to remain in bed, in a moist warm room, until the attack is over. For local treatment one may rub the chest with camphorated oil,—olive-oil in which camphor is dissolved. Fomentations should be applied to the chest, followed by a cold compress. A mustard plaster to the chest, as a counter-irritant, at the first will do much to allay the inflammation.

Onion is a good expectorant. The oil of onion is absorbed into the blood and excreted in the air-passages, as any one can testify who comes near one who has eaten onions. Sometimes the free eating of mild onions, like the Bermuda, seems to act like magic in the breaking of an incipient cold. The oil of the onion may act not only as an expectorant, that is, to loosen the phlegm, but it may actually have a germicidal action. Garlic acts in the same way. Needless to say, the patient should be quarantined on account of his onion as well as on account of his cold.

Licorice is another mild expectorant, and for this reason acts well in influencing the progress of cough.

Turpentine, oil of tar, and various balsams inhaled in vapor from boiling water, or by means of an inhaler or atomizer, also act as expectorants, and in this way relieve irritation; for most of the irritation comes from the ineffectual dry coughing.

An atomizer with a solution containing tincture of benzoin with perhaps some other ingredients, as oil of Scotch pine, pine tar, etc., may prove beneficial.

### Hygiene

MRS. M. E. STEWARD

"Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth." 3 John 2.

IMPORTANT sanitary agencies are sunshine, pure air, and a correct diet.

1. Sunshine. "God is light, and in him is no darkness at all." 1 John 1:5. The legitimate work of the sun is uplifting, healing, blessing. Christ is called "the Sun of Righteousness," as nothing so nearly resembles him as the natural sun.

2. Pure air, respiration. We are breathing all the time. Unless the air is pure, it is slowly but surely poisoning us. The Israelites were commanded to keep all their possessions clean; then the air would not be polluted. See the law of Moses

3. Diet. "Eat ye that which is good." Isa. 55:2. Adam subsisted on the products of the vegetable kingdom. It was a simple, palatable, nutritious dietary, beneficial, good for both body and mind.

Three other necessary hygienic agencies:—

1. A healthful dress. The organs can not properly perform their functions under compression, when chilled with insufficient clothing, or enfeebled with an unnecessary amount or an unequal distribution. The dress should be modest, neat, and pleasing. 1 Tim. 2:9.

2. Exercise. One breathes faster when exercising than when in repose. By increasing the amount of oxygen taken into the blood, the general health is improved. Exercise develops and hardens the muscles, keeps the cartilages and joints flexible and strong, and the mind active and amiable.

3. Rest. Passing through the day under a high pressure is very wearing to the vital machinery, and night often brings too little relief. The heart and lungs rest half the time; why do not the other parts of the body need as much rest?

Indispensable agents:—

1. Faith—faith that works by love. "Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed." Ps. 37:3. These promises embrace all minor points. Faith in God will give rest; doing good will bring gladness, which will react in a manifold blessing on the doer. Prov. 17:22.

2. Energy, will-power. The Saviour is represented as saying, "I have set my face as a flint, and I know that I shall not be ashamed." Isa. 50:7. Determination often succeeds where irresolution falters and fails. It will soothe the nerves, quicken the circulation, and conquer much actual disease. Mastery should be maintained over all appetites and passions. The appetite is a steward, divinely appointed to regulate food supplies. Its manifestation is hunger, which is the demand of the whole body for nutrition. Being very easily perverted, it is necessary to place it under enlightened reason and self-control. The wise man condemns the "drunkard and the glutton" and "the riotous eaters of flesh." Prov. 23:20, 21. Passion is poison to the entire physical organization. Anger has caused death, while "jealousy is cruel as the grave" (Cant. 8:6); but "pleasant words are as an honeycomb, sweet to the soul, and health to the bones." Prov. 16:24.

3. Cleanliness. The Canaanites were deprived of their land because they had defiled it. Lev. 18:25. Cleanliness is a correct measure of civilization. Savages live in filth. As civilization advances, they begin to clean up; then they are ready for the gospel; sanctification carries on the work till they are prepared for heaven. Dirt begets immorality; the dangerous quarters of cities are always filthy. Uncleanliness is a hot-bed for germs, which cause disease.

*Sanitarium, Cal.*



### What Is Home?

EIGHT hundred replies came to a London magazine which asked the question, "What is home?" These answers were written by persons representing all classes of society. They emanated from homes of refinement and wealth, and from those of crudeness and poverty. Seven, which the editor called "gems," were selected and published, and are as follows:—

"Home—a world of strife shut out, a world of love shut in."

"Home—the place where the small are great and the great are small."

"Home—the father's kingdom, the mother's world, and the child's paradise."

"Home—the place where we grumble the most, and are treated the best."

"Home—the center of our affection, round which our heart's best wishes twine."

"Home—the place where our stomachs get three square meals daily, and our hearts a thousand."

"Home—the only place on earth where the faults and failings of humanity are hidden under the sweet mantle of charity."

That Scotchman must have had a happy home, and must also have known the joys of Christian service, who when asked, "Do you believe in heaven?" replied: "Why, man, I live there."—*New York Weekly Witness.*

### The Inn That Missed Its Chance

The landlord speaks—28 A. D.

WHAT could be done? The inn was full of folk:

His honor Marcus Lucius, and his scribes

Who made the census; honorable men  
From farthest Galilee, come hitherward  
To be enrolled; high ladies and their lords;

The rich, the rabbis, such a noble throng  
As Bethlehem had never seen before,  
And may not see again. And there they were,

Close herded with their servants, till the inn

Was like a hive at swarming-time, and I  
Was fairly crazed among them.

Could I know  
That *they* were so important? Just the two,

No servants, just a workman sort of man,  
Leading a donkey, and his wife thereon  
Drooping and pale,—I saw them not myself,

My servants must have driven them away;

But had I seen them, how was I to know?  
Were inns to welcome stragglers, up and down

In all our towns from Beersheba to Dan,  
Till He should come? And how were men to know?

There was a sign, they say, a heavenly light

Resplendent; but I had no time for stars.  
And there were songs of angels in the air  
Out on the hills; but how was I to hear  
Amid the thousand clamors of an inn?  
Of course, if I had known them, who they were,

And who was he that should be born that night

(For now I learn that they will make him king,

A second David, who will ransom us  
From these Philistine Romans), who but he

That feeds an army with a loaf of bread,  
And if a soldier falls, he touches him  
And up he leaps, uninjured,—had I known,

I would have turned the whole inn upside down,

His honor Marcus Lucius and the rest,  
And sent them all to stables, had I known.

So you have seen him, stranger, and perhaps

Again will see him. Prithee say for me  
I did not know; and if he comes again,  
As he will surely come, with retinue,  
And banners, and an army, tell my Lord  
That all my inn is his to make amends.

Alas, alas! to miss a chance like that!  
This inn that might be chief among them all,

The birthplace of Messiah,—had I known!

—*Amos R. Wells, in Sunday School Times.*

### The Cost of Carelessness

"I WONDER," Grace Andrews remarked, catching a bill that fell from the change Lilian Reed was receiving at the post-office window, "whether I could ever achieve such a royal disregard of money. Don't you ever count your change, Lilian?"

"Never. What's the good of fussing? If it's gone, it's gone."

"Only sometimes might it not affect some one else?"

"I don't know anybody it could affect except daddy, and he doesn't care. Don't go to being exact at your age, Grace; you'll be sure to turn out like Miss Lucretia Moxey, and I know you wouldn't like that."

"The fates forfend!" exclaimed Grace, in laughing protest.

But although Grace said no more at the time, and the two promptly forgot the incident, Lilian was to receive a lesson she could not easily forget.

It happened one day that a package was sent to her from a jeweler's shop by a special messenger, a round-faced, honest-eyed boy of fourteen. The bill was for thirteen dollars. Lilian gave him two tens, and according to her usual custom, stuffed the change into her pocket without looking at it. That afternoon she was called up on the telephone by Mr. Tracy, the head of the firm. He apologized for troubling her, but said that their messenger was five dollars short on his accounts, and declared that he must have given her five dollars too much change. He had had but three packages to deliver, and both the others were accounted for.

"O, no, Mr. Tracy," Lilian replied, promptly, "I am very certain that he gave me the right change—one five and two ones."

"I am afraid so," Mr. Tracy returned.

"but the boy was so insistent that it seemed only fair to him to ask you."

"It was no trouble at all," Lilian answered, cheerfully. "I hope that he will find the money, Mr. Tracy. It could not possibly have been here."

That afternoon, it happened, Lilian did not go out; but the next morning, planning a shopping trip, she opened her purse to count her money. A wad of bills tumbled into her lap. She opened it carelessly; it contained two fives and two ones. There was no doubt about it; she had had but the twenty and some change the day before. It was humiliating, but she was honest. She at once called up Mr. Tracy and confessed her carelessness. Mr. Tracy's voice came back gravely:—

"I am very sorry, Miss Reed; we dismissed the boy yesterday. In our business we dare not keep one upon whom the least suspicion rests."

"But surely," the girl cried, "you can get him back?"

"Unfortunately, through an oversight, we did not have his address. It was our carelessness and our loss, I am afraid, for we liked him. I only hope it was not too serious a matter for him—we could give him no recommendation, you see."

Lilian stammered a word or two and hung up the receiver. But her eyes were full of trouble. For the first time she realized how much a girl's carelessness might cost others.—*The Youth's Companion.*

### Genuine Confession

ONCE upon a time a prince visited the prison-galleys of his kingdom to see the prisoners who were condemned to hard labor in chains. He was deeply moved by the hardships to which they were subjected, and intended to set at least one at liberty, meaning to try to discover which was most deserving of such a favor.

One after another the galley-slaves spoke of themselves as the most innocent and honest men possible, stating that by false accusations they had become criminals, and begging the prince to release them. Presently he came to a very young prisoner, who, on being questioned, told a different tale.

"Good sire, I have been a worthless rogue. I would not listen to my father or my mother. I deserted them to live a wicked life, and to thief and cheat. If I must tell all my faults, it would take hours. I have at length been overtaken by justice, and I willingly consent to the punishment of my crimes, for I know I have deserved it a thousandfold."

The prince, knowing well that all had deserved their punishment, forgave this young man, and had the chains knocked off him, perceiving that by his sincerity and penitence he was already beginning to atone for his wrong-doing. Even so God acts with us; when we sincerely and contritely confess our faults, he is pitiful and good, and compassionates us.—*Jewish Exponent.*



### Alone With God

He who himself and God would know,  
Into the silence let him go,  
And, lifting off pall after pall,  
Reach to the inmost depth of all.

How small in that uplifted hour  
Temptation's lure and passion's power!  
How weak the foe that made him fall!  
How strong the soul to conquer all!

A mighty wind of nobler will  
Sends through his soul its quickening  
thrill;

No more a creature of the clod,  
He knows himself a child of God.

—James Martineau.

### North Carolina

MORE than thirty years ago some papers mailed by a sister in New York State were blessed of God in bringing the advent message to some brethren living in the mountains of western North Carolina.

Since then the standard of present truth has never been lowered in the old North State. For years there was little work done, and not much progress was made until 1900, when the mission field of North and South Carolina was organized into a conference.

The North Carolina Conference as a separate organization dates from 1906, when reports show that it contained about three hundred Sabbath-keepers. The State extends five hundred twenty miles, from the Atlantic on the east to the Appalachian Mountains on the west, having an area of more than fifty-two thousand square miles, and a population of 2,206,287.

The faithful brethren who have labored in the conference have been few in numbers, and have had but little money with which to prosecute the work; but the seed-sowing has been done, and now the harvest is being gathered.

Since the camp-meeting in August seventy persons have been baptized and united with our churches. The calls for laborers to present the message in places where interests exist and the truth is not known, are manyfold more than we can possibly fill. Seeing our great need, the General and union conference brethren have approved of our request for another minister, and we expect that he will soon be in the field.

North Carolina offers an unsurpassed field for those who wish to sell our books. A careful comparison of reports from all over the United States shows that the average canvasser in North Carolina took more orders in the month of September than the average canvasser in any other conference. Our best agent will deliver about \$1,500 worth of books in 1911. We have four men who have delivered more than \$1,000 worth of books this year.

Many are now rejoicing in the truth as a result of the books sold by our canvassers. The book work in North Carolina is a success, and yet it is far short of what it might be if we had more workers. We shall deliver about \$9,000 worth of books, but it could be \$20,000 if we had more agents, for there is no lack of territory.

Our people are poor, yet God has prospered them in a financial way, and there has been a steady growth in the tithe and offerings to missions.

We now have in successful operation, in different parts of the State, five church-schools, in which one hundred children are receiving the benefits of a Christian education.

Openings exist everywhere for self-supporting missionaries to do a great work as medical missionaries, colporteurs, carpenters, farmers, etc. The South has long been known as a neglected and needy field, but it is also a fruitful field. The harvest is ripe. Where are the reapers?

Pray that the Lord of the harvest send forth reapers; and as you pray, listen to see if he will not call you to go.

GEO. M. BROWN.

### Work for the Colored People in Delaware

LAST April I was asked to work for the colored people of Wilmington, Del., during the summer. We started our meetings the latter part of July. Brother G. P. Rodgers, Sister Jackson, a Bible worker, and the writer made up our tent company. The average attendance for the season was about one hundred fifty each evening. On the tenth of October we transferred our services from the tent to a comfortable hall, and the Lord continued to bless us in sending people to hear the message.

It seemed impossible to find a suitable place for baptism, and so finally we decided to ask the Baptist minister for the use of his church for the service. This he gladly gave us, and both the gallery and auditorium were filled with interested people who had never before witnessed a scene of this kind. The Lord certainly worked in our favor to bring about this opportunity to present the truth to many people whom we would not have been able to reach through other means. He blessed in the presentation of the subject of baptism, and the words spoken carried conviction to many hearts.

On November 18, Elder R. T. Baer, president of the Chesapeake Conference, helped us organize a church of eleven members in Wilmington. Several who were unable to be present at that time have since joined us, and we are hoping to increase our church-membership during the winter. Our Sabbath-school has thirty members.

Recently Brother Rodgers and I visited the weekly meeting of the Ministers' Union of this city. They asked us to say a few words, and we were indeed thankful for the opportunity. I was asked to address their meeting the following week, and after much study and prayer, chose for my subject "The Millennium." This opened the way for quite a discussion on the question, and many different views were advanced by the ministers present. I hope to be able to visit these meetings often, and present some phase of the third angel's message as opportunity offers. May the Lord guide is my prayer.

FRED H. SEENEY.

### Port Townsend, Wash.

"As the cloud foreshadoweth the rain, so prayer foreshadoweth the blessing."

THIS was one of our mottoes on the blackboard in our sanitarium church and training-school at this place during the week of prayer. As we gave ourselves to prayer and the study of His messages and Word, the promised blessing of Zech. 10:1 came upon us. Yes, there were bright clouds and showers of the latter rain,—the quiet, gentle showers. There was no wind nor wild rush of waters, but the Spirit came like the dew on Hermon, "for there the Lord commanded the blessing, even life forevermore." God says that his doctrine shall drop as the rain, as the small rain upon the tender herb and as the showers upon the grass. It came in the way the Lord said he would visit his people. He shall come down like rain upon the mown grass, as showers that water the earth. My people, says the Lord, shall dwell in a peaceable habitation and in sure dwelling-places and in quiet resting-places, and the work of righteousness shall be peace and the effect of righteousness quietness and assurance forever. While the wicked world is in a mad whirl, rushing on in sin and folly, while men's hearts are failing them for fear, and many are disappointed, sad, and weary, God's people are singing: "He gives me joy in place of sorrow; he gives me love that casts out fear; he gives me sunshine for my shadow, and 'beauty for ashes' here."

We are having a good and happy time in our work at this place. Three were baptized and four united with our church not long ago. God is blessing our efforts to let his truth be known and his "saving health among all nations."

The week of prayer brought a great blessing to our church and people here. We proved his good promise, "Draw nigh to God, and he will draw nigh to you." Including our two regular services of prayer with helpers and patients, we had four meetings each day. At our morning helpers' worship, an appointed reader selected and read one or more prayers of the Bible. As we read morning by morning how earnestly these men and women of the Bible sought the Lord and confessed their sins and pleaded for God's help and blessing in times of distress and great need, a spirit of prayer came upon us. At 3 p. m. a general prayer-meeting for all the church was held in the sanitarium parlor. The special messages in the Week of Prayer Readings were read in the evening. All these meetings were well attended. There was no special manifestation or excitement, but a quiet, settled resolve

to seek God for more of his Spirit for victory in our own lives and for better service and more earnest efforts to seek and save the lost. After the reading, opportunity for comment and testimony was given. As we came to the day prayer-meetings with a Bible promise, we all were encouraged to pray not alone for ourselves, but for our unsaved relatives and friends and for our missionaries who have gone to the great heathen world. The last day of this special week of prayer was the "great day of the feast." Our elder, Brother Wakeham, read the lesson by Elder Daniells, and after a few words of exhortation, there followed a praise service. The Spirit that came upon Mary and Zacharias, rested upon us. In a short time more than thirty-five testimonies of praise and thanksgiving for the blessings of the past year, and the benefits and helps of this week of special prayer, were given. Then with glad and willing hearts, the people brought their offerings for missions. Nearly all had a part in the giving for missions. I am so glad we have a mission in the world, that we have a message for this time, and that we all can have a part in it. The people never were so happy as when they were building the sanctuary, for each one had an opportunity to help in its construction. I have had a part in every one of these annual weeks of prayer since they were commenced, and I am happy to say this one has been the best of all. With renewed hope and courage, I go on to help finish the work.

DANIEL NETTLETON.

### An Ingathering Service in India

As we watch the reports which come to us from week to week through the good old REVIEW, and as we see how our brethren in the home land are rallying to the front and helping to carry on the work in these benighted lands, by giving of the means which God has given to them, our hearts rejoice, and we are encouraged to bind the armor closer and press onward with our work. It makes us feel that, though we are separated from our brethren, yet we are all engaged in the same great work, with the same interests at heart; and that while we work in these lands of heathen darkness, our hands are being held up by our brethren and sisters in the home land.

I thought that perhaps it might be of interest to the readers of the REVIEW to know how our Indian brethren and sisters look upon the idea of giving free-will offerings to help carry the message to those who know it not. So I will tell you about our first Ingathering service in South India.

After setting before our little company of Tamil Sabbath-keepers the importance of our cooperating with God in carrying on his work in the earth, by paying a faithful tithe of all that God gives us, and by giving free-will offerings according as God has prospered us, we appointed a day in which we would have an Ingathering service.

On the appointed day the people all came to the church, bringing rice, fruits of different kinds, money, and other things which they felt impressed to bring, and gave them to the Lord.

After the service was over, we counted up the value of the produce, and the money which was given; and although

the people of our little company are, as a rule, poor in this world's goods, yet we found that the gifts amounted to over seventy-eight rupees, or about twenty-six dollars. This does not seem like very much to us; but when we think of the very low wage scale of the ordinary working man in India, and of how hard it is for these poor people to make "tongue and buckle meet," as we sometimes say, we realize that this amount means a great deal to them. It means to them about what two hundred twenty-five dollars would mean to us.

This money was given in a willing and cheerful way, and I believe the people themselves feel that they have been blessed in taking this part in the work. One man said to me after the meeting, "Indeed, it is more blessed to give than to receive;" and he asked if, hereafter, we could not have two Ingathering services every year.

So we see that the people in these fields, although extremely poor, are also ready and willing to give of their means to advance the cause of truth. If they in their poverty are willing to sacrifice and give as they have to see the work go, what should not we who are more favored, do? Let us all do what we can to push the work on "while it is day: the night cometh, when no man can work."

G. G. LOWRY

Nazareth, South India.

### Ecuador

DURING the summer, Brother W. W. Wheeler, our missionary in Ecuador, found it necessary to immediately leave his field on account of severe and repeated attacks of malarial fever. He and his wife stopped in Colon at one of the United States hospitals, where they remained a short time, and were then able to return to their field. After returning, Sister Wheeler writes:—

"We can not express our praise and heartfelt thanks to God for what he has done for us, that we may remain here in this dark and most needy part of his vineyard. It was our Heavenly Father who, in answer to earnest prayer, restored Mr. Wheeler to health; for the physicians in the American hospital at Colon examined him thoroughly and pronounced him perfectly sound in every way. Mr. Wheeler said to the doctor, 'What has become of those malarial germs? I know that I have had malaria.'"

"The doctor replied: 'Yes, indeed, you have had it, and the kind that you had leaves a person as weak as if he had had typhoid fever.'"

"He also said: 'The people in the States think they know what malaria is, but just let them come to some of these South American countries, and they will know. It means something here.'"

"Mr. Wheeler got malaria nearly a year ago when he and Brother Osborne went on their second trip to the coast canvassing. He took quinin and the malaria disappeared for a time, but in a few weeks it returned more severely. He took more quinin, and it acted the same. Each time it returned it was the more severe, until quinin or water treatments would have no effect. The last attack was something awful,—two chills one day and one the next, with fever 104° and over. This continued for two weeks or more, until he was as near death's door as one could be. Brother

Osborne was with us when he had his last chill, and advised me to take the very next boat and go where I could get help. We had special prayer that afternoon, also the next morning, asking that it might be held in check until we could reach a place of help that God had provided.

"I am sure that no missionaries ever left a field with sadder hearts than we did: and as we talked over the condition of the field, the scarcity of means with which to forward the work, and the need of workers, especially in Ecuador, we could but weep. But now we rejoice that we are here again.

"We are of good courage, though the work seems to go slowly and hard. We are sure that there are better times ahead for Ecuador. Pray for us, as workers."

### Japan

APRIL 25 we shipped our tent from Nagasaki to Kumamoto and opened meetings the twenty-eighth near the center of the city. The attendance was quite good, and we held meetings until the rainy season began about June 1. A worker was left to follow the interest by Bible work and considerable good has been accomplished, but the results are not what we had hoped. It is quite easy to get people to study the Bible, and it is not so hard to convince them that there is a Creator and that they should worship him. More than that, I have seen strong men cry like children when they heard about the death of Christ for our sins. There is a very strong feeling in Japan, especially in the country, against Western religion, because they look upon it as treason or spiritual fornication not to worship the gods of their own land. To such we teach the creation, and get them to see that some great Being must have made not only the rest of the world, but Japan too; consequently, he is the true God. But the Japanese, like the Athenians, never knew him.

The Sabbath, however, is the test—banks, shipyards, schools, and such places close on Sunday; so it is not so hard for such Christians, but when a person begins to observe the Lord's Sabbath, he is cut off from almost every possible way of making a living. And the poor people can not buy land to make a living by farming; for it costs from one to five thousand dollars an acre. I hope much of our work in the future can be done among the country people who already have small homes.

We pitched our tent and opened meetings at Kagoshima July 3. Meetings there continued for forty days, carrying us into the very hottest weather, which seemed to exhaust every particle of energy we had. After that meeting, six were baptized.

By August 20, our furniture was packed and we moved from Kagoshima to Kumamoto. Houses are very scarce in Kumamoto and it required a week to find a place that serves the purpose of a house. The fact that we were not able to get a place for meetings within a mile of where our tent was pitched, is doubtless largely responsible for our failure to get a good company of believers in Kumamoto.

After spending a little time canvassing, meetings were again opened in another part of Kagoshima; but when we were just fairly started, a typhoon struck the

city, doing great damage to life and property. That night our tent was torn in two before it went down. The next day we repaired it, and pitched it again, using candles for lighting until the electric lights could be replaced. That effort also produced some good results.

October 10, meetings were opened in Saseho, Japan's greatest naval port. Successful canvassing had been carried on here until Brother S. Miyake began Bible work during the summer of this year. We could hardly expect very much from a meeting though that had no lady worker, and our courage was none too good when we knew Brother Miyake, who began the work, would be removed as soon as the tent was taken down; but we had a good attendance of men until the weather became bad (the Japanese are dreadfully afraid of a little cold). It seemed unfortunate, too, that we were compelled to move our tent to another place after holding only twenty meetings. Near the place of our second ground we found a good house on the main street where we are holding meetings. We have also stored the tent here for the winter. We are having what might be considered a very good attendance. A few understand fully the binding obligations of the fourth commandment, but can not yet see their way, and lack the faith to take the first step. However, one has started, and we hope others will follow. W. L. FOSTER.

### Arizona Annual Conference

ACCORDING to previous appointment, the annual meeting of the Arizona Conference was held at Phoenix, November 6-12. There was a goodly number of delegates from the various churches assembled at the first meeting of the conference, and these remained to the close of the meeting. All the services were held in the Seventh-day Adventist church in Phoenix. A spirit of unity and harmony prevailed throughout the meeting, and much of the blessing of God attended the laborers as they presented the various phases of the message day after day.

As the conference is small in numbers, the business sessions did not occupy a very large part of the time. Hence, opportunity was given each morning, afternoon, and evening for Bible studies. These were conducted by Elders G. A. Irwin and J. N. Loughborough during the day, the writer taking part in the evening service. The president presented a very encouraging report of the work for the past year. The prospect for the future growth of the conference is even better than at any time in its past history. Both the spiritual and the financial interests of the conference are in a prosperous condition.

The work is not confined to the English-speaking people, but quite an effort is being made to reach the Spanish-speaking people in this territory. A good beginning has been made, and two very faithful members of that nationality are spending their entire time in aggressive field work. Plans were laid for the establishment of a school among the Mexican people at an early date. Elder H. G. Thurston was reelected president of the conference, with practically the same committee, Elder G. W. Reaser being added.

While the work has moved rather slowly in Arizona since its beginning,

this is not due to the fact that the people are hard to reach with the message, or to any lack of earnest effort on the part of the laborers; but it is due largely to the fact that a great many of those who have embraced the truth have moved on to other fields. Now it seems necessary to do something so to establish the work there that those who come into the truth will be held more firmly in that territory. Doubtless this will require the development of an intermediate school for the conference, which is already in its inception, and also the establishment at an early date of sanitarium work under conference management.

Arizona is a very promising country for the future. I had no idea of the extent of territory that gives promise of development into a rich farming and fruit-growing district, in the near future, as I found upon this visit. It has been already demonstrated that in quite a large territory oranges, lemons, grapefruit, and olives can be grown with great profit; and experiments are being made on the production of dates. A large amount of money is being expended in the development of the water system in this territory. I shall be greatly disappointed if we do not see a strong conference developed there very soon.

E. E. ANDROSS.

### Some Interesting Figures

SALE of literature for 1910	\$1,555,000.00
Average sale per month	129,583.00
Average sale per week	29,903.00
Average sale per day	4,263.00
Average annual sale per capita	15.55

If all this annual sale of \$1,555,000 worth of literature was made of the one book "The Great Controversy," at an average price of \$3 a copy, it would make 518,333 volumes. This would equal 21,770,000 chapters, or 362,833,000 pages, and would equal about one page to every fifth person in the world, or one page to each family on the globe.

Just how many sermons are preached by this literature, and how many souls will be saved as a result, eternity alone will reveal. Besides, there are the tithes paid in to the conferences by these faithful canvassers, and the means brought in to our publishing houses, which are kept busy getting out the printed matter.

In order that we may get a better idea of the immensity of the work accomplished during the past year, let us look at it from another view-point: If we consider each book to be about two inches thick, and then place these 518,333 volumes on top of one another, we will find that it will reach the enormous height of 86,388 feet, or 16 1-3 miles; this is more than six times higher than Pike's Peak.

It has been truly said that a good book "goes anywhere, on land or sea; gets into cabins and palaces; reaches those otherwise unreachable; waits its turn to be heard, and is never tired of speaking. It travels farther and cheaper than any person, is unfettered by climate and untouched by fever. Once started off, it calls for no salary, costs nothing for food or clothing."

Surely there are many who would receive great blessings by joining this grand army of self-supporting workers.

V. O. COLE.

## Medical Missionary Department

Conducted by the Medical Department of the General Conference

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

### Things We Can Not Afford

WE can't afford to win the gain  
That means another's loss;  
We can't afford to miss the crown  
By stumbling at the cross.  
We can't afford the heedless jest  
That robs us of a friend;  
We can't afford the laugh that finds  
In bitter tears an end.  
We can't afford the feast to-day  
That brings to-morrow's fast;  
We can't afford the farce that comes  
To tragedy at last.  
We can't afford to play with fire,  
Or tempt a serpent's bite;  
We can't afford to think that sin  
Brings any true delight.  
We can't afford with serious heed  
To treat the cynic's sneer;  
We can't afford the wise men's words  
To turn a careless ear.  
We can't afford for hate to give  
Like hatred in return;  
We can't afford to feed a flame  
And make it fiercer burn.  
We can't afford to lose the soul  
For this world's fleeting breath;  
We can't afford to barter life  
In mad exchange for death.  
But blind to good are we apart  
From thee, all-seeing Lord;  
O, grant us light that we may know  
The things we can't afford!

— United Presbyterian.

### A Visit to Melrose

IN response to an invitation of the New England brethren, it was the writer's privilege recently to visit the Melrose sanitarium. It was a great satisfaction and pleasure to find a beautifully helpful spirit pervading the institution. Harmony and good will were everywhere in evidence, and this being true, of course prosperity is attending the work of the New England Sanitarium.

Of all the institutions I have visited, with the exception of Gland, Switzerland (which for scenic beauty and natural sanitarium environment probably could not be surpassed anywhere in the world), I think Melrose can claim at least an equal advantage as a charming sanitarium site with that of any of them. Certainly the securing of such a delightful situation should be regarded as a distinct providence.

A problem is being worked out in connection with the New England Sanitarium which should be watched with much interest. In the present great call to work the cities, in order that the highest success may attend the effort, it is evident that it will be necessary that all the various phases of our message shall be fully represented. As a foundation work and an entering wedge the health and temperance phase of the gospel message must be emphasized.

In the winter campaign in Boston through the efforts of Elder G. B. Starr

and other members of the sanitarium staff, a splendid work is being done in bringing the principles of the truth to the attention of the people of Boston and suburbs by means of a medical missionary educational movement. A series of lectures and demonstrations has been arranged which is to continue throughout the winter. The School of Health was formally opened by a banquet and lecture at Tremont Temple in Boston, November 16. The banquet was certainly an unqualified success. One hundred seventy of the leading people of Boston sat down to a delicious repast furnished by the sanitarium, and prepared under the direction and supervision of Brother Geo. E. Cornforth. Perhaps we can not do better than to quote the following account of the afternoon's proceedings, which appeared in the Boston *Globe* the day following the banquet:—

**"Vegetarians Open Series—Gather at 'Back to Nature' Banquet"**

**"Dr. Thomason Suggests Rules to Reach Ripe Old Age—Says 600,000 Die From Causes Preventable"**

"The first of a series of six Pythagorean dinners known as 'back to nature' banquets, given as an introduction to the opening of the Institute of Health, a vegetarians' club, was given in Gilbert Hall, Tremont Temple, yesterday afternoon. The hall was filled.

"The menu included strictly things of a vegetable nature, but was not confined to vegetables. Dr. Thomason, who later addressed the gathering as speaker of the day, explained to a *Globe* reporter that their diet embraced many things classed as vegetable in its sense as opposed to animal; that the best descriptive term for it was a 'non-flesh' diet. Fruits and dishes made with fruit-juices figure very prominently in a menu of this kind. The reason for this, he said, is that fruit-juices are the best stomach disinfectants known, because they can be applied in large enough quantities to do their work of destroying the bacilli, while drugs must be used in such amount that they poison the patient.

"The movement of the Institute of Health is supported by the Seventh-day Adventists, who maintain that the individual must take great care of the body to insure health and prevent disease.

"George B. Starr, the medical evangelist, said:—

"We eliminate all meats from our diet, and substitute for them a dish made from eggs, wheat, milk, etc., proportionately to the degree that their elements are found in the fiber of meat. For these things exactly take the place of meat."

"After dinner the guests retired to Chipman Hall, where they were addressed by Dr. Thomason, of Washington, D. C., who said in part:—

"There are 600,000 people who die annually in this country from causes that are easily preventable. Many of these persons almost literally dig their graves with their teeth by eating those articles of food that ruin the digestive and glandular systems and undermine the constitution. Old age is a disease and Professor Metchnikoff, of Paris, believes that he has discovered the germs of this disease in the bowels.

"Age in reality is not indicated by the number of years that a man has lived, but by the condition of his blood-vessels, his thyroid gland, and his liver. A man

at sixty may be younger than one at forty if his arteries are soft and his thyroid gland working properly. In the case of old age an ounce of prevention is certainly worth a pound of cure."

"In closing, Dr. Thomason suggested ten rules for a ripe old age. They are as follows: First, good heredity; second, a natural diet composed of grains, fruits, and vegetables; third, thorough mastication of the food; fourth, avoidance of overfeeding; fifth, daily exercise to the point of perspiration in the open air; sixth, seven to eight hours' sleep in a well-ventilated room; seventh, a cold bath daily, preferably upon rising; eighth, total abstinence from use of alcohol, tea, coffee, tobacco, and condiments; ninth, strict moral integrity; tenth, avoidance of worry—optimism.

"Following the lecture by Dr. Thomason, Mr. Starr finished out the hour with a few words to the audience, after which there was a nurses' exhibition and a demonstration of foods conducive to old age."

Favorable reports appeared in other Boston papers, including an illustrated article in the Boston *Sunday Post*. We are confident that this effort in Boston will prove educational and helpful, not only for the people of Boston, but also for those who engage in it, as valuable in developing better and more successful methods for reaching the people of all our large cities with the great message of salvation for both soul and body.

While on this trip a very delightful day was spent in visiting Dr. B. F. Nicola and Dr. Mary B. Nicola at their beautiful institution at Attleboro, Mass. These workers are earnestly, faithfully, and courageously endeavoring to uphold in their part of the field the great principles of truth to which we are all committed. A few pleasant hours were spent with Dr. Bradford and his wife, of New Bedford. It was a privilege to meet again these associates of former years.

A day was spent in consultation over a patient at Johns Hopkins Hospital in Baltimore; part of a day at the office at Washington, and then the journey was continued to Lafayette, Ind., where the sanitarium board had a two days' session. Thanksgiving was spent here at the Wabash Valley Sanitarium, and something of the splendid influence that this institution is exerting was manifested in the kindly words spoken by present and former patients during the toasts following the Thanksgiving dinner. A number of patients, even with tears in their eyes, spoke of the great good which they had derived from the institution and through carrying out in their lives the principles learned during their stay as patients.

The greatest privilege in the world is to have a part in a work which has power in it to transform men's lives, "to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them that are sanctified."

G. T.

"Do not look forward to what might happen to-morrow; the same everlasting Father who cares for you to-day will take care of you to-morrow and every day. Either he will shield you from suffering, or he will give you unfailing strength to bear it. Be at peace, then, and put aside all anxious thoughts and imaginations."

## Church Missionary Work

### What She Could

"SHE hath done what she could," said the Master, "for me"  
(How tender and sweet was the word!);

"And the deed she hath done her memorial shall be  
Wherever my gospel is heard."

Ah, 'tis this that must try every deed that we do,

Ere Jesus pronounces it good:  
Not the thing we have done, but the love it may show,

And whether we've done what we could.

There are some who are struggling along on the way,

And reaping, they think, only leaves;  
Whilst others return at the close of the day,

And bring in a harvest of sheaves.

But the eye of the Master is on every one;

Not a sigh nor a struggle is lost;  
And it is not the much nor the little we've done,

But — what has the offering cost?

Not the poor widow's mite nor the gold of the king,

Shall count of itself in the test;  
It will not be the stamp of the coin that we bring,

But whether the gift is our best.

— S. C. Kirk.

### Suggestive Program for Fourth Sabbath Service

[The following program was prepared by students of the Foreign Mission Seminary.]

OPENING SONG: "Thy Glory Fills the Heavens," "Christ in Song," No. 341.

SCRIPTURE READING: John 1:35-45.

PRAYER.

SONG: "I Love to Tell the Story," "Christ in Song," No. 476.

READING: "Missionary Contact With the People."

POEM: "What She Could."

READING: "Our Opportunity."

COLLECTING missionary reports and receiving the offering.

CLOSING SONG: "Here Am I, Send Me," "Christ in Song," No. 641.

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### Missionary Contact With the People

God expects personal service from every one to whom he has entrusted a knowledge of the truth for this time. Those in the highways and byways of life are to hear the gospel message. Church-members are to do evangelistic work in the homes of their neighbors who have not yet received full evidence of the truth for this time.

God calls for Christian families to go into communities that are in darkness and error, and work wisely and perseveringly for the Master. Lend your neighbors some of our smaller books. If their interest is awakened, take some of the larger books. Show them "Christ's



Object Lessons." Tell them its history, and ask them if they do not want a copy. If they already have it, ask them if they do not want to read other books of a similar nature. If possible, secure an opportunity to teach them the truth. Beside all waters you are to sow the seeds of truth, though not knowing which shall prosper, this or that.

In many States there are settlements of industrious, well-to-do farmers who have never had the truth for this time. Such places should be worked. Let our lay members take up this line of service. By lending or selling books, by distributing papers, and by holding Bible readings, our lay members could do much in their own neighborhoods. Filled with love for souls, they could proclaim the message with such power that many would be converted.

My brethren and sisters, give yourselves to the Lord for service. Allow no opportunity to pass unimproved. Visit the sick and suffering, and show a kindly interest in them. If possible, do something to make them more comfortable. Through this means you can reach their hearts, and speak a word for Christ.

Eternity alone will reveal how far-reaching such a line of labor can be. Other lines of usefulness will open before those who are willing to do the duty nearest them. There is earnest work for every pair of hands to do. Let every stroke tell for the uplifting of humanity. There are so many that need to be helped. The heart of him who lives, not to please himself, but to be a blessing to those who have so few blessings, will thrill with satisfaction. Let every idler awake, and face the realities of life. Take the Word of God, and search its pages. If you are doers of the Word, life will indeed be to you a living reality, and you will find that the reward is abundant.

Church-members, let the light shine forth. Let your voices be heard in humble prayer, in witness against intemperance, the folly, and the amusements of this world, and in the proclamation of the truth for this time. Your voice, your influence, your time,—all these are gifts from God, and are to be used in winning souls to Christ.

Strive to arouse men and women from their spiritual insensibility. Tell them how you found Jesus, and how blessed you have been since you gained an experience in his service. Tell them what blessing comes to you as you sit at the feet of Jesus, and learn precious lessons from his Word. Tell them of the gladness and joy that there is in the Christian life. Your warm, fervent words will convince them that you have found the Pearl of great price. Let your cheerful, encouraging words show that you have certainly found the higher way. This is genuine missionary work, and as it is done, many will awake as from a dream.

Even while engaged in their daily employment, God's people can lead others to Christ. And while doing this, they will have the precious assurance that the Saviour is close beside them. They need not think that they are left to depend on their own feeble efforts. Christ will give them words to speak that will refresh and encourage and strengthen poor, struggling souls who are in darkness. Their own faith will be strengthened, as they realize that the Redeemer's promise is being fulfilled. Not only are they a

blessing to others, but the work they do for Christ brings blessing to themselves.

There are many who can and should do the work of which I have spoken. My brother, my sister, what are you doing for Christ? Are you seeking to be a blessing to others? Are your lips uttering words of kindness, sympathy, and love? Are you putting forth earnest efforts to win others to the Saviour?

MRS. E. G. WHITE.



### Our Opportunity

THE Lord has graciously given to man the privilege of carrying the last message of mercy to all the world. It is to reach all classes of men, rich and poor, high and low. "Go out into the highways and hedges," Christ said, "and compel them to come in, that my house may be filled."

"Millions upon millions have never so much as heard of God or of his love revealed in Christ. It is their right to receive this knowledge. They have an equal claim with us in the Saviour's mercy. And it rests with us who have received the knowledge, with our children to whom we may impart it, to answer their cry. To every household and every school, to every parent, teacher, and child upon whom has shone the light of the gospel, comes at this crisis the question put to Esther the queen at that momentous crisis in Israel's history, 'Who knoweth whether thou art come to the kingdom for such a time as this?'"

"Go ye into all the world, and preach the gospel to every creature," is Christ's command to his followers. Not that all are called to be ministers or foreign missionaries, but all may be workers with him in giving the "glad tidings" to their fellow men. To all, great or small, learned or ignorant, old or young, the command is given.

The little Israelitish maid who was carried captive by the Assyrian king, though not a missionary in the ordinary sense of the term, was able by her simple Christian life to point the leader of that great nation to the Healer in Israel. Time would fail us to tell of all those who by faithfulness in small things have led thousands to acknowledge the love and power of God.

We are not to wait for souls to come to us; we are to go to them. There are multitudes who will never be reached by the gospel unless it is carried to them.

Henry Ward Beecher once said: "Every Christian should be a pilot-boat. He is to cruise about hard by the harbor of salvation watching for the tempest-tossed soul, if perchance he might guide that soul into the harbor of life."

"The success of the gospel does not depend upon learned speeches, eloquent testimonies, or deep arguments. It depends upon the simplicity of the message and its adaptation to the souls that are hungering for the bread of life. What shall I do to be saved?—this is the want of the soul."

"Thousands can be reached in the most simple and humble way. The most intellectual, those who are looked upon as the world's most gifted men and women, are often refreshed by the simple words of one who loves God, and one who can speak of that love as naturally as the worldling speaks of the things that interest him most deeply."

"Often the words well prepared and

studied have but little influence; but the sincere expression of a son or daughter of God, spoken in natural simplicity, has power to unholt the door to hearts that have long been closed to Christ and his love."

The great soul-winner, John Vassar, was waiting in the parlor of a Boston hotel. "A fashionably dressed lady was sitting across the room. Mr. Vassar went over and said, 'Excuse me, madam, but I feel that I must ask if you are trusting in Jesus Christ.' Then followed a conversation which deeply impressed this butterfly of fashion. When, a little later, the woman's husband appeared, she told him of the strange man who had asked her so personal a question. He replied in anger, 'Why did you not tell him it was none of his business?' 'O husband,' she said, 'if you had seen that expression upon his face and heard the earnestness with which he spoke, you would have thought that it was his business.'"

God wants us to make it our business to win souls. Neglecting this is failing at the vital point. Nothing can atone for unfaithfulness in this work. "To a great degree this must be accomplished by personal labor. This was Christ's method. His work was largely made up of personal interviews. He had a faithful regard for the one-soul audience. Through that one soul the message was often extended to thousands."

My brother, my sister, you are bought with an infinite price. Will you to-day, whatever your occupation may be, decide that you will spend yourself in God's service, and that your chief business from henceforth will be to win souls to Jesus?

V. E. PEUGH.

## The Publishing Work

Conducted by the Publishing Department of the General Conference

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

### Convention in Mexico

AT our bookmen's convention in Mexico, which was held November 8 to 18, we had nine in attendance. I could not help contrasting this attendance and experience with the first institute we held, three years ago last July. Then none of them knew the language. Now their numbers have been trebled, and all are sufficiently acquainted with the language not only to present their book satisfactorily, but to talk to the people as well.

In one end of the room where our meetings were held, their motto was arranged in the form of an arch, and read (in Spanish), "He did it with all his heart, and prospered." Underneath this were their sales for 1909, 1910, and 1911. These figures were \$11,000, \$17,000, \$25,000, respectively. These amounts, of course, are to be divided by two to get the gold basis.

Brother N. Z. Town, who was with us, selected Brother H. A. Robinson, who has been working in Mexico during the last two years, to engage in similar work in Cuba. As they had already sent Brother John Brown to Spain, the Mexican brethren feel that they are proving their ability to train missionaries for foreign fields.

H. H. HALL.

### Yucatan, Mexico

At the close of the canvassers' institute mentioned by Brother Hall, Brethren J. A. P. Green, G. Sandborn, and H. Brown began work with "Patriarchs and Prophets" in Yucatan. After they had been working nine days, I passed by there on my way from Mexico to Cuba, and had the pleasure of several hours' visit with them. During the nine days, they had taken over \$1,800 (Mexican currency) worth of orders, about half of this value being for the two better bindings of the book. As this territory had been canvassed two years previous with the Spanish "Home and Health," the brethren were feeling specially good over the success they were having. Nearly every person to whom they sold the health book two years ago bought "Patriarchs and Prophets" from them.

At the beginning of 1911, the canvassers in Mexico set their stakes at \$25,000 for the year, as against \$17,000 in 1910 and \$11,000 in 1909. As they had already reached a total of \$24,800 at the time of the institute in November, they have now passed the \$25,000 mark by several hundred dollars. When we take into consideration the unsettled state of the country during the year, this is a splendid showing.

The periodical workers are meeting with equally encouraging success. When I passed through Vera Cruz, Brethren Martin and Douglas had already taken \$450 worth of subscriptions since the close of the institute. We thank God for the successful termination of the year's campaign in Mexico. N. Z. T.

### Pacific Press Sales

From a general letter which Brother H. H. Hall recently sent to the workers in the Pacific Press territory, we take the following encouraging item:—

We have just completed the report of sales made through our main office and its branches during the past eleven months, and find it to be as follows:—

Subscription books ..... \$186,499.95  
Trade books ..... 21,569.40  
Educational books ..... 9,504.50  
Tracts and pamphlets ..... 22,473.72  
Bibles ..... 2,195.20  
"Ministry of Healing" ..... 6,550.50  
"Christ's Object Lessons" ..... 2,362.50

Total ..... \$251,065.77

From the above you will note that, exclusive of our periodicals, the sales of which will approximate \$80,000, the publications distributed through the Pacific Press for the past eleven months amount to a little over a quarter of a million dollars. In the year 1900 the sales of the entire denomination including periodicals were \$250,000.

### Selling Books in Cuba

In response to a request from the West Indian Union, during the time of our institute in Mexico, Brother Harold Robinson was selected to engage in the sale of our large books in Cuba. He left for his new field as soon as the institute closed. When I reached Cuba, December 11, he had already made a very successful beginning in the city of Havana. The first few days of his experience convinced him that the same successful work could be done in Cuba as in Mexico. Not only was he able to take orders from

### Canvassers' Summary for November, 1911

	AGTS.	HRS.	ORDERS	VALUE 1911	VALUE 1910	VALUE 1909
<b>Atlantic Union Conference</b>						
Maine .....	.....	.....	.....	.....	\$ 296.45	\$ 299.80
Northern New England...	5	289	36	\$ 176.13	204.60	229.85
Massachusetts .....	6	215	21	285.25	635.68	884.50
Southern New England...	4	365	96	443.85	319.70	170.30
New York .....	16	575	109	461.43	309.85	250.55
Western New York .....	8	446	71	255.95	329.05	202.10
Greater New York .....	17	858	140	504.01	954.85	132.50
Totals .....	56	2748	473	2126.62	3050.18	2169.60
<b>Columbia Union Conference</b>						
Ohio .....	6	753	336	635.35	1078.15	1457.75
West Virginia .....	5	731	121	590.25	473.05	621.95
Virginia .....	4	345	305	514.75	25.00	244.65
Chesapeake .....	3	351	100	413.90	556.00	312.25
Eastern Pennsylvania .....	5	158	52	147.50	164.50	401.20
Western Pennsylvania .....	4	463	179	462.15	180.82	769.03
New Jersey .....	8	888	1060	950.30	1011.60	259.25
District of Columbia .....	.....	.....	.....	.....	.....	.....
Totals .....	35	3689	2153	3714.20	3489.12	4102.08
<b>Lake Union Conference</b>						
East Michigan .....	13	958	251	692.00	555.50	526.70
West Michigan .....	9	791	180	521.15	.....	.....
North Michigan .....	3	231	46	122.05	65.40	198.90
Wisconsin .....	4	425	109	400.15	472.65	409.15
Northern Illinois .....	6	884	253	734.85	942.25	345.30
Southern Illinois .....	11	1202	336	1227.05	1801.65	751.55
Indiana .....	3	538	78	310.00	717.00	72.90
Totals .....	49	5029	1253	4007.25	4554.35	2304.50
<b>Canadian Union Conference</b>						
Ontario .....	1	149	110	258.50	.....	254.55
Quebec .....	2	55	47	59.65	.....	63.00
Maritime .....	.....	.....	.....	.....	.....	.....
Newfoundland .....	.....	.....	.....	.....	.....	.....
Totals .....	3	204	157	318.15	.....	317.55
<b>Southern Union Conference</b>						
Louisiana .....	9	992	401	600.75	623.30	693.25
Alabama .....	19	2222	645	1770.10	769.90	1173.70
Kentucky .....	12	933	406	562.45	266.60	352.50
Mississippi .....	20	2330	836	1453.20	668.75	352.35
Tennessee River .....	18	1528	514	908.45	972.55	856.75
Totals .....	78	8005	2802	5294.95	3301.10	3428.55
<b>Southeastern Union Conference</b>						
Cumberland .....	10	692	235	648.70	674.15	548.60
Georgia .....	14	1539	442	831.94	1394.87	640.55
North Carolina .....	13	1461	121	316.15	294.00	738.90
South Carolina .....	7	501	161	265.95	214.95	303.90
Florida .....	.....	.....	.....	.....	358.15	632.30
Totals .....	44	4193	959	2062.74	2936.12	2864.25
<b>Southwestern Union Conference</b>						
Arkansas .....	16	1061	17	168.70	606.95	439.25
Oklahoma .....	22	1762	183	674.65	1201.15	582.50
West Texas .....	5	30	.....	43.00	174.35	26.50
South Texas .....	9	403	112	361.30	251.00	819.40
North Texas .....	22	1712	120	938.20	496.70	
New Mexico .....	5	460	289	523.50	89.35	40.75
Totals .....	79	5428	730	2709.35	2829.96	1908.40
<b>Central Union Conference</b>						
North Missouri .....	3	285	47	249.70	779.00	477.25
South Missouri .....	8	669	308	1158.05	462.65	1022.40
East Colorado .....	7	385	110	318.90	673.90	496.90
West Colorado .....	.....	.....	.....	.....	193.50	259.90
Nebraska .....	8	672	137	496.95	742.05	517.80
Wyoming .....	.....	.....	.....	.....	216.80	137.70
East Kansas .....	5	.....	.....	371.15	.....	1091.35
West Kansas .....	9	513	178	454.50	557.20	
St. Louis Mission .....	.....	.....	.....	.....	178.85	.....
Totals .....	40	2524	800	3049.25	3803.95	4003.30
<b>Northern Union Conference</b>						
Iowa .....	9	859	210	781.20	620.66	130.90
Minnesota .....	.....	.....	.....	.....	35.00	3.00

	AGTS.	HRS.	ORDERS	VALUE 1911	VALUE 1910	VALUE 1909
North Dakota .....	.....	.....	.....	.....	\$ 427.00	\$ 382.00
South Dakota .....	.....	.....	.....	.....	157.60	114.55
Totals .....	9	859	210	\$781.20	1240.26	630.45
Pacific Union Conference						
California-Nevada .....	4	314	174	598.05	1036.95	.....
Arizona .....	2	114	76	489.95	322.05	.....
Southern California .....	4	432	198	767.10	757.41	.....
Utah .....	3	172	133	419.45	668.75	.....
Central California .....	3	121	105	304.30	.....	.....
California Coast .....	3	187	123	469.75	.....	.....
Totals .....	19	1340	809	3048.60	2785.16	.....
North Pacific Union Conference						
Western Washington ....	4	129	105	347.45	.....	191.81
Upper Columbia .....	2	126	41	248.90	.....	677.75
Western Oregon .....	8	376	261	624.70	.....	210.50
Southern Idaho .....	1	205	26	99.50	.....	.....
Montana .....	1	61	8	55.50	.....	111.00
Southern Oregon .....	4	256	135	562.25	.....	.....
Alaska .....	.....	.....	.....	.....	.....	.....
Totals .....	20	1153	576	1938.30	.....	1191.06
Western Canadian Union Conference						
Alberta .....	.....	.....	.....	.....	182.25	.....
Manitoba .....	.....	.....	.....	.....	.....	.....
British Columbia .....	.....	.....	.....	.....	159.60	.....
Saskatchewan .....	.....	.....	.....	.....	.....	.....
Totals .....	.....	.....	.....	.....	341.85	.....
Foreign Union Conferences and Missions						
British .....	56	4265	1709	5298.31	5463.53	5273.48
Australasian .....	67	4525	1992	8501.19	7952.52	6630.82
South Africa .....	9	576	205	1241.64	2507.79	1265.48
India Mission .....	4	392	246	316.42	404.40	.....
Scandinavian .....	67	8942	5386	4140.07	4535.68	3699.19
West German .....	194	20257	...	5888.00	3335.80	6705.84
East German .....	183	16651	...	3986.00	2286.50	
Russian .....	30	...	...	1454.58	1736.87	921.81
Siberian .....	3	...	...	193.56	.....	.....
Latin .....	15	1421	2925	915.08	537.20	398.80
Levant Union .....	7	662	...	122.25	120.76	.....
South American .....	18	1470	...	2503.50	151.20	236.50
Brazil .....	13	1164	...	907.80	490.82	535.00
Mexican Mission .....	8	463	93	1028.03	.....	551.48
West Indian .....	18	915	890	1861.01	157.20	409.85
Philippine Islands .....	1	99	50	113.80	195.05	507.00
Korean Mission .....	.....	.....	.....	78.15	4.31	.....
Totals, North American union conferences				\$29,050.61	\$28,332.05	\$22,919.74
Totals, Foreign union confs. and mis. flds.				38,549.39	29,879.63	27,045.25
Grand totals .....				\$67,600.00	\$58,211.68	\$49,964.99

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	67,600.00
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	\$917,832.56

the same class of people, but was also able to deliver one hundred per cent of his orders in the first delivery.

After giving the work a trial in Havana, Brother Robinson went to Matanzas, a town of about 35,000 inhabitants. At the close of his first day's experience in his new field, he wrote of his work as follows:—

"I arrived here at 10:30 A. M. to-day, and began canvassing in the government palace at 1:30 P. M. At 4 P. M. I had

fourteen orders, amounting to \$39.50 gold. Three of these were for the morocco binding."

Judging from the experience of Brother Robinson, and from personal observation, the writer believes that the outlook for the book work is just as promising in Cuba as in Mexico or South America, where such excellent work has been done. Let us remember Brother Robinson in Cuba, as he is alone in the canvassing work there.

N. Z. T.

South America

In a letter dated September 26, from G. E. Hartman, secretary of the South American Union Conference, he says:—

"Spring is just beginning with us, and everything is nice and green. There seems to have been enough rain this winter so that there is good prospect for a harvest, the grasshoppers not appearing very far south so far. Probably they will not get down here in time to hurt the grain. Brother E. M. Trummer is now out with Brother Lorenz, our new man from Kansas, by way of the Foreign Mission Seminary, whom we are training for the west coast, probably Chile."

The same day we received this letter a cablegram arrived from Brother Hartman, calling for the following: 1,500 "Home and Health," cloth, Spanish; 125 "Home and Health," half leather, Spanish; 75 "Home and Health," full leather, Spanish; 250 "Coming King," cloth, Spanish.

H. H. HALL.

News and Miscellany

Notes and clippings from the daily and weekly press

— According to census figures the men of the United States outnumber the women by 2,691,879.

— Final census figures give 34,686,653 inhabitants for all Italy, an increase for the past decade of 2,211,400.

— On Dec. 20, 1911, a destructive storm swept the gulf coast. Three ocean-going vessels were driven ashore and many small boats wrecked.

— Twelve persons were killed, and a score more or less seriously injured, as a result of a collision on the Chicago, Milwaukee, and St. Paul Railroad near Odessa, Minn., on Dec. 18, 1911.

— Emilio Estrada, president of the republic of Ecuador, died suddenly at Guayaquil, Ecuador, on Dec. 21, 1911, of diseases affecting the kidneys and heart. He was sixty-five years old.

— The regular army of the United States had twenty-eight per cent less courts martial last year than the year before. This improvement is credited by the paper in which the fact is given, to growing temperance in the use of alcoholic and other beverages.

— Rear-Admiral Vreeland laid before President Taft the report of the special board of army and navy experts appointed by the President to determine what caused the wreck of the "Maine" in the Havana harbor in 1898. The finding of the board is that the "injuries to the 'Maine' were caused by the explosion of a charge of a low form of explosive, exterior to the ship."

— Crowded with passengers to attend the theater at Pottsville, Pa., on the evening of Dec. 25, 1911, one of the big trolley cars of the Eastern Railways Company plunged over the trestle at Cape Horn, Mount Carbon, several miles south of Pottsville, and fell twenty feet, into a creek, which is a tributary of the Schuylkill River. There were sixty-one passengers on the car, and only three escaped injury. None were killed outright, but several of them are in a critical condition.

— The jewels and valuables found in the royal palace, including Prince Miguel's gems, which alone are valued at \$2,500,000, are to be sold by the Portuguese government.

— A brilliant illumination of the heavens, followed by a crashing explosion and a shaking of the buildings as if an earthquake had occurred, caused much excitement on the morning of Dec. 17, 1911, at Lucedale, Mass. It was discovered that a meteorite had fallen into an empty lot, drilling a hole three feet in diameter.

— President Taft has put the official ban on "fake" photographs. Tourists who wish to go home with photographs bearing a real Washington, D. C., label, showing them in the act of shaking hands with the President or in earnest conversation with him, will not be able to do so in the future, for Mr. Taft asks to be left out of such pictures.

— Defeated and stripped of former arrogance and pride, Gen. Bernardo Reyes, Mexico's one-time greatest military leader, and more recently leader of a revolt that threatened to tear the country from border to border, surrendered to the authorities at Linares, Mexico, on Dec. 25, 1911. He frankly admitted that his dream of another successful revolution had come to an end. The government officials now believe that real peace is at hand for Mexico.

— The continued advance of the Italian troops toward the interior of Tripoli and away from the environs of the coast towns without meeting serious resistance seems to prove the correctness of recent reports that the Turkish troops and their Arab allies have withdrawn to the hills. They are practically, it is reported, without ammunition. Their only chance of renewing the supplies has been shattered by Viscount Kitchener's action in sealing up all the possible points of leakage along the frontier between Egypt and Tripoli.

— The Franco-German agreement regarding Morocco and the French Kongo is bringing difficulties even before it has been ratified by the French parliament. The trouble arose over islands in the French Kongo opposite the point where the German strip reaches the river. The Berlin authorities claim these, although it was understood by the French that they should retain the islands, thus insuring continuity between the parts of the French Kongo. Already there is talk of submitting the question to The Hague arbitration court.

— From Paris comes word that France is arranging another imposing testimonial of her friendship for the United States. Dec. 22, 1911, a public subscription was opened to offer a bronze bust of La France by the illustrious French sculptor, Auguste Rodin, which will be placed at the base of the monument to be dedicated next June to Samuel de Champlain, the French navigator, explorer, and discoverer of the lake that bears his name. Like the gift from the people of France of Bartholdi's statue of Liberty, the presentation of La France, which is the figure of a woman, marks historically another epoch in the relations of fraternity between France and the United States of America.

— Brockton, Mass., shoe manufacturers declare the situation in the shoe industry is acute, and they will soon advance the price fifty cents a pair. Material costs so much, the manufacturers say, that at the present prices they are not making any profit.

— On the complaint of more than two hundred business firms, the Interstate Commerce Commission is investigating charges against all the express companies to the effect that they are charging excessive rates to both shippers and the general public.

— At the annual meeting of the trustees of the Carnegie Foundation, an institution for pensioning aged college professors, it was announced that Mr. Carnegie had just added to the endowment the sum of \$1,000,000. This makes the entire endowment \$12,000,000, giving an annual income of \$590,000.

— The labor situation throughout Great Britain is again causing anxiety, and "Strike Leader" George R. Asquith, of the government board of trade, admitted Dec. 24, 1911, that a grave crisis may be reached soon unless the employers, with the cooperation of the government, are successful in establishing satisfactory agreements. Mr. Asquith's demeanor showed that he is none too hopeful.

— The long-standing practise of Mexican citizens living in Texas near the Rio Grande, has been to convey their dead across the river for burial. The Mexican authorities recently halted one of those sad processions, and rudely ordered the coffin to be opened. It was nicely filled with rifles. The frequency of the funerals and the sameness of the mourners had aroused not wholly unfounded suspicion, as the sequel showed.

— On Dec. 25, 1911, the Persian cabinet notified W. Morgan Shuster, the American treasurer-general of Persia, of his dismissal from that office. This follows the decision of the national council and the ministry to submit to the demands contained in the Russian ultimatum. An indignation meeting was held in Teheran after the announcement of Mr. Shuster's dismissal was made public, and further demonstrations are expected. Martial law has been proclaimed.

— The recent report of the Commissioner of Pensions brings out the startling fact that within thirteen years of the close of the war with Spain, and eleven after the subsidence of the Philippine insurrection, there are no less than 23,383 invalid soldiers of these wars on the pension rolls, in addition to 3,032 dependent mothers, 522 fathers, 9 brothers and sisters, 1,217 widows, and 327 children. In all, there are 28,490 pensioners as a result of these wars — actually a larger number than there were soldiers in the regular army at the outbreak of the war with Spain, and probably 10,000 more than there were troops before Santiago. Already we have paid out \$34,142,976.37 in pensions for services against the Spanish and Filipinos, as against a total of \$45,850,024.19 paid for pensions to the warriors of 1812, and \$45,279,686.83 expended in the support of veterans of the Mexican war during a period of sixty-five years.

— Mrs. E. H. Harriman has provided funds for a school which shall teach its students to be intelligent public servants. This training-school will seek to fit men for duty in municipal and other public offices, giving them a thorough training in all the departments of administration, such as the analysis of public expenditures, the preparation of budgets, the study of charters, the testing of foods, the safeguarding of the public health through the supervision of schools, factories, stores, and congested dwellings, tax assessment and collection, and a thousand other subjects which relate to the work of the modern city and state. The work of the new school begins in New York, but it will be extended, as funds increase and needs arise, to include other cities.

## NOTICES AND APPOINTMENTS

### Central Union Conference Association

THE next regular biennial session of the Central Union Conference Association (Incorporated) will be held in College View, Nebr., in connection with the biennial session of the Central Union Conference, Jan. 16-31, 1912. The first meeting of the legal association will be held in the Seventh-day Adventist church on Tuesday, Jan. 16, 1912, at 5:15 P. M.

E. T. RUSSELL, *President*;  
F. F. BYINGTON, *Secretary*.

### Central Union Conference

THE fifth biennial session of the Central Union Conference of the Seventh-day Adventists will be held in College View, Nebr., Jan. 16-31, 1912, for the election of officers and boards of management of the various institutions and corporations connected with the Central Union Conference, and the transaction of all business properly coming before said conference.

E. T. RUSSELL, *President*;  
METTIE E. CORNELL, *Secretary*.

### The Clinton German Seminary

THE Clinton German Seminary, a legal association formed under the laws of the State of Missouri, will hold its first constituency meeting in connection with the Central Union Conference, to be held at College View, Nebr., beginning January 16, 1912, for the purpose of electing officers and doing other necessary business in the interest of the corporation. The first meeting will be held in the College View Seventh-day Adventist church, 5:15 P. M., Jan. 18, 1912.

E. T. RUSSELL, *President*.

### Central California Conference

THE first annual session of the Central California Conference of Seventh-day Adventists will be held at Hanford, Cal., Feb. 1-5, 1912. This session is called for the purpose of electing officers of the conference for the ensuing year, and for the transacting of such other conference business as may properly come before the meeting.

There are some matters of special importance to come before the delegation.

All churches in the conference are entitled to a delegate representation at this session on the following basis: One delegate to represent the organization, and one additional delegate for each twenty church-members. Unorganized companies will be represented by the delegates at large.

J. H. BEHRENS, *President*;  
S. G. WHITE, *Secretary*.

### Nashville Sanitarium Association

NOTICE is hereby given that the sixth annual session of the Nashville Sanitarium Association of Seventh-day Adventists will be held Jan. 18, 1912, at 9 A. M., at the Seventh-day Adventist church-school building on Twenty-third Avenue North and Seifried Street, Nashville, Tenn., for the purpose of electing officers, and transacting such other business as may properly come before the meeting. A full attendance of the constituency and qualified voters is desired.

C. F. McVAGH, *President*;  
C. H. MOYERS, *Secretary*.

### Southern Union Conference Association

NOTICE is hereby given that the third biennial session of the constituency of the Southern Union Conference Association of Seventh-day Adventists will be held in the church-school building, Twenty-third Avenue North and Seifried Street, Nashville, Tenn., Tuesday, Jan. 23, 1912, at 9 A. M., for the purpose of electing a board of directors for the ensuing biennial term, and for the transaction of such other business as may properly come before the meeting.

C. F. McVAGH, *President*;  
W. A. WILCOX, *Secretary*.

### Atlantic Union Conference Association

THE biennial session of the Atlantic Union Conference Association constituency will convene in Tollner Hall, in the city of Brooklyn, N. Y., Wednesday, Jan. 17, 1912, at 10:30 A. M. All constituency members should be present.

At this time seven members must be elected to take the place of seven whose terms expire, a board of seven trustees selected for the coming biennial term, and all other necessary business transacted.

W. B. WHITE, *Chairman*;  
H. B. TUCKER, *Secretary*.

### Northern Union Conference

THE Northern Union Conference will hold its fifth biennial session in connection with the ministerial institute to be held at College View, Nebr., January 16 to February 4. The first meeting of the conference will open January 16 at 10 A. M., for the election of officers and such other business as may properly come before the conference. All names of delegates who are selected by the local conferences should be reported to the union conference secretary, Thomas D. Gibson, 2718 Third Ave. S., Minneapolis, Minn.

R. A. UNDERWOOD, *President*;  
T. D. GIBSON, *Secretary*.

### Northern Union Conference Association

THE Northern Union Conference Association of Seventh-day Adventists, incorporated, will hold its opening local meeting for the election of officers, and the transaction of such other business as may be necessary, at College View, Nebr., January 16 at 2:30 P. M. The delegates of the Northern Union Conference which meet at College View at this time are the constituency of the corporation.

R. A. UNDERWOOD, *President*;  
S. E. JACKSON, *Secretary*.

### Annual Meeting, Southern Publishing Association

NOTICE is hereby given that the fourth annual meeting of the constituency of the Southern Publishing Association of Seventh-day Adventists will be held on Thursday, Jan. 18, 1912, at 10 A. M., at the Seventh-day Adventist church, on Twenty-third Avenue North and Seifried Street, Nashville, Tenn., for the purpose of electing a board of directors for the ensuing year, and for the transaction of such other business as may properly come before the meeting.

C. F. McVAGH, *President*;  
L. A. SMITH, *Secretary*.

### Southern Union Conference

NOTICE is hereby given that the fifth biennial session of the Southern Union Conference of Seventh-day Adventists will convene in the church-school building on Twenty-third Avenue North and Seifried Street, Nashville, Tenn., on Thursday, Jan. 18, 1912, at 9 A. M., and continue until Jan. 28, 1912, for the purpose of electing officers for the ensuing biennial term, and for the transaction of such other business as may properly come before the meeting.

Each conference will be entitled to one delegate at large, and one additional delegate for each fifty of its organized church-membership. Please forward the names of the delegates to the secretary, at 511 Cole Bldg., Nashville, as early as possible.

C. F. McVAGH, *President*;  
W. A. WILCOX, *Secretary*.

### Boulder-Colorado Sanitarium

THE constituency of the Boulder-Colorado Sanitarium Association will hold its first biennial session at College View, Nebr., in connection with the fifth biennial session of the Central Union Conference Association, Jan. 16-31, 1912. The first meeting of the session of said Boulder-Colorado Sanitarium Association will be held in the Seventh-day Adventist church on Wednesday, Jan. 17, 1912, at five o'clock in the afternoon. The election of a board of trustees for the ensuing term and all other business pertaining to the association which should properly come before such meeting will be attended to.

CHAS. E. RICE,  
*Secretary Board of Trustees*.

### Publications Wanted

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

Leslie Litteel, Bentonville, Ark., desires copies of our papers for free distribution.

M. W. DeLhorbe, of Elmira, N. Y., desires copies of our papers and magazines for free distribution.

Late clean copies of our magazines are desired for free distribution by Albert Carey, 902 Kessenden St., Nortons, Oregon.

Any of our papers which can be used in depot paper-racks will be thankfully received by Kate Taylor, 6503 Cedar Ave., Cleveland, Ohio.

Z. S. Arey, Tecumseh, Okla., desires a continuous supply of *Signs, Instructor, Our Little Friend, and Life and Health* for use in missionary work.

Mrs. M. V. Boyd, 1718 W. Houston St., San Antonio, Tex., desires copies of all our denominational papers, except the *REVIEW*, for free distribution.

Mattie Hamilton Welch, of Stanleyton, Va., has been supplied with literature for her mountain school work, and desires that no more be sent at present.

### 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.

SPECIAL until January first: 100 Bible Mottoes delivered, \$3.65; 300, \$10. 50 cards free with \$10 order. Highest Grade Cooking Oil: 5 gallons, \$4; 30 gallons, \$23. Address Hampton Art Company, Nevada, Iowa.

COOKING OIL direct from refinery; pure, healthful, delicious. Barrel (50 gallons), at 58 cents; 30 gallons, at 59 cents; 5-gallon can, \$3.25; 10 gallons, \$6.25; 8 1-gallon cans, \$5.90. Cash with order. Lookout Cooking Oil Co., Chattanooga, Tenn.

CALIFORNIA DRIED FRUIT.—Full line, extra quality, prunes, peaches, pears, apricots, black figs, and raisins, unadulterated, non-processed. Better fruit than you have been getting at better prices. Write for special spring offer. Address St. Helena Home Fruit Co., Sanitarium, Cal.

COOKING OIL.—Finest quality. Guaranteed. Extensively used by best cooks. Nutritious, delicious, odorless, keeps sweet indefinitely. 5 gallons, \$3.25; 8 1-gallon cans, \$5.80; 10 gallons, \$6.25; 30-gallon barrel, \$17.60; 6 5-gallon cans, \$18.60. Purity Cooking Oil Co., Chattanooga, Tenn.

ELEGANT Scripture post-cards. Beautiful illustrated hymns; handsome embossed Easters, birthdays, greetings, Lord's prayer, graces, guardian angels, 10, 10 cents; 100, 99 cents, post-paid. New Bible Mottoes (12 x 16), Father and Mother, 2, 12 cents; dozen, 65 cents; 100, \$3.75, prepaid. Stamps refused. Waterbury Specialty Co., Brandon, Wis.

HELP WANTED.—The sanitarium at Chamberlain, S. Dak., plans to have all domestic work done by help hired for that purpose. Women from twenty-five to forty-five years of age, who are Seventh-day Adventists, able to work, and with no children accompanying them, will be paid from \$12 to \$20 a month in addition to board, room, and plain laundry. Also position in men's bath-room for married man. Send references with application. Address Dr. Anna B. Farnsworth, Chamberlain, S. Dak.

AN APOLOGY.—We have had such an unusually heavy run on orders since we improved Nutfoda that although we increased our force and worked nights, we were unable to keep up with shipments, and so a large number were more or less delayed. We are making every effort to clean up all the orders by Jan. 7, 1912, and think we can safely promise prompt shipments right along after that. After completing our new warehouse, making our total floor space about 10,000 square feet, we will have room to carry several car-loads of raw material, which will be a great help. We thank our friends for the hearty support accorded the factory during 1911. Nashville Sanitarium Food Factory, Nashville, Tenn.

## The Advent Review and Sabbath Herald

Devoted to the Proclamation of "the Faith which was once delivered unto the Saints"

ISSUED EACH THURSDAY BY THE  
Review & Herald Publishing Association

General Church Paper of the Seventh-day Adventists

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Takoma Park Station - Washington, D. C.

[Entered as second-class matter, August 14 1903, at the post-office at Washington, D. C. under the act of Congress of March 3, 1879.]





WASHINGTON, D. C., JANUARY 4, 1912

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We are pleased to learn from the *Central Union Outlook* that Elder E. T. Russell, president of the Central Union Conference, is making a splendid recovery from a serious surgical operation which he underwent some time ago. He hopes soon to be back in his office.

DR. MARGARET EVANS, at one time head lady physician of the St. Helena Sanitarium and later engaged in private practise in California, arrived in Washington last week to connect with the Washington (D. C.) Sanitarium. Dr. Evans's special work will be in connection with the city branch at Iowa Circle.

BROTHER H. A. WEAVER, secretary of the Religious Liberty Department of the East Michigan Conference, is in Washington for a few weeks, having been sent here by his conference to associate with the Religious Liberty Department at headquarters, for the purpose of gaining additional experience in dealing with legislative matters in connection with his work. He is also assisting the department in its work before Congress.

In a letter written to Elder R. C. Porter, by W. H. Anderson, on reaching the Pemba, Rhodesia, mission farm, his home station, after visiting several other stations on his way back from the Cape, he gives an excellent report of conditions at each one visited. When he reached his own, he states that he ordered three tons of seed to be there by the middle of December in time for the planting season. This gives a little idea as to what this one South African mission farm — now self-supporting — is doing in the way of agricultural industries in behalf of the natives in that section. This work supports the evangelical and school work being carried forward.

WRITING from Hamburg, Germany, under date of Dec. 6, 1911, Elder L. R. Conradi says: "You will be pleased to learn that our extra number of the *Herald*, German paper, reached 400,000 this year. During the last four months there has been a steady increase in our book sales over last year, so that last month we sent out 10,000 more parcels of books than at the same time last year.

LITTLE homes are being erected in China in which our missionaries can live — built by the money donated to the \$300,000 Fund. B. L. Anderson, in Southern China, is now completing his home. Brother Hankins is arranging for building a house for Brother and Sister Hills, at or in the vicinity of Swatow. Such items in the letters of our missionaries are indeed full of inspiration, in which all the brethren and sisters here at home who have toiled to provide the money, can heartily share.

IN the *Pacific Union Recorder* Elder A. O. Tait, one of the editors of the *Signs of the Times*, has this good word to say for our general church paper: "This denomination has a church paper, whose mission is to keep every believer in close touch with the third angel's message. I have taken the *REVIEW AND HERALD* for thirty-three years, and would not think of being without it. I think, without exception, every Adventist family should have the *REVIEW* every week. It costs but \$1.75 a year."

NOVEMBER 14, W. C. Hankins wrote from Swatow, China: —

"Nearly all this part of China is in the hands of the rebels, except Canton; it is only a matter of time until it, too, falls. The officials are badly scared, hardly making any resistance at all in most places. Swatow went over to the rebels last Friday, but we can scarcely tell the difference. Everything is very quiet. There has been no fighting, as there was no resistance. The highest official quietly resigned, and the others went over to the rebels. Amoy is still in the hands of the Imperialists. Mission work is practically at a standstill. We do not anticipate having to leave this field, but it is almost impossible to do much with the country in such uproar. Brother Hung (a native worker) says that the people have no heart to hear the gospel just now."

## Three Excellent Books

THREE new and most excellent books are now being printed by our several publishing houses; namely, "Acts of the Apostles," by Mrs. E. G. White; "Easy Steps in the Bible Story," by Mrs. I. H. Evans; and "American State Papers." The first is one of the best books which has ever come from the pen of this earnest Christian worker. The second makes a splendid addition to our all too needy literature for children and youth. The third is an encyclopedia of useful information regarding the questions of religious liberty. These books should be found in every home, and should be given a wide circulation. They may be obtained through the various State tract societies.

DR. DAVID PAULSON, Hinsdale, Ill., desires to secure about forty copies of the book "Healthful Living," for the use of the missionary class in Chicago and in the nurses' class at the Hinsdale Sanitarium. Those who will donate or sell a copy they may possess can be assured that it will be put to the very best of use. Write to the above address regarding what you have.

THE Boulder (Colo.) *Daily Camera* of Dec. 6, 1911, gives an extended notice of the graduating exercises of the Boulder-Colorado Sanitarium, which were held in the Seventh-day Adventist church of that place. Charles E. Rice, manager of the institution, delivered the graduating address. Elder C. R. Kite and Dr. Kate Lindsay also gave addresses. Dr. H. A. Green, medical superintendent of the institution, presented diplomas to a class of ten, three young men and seven young women.

## Adverse Report on Heflin Sunday Bill

REPRESENTATIVE HEFLIN, of Alabama, introduced a bill into the House on December 6, entitled "A Bill Prohibiting Labor on Buildings, and So Forth, in the District of Columbia on the Sabbath-Day" (H. R. 14690), penalizing infractions thereof at a minimum fine of twenty-five dollars and a maximum fine of five hundred dollars. The bill was referred to the Committee on the District of Columbia, who in turn referred it to the District commissioners. On December 23 the commissioners reported adversely on the bill, stating in effect that the proposed legislation would be detrimental to the best interests of the city, and that there is comparatively little Sunday labor in the District.

It would be well for both statesmen and churchmen if they could realize that religious legislation, which Sunday laws are now admitted to be by many of their advocates, is detrimental to both state and church in more than one way.

S. B. HORTON.

## Shall We Use 550,000?

WHILE the orders were coming in thick and fast at the Pacific Press office for the Harvest Ingathering *Signs*, and the large supply of 500,000 copies was disappearing, it was thought in order to be able to supply quickly the papers needed at the last, more should be printed. So 50,000 more papers were presented.

The last word received from the brethren on the Coast is that 530,000 of these good papers have been sent out. This leaves about 20,000 still unused. Last year nearly 510,000 were circulated. While we have already exceeded our last year's record, still it seems unfortunate that any of these excellent Mission *Signs* should not be used in an effort to secure funds for missions. Who will help place them in the hands of the people?

By writing your State tract society secretary, you can get more papers until the supply is exhausted; but it will be necessary for you to do so at once, if you desire to secure a few more of this splendid Missions number, as the supply will doubtless soon be exhausted.

T. E. BOWEN,

Assistant Secretary General Conference.