

# The Advent Sabbath Review and Herald

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Takoma Park Station, Washington, D. C., January 18, 1912

No. 3

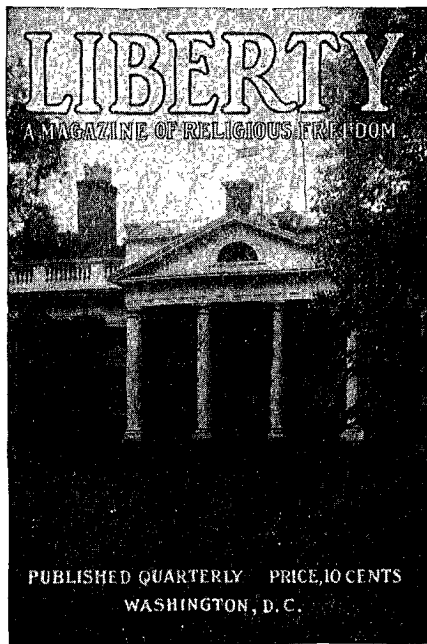


## The Coming One

THE mighty God, even the Lord, hath spoken, and called the earth from the rising of the sun unto the going down thereof. Out of Zion, the perfection of beauty, God hath shined. Our God shall come, and shall not keep silence: a fire shall devour before Him, and it shall be very tempestuous round about Him. He shall call to the heavens from above, and to the earth, that He may judge His people. Gather My saints together unto Me; those that have made a covenant with Me by sacrifice. And the heavens shall declare His righteousness: for God is judge Himself.

— Psalm 50.

Berkell, Jr.



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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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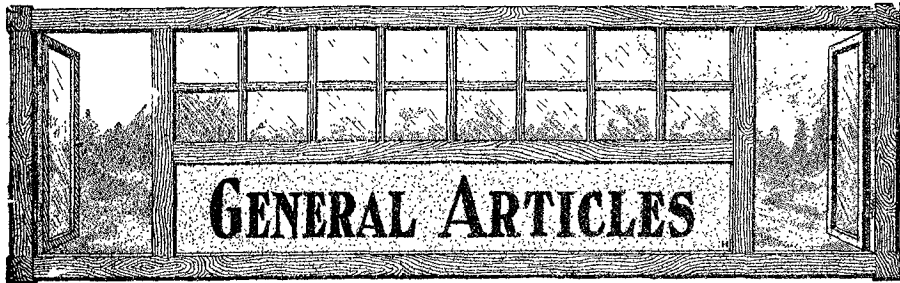
# The Review and Herald

"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 18, 1912

No. 3



## The Angel's Record — No. 3

### The Costly Gift

MRS. S. M. SPICER

In olden days, in Israel's land,  
When priest and scribe vainglorious  
made  
Their ample offerings — costly, grand —  
In name for God, for man displayed,  
A widow came, thin-clad and poor;  
Threw in two mites,—she had no  
more,—  
While full her heart of heavenly love.

The eye of priest was dark with scorn;  
Still with his lips to God he prayed.  
The Saviour to his followers turned,  
And these immortal words he said:  
"Verily, this widow giveth more  
Than all these lords of wealth have  
given."

The angel scribe repeats it o'er;  
Amen! the record stood in heaven.  
And often since, the "widow's mite"  
In heaven's eternal trying scales  
Has many a golden dower outweighed  
Which trumpet-sound to man displayed.

Takoma Park, D. C.

### City Work

MRS. E. G. WHITE

I AM instructed to bear a message to all who are interested in the proclamation of the truth for these last days. To us has been entrusted enlightening, saving truth, and all about us are multitudes who have never yet been enlightened. To these we must proclaim the life-saving truths of the third angel's message. We are to hunt for souls, laboring with all diligence to communicate to others that which is for their eternal welfare.

The unwarned multitudes are fast becoming the sport of the evil one. Satan is leading men and women into many forms of folly and self-pleasing. Many are seeking for that which is novel and startling; their minds are far from God and the truths of his Word. At this time, when the enemy is working as

never before to engross the minds of men and women, we should be laboring with increasing activity in the highways and in the byways. With diligent, disinterested effort we are to proclaim the last message of mercy in the cities — the highways; and the work is not to end there, but is to extend into the surrounding settlements and in the country districts,—into the byways and the hedges.

All classes are to be reached. As we labor, we shall meet with different nationalities. None are to be passed by unwarned. Jesus is the gift of God to the entire world, not to the higher classes alone, and not to any one nation, to the exclusion of others. His saving grace encircles the world. Whosoever will may drink of the water of life freely. "Whosoever shall call upon the name of the Lord shall be saved." In every place the gospel invitation is to be given; for "how . . . shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?"

The Lord is speaking to his people at this time, saying, Gain an entrance into the cities, and proclaim the truth in simplicity and in faith. The Holy Spirit will work through your efforts to impress hearts. Introduce no strange doctrine into your message, but speak the simple words of the gospel of Christ, which young and old can understand. The unlearned as well as the educated are to comprehend the truths of the third angel's message, and they must be taught in simplicity. If you would approach the people acceptably, humble your hearts before God, and learn his ways.

We shall gain much instruction for our work from a study of Christ's methods of labor and his manner of meeting the people. In the gospel story we have the record of how he worked for all classes, and of how as he labored in cities and towns, thousands were drawn

to his side to hear his teaching. The words of the Master were clear and distinct, and were spoken in sympathy and tenderness. They carried with them the assurance that here was truth. It was the simplicity and earnestness with which Christ labored and spoke that drew so many to him.

The great Teacher laid plans for his work. Study these plans. We find him traveling from place to place, followed by crowds of eager listeners. When he could, he would lead them away from the crowded cities, to the quiet of the country. Here he would pray with them, and talk to them of eternal truths.

The sympathy that Christ ever expressed for the physical needs of his hearers won from many a response to the truths he sought to teach. Was not the gospel message of deepest importance to that company of five thousand people who for hours had followed him and hung upon his words? Many had never before heard truths such as they listened to on that occasion. Yet Christ's desire to teach them spiritual truths did not make him indifferent to their physical needs. Weary mothers were in that company who, with their children, had followed him through the day. Christ understood the situation, and he was "moved with compassion" toward them.

"When the day began to wear away, then came the twelve, and said unto him, Send the multitude away, that they may go into the towns and country round about, and lodge, and get victuals: for we are here in a desert place. But he said unto them, Give ye them to eat. And they said, We have no more but five loaves and two fishes; except we should go and buy meat for all this people. For they were about five thousand men. And he said to his disciples, Make them sit down by fifties in a company. And they did so, and made them all sit down. Then he took the five loaves and the two fishes, and looking up to heaven, he blessed them, and brake, and gave to the disciples to set before the multitude. And they did eat, and were all filled."

Then he said to the disciples, "Gather up the fragments that remain, that nothing be lost. Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten."

In this command there was a lesson for every soul in that large company. It

was a lesson that should be stamped upon the minds of old and young, the learned and the unlearned. It should be valued by parents, and its instruction carried into the home. That little morsel of food, with Christ's blessing upon it, multiplied in the hands of the disciples, until that which remained after all were satisfied, was greater than the original supply.

This should be a great encouragement to Christ's disciples to-day. Christ is the great center, the source of all strength. His disciples are to receive their supplies from him. The most intelligent, the most spiritual-minded, can bestow only as they receive. Of themselves they can bestow nothing for the need of the soul. We can impart only that which we receive from Christ; and we can receive only as we impart to others. As we continue imparting, we continue to receive; and the more we impart, the more we shall receive. Thus we may be constantly believing, trusting, receiving, and imparting.

Heavenly agencies will cooperate with all who will follow on to know the Lord, working for the extension of Christ's kingdom. Then let the words spoken be earnest and intelligent, revealing the sanctifying power of the Spirit of truth. The humblest worker, if his heart is imbued with the spirit of Christ, can win souls to him; for with such a worker the angels of God can cooperate, speaking to the soul, and opening heart and mind to receive the truth.



### The Historical Christ

PHIL C. HAYWARD

FROM the vast amount of matter, and "evidence," and logic (?) which is advanced in support of the higher critical idea, there seems to stand out most prominently the claim that the Christ is a myth; or, at best, that Jesus, the man, was never more than a man.

Among the most noteworthy of recent attempts to discredit the Christian religion is a book by a German professor, Dr. Arthur Drews, "The Christ Myth." Dr. Drews attempts to show that the Messianic idea "is rooted in Persia, and in Greece, as well as in the Jewish conscience;" that the Persians dreamed of a divine "friend" or "mediator," and the Greeks conceived of a mediatory "word" which would come to the aid of human weakness and identify man with God. And we are "shown" that the star of the East, the Magi, the child in the stable, the virgin birth, the flight into Egypt, the names of Joseph and Mary, Joseph's occupation as a carpenter, the baptism, the transfiguration, the Last Supper, the number of the twelve apostles, the symbols of the "rock," the "door," the "vine," and in fact all the principal titles of Christ, and the events connected with his life, find their counterpart in heathen mythology.

It is but a very natural thing that the teachings of the Jews for fifteen hundred years of a Messiah who was to come, and the positive testimony of the early Chris-

tians that such a Saviour had come, should leave its impressions in heathen lore. But the very best efforts of heathen mythology can not produce a savior who is above the human in any phase of his life. It may be shown, though often by wide stretches of the imagination, that some of the heathen religions had a chief character who would correspond, in some respects, to that of Jesus Christ; yet when he had died, we find his followers still worshipping at the tomb of one who had not the power to penetrate beyond, and unlock the grave.

But it is not so with the Christ of the Scriptures. While other men have lived, and preached, and died, the Lord Jesus Christ lived, and preached, and died, and *lived again!* And this is the supreme test of all religions. A religion which has not a savior who has power to lay down his life, and power to take it again, has not a savior who has power to give life to his followers after they have passed into the grave. Of the importance of this Paul testifies, "And if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished." Jesus demonstrated his power over life and death by his death and resurrection. Than this there is no better authenticated fact in all history. And the time will surely come when all the world shall confess with awe and reverence around the open grave that Jesus is the Christ, to the glory of the Father. For because he lives, we shall live also.

The historical evidence of the resurrection of Christ is threefold. First, there is the testimony of his enemies. He taught openly that after his death he would rise again from the dead. Nor did he leave the time of his resurrection uncertain; for he plainly declared that his resurrection would occur upon the third day after his death. By a mighty effort, and to the perjuring of their own souls, the Jewish leaders had compassed the death of Christ, and now the thought which was uppermost in all minds was, Will he rise again?

Well did his enemies realize how serious would be the consequences to them, if Christ should rise again, or even appear to have risen. Then would the people be turned away from them, and the teachings of this Despised One would be vindicated. Accordingly, they came to Pilate and called his attention to the claims which this man had made of power to come forth from the grave, and begged that they might have a strong guard of Roman soldiers to watch over the grave. They further asked that a seal might be set upon the tomb, so that his disciples might not come and steal the body away and thus deceive the people into the belief that Christ had really risen from the dead.

The guard was given, and the tomb sealed. It would have taken a body of men stronger than the Roman garrison stationed at Jerusalem to have broken that seal and taken the body away. But

had such a body of men come, a regular army, and overpowered the Roman garrison and taken the body of Jesus, it would not have deceived any one into a belief in his resurrection, for after such a battle all would have known that the body was taken by human hands. No; such a deception could not have been practised. Furthermore, it is evident that the disciples themselves were closely watched to see that they did not undertake any deception, for they were all assembled in an upper chamber "for fear of the Jews." But in spite of all of these precautions the seal was found broken and the tomb empty; and the Roman soldiers testified of a great power before which they all fell as dead men. And later, when the disciples proclaimed openly the resurrection of Jesus, when more than five hundred men who had actually seen him after his resurrection bore earnest testimony to this fact in the streets of Jerusalem, no charge of fraud was made against them by the enemies of Christ. There was only anger, and a desire to put a stop to their testimony by putting them to death.

So thoroughly did the rulers of the people accept the fact of the resurrection, that when a council was called to consider the best way to get the followers of Christ not to talk about it, they were advised by one of the most prominent of their number that they had best let the whole question alone, lest they be found to fight against God.

The second great proof of the genuineness of the resurrection of Jesus is found in the ethical teachings of the disciples. If they had, by some human ingenuity, been able to perpetrate a fraud upon all the people of the Jews, and the Roman governor as well, could they with such great power have proclaimed as a fundamental truth that which they knew to be a fraud? Within one short generation from the death of Christ, the gospel of his resurrection had conquered a world. Heathen systems of hundreds of years' standing were forced to give way before the simple teaching of the followers of Jesus. With great power the apostles gave witness to the resurrection. Their lives were gladly given in defense of this gospel. Could they with a dead body on their hands and a lie on their consciences have successfully faced all the learning and power of the world, and proclaimed with a power irresistible the resurrection of Jesus from the dead? In all the annals of human history no such thing has been known that a lie should become irrefutable, and that the arguments of the liar could only be answered by persecution and death.

But stronger, if possible, than all of these is the proof offered by one who had been a Pharisee of the Pharisees, a rejecter of Christ, and a persecutor of his followers. Paul had stood high in the councils of the Jewish nation. It is possible that he had been among those who had condemned the Saviour, for he was very zealous. More than this, we find him immediately after the crucifixion active in the persecution of the

Christians; even going from Jerusalem to other places where they had been scattered by the persecutions. He was acquainted with all the facts, and was in a position to judge as to the truth or falsity of the statements made by the disciples. He, this learned man and wise, firmly yielded himself to the force of their testimony and the personal appeal of Jesus himself, and became the most active exponent of the doctrine of the resurrection. He, more than any other one man, was instrumental in the final complete victory of Christianity over paganism. It was his unanswerable logic which stopped the mouths of wise men and philosophers, and made a king exclaim, "Almost thou persuadest me to be a Christian." It was he who put to flight the doctors of the Jewish law, and proved to them that this Jesus was indeed the very Christ,—the Messiah of their Scriptures.

In the face of such evidence as this how foolish seems the wisdom of the wise and prudent; how vain the philosophy of those who attempt to overthrow God's great plan and remedy for sin; how weak the comparison between Christianity and pagan mythology, between the Christ of the Scriptures and those mere human agents, whose teachings have been taken for a foundation for heathen religions, and whose dust to-day is mingled with its native elements. These facts absolutely preclude the possibility of a fraud, and raise the Christian religion above that of heathen mythology.

*Chattanooga, Tenn.*



### "The Sure Mercies of David"

ELIHU, JR.

THE writer has for many years wondered at the few, either direct or indirect, allusions found in the Old Testament Scriptures to the resurrection of Christ. Those which seem plainest are found in Psalm 16 and Isaiah 53. The former was used by Peter on the day of Pentecost and by Paul at Antioch in Pisidia. There is little doubt that it was used on many other occasions. "Thou wilt not leave my soul in hades" was the plainest promise that could be made, if it was possible to make it appear that David was speaking of the Messiah and not of himself. Peter and Paul both seemed to use this scripture effectively, as many accepted the truth that this meant Jesus of Nazareth, for they had the demonstration of his resurrection in Judea.

Isaiah 53 is equally clear if carefully read, and I have no doubt that, like the other scripture, it was often used to prove the resurrection of the Messiah.

"When thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand." Though his soul is to be made an offering for sin, yet after that "he shall see his seed, and prolong his days." Unless a rising again from the dead should

intervene, the last clause of this statement could not come to pass. Again, "He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many." Here is more of the same kind of evidence. The spoil—the human race—will be divided and a portion taken from the strong one, Satan, and given to the one who in the preceding chapter, where this subject begins, is called "my servant." A little thoughtful reading will enable one to see the resurrection of the dead coming in between the pouring out of his soul unto death, and the fulfilment of the promises that accompany this statement.

But Paul at Antioch introduced another quotation from Isaiah 53 which is filled with a deeper meaning for us than either of those quoted. Acts 13:34: "And as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise, I will give you the sure mercies of David." A few questions will make clear the connection between the resurrection from the dead and the sure mercies of David. Why has the exercise of mercy become necessary?—Because of sin. What is sin?—The transgression of the law. What is the penalty for sin?—"The wages of sin is death." What does mercy secure for the transgressor?—Pardon or forgiveness of sin. When the sin is forgiven, blotted out through the exercise of mercy, what becomes of the penalty for sin?—The penalty is set aside. What then becomes of death in those for whom mercy has exercised forgiveness?—Death ceases to be, comes to an end, is destroyed. How?—Through the resurrection of the dead. Mortality is swallowed up of life. And the last enemy to be destroyed is death.

So then it is not difficult to grasp the truth that forgiveness of sin through the mercy of our God insures the resurrection of the dead and the mercies promised to David. Those mercies are involved in the abolishment of death, as Paul said of Christ "who hath abolished death, and hath brought life and immortality to light through the gospel." Then every promise of forgiveness of sins is a promise of the resurrection of the dead. This means that death is no more a reality to the Christian. Hence Jesus and his disciples call death a sleep. We sleep to awake, and the morning of the resurrection is the time of the awaking.

But some one may stumble over the application of this explanation to Jesus. How did the sure mercies of David mean to him the forgiveness of sin and the lifting off of the penalty of death? Had not the Lord laid upon him the sin of Adam and all its consequences? Then did he not need the application of mercy and forgiveness in the setting aside of

the penalty as much as any sinner if he proved himself to be worthy of forgiveness? Did he make such proof of worthiness? The Word of the Lord is, "With the merciful thou wilt show thyself merciful," and, "Blessed are the merciful: for they shall obtain mercy." The Creator has ordained that the creature or being who develops his attributes of character shall be accounted worthy of life. God loves his enemies, but he hates their sins. He made the greatest sacrifice for sin that it was possible for him to make. He forgives sin whenever it is confessed and forsaken. He is patient with sinners and waits with long-suffering for their return. And the prophecies of his Word show he has perfect confidence in the outcome of his work. Isa. 55:9-13.

Now the prayer that we are taught to pray has in it the essence of all this, "forgive us our debts, as we forgive our debtors," and also the comment following that prayer: "For if ye forgive men their trespasses, your Heavenly Father will also forgive you. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses." Jesus had the character of God developed in him to its fullest extent. He loved his enemies so well that he died for them. He hated sin so much that he did not become guilty of committing it. He forgave his enemies even in his last dying agony. And he had full confidence in the outcome of his work. This character which he developed insured full pardon for the load of sin that was laid upon him, and made it "not possible that he should be holden of it [death]." Acts 2:24.

The sure mercies of David—expressed, perhaps, fully in the eighty-ninth psalm, especially from the twenty-sixth to the thirty-seventh verse—are worthy of the most careful study. To them the reader is referred as a foundation for what Isaiah meant in the quotation made from the fifty-fifth chapter.

Wherever in the Scriptures mercy and the forgiveness of sin are taught, there is involved the removal of the penalty for sin, which is death, and a full and complete assurance of the resurrection of the dead.

If we have reached that point in the development of Christian character where we are able freely and gladly and fully, with delight and joy (see Micah 7:18, 19), to pass by the sins and wrongs committed against us, and cease speaking of the evil we see in our fellow men, then we know that *our sin* is forgiven in heaven. Death has lost all its terrors; for, so far as we are concerned, it is abolished, and we have "passed from death unto life." We do not have to force ourselves to believe that we are accepted of the Lord. We know we are his children when we feel and act toward sinners as he feels and acts toward them. We are deciding our own destiny daily by our state of mind and our conduct toward our fellow men.

If we have come to the place where



we feel that we are straightforward, upright, living justly and uprightly as Job did, and are expecting to be partakers of the life eternal at the revelation of Jesus Christ, and we find that the Lord has permitted enemies to develop even among our trusted brethren and friends, then may we know that this is our time of testing. Will our faith in God's way of dealing with sinners prevail over our own natural way of dealing with them? If it does, we shall have, in that particular at least, "the righteousness of God which is by faith of Jesus Christ." God's righteous course of conduct toward his enemies is revealed to us in the life of Jesus, and if our faith says God's way is best, and we accept it and continue in it, then we have the faith of Jesus, and we are safe here and for eternity. May the tender mercies of our God be the means of bringing to every repentant soul the full assurance of life and peace here and now and for all eternity.

### The Measure of Forgiveness

W. W. FLETCHER

"BLESSED are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin." Rom. 4:7, 8. The realization of this blessedness is in proportion to the sense of the exceeding sinfulness of sin. As liberty to the captive, sight to the blind, bread to the hungry, or water to the famished, so is the knowledge of sins forgiven to the repentant soul. And the blessedness proceeds from a knowledge of the character of Him of whom it is written that he will not impute sin.

A young woman studying for a degree in music is unmoved by adverse criticism from persons ignorant of that accomplishment, provided her work meets with the approbation of the best judge of music in the land. So the seeker after righteousness covets not the praise of the drunkard, or the worldling, nor is moved by his blame.

But the confidence and esteem of men that know righteousness is of great value to him. Even here, however, he finds not the blessedness spoken of, for the judgment of even good men is fallible, and their knowledge of one another limited. There is One who is "of purer eyes than to behold evil," who can not "look on iniquity;" the Lord, that "searcheth all hearts, and understandeth all the imaginations of the thoughts." Who can measure the blessedness of the man upon whom the King of righteousness looks and sees no evil? Yet God has made this possible. He even offers it to, and urges it upon, men and women steeped in sin and condemnation. What a blessed exchange!

The depths of God's forgiving love are unsearchable; yet the Scriptures clearly express certain well-defined characteristics of divine forgiveness that enable men to grasp somewhat of its meaning.

#### Eternal Silence

"None of his sins that he hath committed shall be mentioned unto him."

Eze. 33:16. The Holy Spirit speaks to men of their sins only to lead to repentance. When once the soul turns to God, the reproof ceases.

#### Eternally Unseen by God

"Thou hast cast all my sins behind thy back." Isa. 38:17. The significance of this promise is that the Lord casts our sins out of his own sight. He sees no sin when he looks upon his people, not even when he looks over the past. Israel grieved him sorely in the wilderness; and yet when they turned to him, he covered the past as well as the present with these wonderful words, "He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel." Num. 23:21.

#### Eternally Hidden From Men

"Thou wilt cast all their sins into the depths of the sea." Micah 7:19. Man's perfect happiness depends in some measure upon his relations with his fellows. God will cast the sins of his people out of the sight of every created being. In the great ocean depths perpetual darkness reigns. Men have brought to the surface some of the creatures inhabiting the deep caverns of the sea, and, lo, they have no eyes. The Lord will place our sins where there are no eyes to look upon them. Even the eyes of the saints may not scan the books of heaven until first all forgiven sins are blotted out.

#### Eternally Forgotten

"Their sins and iniquities will I remember no more." Heb. 10:17. It is difficult for us to conceive that the One who knows the end from the beginning, can forget anything. But "hath he said, and shall he not do it"? Throughout the ages to come our miserable sins will have no existence even in the mind of the Infinite. O the blessedness of the assurance, and of the people to whom it is given!

Without this assurance, heaven itself would be of no value even though we should gain it. Eternal life would become worse than worthless to us had we still consciousness of sin. How supremely important then that we hold fast daily and hourly this blessed knowledge of sins forgiven.

#### The Blessing Lost

Vast and illimitable as is the storehouse of God's forgiveness, there is still this proviso written over the doorway, "With what measure ye mete, it shall be measured to you." The Saviour who taught us to pray has put such words on our lips that we dare not even so much as ask to be forgiven one whit more than we have forgiven our brethren. "If ye forgive not, . . . neither will your Father forgive," is the only comment Jesus offers on the Lord's prayer.

If God has placed one golden rule in the hands of men by which their conduct one toward another must be regulated (Matt. 7:12), he has reserved another for himself to control the issues of the judgment (Matt. 7:2).

The righteousness of this reserve placed on the mercy of God was strikingly illustrated by the Lord Jesus in the

parable of the debtors. Matt. 18:23-35. The man who, when loosed from a debt of ten thousand talents, had no mercy for the one that owed him a hundred pence, was delivered to the tormentors till he should pay all. Ten thousand talents of silver would be worth about \$9,000,000. So great is the debt freely forgiven us of God by his infinite grace! A hundred pence at the same rate would amount to \$15. So small in comparison are the wrongs and grievances we may be called upon to forgive our fellow men! To pay the former, should a man, working for the wages prevailing to-day, save and pay at the rate of \$10 weekly, it would take 18,750 years to wipe out the debt. To pay the latter on the same basis would require ten days. The wrongs we may suffer from one another are but as the mote compared to the beam of our transgressions against our Heavenly Father.

But the lesson is not so much in the amount of the debt as in the measure of forgiveness. It is not "till seven times," but "until seventy times seven." Let us compare our measure with the divine standard before our own cases come up for judgment. For if the forgiveness we mete to others is not so full and free and abounding as what the Lord offers us, he will certainly mete to us again with our own measure. It may be we think in our souls we have forgiven others, but let us see if our mercy contains the elements of the divine forgiveness.

1. *Silence.* It is an awful thing for men to censure and criticize and comment on the faults and failings of souls who are seeking to be hid in God, speaking things that God himself has covenanted not to mention. This is but the first step in the divine forgiveness, and yet how many who ask the Lord for pardon will fail at this test. Is there not danger that the sins of such souls will be "proclaimed upon the housetops" at the last day?

2. *Do not behold.* Some will say, "We can not help seeing imperfections." And yet the God of heaven beheld not iniquity in ancient Israel! It may be that if we would follow the Lord more implicitly in the first step, silence, our eyes would not be so sharp to discern what our lips have been trained not to utter concerning those seeking to walk with God.

3. *Do not expose.* True love will prompt us rather to hide a brother's failings. Fear lest, failing in this, the Lord may in the end "lay thee before kings, that they may behold thee," together with that great accuser of the brethren.

4. *Do not remember.* It is not easy for us to forget at will, but the first three steps faithfully persisted in will in the end erase a brother's faults even from the memory. And the God who is able to remember no more will give the same grace to his children also. Forgiveness of this kind is not born of the carnal heart. "Let this mind be in you, which was also in Christ Jesus." "Even as Christ forgave you, so also do ye."

Adelaide, South Australia.



WASHINGTON, D. C., JANUARY 18, 1912

FRANCIS M. WILCOX . . . . . Editor  
 W. A. SPICER  
 C. M. SNOW . . . . . ASSOCIATE EDITOR  
 W. W. PRESCOTT

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## Editorial

### The Human and the Divine

GOD is seeking to perfect a people to reign with him eternally. The divine call of grace extends to all men, and some there will be out of every nation, class, and condition who will heed the invitation. It is the work of the divine Architect to take these rough, unhewn stones from the various quarries of life and human experience, and by his grace shape them and fashion them after the divine similitude. It is not unreasonable to expect that during this transforming process some should still manifest at times the evil traits of their natures, revealing weak human propensities instead of the spirit of the divine Teacher.

The fundamental principle of the plan of salvation is the union of the human with the divine. This principle extends all through the operations of the church of God in the earth. Throughout the history of the church the imperfections of the human agent may be seen. The enemies of the Lord have taken occasion by this to blaspheme and to throw discredit upon the church and truth of God. Some there are to-day who look at the professed people of God, and searching for the mistakes and weaknesses rather than for the opposite traits, count the work of grace a failure, and throw discredit upon the holy cause of religion. We can see in the church of God to-day many failures. No institution nor organization is perfect in its operation. There is no man in official position but who makes mistakes. Some there are who deny the power of the truth they possess, and by their course of conduct bring discredit upon the cause of the Master.

This has ever been so in the work of God. From the holy presence of his Maker, Lucifer went out to sow the seeds of doubt, variance, and hatred. In the days of Israel, when God, by the open manifest token of his presence in the pillar of cloud and pillar of fire, was leading his people, there were found

Korah, Dathan, and Abiram, and two hundred fifty leading princes of Israel who raised the standard of revolt. Yet God was with Israel and his presence was going before them. Though some refused him their allegiance and were unwilling to be molded by the experiences through which he brought them, there were others who gained blessed victories and came off more than conquerors through his grace. It was none the less the work of God when he manifested his displeasure in consuming Korah, Dathan, and Abiram, and their wicked associates, than when he led his children triumphantly through the Red Sea.

Among the men chosen as the intimate associates of the Lord Jesus through his earthly ministry, and as the pillars of his church, was found one who, instead of yielding to the holy influence of his divine Teacher, became the tool of evil men and the agent of Satan in bringing about the death of the Son of God. But notwithstanding this failure on the part of one of the chosen twelve, God was still leading in his work.

It is the same to-day. The mistakes of the human are not chargeable to our great Leader. Man fails because he refuses to submit to God's way, because of the iron resistance in his nature which prevents him from being fashioned as yielding clay in the hands of the great Potter. God is true though every one of his professed children fails properly to represent his life and character. The foundation of God standeth sure even though men may make shipwreck of their faith. This truth which we profess to believe as a people has its foundation in the eternal Word of truth. This great movement with which we are connected will triumph ultimately, and some there are who will triumph with it. Some will be sanctified by the message of God to this last generation.

Dear reader, you may be among that number. The determination of the question, however, largely rests with your own free choice, with the way you relate yourself to God and to his work. We may look at our brethren and see much to discourage us. If we keep our eyes fixed upon the path that poor weak humanity has made, we shall become confused; but if we fasten our eyes upon the road that our blessed Lord has marked out before us and if, instead of seeing how far the human agent has come short, we see what marvels have been wrought by the grace of God in lifting him up from his lowly estate, we shall find much to encourage us in the divine life.

Christ is our example. We are not to take the lives of our associates as the gage of our conduct in Christian experience. We have one master, Christ

the Lord. We have one perfect example, our great High Priest. Let us look to the pillar of cloud and the pillar of fire, and not try to draw inspiration from the darkness of human error and weakness around us. By this course we shall gather strength for the conflict, and come off more than conquerors in the end.

F. M. W.

### A Steel Highway Through Africa

THE pushing forward of the Cape-to-Cairo Railway has already made a great change in African mission enterprise. By a journey of a few days, now, our missionaries reach points that represented many weeks or months of travel by ox-cart but a few years ago. The highway for commerce means also a highway for the gospel herald.

In the *Outlook* of Nov. 25, 1911, Mr. E. Alexander Powell, of the Royal Geographical Society of England, gives the latest information regarding this great African railway project, launched and pushed by the late Cecil Rhodes. The writer says:—

In February of the present year freight- and passenger-trains were in operation straight through to Elizabethville, in the heart of the Belgian Kongo, 2,316 miles north of Cape Town, and only 280 miles from the southern end of Lake Tanganyika.

Speaking of the route through Barotseland,—which leads past our first Pemba station, from which Elder, W. H. Anderson and his associates are pushing onward the chain of out-stations toward the Kongo border,—Mr. Powell says:—

The trip through Barotseland is more enlivening than any circus that ever put up canvas. All along the line are fields of corn—"mealies" they call it in South Africa—with rude towers atop of which a native sits constantly on guard to drive off the herds of wild pigs which raid the crops at night, and the troops of baboons which descend upon them by day. Many of these baboons are six feet high, and weigh two hundred pounds, and there are few more extraordinary sights than seeing a score or more of them slipping away after raiding a farmer's corn-field and sweet-potato patch, their spoils tucked under their arms, for all the world like so many schoolboys.

Stroll three miles up or down the Zambesi from the railway bridge, and you can see hippos as easily as you can at the zoo in Central Park; in northwest Rhodesia herds of bushbuck, zebras, and ostriches scamper away at sight of the train; and as you lie in your sleeping-berth at night, while the train halts on lonely sidings, you can hear the roar of lions, and see the gleam of the campfires with which the railway employees protect themselves. On one occasion, when our train was lying on a siding south of the Zambesi, the conductor of the dining-car suddenly exclaimed, "Look there, gentlemen, look over there!" His excitement was justified, for from over a screen of bushes,

scarcely a biscuit's throw away, a herd of five giraffes craned their ridiculous necks, and peered at us curiously. When I was traveling through northwest Rhodesia by the Zambesi Express, some months ago, our engine struck a bull elephant which had decided to contest the right of way. As the train was running at full speed, both engine and elephant were derailed. Returning that way some days later, we noted that the local station-master had scraped the Gargantuan skull to the bone, filled it with earth, and set it on the station platform as a sort of jardinière to hold geraniums.

Doubtless the road has during this year considerably lessened that 280 miles separating it from the southern end of long Lake Tanganyika, which affords steamer transportation northward. And as for the northern division of the railway, being built down from Cairo, the end of 1911 was to see the railroad at El Obeid, within 1,200 miles of the northern end of Lake Tanganyika. About 1,400 miles more of track-laying, and the road can accept passengers from Cairo to Cape Town. And most of the way the road will run through lands altogether unknown fifty years ago. Mr. Powell graphically describes the trip that will soon be possible:—

The traveler who climbs into the Cape-to-Cairo Limited at the Quay Station in Alexandria, in response to the conductor's cry of "All aboard! All aboard for Cape Town!" can lean from the window of his compartment as the train approaches Cairo and see the misty outlines of the pyramids, those mysterious monuments of antiquity which were hoary with age when London was a cluster of mud huts and Paris was yet to be founded in the swamps beside the Seine; at Luxor he will pass beneath the shadow of ruined Thebes, a city beside which Athens and Rome are ludicrously modern; at Assuan he will catch a glimpse of the greatest dam ever built, — a mile and a quarter long and built of solid masonry weighing a million tons, — holding in check the waters of one of the longest rivers in the world; at Khartoum, peering through the blue-glass windows which protect the passengers' eyes from the blinding sun-glare, he can see the statue of Gordon, seated on his bronze camel, peering northward across the desert in search of the white helmets that came too late; at Entebbe his eyes will be dazzled by the shimmering waters of the Victoria Nyanza, barring Lake Superior, the greatest of all fresh-water seas; at Ujiji he will see the black-and-white standard of Germany floating over the spot where Stanley, emerging from the jungle, lifted his helmet at sight of a gaunt, fever-stricken man, and said, "Dr. Livingstone, I believe?" He will hold his breath in awe as the train shoots out over the Victoria Falls of the Zambesi, for there will lie before him the mightiest cataract in the world — an unbroken sheet of falling, roaring, smoking water, as long as from the Grand Central Station [New York] to Union Square, and two and a half times the height of the American Fall at Niagara; at Kimberley he will see the great pits in the earth which supply the women of the

world with diamonds; in the outskirts of Johannesburg he will see the mountains of ore from which comes one third of the gold supply of the world. And, finally, when his train has at last come to a halt under the glass roof of the Victoria Terminal in Cape Town, with close on six thousand miles of track behind it, the traveler, if he has any imagination and any appreciation in his soul, will make a little pilgrimage to that spot on the slopes of Table Mountain known as "World's View," where another statue of that same bulky, thick-set, shabbily clad man [Cecil Rhodes], this time guarded by many British lions, stares northward over Africa. He will take his stand in front of that mighty memorial and, lifting his hat, will say, "You, sir, were a great man, the greatest this benighted continent has ever known; and if one day it is transformed into a land of civilization, of peace, and of prosperity, it will be due, more than anything else, to the great iron highway, from the Nile's mouth to the continent's end, which is the fulfilment of your dream."

The words of the magazine writer are too strong for us to repeat. We think of Moffat and Livingstone, and others, men and women, whose lives laid upon the altar of Africa did more to open the Dark Continent than ever could be done by gold and steel. But we recognize in the dauntless spirit of the great South African, and in the explorers and the pioneers of commerce, agents of divine Providence that has decreed the opening up of the African continent, with all the rest of the world, in this generation; because the time has come when the last gospel message is to be carried to every tribe and people. We are beholding wonderful things in these last days.

W. A. S.

### Creation, Evolution, and the Gospel

IN the first verse of the Bible there is stated a truth which lies at the very foundation of the gospel: "In the beginning God created the heaven and the earth." The inspired record of the creative work which is found in the first chapter of Genesis was not furnished primarily in order to make known scientific truth, although it does give the only authoritative account of creation. The purpose of the whole revelation found in the Scriptures is to make known the gospel of salvation; and the enduring foundations of this gospel are laid in the opening chapter of the Bible. Concerning the truths based thereupon we submit a few observations:—

1. The true God is distinguished from false gods by the fact that he is the creator. This appeal is found in many places in the Scriptures. For example:—

"All the gods of the peoples are idols; but Jehovah made the heavens." Ps. 96: 5. "Thus shall ye say unto them, The gods that have not made the heav-

ens and the earth, these shall perish from the earth, and from under the heavens." "The portion of Jacob is not like these; for he is the former of all things; and Israel is the tribe of his inheritance: Jehovah of hosts is his name." Jer. 10: 11, 16. "For thus saith Jehovah that created the heavens, the God that formed the earth and made it, that established it and created it not a waste, that formed it to be inhabited: I am Jehovah; and there is none else." Isa. 45: 18.

2. Worship is due to the true God because he is the maker of heaven and earth:—

"Jehovah is a great God, and a great King above all gods. In his hand are the deep places of the earth; the heights of the mountains are his also. The sea is his, and he made it; and his hands formed the dry land. O come, let us worship and bow down; let us kneel before Jehovah our Maker." Ps. 95: 3-6. "Worthy art thou, our Lord and our God, to receive the glory and the honor and the power: for thou didst create all things." Rev. 4: 11. "Worship him that made the heaven and the earth and sea and fountains of waters." Rev. 14: 7.

3. Creation is an expression in material form of the working of the eternal will of God:—

"Thou didst create all things, and because of thy will they were, and were created." Rev. 4: 11.

This all-powerful will was revealed in creation through the eternal Word, the Son:—

"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made through him; and without him was not anything made that hath been made." John 1: 1-3.

Order is preserved in the universe of God, not because of any force inherent in matter and not by virtue of impersonal laws, arbitrarily established in the beginning, but because of the continuous working of the same will of God to which all matter owes its existence:—

"He [the Son] is before all things, and in him all things consist [that is, hold together]."

The eternal Son "through whom also he made the worlds," is set forth to us as "upholding all things by the word of his power:—"

"Lift up your eyes on high, and see who hath created these, that bringeth out their host by number; he calleth them all by name; by the greatness of his might, and for that he is strong in power, not one is lacking." Isa. 40: 26.

4. The eternal Son of God is the mediator for the Father in the creation of all things and in the upholding of all things:—

"For in him [the Son] were all things created, in the heavens and upon the earth, things visible and things invisible, whether thrones or dominions or principalities or powers; all things have been created through him, and unto him; and



he is before all things, and in him all things consist [that is, hold together]." Col. 1: 16, 17. "To us there is one God, the Father, of whom are all things, and we unto him; and one Lord, Jesus Christ, through whom are all things, and we through him." 1 Cor. 8: 6.

5. The original heavens and earth overwhelmed by the curse of sin will pass away, and will be succeeded by new heavens and a new earth. So Isaiah prophesied:—

"For, behold, I create new heavens and a new earth; and the former things shall not be remembered nor come into mind." Isa. 65: 17.

The fulfilment of this prophecy is referred to by the apostle Peter:—

"The day of the Lord will come as a thief; in the which the heavens shall pass away with a great noise, and the elements shall be dissolved with fervent heat, and the earth and the works that are therein shall be burned up." "But, according to his promise, we look for new heavens and a new earth, wherein dwelleth righteousness." 2 Peter 3: 10, 13.

The apostle John in vision beheld the fulfilment of this prophecy:—

"And I saw a new heaven and a new earth: for the first heaven and the first earth are passed away; and the sea is no more." Rev. 21: 1.

6. The inhabitants of the new earth will be new creatures, the product of the new creation:—

"Wherefore if any man is in Christ, he is a new creature: the old things are passed away; behold, they are become new." 2 Cor. 5: 17. "For neither is circumcision anything, nor uncircumcision, but a new creation." Gal. 6: 15. "For we are his workmanship, created in Christ Jesus for good works, which God afore prepared that we should walk in them." Eph. 2: 10. "Put on the new man, that after God hath been created in righteousness and holiness of truth." Eph. 4: 24. "Lie not one to another; seeing that ye have put off the old man with his doings, and have put on the new man, that is being renewed unto knowledge after the image of him that created him." Col. 3: 9, 10.

7. The original creation is regarded as a birth and the new creation is otherwise spoken of as the new birth:—

"Lord, thou hast been our dwelling-place in all generations. Before the mountains were brought forth [were born], or ever thou gavest birth to the earth and the world, even from everlasting to everlasting, thou art God." Ps. 90: 1, 2. "Verily, verily, I say unto thee, Except one be born anew, he can not see the kingdom of God." John 3: 3.

8. The eternal Son, who was the mediator in the original creation, is also the mediator in the new creation:—

"All things have been created through him [the Son], and unto him; and he is before all things, and in him all things consist. And he is the head of the body, the church: who is the beginning, the first-born from the dead; that in all things he might have the preeminence.

For it was the good pleasure of the Father that in him should all the fulness dwell; and through him to reconcile all things unto himself, having made peace through the blood of his cross; through him, I say, whether things upon the earth or things in the heavens. And you, being in time past alienated and enemies in your mind in your evil works, yet now hath he reconciled in the body of his flesh through death, to present you holy and without blemish and unreprouvable before him." Col. 1: 16-22. "There is . . . one Lord, Jesus Christ, through whom are all things, and we through him." 1 Cor. 8: 6. "There is one God, one mediator also between God and men, himself man, Christ Jesus." 1 Tim. 2: 5.

9. As the eternal Son mediates the will of God in guiding and upholding all material things, so he mediates the will of God for man (the moral law) by writing it in his heart. He is thus the mediator of the new covenant:—

"But now hath he obtained a ministry the more excellent, by so much as he is also the mediator of a better covenant, which hath been enacted upon better promises." "For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and on their heart also will I write them: and I will be to them a God, and they shall be to me a people." Heb. 8: 6, 10.

10. Only he who was the mediator in the original creation can be the mediator in the new creation, the Saviour of sinners:—

"In none other [than Jesus Christ of Nazareth] is there salvation: for neither is there any other name under heaven, that is given among men, wherein we must be saved." Acts 4: 12.

11. The eternal Son through whom the Father made the worlds, and who upholds all things by the word of his power, having been made priest, "not after the law of a carnal commandment, but after the power of an endless life," is the one all-sufficient mediator and Saviour:—

"Wherefore also he is able to save to the uttermost them that draw near unto God through him, seeing he ever liveth to make intercession for them." Heb. 7: 25.

12. The Sabbath of the fourth commandment, which is both a memorial and a sign of the original creation (Ex. 20: 8-11; 31: 15-17), is also a sign of the new creation or sanctification:—

"Moreover also I gave them my sabbaths, to be a sign between me and them, that they might know that I am Jehovah that sanctifieth them." Eze. 20: 12.

The truths herein set forth constitute the very essence of the gospel of salvation from sin; and the foundation upon which they rest is the facts set forth in the first chapter of Genesis. He who begins by substituting the results of human research for this divine revelation concerning creation, will end by substituting human tradition for the divine revelation of the truths of the gospel,

as has been abundantly proved during the present generation. So intimate is the relation between God's work through his Son in the original creation and his work in the new creation that a wrong view of the former involves a wrong view of the latter. The new theology of the present day is the outgrowth of the acceptance of evolution as the true doctrine of creation. All the essential truths of the gospel, including the belief in the personal, literal advent of our Lord, have been repudiated as the direct consequence of the repudiation of the inspired record of creation. It may, therefore, be truthfully said that the rejection of the first verse of the Bible, which sets forth a personal God as the creator of the heavens and the earth, involves the rejection of the last verse of the Bible, the promise of the literal return of Christ to this earth. The gospel is the gospel of creation, and the sure foundation for it is laid in the first chapter of Genesis.

W. W. P.



### The Suicide of Israel—A Lesson

THE Jewish nation committed suicide when it chose its own way in preference to the way which God had appointed for it, when it demanded an earthly king in place of the King who was then ruling over them. This is abundantly proved by the subsequent history of that nation. All that God had in view for them as a nation they forfeited when they rejected the Lord of Hosts, choosing a man from among themselves to be their king, and the arm of flesh to be their trust.

God, the great King above all kings, had chosen them to be his own nation, his peculiar people, to represent his government and his character in the midst of the wicked nations dominated by the prince of this world. On the shore of the great sea of moral darkness God had set the lighthouse of Israel for a warning and a refuge.

When Israel rejected God from being king over them, they virtually voiced their preference for a system controlled by a power at enmity with God. Had God cast them off at once as a nation as they had cast him off as a king, they would have perished miserably at the hands of the very nations whose condition they emulated and whose example they followed. But his heart of love still yearned for them, still went out after them, while they were reaping the fruits of their own sowing. In that is shown the unchanging character of the tender, loving Father. From this example of God's love and pity for the erring, we know what his attitude is toward every straying son and daughter of Adam. He has told it in his Word; but he has demonstrated it in his dealings with ancient Israel.

The key to Israel's fall was in refusing to harken to God. Though he warned them in season, "rising up early and speaking," they turned deaf ears to the warnings, mocked the messengers, despised the messages, scoffed at the prophets until "there was no remedy;" and the only way left to bring repentance and contrition was to let affliction do its scourging work among them. So Israel went down under the ponderous blows of the very nations she had forsaken her God to imitate. The nations around her became subject to the great king of Babylon. Israel had asked to be like the nations around her, and she went with them to Babylon in chains, to see her treasures and the goodly vessels of her sanctuary adorning the temples of heathen deities. And so it ever is when we choose out a way for ourselves in preference to the way which God has set for our feet. God allowed Israel to learn the lesson of what it means to trust in the arm of flesh; and that experience was written for our admonition.

God did not utterly cast off Israel as a people when she cast him off as a king. Four hundred ninety years were given to that people after their captivity in Babylon, to give them a chance to profit by their experience of reaping what they had sown. The crucifixion of the Prince of the prophets at their demand, filled up the cup of that nation's wrong-doing, and God pronounced desolate the earthly house in which he had chosen to set up the symbol of his government.

Israel's rejection of her King and her demand for his crucifixion is a type of what the great mass of the so-called Christian world will do before the second coming of Christ, when it turns from the simple gospel, and gives its worship and its influence to the "beast" power that will dominate the world at that time, and will call for the execution of the loyal servants of Jesus Christ. There were a few faithful ones who stood unflinchingly for God in the midst of all the idolatry and slavery of ancient Babylon. So while "all the world" is wondering "after the beast," there will be found a band of faithful ones who "keep the commandments of God, and the faith of Jesus."

Israel committed suicide as a nation in rejecting her King. We do the same thing individually when we reject the law of God, the rule of his government, and turn to the commandments of men. Christ told the Jews that, though they professed better things than to slay the prophets, as their fathers did, yet their very acts showed them to be children of those same fathers. Notwithstanding their protestations, they slew the One who sent the prophets that their fathers slew. They had all the experience of the past to look back upon and profit by;

but they did worse than their fathers. Their refusal to harken to the voice of God was responsible for that sad fact. So, when we reject the Word of God and his warnings and admonitions, we do not know to what lengths we will go in opposition to God. It led the Jews to crucify Christ; it will lead the people of this age to put him to death again in the person of his unswerving people.

God is still warning men against the rejection of the only way wherein salvation lies, against the rejection of the King of kings. Israel fell as a nation through the rejection of him and his way; and men will go down as individuals to everlasting destruction by taking the course that Israel pursued. There is no safety outside the ways of God; no safety nor hope in allegiance to any other power. But they who are his, will "take the kingdom, and possess the kingdom forever, even forever and ever."

C. M. S.

### ◆ ◆ ◆ A Year of Mourning

At the recent consistory in Rome, during which nineteen new cardinals were elevated to what is known as the sacred college, the Pope began his address by declaring that "the past year had been one of mourning for the church." His reason for denominating this year one of mourning was that this was the year of "Italy's jubilee, which recalls vividly the spoliation of the church, and also because of the impunity wherewith the Protestants and Free Masons oppose the Church of Rome." The reports state that "he lamented the separation of the church and state in Portugal," and attributed it to "the same iniquitous body," expressing the hope that the "Portuguese nation, boasting of centuries of attachment to the church, would react against her enemies."

In view of the teachings of the Scriptures and in view of certain developments and certain conditions in the United States, this declaration of Pope Pius X is worthy of some consideration. The Roman hierarchy considers all Christendom its field of operation, and in fact every soul in the world the subject of its sovereign domination, and considers that church despoiled of its rights and of its goods wherever there is a separation of church and state. This is demonstrated in the Pope's lament concerning recent developments in Portugal. Those who have brought about the separation of church and state there, are denominated as enemies of the church. The Italian government is also considered the enemy of the church, in that by its action in 1870 temporal dominion was taken away from the Holy See. During the year 1911 Italy celebrated the jubilee of Italian unity. This Italian unity, of

course, is coincident with the abolition of the temporal sovereignty of the Pope. Therefore while Italy rejoiced, the Papacy mourned. While Portugal was celebrating her independence of priestly domination, Rome was mourning for the loss of what she considers legitimately hers.

The apostle Paul in his letter to the Hebrews commends the members of the church in that they had "taken joyfully" the spoiling of their goods, knowing that they had in heaven a better and more enduring substance. But the Papacy has not taken joy in the spoiling of what she considers her goods. She has made her house a house of mourning, while these governments were making theirs a house of joy. Their time of jubilee has been her time of weeping.

The same apostle in his letter to the Romans says this: "Bless them which persecute you: bless, and curse not. Rejoice with them that do rejoice, and weep with them that weep." Rom. 12: 14, 15. This is an inspired admonition to the followers of Christ for all time and all places; therefore if the Roman hierarchy were truly what she professes to be—a true follower of the One who inspired this admonition—we would see her rejoicing with Italy in her jubilation, and rejoicing with Portugal in her newfound independence. On both of these counts we find this system refusing to follow the plain admonition of the Inspired Word. She is neither rejoicing with those who rejoice, nor rejoicing in the spoiling of her goods.

C. M. S.

### ◆ ◆ ◆ The Perplexity of Many

UNDER this heading the *Christian Advocate* of Dec. 21, 1911, speaks of the lack of apparent genuineness in some of the present-day conversions. Quoting a letter from one of its subscribers, it says:—

We have been having extra meetings in our church for the past three weeks, and as a result about twenty names have been added to the church roll. With the exception of three, all of them were children ranging from five to twelve years of age. It is difficult to account for the great difference in things in the present day. There does not seem to be any such thing as real conviction of sin and wrestling for conversion, such as there was formerly. Now it is simply inducing all the members of the church to go forward and kneel at the altar, to show the outsiders how easy it is; and then when they have come to the altar, in a little while some member says to them: "You are saved; you know you are; rise up now with us." The next Sunday they stand in front of the altar, and are asked a few questions, *the answers of which are placed in their mouths by the preacher himself*. This is a very good thing under the circumstances, as generally the persons do not seem to realize the importance of the step they are taking enough to be able

to answer intelligently any question about their spiritual condition.

Persons entering the church through this superficial experience have no real change wrought in their lives. They continue to do as they have done in the past:—

After they become members, there does not seem to be any necessity for any particular change in their manner of life. They may attend church or remain away; they may spend Sunday in riding or doing anything else in the line of pleasure. They may go to dancing parties, and if they "keep paid up" in their envelope, nothing is said.

Comparing this sort of religious experience with that of former days, this subscriber says:—

If everything that goes on nowadays in the churches is right, to what an awful amount of unnecessary deprivation our parents and grandparents subjected themselves, under their ideas of a Christian's duty.

The chief cause of this condition of things in the Christian church is ascribed to the ministers of the gospel, who this reader feels should call the people to a higher standard of Christian living, even though by so doing their congregations were materially diminished:—

It seems to me that the prime cause of the lack of interest and the desultory attendance of members at services, and the great falling off of reverence paid to ministers of the gospel, is the ministers' own fault. Many of them do not respect themselves or the dignity of the church as they should. They do this probably for fear of a loss of popularity for themselves and of membership for the church. I fear it would be difficult in some parts of the country to find a minister now who would not rather have a membership of 500 or 600, with two thirds of them lifeless contributors, than 200 good, earnest Christians.

In concluding, the *Advocate* adds:—

The foregoing makes the reader wonder whether it resembles any situation of which he is cognizant.

It is to be regretted that such situations exist on every hand. The line of demarcation between the church and the world has been well-nigh obliterated. It is safe to say that there are scores who are enrolled as members of the Christian church who know nothing in their experience of genuine conversion, or of the power of the changed life. The great Christian church needs to call its members to a higher plane of Christian thought and living.

F. M. W.

## Note and Comment

### To Contro the Courts

In the *Appeal to Reason* of May 20, 1911, we find the following most significant paragraph:—

The fight at the polls this fall will center around the adoption of the initiative and referendum and the recall

amendments to the Constitution. Under the provisions of the recall amendment, the judges of the supreme court of California can be retired! These are the men who will decide the fate of the kidnapped iron-workers! Don't you see what it means, comrades, to have in the hands of an intelligent, organized, militant working class the political power to recall the present capitalist judges, and put on the bench our own men? Was there ever such an opportunity for effective work?—No, not since socialism first raised its crimson banner on the shores of Morgan's country! The election for governor and State officers of California does not occur until 1914. But with the recall at our command, we can and will put our own men in office, without waiting for a regular election!

Such an open and bold declaration by a class, of its intent to capture and control the judges of the courts, we do not remember ever to have seen in print before. Such a declaration as this makes it evident at once that what is desired is not a vindication of truth or a fair and impartial trial; but instead there is a set purpose to put upon the bench of California, and for that matter upon the bench of every State in the Union, men who will do the bidding of a class, and be under the thumb of that class, to render such decisions as it may demand. If the people of this country need an argument to prove that system's unworthiness of public recognition, it is furnished by the above-quoted paragraph.

### Sunday Laws Not Needed

FROM the *Christian Register* of Oct. 12, 1911, we quote the following sensible statement:—

What we need is not Sunday laws, but enactments which will give all who work for wages one day in the week free from tasks. The wage for the week should be for a week of six working-days, with some day to be agreed upon for rest. The churches can not do better than to work for such a measure of relief, leaving it to the choice of the worker whether he shall take his rest upon Sunday or upon some other day.

Surely no one can deny that every individual is entitled to one day of rest in seven, but in order to obtain this day it is not necessary that church and state should be united, enforcing upon all the people an ordinance of the church in which only a part of the people believe.

### The Opium Traffic

COMMISSIONER CARBEL, of the Internal Revenue Bureau, in his annual report, makes the declaration that the smoking of opium has become a wide-spread vice in this country. Various journals are taking up the matter, and are urging upon Congress the passing of legislation which will result in remedying the evil, at least in a measure. Drastic laws and rigid enforcement are demanded in view of the fact that much opium which comes

to this country through legal channels finds many loopholes later, through which it passes out into the illicit trade. In many raids that have been made by officials upon opium dens, young persons of both sexes have been found smoking the deadly drug.

### The Wonderful Book

FROM time to time we see reports of the wonderful work that has been accomplished by the Bible alone in localities where no human preacher had ever been heard. One of our exchanges has the following interesting account of such a work:—

Last December a colporteur of the American Bible Society in Brazil was summoned to a remote interior district. On arriving, he found a village which had never had a missionary, but had adopted the Bible as its guide. Three years earlier a political refugee, named Manoel Bispo, wandering on the frontiers of the state of Sao Paulo, heard the people speak of the Word of God to men, a few copies of which had been scattered through that section by the Bible society's agents. Later, while hiding in the woods, in great loneliness and distress, his thought returned to what he had heard, and he determined to secure for himself a copy of the wonderful Book. This required a journey of a thousand miles to Rio de Janeiro and back. On his return to his home he read the Bible, by himself and to those of his neighbors who would listen, and the Spirit honored the Word by giving it a hold upon reader and hearers. A church has been organized from those whose hearts have been changed by its influence.

This victory of the Word unaided in a land of darkness demonstrates anew its power over the hearts of men to purify and uplift. Where it has free course, superstition and heathenism must give way. Where it is hidden away from the people or denied them, idolatry, superstition, darkness, and misery flourish.

### War on Tuberculosis

THE great white plague, as the disease tuberculosis has come to be known, has proved itself a plague in more than one particular. The harvest of death which it has reaped has been an enormous one during the years that are past, but it may not be generally known that during only one year—the year 1911—fourteen and one-half million dollars were spent in the war against this terrible plague in the United States alone. According to the National Association for the Study and Prevention of Tuberculosis, the amount expended during 1911 is about the same as that spent in the same work during the previous year. Of this \$14,500,000 the State of New York alone raised \$3,550,000. More than ten million dollars have already been appropriated by State legislatures for this battle with tuberculosis in the year 1912.



### Let Down the Net

"All the night and nothing taken"—  
How shall we let down the net?  
All our steadfast hopes are shaken,  
Every scheme with failure met;  
Though we speak the message clear,  
Yet the sinner will not hear.

"All the night and nothing taken,"  
And the hours are speeding by;  
Is the chosen flock forsaken?  
Is no Master standing nigh?  
Naught is found among the band  
But faint heart and weary hand.

Still, though night may pass in sorrow,  
And no guiding star appear,  
Sounds the promise for the morrow  
From the Master standing near:  
"Ye shall find;" then hopeful yet,  
At his word we loose the net.

—Dean Alford.

### East Caribbean Mission

H. C. J. WALLEKER

As a result of our meetings held at Fredericksted, St. Croix, we have baptized five and others are interested, who we hope will fully take their stand for the truth. Brother J. J. Smith is located there, and continuing the work. He will also be able from time to time to visit Christiansted. At the latter place we are building a church. The brethren are working hard and sacrificing to get a building of their own. It will be a hard struggle, unless we receive some help, as our brethren there are all very poor. A man works all day in the field for twenty-four cents, and living is very high, so the people can not have much to give. They are doing their best though, and God is blessing them.

Here at St. Thomas we have twenty-one preparing for baptism, and we hope that they may prove faithful.

At Antigua Elder J. H. Matthews has recently baptized eight, and others are interested. There are many places in that island where people are anxious to hear the truth, and a good work is being done.

Brother Philip Giddings, who for some time has been laboring in Guadeloupe, reports that some there have begun to obey all the commandments of God. It is a hard field, as the people are all Catholics or atheists, but the Lord has some honest souls there also. Many of them are willing to stop their work or business at any time of the day to listen to what the Bible says.

Many of the other islands in this field are calling for us to come to them with the truth, and we are trying to push out as fast as we can. The Lord is blessing us, and we praise him for the manifestations of his saving grace.

### Little Russia

J. T. BOETTCHER

ACCOMPANIED by Elder John Perk, I have made my first extended visit among the Russian villages of this interesting field.

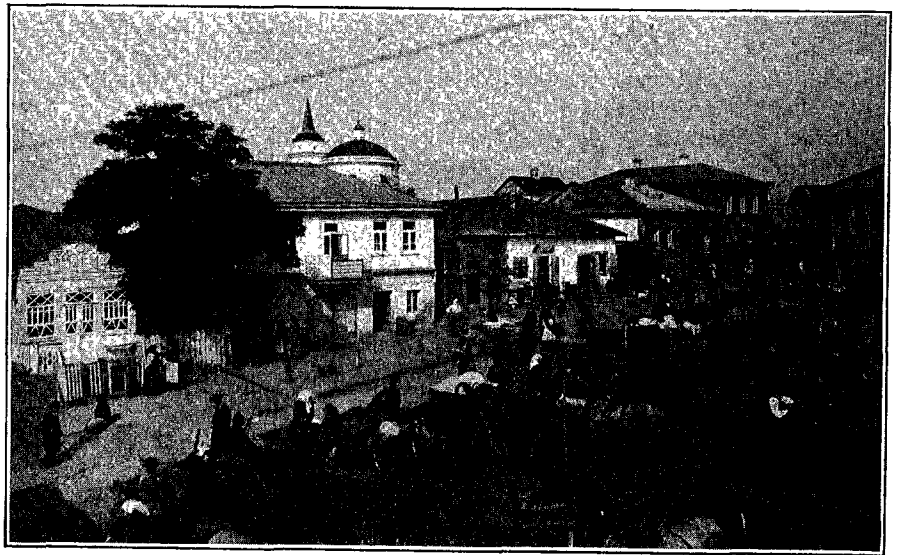
Fifty years ago most of the Little Russians were vassals, and the effects of this kind of slavery still cling to them. They are free, but nothing has been done to better their condition. It is reported

they give the best they have, and generally enough of it.

The houses have clay floors, which are strewn with cut grass and flowers, or sometimes hay. The walls are very plain, and aside from a picture of the czar, have no decoration. Sometimes, however, a strip of wall-paper is laid lengthwise across the ceiling.

When the house was too small, we held our meetings in the barn. Seats were seldom provided; but if there were any, they were occupied by the men, while the women remained standing, perhaps each one holding a child in her arms. These people are accustomed to stand in a meeting, for in the Russian Orthodox churches there are no chairs.

One is astonished, however, to see with what interest they listen to the preaching of the Word of God. Perhaps this is due to the fact that most of them can neither read nor write. In one small



SUNDAY MARKET IN BOGOSLAW, LITTLE RUSSIA

that many even wept upon learning of their freedom, as they did not know what to do or how to care for themselves. Is it not the same with Christ's kingdom? The fact that we are free will not help us unless we know how to accept of the pardon, and grow in grace.

These people are so poor, and lead such miserable lives, that one wonders how they exist at all. They have no beds, and during my whole trip I did not see a single commode or chest of drawers for clothing. A cook-stove they do not know, doing all their cooking in a sort of oven. The utensils used are simply large earthen mugs, which they push into the oven by means of an iron fork. Thus the food is stewed rather than cooked.

In every-day life very little cooking is done, the bill of fare consisting largely of bread and salted cucumbers. Their only table furniture is wooden spoons; grains, potatoes, and all solid foods are taken with the fingers from one common dish.

The family in whose house the meeting is held is generally expected to furnish food to all who attend. Whether the people come from far or near, after the meeting all are invited to eat. The hospitality of the people is exemplary:

meeting I asked how many could not read, and twenty-five raised their hands.

What can be done to help these poor people? There are very few schools, only now and then one. The children grow up with the cattle, out in the fields. They herd the cows, sheep, geese, and swine, and thus pass away the time. I thought to myself, What a great blessing it would be if one could only go out into the fields and teach these children. But no one is allowed to build school-houses, and teach the children. In Africa this can be done, but not here. God himself must work for these poor little ones, and show us the way; for they too must learn of a loving Saviour who died for them.

At one place where we were holding an evening meeting and the young people of the village were present, the police came and drove them all out. They were so frightened that they almost fell over one another as they hurried away. Only our own people were allowed to remain. The meeting had to wait until our passports had been examined, and noted down, and the officer satisfied. But we had already held one meeting in the afternoon of that day, which was attended by so many that neither the house nor the barn would accommodate the

audience, so we held it in the open air under the trees. The people sat down in groups and listened to the Word of God. Had the police appeared then, they would have driven the people away and put us in prison. But our God and Father kept them away. We risk much because we know that it is God's cause.

In our work here we are often forcibly reminded of the experiences of the early Christians. But God helps us in these experiences. He is strong and mighty, and we fear nothing but sin.

Our people have a very hard time indeed. They are closely watched lest they may hear something new. For instance, Brother Perk had written to one of our churches, telling them of our coming visit. As there is no post-office in the village, all the mail is sent to some place of business. I have seen villages of more than seven thousand inhabitants, without even a mail-box, and miles away from a post-office. Such was the case in this village. In the store where the mail is received, it is read before being delivered. Thus it became known that we were coming, and the police were informed and persecution began. It is not expected nor desired that these people should come in contact with the outer world. I can now understand why it is that our people so often fail to get the papers and other reading-matter sent to them.

A newspaper is unknown in this part of the world. We can hardly understand how difficult it is to get the truth before a people like this. All instruction must be given orally. Yet it is remarkable how well they can repeat what they have heard. One tells another, and in a short time the whole village knows the news. In this way, too, the message of truth goes. What they have understood they remember, and they sit and talk together for hours. They have plenty of time.

We have learned of another village where more than two hundred persons are keeping the Sabbath of the Lord, and we are planning to send a worker to teach them.

The Lord blesses the work of his servants. We have thus far baptized twenty-six, and organized another group of eight, thus taking into the church over thirty new members. The tithes and offerings also are increasing. The work is growing, and Brother Perk is not able to answer all the calls that come for help. Brother and Sister Swiridow are at work in Charkow. Brother Gontar has had to leave Uman because no one would rent him a lodging. Another worker is sick, and a fourth in prison, though by the grace of God the latter's prison sentence has been somewhat shortened.

During the second quarter, the membership of this field was 605, but for the third quarter it will be about 650.

I am thankful to God for his guidance and protection. We know, too, that we are remembered by those in the homeland, at the throne of grace.

*Riga, Russia.*

### Java, East Indies

R. W. MUNSON

THERE is a bright, intelligent Amboynese gentleman, by the name of Kayulola (Kah-you-lo'-là), who is truly interested in the message. The other evening when I called at his house, he asked me to hold a weekly meeting there. He called the next evening, and asked for light on the health-reform question, particularly with reference to the use of tobacco. When I read the scriptures that bear on that question, he readily assented to the soundness of our position, and means, I think, to give up tobacco. He is a graduate of the government training-school for teachers, and was for a good many years in the government service as a Malay schoolmaster. He is now editor of a Malay newspaper, but also teaches Malay to gentlemen who are passing examination in that language.

that night. This was necessary, as the following day was Sunday, and he must be with his flock on that day. But on Monday he returned, after arranging for some one to look after his daily meetings. He came to the mission, and for three days studied the truth with Emmanuel. He told us that the day before he had preached the Sabbath to his people. He had been cautioned not to do this, but he said he could not hide such light, that he must tell it no matter what the consequences might be. I told him that we could not hold out any hope of his being employed by us, for we had no means at our command, which was strictly true. Brother Pietersz also told him that we never employed men who had not shown their faith by their works.

He replied that this was God's truth, and he was not afraid to trust him for his rice. Surely, said he, God would not leave his children to starve when walk-



ONE OF OUR CHURCH COMPANIES IN LITTLE RUSSIA (KNEELING AT THE LEFT IS ELDER J. PERK)

While he has a very good income, he would gladly be content with far less if he could be entirely engaged in missionary work. He is a high-minded man, whom it is a privilege to know, and is an earnest Christian.

Timotheus, a Javanese Scripture-reader, in the employ of the Roman Catholic Church, heard something about our truth six or seven months ago from some one who had met Mr. Pietersz, twenty miles away in his village, or town. During these last six months Timotheus has come into Batavia, a walk of some five or six hours, no less than five times to try to find Mr. Pietersz, in order to learn more about the truth. On Sabbath the third of June he came in for the sixth time, and succeeded at last in locating the home of Mr. Pietersz. He reached there about six in the morning, having walked a good part of the night. He then waited till one o'clock, in order to meet Mr. Pietersz when he should return from his work, as librarian in the military hospital library. They spent three hours, from one till four, investigating what the Bible says about the Sabbath. Then Timotheus started home, and said he would reach there about nine

ing in the path of obedience! May his faith be strong enough to stand the test. He hopes to influence his villagers to accept the message.

There is another village out about half an hour by train where the natives, Mohammedans, are very importunate in asking for a teacher. Formerly Mr. Pietersz used to go out there. We hope to be able by and by to arrange to send him to this village. No teacher is located there by any other church. Doors are opening on every side, and these fine Amboynese men are being prepared of God to carry this message to all parts of the archipelago.

We are full of courage, and have abundant reason to be. We are pleading the promises, and expect to realize just what the early disciples did: "And they went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following." Mark 16:20.



"GREATER than keeping silence is the answering of angry words with kind ones. Self-control is magnificent, but forgiveness is divine."





### A Little Talk With Jesus

A LITTLE talk with Jesus, how it smooths  
the rugged road!  
How it seems to help me onward when  
I faint beneath my load!  
When my heart is crushed with sorrow,  
and my eyes with tears are dim,  
There's naught can yield me comfort like  
a little talk with him.

I tell him I am weary, and I fain would  
be at rest;  
That I am daily, hourly longing for a  
home upon his breast;  
And he answers me so sweetly, in tones  
of tenderest love,  
"I am coming soon to take thee to my  
happy home above."

Ah! this is what I'm wanting, his lovely  
face to see;  
And (I'm not afraid to say it) I know  
he's wanting me.  
He gave his life a ransom to make me  
all his own,  
And he can't forget his promise to me,  
his purchased one.

I can not live without him, nor would  
I if I could;  
He is my daily portion, my medicine, and  
my food.  
He's altogether lovely, none can with  
him compare,  
The chief among ten thousand, the fair-  
est of the fair.

So I'll wait a little longer, till his ap-  
pointed time;  
And glory in the knowledge that such a  
hope is mine;  
Then in my Father's dwelling, where  
"many mansions be,"  
I'll sweetly talk with Jesus, and he will  
talk with me.

— Selected.

### Who Shall Bear the Burden of Training the Family?

MRS. J. O. CORLISS

WHEN the Lord saw that it was not good for man to be alone, and created a companion for him, Adam said: "This is now bone of my bones, and flesh of my flesh: she shall be called Isha," which is the Hebrew for woman or wife. Note the closeness of the relationship, "bone of my bones, and flesh of my flesh." "Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh." Gen. 2:23, 24. The Saviour recognized this unity when he answered the Pharisees who, tempting him, asked, "Is it lawful for a man to put away his wife for every cause? And he answered and said unto them, Have ye not read, that he which made them at the beginning made them male and female?" Then

he quoted the text just cited from Gen. 2:24, and added, "Wherefore they are no more twain, but one flesh." Matt. 19:3-6. Paul also taught this unity, quoting Gen. 2:24 in these words: "For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh." Eph. 5:31.

Paul very explicitly sets forth the duties of those who are thus closely united, and shows how they should regard each other. He uses a very forcible illustration, showing that as Christ is the head of the church, and loved the church, and gave himself for it, that he might sanctify and cleanse it, that he might present it to himself a glorious church, so ought men to love their wives. And as the church is subject to Christ, so ought wives to be subject to their own husbands in everything. Eph. 5:22, 23.

But we hear some wife saying: "I will not be subject to any man. I love to have my own way too well to let a man rule over me." But listen. Hear Paul still further on this point. "So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever yet hated his own flesh; but nourisheth and cherisheth it." Eph. 5:28, 29. Can not we, as wives, submit to such husbands? Men who love their wives as themselves will not require of them any unjust thing. But that word "submit" means to set in order under; to harken submissively; to obey; that is, simply not to set up the will against that of a godly husband.

To such husbands and wives the command has been given: "Train up a child in the way he should go; and when he is old, he will not depart from it." Prov. 22:6. This word *train* is commonly understood in the sense of to *teach*, and is supposed to include the entire education of the child. But there is a sense in which it may be used which will apply to the child long before it is capable of being taught as the word is generally used. Take for instance the babe in the mother's arms. It can be trained to go to sleep in a dark room, or in a light one; to fall asleep quietly alone, or to be nursed or rocked to sleep; to take its food at regular intervals, or as it may happen; and a *very* young child may be trained to cry for what it wants, or to keep quiet till it secures it; and yet it can not understand any *teaching* concerning which is the proper thing to do. We may, therefore, define *teaching* as making one to *know*, and *training* as making one to *do*.

At this early age it would seem that the burden of training the child must

necessarily fall on the mother, who has almost the constant handling of it. And yet the father may share the responsibility even at this early age of the child.

The father should second the efforts of the mother to *train* the child. But often parents disagree in regard to the manner of training their children, and talk their differences before them. By so doing the children quickly see that the parents are not united in their work, and this lessens the control of both parents over them. Never should a child get an idea that his parents do not think alike on any subject relating to him. All difference of opinion should be adjusted in the absence of the child, that the influence of both parents may be brought unitedly to bear upon it. It is no uncommon sight to see one parent undertake to correct a child, and the other call it away and protect it from the punishment. In this way the child is made to feel that an injustice was being done to it, and it is ready soon to do again that for which it was about to be corrected. Some mothers throw off the responsibility of training the children by threatening them with: "You must obey me, or I will tell your father." In other instances the father will let the mother bear all the responsibility by giving the authority into her hands.

We can not think that this is as the Lord designed it should be. The fifth commandment makes it obligatory upon children to obey their parents, both of them. The apostle Paul in writing to the Colossians teaches the children the commandment in these words: "Children, obey your parents [both of them] in all things; for this is well-pleasing unto the Lord." Col. 3:20.

It is apparent from the commandment itself, "Honor thy father *and* thy mother," that the Lord designed parents to share the responsibility in the family; and the Lord never makes mistakes. It is too much to expect the mother of a large family to bear all the burden of directing and controlling the restless and impetuous minds of her children. She needs the influence of the strength and manliness of the father to sustain her, to give force to her efforts. And the father needs the gentle persuasiveness of the mother to make his efforts effectual.

Parents should be anxious to qualify themselves for their important work. They must be united in their methods of training, and study to know the best way. No two children in a family can be trained in just the same way. What will be the most effectual method for one, may prove entirely wrong for another. Each child must be studied, and trained according to its temperament. But obedience is required of the Lord from each child, and it is required of parents to secure it. The Word of God should be the rule in every household. The Lord commanded Israel to make his law the subject of conversation when they sat in the house, and when they walked by the way; when they lay down, and when they arose. Deut. 6:4-9. His Word was not to depart out of the mouth, but was

to be a subject of meditation day and night, in order that they might observe to do all that was written therein; then followed the promise: "Then thou shalt make thy way prosperous, and then thou shalt have good success." Joshua 1:8. In this way the principles of right may be instilled into the minds of the family, and they will become strong to do them.

But it is not natural to love the Bible and its precious truths, and it is only through the influence of the example and the instruction of the parents to the children from babyhood that they can be taught to love it. No pains should be spared to teach the Bible whenever an opportunity is given; and this work, too, should be shared by the father and mother. Often the mother has cares that hinder her so she can not do the work at the proper time, or in the proper manner, when at the same time the father has moments that he would do well to devote to study with his little ones. His own soul would be fed, the children instructed, and the mother's responsibilities lightened. Time can be gained for this work if we will take it; but like many other duties the will must be brought into operation in order to accomplish anything. Daily should the Word of God be studied in the family, and the Sabbath-school lessons afford a splendid guide to the mind in this work. Without doubt it is necessary that other important work should be neglected rather than this. The daily routine of domestic life pertains only to our present existence, and only affects the passing moment; but to neglect the study of the Word of God is to neglect the spiritual life, the daily growth of the spiritual body, without which there will be a failure in growing up into our living Head.

The life we now have is given us in which to prepare for the higher and better life, and as mothers we should study both to train and to teach our children from earliest infancy in reference to this fact. "The greatest and best of men have confessed their indebtedness to their mothers; and doubtless not a few have enshrined in their character, and have wrought out in their life, inspirations which had thrilled their mothers' natures from early girlhood."

How important it is then that our girls should be carefully trained to lofty thoughts and pure imaginings, that shall in after days reappear in the strongest, fairest characters; and how necessary it is that young women should carefully watch their hearts, restraining what is vain and evil, and ever reaching out after whatsoever things are true, just, pure, lovely, and of good report, not only in outward appearance, but in the inner chambers of the heart; for there the formative influences are ever brooding.

Few of us realize the immense importance attached to the education of our girls. Those who bear the children largely make our times. It is said that "the hand that rocks the cradle rules the world." Whatever may be the principles of the mother, she will teach them

to her sons and daughters, and they in turn will instil them into the hearts of their children, and it is in this way that society is formed, governments controlled, and, most serious of all the consequences, souls are ruined or saved.

But some one may ask: "Who is sufficient for these things?" The answer comes to us in the words of Jesus to the apostle Paul when he besought the Saviour for help: "My grace is sufficient for thee; for my strength is made perfect in weakness." 2 Cor. 12:9. Also in James we have the promise recorded, "If any of you lack [or want] wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." James 1:5.

Mothers, it is our privilege to lift up our hearts to God, and in simple, child-like faith claim these promises, and then take the help he has so freely offered.

*Mountain View, Cal.*

◆ ◆ ◆  
**Love Guiding**

I CAN NOT see, I can not understand,  
But yet I trust and feel that love alone  
Has guided and is guiding me. His hand  
Will never needlessly afflict his own.  
So from this single thought I will not  
swerve,  
That somehow, somewhere, an un-  
looked-for gain  
Of life, of love, of joyous power to serve,  
Is coming to me on the wings of pain.  
—B. A. L. Gregor.

◆ ◆ ◆  
**The Boy Problem**

L. M. CROSS

THE boy is one of the most wonderful things in the world, and he is one of the least understood of all God's creatures. Even men, who at one time in their existence were boys, do not know how to treat him, or what to do with him.

He was born into this world just as was his father before him. He must tread in the well-beaten paths of his ancestors, and sail on the same stormy waters that his father sailed on. He has inherited the same nature and disposition that his father inherited, and has in him the added virtues and vices that his father created by his own life.

Up to eight years of age he is a veritable interrogation point. Long before that period of his existence he begins asking questions; he wants to know about everything—what is it? and why is it? He is in a strange world, the paths and ways are new to him, and he wants to know about them.

One of his first questions is: "How did I get here?" He asks it of mother and father, and is met with frowns and expostulations for daring to ask such a question. Their repellent manner does not silence his questions, and he is determined to have his answer from some source, he cares not what. His school companions are sought, and he gets the desired information. But, O, how does he get it! In unclean language, made wretchedly filthy by impure lives and thoughts, he is told what God never intended should be regarded as unclean. And thus his whole idea of the sacred

relations of home is shamefully distorted. The names father and mother, which should be hallowed with the tenderest and sweetest memories, arouse in his imagination thoughts that are disgusting. Is the picture overdrawn?—You know it is not.

Here is another picture more pleasant to look upon; it is one of a father, with his boy on his knee, telling him sweetly and tenderly the sacred story of birth, of how he grew under his mother's heart, of the sweet, sacrificing suffering of mother; and when the tender truth is told, how he runs into the outstretched arms of mother, and exclaims: "Mother, now I know why I love you so, and why you love me!"

The boy is satisfied because he has heard the truth simply and sweetly, and he has received a lesson that will deepen his affection for his parents, and write the indelible lines of a pure life upon his countenance when he reaches manhood.

The writer never knew that one of the sweetest stories ever told can be made of the story of birth, to even a little child, until he read Dr. Sylvanus Stall's book, "What a Young Boy Ought to Know,"\* which has taught him, as it has thousands of other parents of a boy, the God-given way of teaching boys.

◆ ◆ ◆  
**Wise Words to Parents**

BE courteous to your children. A kind manner and gentle tone usually have the desired effect, however obdurate the case, and the children are born imitators. As in water "face answereth face," so the reflection of our own lives is in those of our children. Make home the most attractive place in the world to them; give them space to play, even if carpets and furniture suffer a little. Certainly order and cleanliness should be a law in every household, but take heed lest your children fear a stain upon clothes or carpet more than one upon their conscience.

Keep near to your children. Do not let them grow away from you. Keep them close in your confidence and affection, so they will confide in, and not be afraid of, you. I know a lad who takes pleasure in giving his mother an account of his doings during the day, whether they be pleasant or otherwise. She laughs with him if they are funny, and gently chides where he is wrong, but in a way that does not make him afraid of her. He will not relate a single instance to his father, because before the story is half through he will begin to scold him for doing so and so. It is plainly seen which can have the most influence with him.

Give your commands in the form of requests whenever it is possible. When a commanding tone seems to be necessary, speak without betraying any excitement, in a low voice, but decidedly, and use as few words as possible.—*Selected.*

\* "What a Young Boy Ought to Know" will be sent post-paid for \$1, to any of our readers addressing the Review and Herald Publishing Association. It is a wonderful book, and tells the parent just how the mystery of birth can be told in the sweetest and purest language possible.



### The Captain

Out of the light that dazzles me,  
Bright as the sun from pole to pole,  
I thank the God I know to be,  
For Christ, the conqueror of my soul.

Since his the sway of circumstance,  
I would not wince, nor cry aloud.  
Under that rule, which men call chance,  
My head, with joy, is humbly bowed.

Beyond this place of sin and tears,  
A life with him; and his the aid  
That, spite the menace of the years,  
Keeps, and will keep me, unafraid.

I have no fear, though strait the gate:  
He cleared from punishment the scroll.  
Christ is the master of my fate!  
Christ is the captain of my soul!  
—Dorothea Day, in *Sunday School Times*.

### Southeastern Union Conference

THE first meeting of this conference opened Sunday night, January 8, with a bookmen's convention, which is to occupy two days of the time of the ten-day session. The conference is being held in the church building at Graysville, Tenn.

For ten days preceding the bookmen's convention, a canvassers' institute was in progress for the canvassers in the Cumberland Conference. In addition to the local workers this institute was attended by canvassers from several other States in the union conference. A number of new workers were trained, who will enter the field at the close of the union conference meeting. A good spirit of unity and earnestness prevailed throughout.

The papers in Chattanooga and Knoxville are printing daily reports of the meetings, giving considerable space to the details of each one. A long article appeared in both Chattanooga papers two or three days preceding the opening of the conference, which gave a very full account of the work of Seventh-day Adventists, their growth, and their leading doctrines. This article was prepared by the new Press Bureau of the General Conference, and was sent out from Washington early in the week to every daily paper in the States of Georgia, Florida, the eastern half of Tennessee, and North and South Carolina. We are unable to say at present how extensively it has been used, but we hope that many papers have published it.

Much interest has been manifested by the workers at this conference in the work of the Press Bureau. A class has been formed in newspaper reporting at which daily instruction is being given by the writer in the essentials of writing for the press. We trust that this will result in wide publicity for the principles of the truth throughout the States of this union during the coming year.

During all the meetings held so far, there has been signally manifest a spirit

of good fellowship and harmony among all the workers. Several very spiritual meetings have been held, and the influence of the Spirit of God has been felt in a decided way.

CARLYLE B. HAYNES.

### Alabama

ABOUT fifteen years ago a company of workers left Battle Creek, Mich., to open a school for colored people in Alabama. They settled on a newly cleared piece of pine land, not far from Birmingham. Neat, inexpensive buildings were erected, and a garden and an orchard were started.

Few of the people in the vicinity could read or write, and many were so poor that they lacked proper food and clothing. However, the children and young people were eager to learn to work, and also took kindly to study. They were taught to help with the work of the school, and the older ones learned to give simple treatments. Others met with good success in canvassing.

The school is now being conducted by colored teachers. As a result of the work of this industrial school; a church of nearly fifty members has been organized, and the community is quite prosperous.

ABBIE COOPER.

### Who Will Help?

SOME of the brethren and sisters interested in helping to pay the heavy debt on the church building in Portland, Maine, have paid for \$1,660 of the Missionary number of the *Bible Training School*, to be sold in the interest of the Portland church.

There is \$1,000 of the amount borrowed for the church building that is due at the present time, and the brethren do not have the money to meet the demand. Who will help raise this \$1,000 by sending for a quantity of the Missionary *Bible Training School* at once, and selling them?

One sister has already sent in \$20 for 200, and a brother has taken 100. You can get a threefold blessing in this work. First, you will receive a blessing in your own soul by helping advance the work of the Lord; second, the Missionary number of the *Bible Training School* is a message-filled journal, and by placing it in the hands of your neighbors and friends you are giving them the message; third, you will be helping to clear the debt on the church in Portland, the birthplace of this message we love so dearly.

The paper sells for ten cents a copy, and every cent of the money will be applied on the debt of the Portland church. When you send \$10 for 100 papers, the entire ten dollars will be paid on the debt, as other individuals have already paid for the papers.

You can sell the papers and receive

all of your money back if you wish to do so, or you can use the papers for free distribution. The money is needed *at once*. If the Lord prompts you to help, send in your order without delay for any quantity that you wish, and the papers will be sent you postpaid. Send the entire price, ten cents a copy. Cash should accompany all orders. Forward all orders direct to the Bible Training School, South Lancaster, Mass.

S. N. HASKELL.

### "Pray Ye Therefore"

It has been a great pleasure to spend a week with our workers in Paris and in the south of France. Being on the way to meet my wife coming from our Nyassa Mission, I arranged to spend Sabbath at Paris. On arrival I went to the address of the Latin Union, hoping to find Brother L. P. Tieche; but he had changed his office, and was out of the city.

I was about to proceed on my journey, when I found in my note-book the address of Brother Roth's food store. He directed me to Brother Augsburg, who is in charge of our Paris mission.

At the Sabbath service, the hall was well filled, over seventy-five being present. They gave the best of attention to my remarks on the progress of the message among the heathen of all lands, based on Isa. 49: 11, 12. A meeting for the youth was held that afternoon, and several adults also attended. The Holy Spirit met with us and impressed our hearts while studying I John 2: 12-17, the necessity of complete separation from the world. Several testified of their determination to devote themselves to God's work. One intelligent young lady had recently separated from her Catholic family to accept the message. Her purpose is to become a missionary, and she is planning to go to one of our schools for preparation.

But it is in the south of France where I am moved to offer up earnestly that harvest petition to the heavenly Husbandman. At Lyons there is a little church of twenty members, and three other persons have just accepted the message. All are working and praying for others.

At Avignon I found Brother Favre and his wife, with no one to help them. This ancient city has never before been entered with this truth. Here, almost under the shadow of the old papal ruins, the message is struggling for a foothold. Five had taken their stand for the truth up to Dec. 7, 1911, when I was there. In the face of bitter opposition they are striving to free themselves from old errors and associations. Deep interest was shown in remarks on Revelation 7 and 14, interpreted by Brother Favre. Both he and his wife are anxiously burdened for souls in this Roman stronghold. Let us join with them in praying for a plentiful harvest.

But at Marseilles my heart was touched more, if possible, than at the other places, by the dearth of laborers. Here were only two workers. This is the great seaport of France, and the second city in population. The boat by which I was to sail to meet my wife at Port Said was two days late, giving me the privilege of spending Sabbath with these workers. Up to this time there have been no resident Sabbath-keepers in Marseilles.

Nearly all our ministers,—and they are few indeed,—as well as the few other workers in France, are those who embraced the truth in the French part of Switzerland, and received training in our Swiss school. France has no school for training our young members for the great French field. Such a school is needed with as little delay as possible. There are many waiting individuals to be gathered out of France and the extensive colonies. Madagascar has not one Adventist missionary. How long must that field wait? Let us sincerely join in the prayer for laborers.

JOEL C. ROGERS.

Port Said, Egypt.

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**Foreign Mission Band of Walla Walla College**

IN the fall of 1907, a foreign mission band of twenty-four members was organized. The individuals starting this work had belonged to the Missionary Volunteer Society, and to give more direct consideration to the subjects related to missionary work in foreign fields, the organization was effected. "It is my purpose, if God permits, to become a foreign missionary," is the declared determination of each member.

The Lord is blessing the work. His presence is near in the meetings, which are held every two weeks. A public program is rendered once in three months. The membership has increased to one hundred forty-one. Nineteen are either in foreign fields or under appointment.

During the time of preparation for the broader fields, active work is carried on with the foreign population in the immediate vicinity. Several nationalities are accessible and good work is being done.

E. C. KELLOGG.

◆ ◆ ◆  
**Virginia**

At the camp-meeting and conference held at Richmond, Va., from Aug. 24 to Sept. 3, 1911, I was called to the presidency of the Virginia Conference. Leaving Indiana, where I had lived and labored for over eight years, I arrived in Richmond, with my wife and son, on November 1, having on my way attended the General Conference Committee Council and the Columbia Union Conference Committee meeting at Washington, D. C.

My time since coming here has been employed in getting settled, and becoming acquainted with the work and its needs throughout the conference. I have visited one third of the churches in the conference, and recently held a council of the conference committee and a number of our workers. During this time our Richmond church building has been undergoing needed repairs and changes, to prepare it for a series of meetings to be held soon.

At our council held Dec. 19-21, 1911, many points of vital interest to the cause in Virginia were considered, and plans were laid which I believe will greatly advance the work in this conference during the next few months.

Our council was opened with an earnest season of prayer, after which we gave consideration to the question, "How can we revive the rank and file of our people throughout the conference, and make this effort lasting and result

in a great awakening in missionary lines?" Several hours were devoted to the consideration of this question. Much instruction was read from the Testimonies, and it was fully decided that this work to be lasting must be educational.

We read in "Testimonies for the Church," Vol. IX, page 140: "Should all the labor that has been expended on the churches during the past twenty years, be again expended upon them, it would fail, as it has failed in the past, of making the members self-denying, cross-bearing followers of Christ. Many have been overfed with spiritual food, while in the world thousands are perishing for the bread of life. Church-members must work; they must *educate* themselves."

On page 139 we read: "In every church young men and women should be selected to bear responsibilities. Let them make every effort to *qualify* themselves." We also read on page 116: "Those who have the spiritual oversight of the church should devise ways and means by which an opportunity may be given to every member of the church to act some part in God's work." "In the closing controversy now waging between the forces for good and the hosts of evil, he expects all, laymen as well as ministers, to take part."

Pages 117, 32, contain the following: "That which is needed now for the up-building of our churches is the nice work of wise laborers to discern and develop talent in the church. . . . There should be a well-organized plan. . . . It is training, education, that is needed. Those who labor in visiting the churches should give the brethren and sisters instruction in practical methods of doing missionary work." "If every church-member were a living missionary, the gospel would speedily be proclaimed in all countries, to all peoples, nations, and tongues." "The work of God in this earth can never be finished until the men and women comprising our church-membership rally to the work, and unite their efforts with those of ministers and church officers."

Much might be quoted to the same effect, but this is sufficient to enable us to understand that what is needed now in our churches is not sermonizing nor emotional meetings to bring a happy flight of feeling, leaving the churches to go back to the same low spiritual plane, but practical methods of true missionary work, with instruction as to how to work. Then on the Sabbath let the members relate their experiences, and the testimonies borne will be filled with power. "Testimonies for the Church," Vol. VII, page 19.

We are endeavoring to plan for the carrying out of this instruction. With our scarcity of laborers, and with the effort we had planned for Richmond, we decided to combine our work for the churches at this time with the meetings in Richmond.

Two strong efforts will be made for Richmond, beginning about Jan. 20, 1912, one for the white people and one for the colored race. These efforts will be continued three months, and in connection with the services we have planned to hold two gospel medical institutes. We have asked all our churches to select one or more consecrated persons to attend these institutes. The line of work taken up will cover every branch of gos-

pel medical missionary work, and will give those who attend the meetings practical training in active service.

We decided to visit at once all our churches in the interest of this and other lines of work. Already about one half of the churches in the conference have been visited, and they are enthusiastic over these plans, and are sending from one to three persons to take the instruction. These individuals will then return to work in their home churches, or wherever they may be called; thus while we are educating twenty-five or thirty workers, they in turn will be helping us in our efforts to do a great work for the people in Richmond.

We are confident that God is leading in these plans, and the hearty response we are receiving from our members gives us courage. As we planned for our work, the Spirit of the Lord came very near, and some of our counsel meetings partook more of the nature of praise meetings than of business meetings. Our laborers are filled with courage for the future work in Virginia.

W. J. STONE.

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**A Mountain School**

IN response to many requests that I give an occasional report through the columns of the REVIEW, I am glad to write that I am now in my chosen field of labor, among the mountaineers of Virginia. This is surely a needy field, and the harvest is overripe. These dear people have been left in ignorance, and comparatively few can write even their names, while many can not name the capital of their own State.

There are forty-four children in this district who are eligible for school. Many of them have never seen a book, and can not tell the name of any State in the Union except their own. They are taught that Virginia is the best place in the world. With this they are content, and do not feel the need of further inquiry. My work for the present will consist in teaching the elementary branches. Many of the parents will attend, and my primer class will indeed be large. There is an old log schoolhouse with no windows, and without facilities necessary in a schoolroom. While waiting for this building to be repaired and put in order, I am going to the different homes and teaching the families.

The Bible is seldom read in these mountain homes, and few families know of the soon coming of our Saviour. However, Halley's comet awakened them to a belief that the great Creator of the world is showing signs in the heavens. There is also a feeling of apprehension that a great war will soon begin in which all nations are to take part. I earnestly ask the prayers of my brethren and sisters in the message, that God may use me mightily in this work. One woman, sixty-three years old, asked me how much the tuition would be. When I told her it would be free, she exclaimed, "Then I will come to school, too, and maybe I can learn to read my Bible before I die." I am hoping that some revival services can soon be held among these people and a church organized.

I would be happy to correspond with some of our people, as I am far away from all my relatives. Address me at Stanleyton, Page Co., Va.

MATTIE HAMILTON WELCH.

## Gospel Workers' Department

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

Conducted by A. G. DANIELLS

### Effectual Sermons

A SERMON must be drawn from the Word of God and must be full of human sympathy, backed up by the power of the Holy Spirit, to be effectual. A sermon making a display of the man, may cause a sensation, but it disappoints and does not feed the church nor convict of sin. A minister must be possessed with his message; for he can not give to others what he does not have. He must know by experience the way and the power of saving grace, which he offers to his listeners. A successful minister will mingle with the people, that he may know their needs and be able to reach their hearts. The pastor must tread the pathway of innocent childhood and youth, as well as walk in the sterner paths of life; and he must also enter into the infirmities of old age, if he feeds the flock, giving to young and old "meat in due season."

He must know the burdens and the temptations of his people, and the source of power he recommends to those to whom he would bring help. If the servant of God would serve men through his sermons, he must start somewhere and go somewhere, and not wobble about like a dancing toy. The sermon must enlighten and edify the people with truths that will continue to feed the souls in years to come. A man with a message from God will present it in humility and tears, in fearlessness, and with power. Such ministry will bring light and convincing power, and will reach the consciences of men. It is only such a minister of God's Word that the Holy Spirit can use to feed and build up the church of Christ.

R. A. UNDERWOOD.

### A Revival: Its Conditions and Hindrances

ON every hand there is felt the need of a great spiritual quickening such as this generation has not seen. Nothing short of this will meet the demands of the hour, and nothing but this will ever satisfy the longing in the hearts of all those who have a clear vision of the work that is to be done.

But even while we are praying for a revival, may we not ask ourselves the question, Why is a revival needed? Can we think that when the Lord went away he intended his church to have alternate seasons of depression and revival; to be at times on the high table-lands of purity and power, and again in the lowlands of doubt and discouragement?

Let us answer the question by a reference to Israel. When God brought forth his people out of Egypt, did he intend that sometimes they would overcome their enemies, and sometimes their enemies would overcome them? Was it any part of his plan that at certain seasons they would be mightily oppressed by Midianites or Moabites, Philistines or Assyrians?—Certainly not.

Whenever those nations came against them and oppressed them, the fault was their very own. The children of Israel had done evil in the sight of the Lord, and yet they generally threw the responsibility back upon God, and mournfully asked, "If the Lord be with us, why then is all this befallen us?" If they were seemingly forsaken for a time, it was because of their disobedience.

Ancient Israel had to learn what the church needs to learn to-day,—that God's very present help depends upon moral and spiritual conditions which we must set ourselves to understand and fulfil. He gave his church in the wilderness the secret of perpetual blessing when he said, "This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success."

And he gave the apostolic church the same secret when he said, "If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever." More than once in their history, Israel pleaded for a revival without first fulfilling revival conditions. But it was only when they discovered their sin, confessed and forsook it, and turned again to the God of their fathers, that he gave them the desired deliverance.

If the Holy Spirit is with the church ungrieved and unhindered, there surely will be full spiritual power; and if there is full spiritual power, what need is there for a revival? If we have not this power, we shall do well to test our experience by the Word of God and find what the hindrance is. Perhaps the answer will at once be found. One great hindrance is a lack of prayer. But this may be only part of the truth.

Sometimes it is obeying instead of praying that God is calling for. Instant and perfect obedience to all of God's requirements is the one supreme condition of entering into the spirit-filled life. As long as Israel served strange gods, and Ashtoreth was among them, it was vain to pray to God for victory over the Philistines. But when they turned to God with all their hearts, and put away their false gods, then God came to their help against the mighty.

And so it is to-day. God will not send full spiritual blessings that evils may be put away. Evils must be put away that the fulness of blessing may come. One notable saint of God has said, "Our reception of the Spirit will be in exact proportion to the subjection of the flesh, and the consequent vigor of our inner life."

There are three passages in the Acts of the Apostles which clearly show that the church's growth is altogether dependent upon her spiritual condition. They are as follows:—

"And day by day, continuing steadfastly with one accord in the temple; and breaking bread at home, they did take their food with gladness and singleness of heart, praising God, and having favor with all the people, and the Lord added to them day by day those that were being saved." Acts 2:46, 47, R. V.

"So the church throughout all Judea and Galilee and Samaria had peace, be-

ing edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, was multiplied." Acts 9:31.

"So the churches were strengthened in the faith, and increased in numbers daily." Acts 16:5. R. D. QUINN.

## Christian Education

Conducted by the Department of Education of the General Conference  
H. R. SALISBURY Secretary

### Choose Ye This Day

WORTHIE HARRIS HOLDEN

CHOOSE ye this day whom ye will serve,  
To-day alone belongs to thee;  
Another morn may never rise  
Till waking for eternity.

On Carmel's mountain prove thy God:  
See Sinai and Moriah meet;  
Behold the flash of Satan's fall,  
And choose the master you would seek.

Thy will is sovereign to control  
For good or ill thy work to-day,  
To build with God or bide with sin,  
And 'mid its chaos pass away.

Choose ye this day whom ye will serve,  
E'en at the dawning choose your king:  
Then weave the moments in a crown  
To bring at eve as offering.  
Portland, Oregon.

### Japan Mission Training School

WE are thankful to receive such an encouraging report of our educational work in Japan as that which follows from Brother H. F. Benson, who is in charge of the school:—

"The Japan Mission Training School opened Oct. 23, 1911, with an attendance of eighteen; a number more are planning to come soon, and we expect to have about twenty-five by the middle of next month. All the students expect to enter the work as soon as school closes; in fact, more than half of those in attendance have been in the field during the past summer. Until we get our headquarters located, our school will have to be carried on at a disadvantage. At present the girls are in a rented house, with Miss Cornish in charge, and the boys are living in rented quarters with my wife and myself. The classes meet in Elder W. D. Burden's house. In many ways this is inconvenient, but we feel constrained to thank the Lord that he has given us such comfortable, though slightly crowded quarters. We could have a school without any buildings, but I believe that all will agree that that would not be the ideal way of conducting educational work.

"Heretofore the school has been carried on with the object of training the workers already in the field; and as they could be spared for a short time only, the school has been planned, so as to meet the immediate needs of those attending. This has made it impossible to have a fixed curriculum extending over a definite period of time. However, it has been thought best from this year to adopt a regular course of study, covering a period of three years.

"At present we are limiting our school to a term of six months; this gives our



young people and teachers half of the year in the field,—an effective remedy for institutional inertia.

"The Spirit of God is manifestly present with us, and the enthusiastic devotion to preparation for the Lord's work on the part of the students, is a most encouraging feature of our school. We feel our great need of help when we come before the student body, and realize that we have before us young people that will be called upon to carry the message to Japan's millions during the most trying period of this world's history, and that they are looking to us as instruments through whom God is to give them a training for their work. Did we not believe that the Lord had called us to this task, the burden would be too great.

"We know that God's people are praying for the success of the message in Japan; and yet when we see the great need, we are impelled to request your earnest prayers, that our labors may not be hindered by any action of the government, that lack of means may not prevent the filling of every opening in new places, and that above all God may keep his workers fit for his service."

H. R. S.

**The Week of Prayer in Our Schools**

SINCE the week of prayer, reports from our schools have been coming to me, full of rejoicing because of the victories which were won for Christ in the lives of the students. Prof. O. J. Graf writes:—

"I am sure you will be interested to know that the week of prayer has proved one of the best weeks we have ever had in the history of the school. All the students in the dormitories except one have taken their stand on the Lord's side, and in the entire school there were only four who did not decide for Christ. We are surely thankful for this. Wednesday night practically every one in the room made a complete surrender to the Lord. Our week of prayer closed with great power."

In a letter, Prof. M. E. Cady says: "I divided the week of prayer season between two of our intermediate schools—Thatuna Academy and North Yakima Valley Intermediate School. We had excellent meetings, and the Lord came in and blessed abundantly, many yielding their hearts to the Lord for the first time. I hear good reports throughout the Northwest, from the week of prayer. I believe that everywhere in the world our people are feeling the need of drawing nearer to the Lord, and of having a deeper Christian experience than ever before; for it is needed in the finishing of the work."

From Union College comes this encouraging report, through Brother Meade MacGuire: "Doubtless you have heard from Union College, where I spent the week of prayer. The Lord certainly worked many miracles upon the hearts of those who had long resisted his grace. Some way I feel that there is a general spiritual awakening among our schools."

H. R. S.

We become largely what we think we want to be. High thinking leads to high aiming. If we think great things long enough and hard enough, some day we are likely to do them.—*Selected.*

**Medical Missionary Department**

Conducted by the Medical Department of the General Conference

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

**The Nameless Saints**

WHAT was his name? I do not know his name.

I only know he heard God's voice and came,

Brought all he had across the sea  
To live and work for God and me;

Felled the ungracious oak;  
Dragged from the soil  
With horrid toil

The thrice-gnarled roots and stubborn rock;

With plenty piled the haggard mountain-side;

And at the end, without memorial, died.  
No blaring trumpets sounded out his fame,

He lived, he died; I do not know his name.

No form of bronze and no memorial stones

Show me the place where lie his moldering bones.

Only a cheerful city stands,  
Built by his hardened hands.

Only ten thousand homes  
Where every day  
The cheerful play

Of love and hope and courage comes.  
These are his monument, and these alone.

There is no form of bronze and no memorial stone.

And I?

Is there some desert or some pathless sea  
Where thou, good God of angels, wilt send me?

Some oak for me to rend? some sod,  
Some rock, for me to break?

Some handful of thy corn to take  
And scatter far afield,  
Till it, in turn, shall yield  
Its hundredfold

Of grains of gold

To feed the waiting children of my God?

Show me the desert, Father, or the sea.  
Is it thine enterprise? Great God, send me.

And though this body lie where ocean rolls,  
Count me among thy faithful souls.

— Edward Everett Hale.

**A Call to Medical Workers**

ONE of the recommendations of the last General Conference Council, on the "Ministry of Healing" work, was the following:—

"We recommend that the Medical Department of the General Conference take an active part in the campaign, urging our sanitariums to join in this earnest endeavor to achieve success, and to impress our people generally with its importance."

It is but reasonable that our medical institutions and workers should engage in a campaign that is especially in behalf of the medical work. The financial need of our sanitariums made this campaign

necessary, and the interest of our brethren in this branch of our cause led them to launch the campaign. It is because our people are interested in the medical work that they are helping it, by forwarding this relief movement. Surely, those directly connected with the special object of all this effort should appreciate the privilege of general cooperation thus secured.

No one is better situated to present "Ministry of Healing" and the plan of its sale than are the physicians and nurses. An intimate acquaintance with the principles contained in the book, and a personal knowledge of the work it especially represents, should give a preparation for successfully interesting others. The association with the sick and their friends presents excellent opportunity for offering this volume, so well suited to the occasion and the individual.

Many are working to this end, and send in good reports of success. Some physicians state that they place the book in the hands of as many patients as possible, and that the results are most gratifying in every way. Only friendly reception is given to this, generally with expression of appreciation for the opportunity to secure such a book. The comfort and cheer contained in it have proved an actual help in physical restoration, bringing courage to the mind and strength to the body. Others have found relief for mental despondency, and have taken a new hold on life. Untold blessings have come to many in a spiritual way. Most interesting and precious experiences of individual cases are reported.

Our people will be glad to know that many of our sanitarium workers and others in private field work are responding to the relief call. Some institutions are making constant effort to place these books. Others avail themselves of dull periods to send out nurses to visit the people in their homes, introducing "Ministry of Healing" and presenting the work of the institution, perhaps leaving suitable advertising matter. The results are always good, sometimes securing patients immediately, and nearly always giving the workers a good personal experience by their visits and talks with the people.

The Glendale (Cal.) Sanitarium has had a man in charge of the "Ministry of Healing" work for some time, carrying it forward as the seasons permit. The institution has contracted to sell a thousand copies.

Dr. C. P. Farnsworth, of the Chamberlain (S. Dak.) Sanitarium, writes that the workers there have succeeded in disposing of a number of books, and that they will continue to do what they can to supply guests with them.

The Florida Sanitarium also reports the sale of several copies to patients, the number of which will doubtless be much increased by the present crowded season.

The Loma Linda (Cal.) Sanitarium employees carry forward the "Ministry of Healing" work as a regular thing, and are not wearying in the well-doing. It proves a good work for them.

The members of the Atlanta (Ga.) Sanitarium family were recently given an opportunity to get out in the city. They returned with good cheer, having sold several books and met with encouraging experiences. The taste of it was good, and they were eager for more

The workers of the Madison (Wis.) Sanitarium have given considerable attention to the selling of "Ministry of Healing" and *Life and Health*. It has resulted in openings for further missionary work, and has given the workers an increase of missionary spirit and zeal.

"The Nashville (Tenn.) Sanitarium workers made good response to the call for help," writes Elder C. F. McVagh, president of the union conference, who personally presented the call for the special week's effort.

Other sanitariums and other individuals in field work are doing a share. All through the conferences the good work goes on; books are being sold and read, and as a result people are coming to our sanitariums; money is given to help relieve financial burdens; and workers are enjoying blessings. More work can be done; a larger number of books can be sold, many more persons thus receiving benefit; greater financial help may be secured for institutions; and a richer blessing result to individuals. We are now in the last year of the campaign, and that means an increase of effort on the part of more persons in order to complete the work in the allotted time. The call sounds; will not all respond?

L. A. H.

## The Publishing Work

Conducted by the Publishing Department of the  
General Conference

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

### Success in the Orkneys

DURING the last summer vacation, twenty-eight canvassers worked in the Orkney Islands north of Scotland, with "Great Controversy." They succeeded in placing 518 copies of the book in those islands, amounting to \$960.

So the good work goes forward, even in the out-of-the-way places.

N. Z. T.

### Good Word From New Zealand

At the beginning of 1911, the canvassers in New Zealand planned to place 10,000 copies of "Great Controversy" in that field during the year. Up to May 31, they had secured 5,211 orders for this book. The general agent reports that their deliveries have been the best they have ever had. Out of one shipment of 810 copies of "Great Controversy" which the agent received, they delivered 784 books.

We rejoice with our New Zealand brethren over the splendid success which their canvassers are having.

N. Z. T.

### Encouraging Progress in North Carolina

God has wonderfully blessed our efforts during the year, for which our hearts swell with gratitude. By the time this reaches the readers, nearly, if not all our canvassers will have completed their deliveries for the year. The present outlook is that we shall have passed all previous records for this conference by twenty to twenty-five per cent, and that, too, in the face of many obstacles.

At the time we were taking the orders, the country was experiencing a severe drought. It is true that the farmers were successful in raising a good crop of cotton, nevertheless the unexpected drop in the price of this article has made our deliveries difficult. Notwithstanding all these difficulties, with about the same number of canvassers as last year, we shall have augmented last year's sales by \$2,000 to \$2,500. We can but exclaim, "See what God hath wrought!"

We have four canvassers who will have delivered nearly \$6,000 worth of books, exclusive of Bibles.

We do not write these things to boast of what we have done, but to show what God, through us, has done. He has said that the canvassing work should be revived. To-day we see that revival accomplished. We appeal to others to join us in this great work. "Soon autumn will close the golden gate;" but to-day you can work for the Master, and he says that "the laborer is worthy of his hire."

W. E. LANIER.

### A Courageous Canvasser

THE importance of placing our literature in the homes of the people can not be overestimated. The faithful canvasser who leaves home and friends to carry the message, meets difficulties and real hardship, yet he finds God's grace sufficient; and the great reward when the work is done, outweighs every obstacle.

One lad, a student from one of our schools who has been canvassing in the country during the summer, with excellent success, writes this of his experiences:—

"It rained Monday and all of Tuesday, so my fellow worker and I remained together till Wednesday, when we separated. It certainly takes the life out of a canvasser to be cheated of half a week on the start.

"One night we slept in a caboose, after wading mud and sloughs in the dark, while the rain was falling. Another night we went to the schoolhouse, built a fire, and stayed all night, sleeping on the rostrum. No supper, no breakfast, so we felt hungry. After dinner Wednesday, we started out canvassing. Report for Wednesday and Thursday was eighteen hours' work, thirty-four exhibitions, and twenty-two orders; value \$53. Friday I put in eight hours, making sixteen exhibitions, and taking eleven orders, \$28.25. God certainly helped me while I was at work; and even though the farmers are looking rather glum and dubious, I keep right on smiling and taking orders.

"One day I was told that I could not sell a book at the next house, but decided to go there and get dinner anyway. A creek ran through the farm, right across the road; and as there was no bridge, I walked through it. I found the young man, who was a bachelor, at home, and very glad to see me, as nobody had called to see him for two weeks. After showing him my book, he began to tremble lest he did not have a pen with which to write his name in the order-book. Of course, I lent him mine, and then had dinner, too.

"Friday at noon a dense mist formed, so I could not see from house to house, and the nearest one was two miles away. I set out, going over a mile when I stopped to listen. Soon a cock crowed

in the distance, and I made out to find its owner. He gave me dinner and purchased a book. Then I went across the road to a man to whom, I had been told, it would be very hard to sell a book, but he was glad to get one. At the next house I secured two half-leather orders; so orders came all the way.

"I shall soon reach the mark I have long aspired to. I have taken orders amounting to \$1,471; and if all goes well, next week I shall have over \$1,500 for the summer's work. I long for some of the good meetings at the college, and I hope to be there some time."

All honor to the brave, aspiring canvasser. We ought to pray for more of this kind, and then our petitions should follow them to the field, that God will crown their labors with success.

E. W. FARNSWORTH.

### The Key to Courage

EVERY man's business is God's business. If not, what have we children of God to do with it? Christ has taught us that we are to seek enlargement in our work. If expansion is impossible without, at least we may deepen and enlarge within. We may transfigure drudgeries by the sense of God's presence, transform motives by experience of love, put ourselves in the spirit of witness, even though we find no opportunity of speech. Once we have given ourselves to do the will of God, we have a right to reckon on subsidies of strength and joy out of his hidden treasures.

"What of our failures, then?" May they not be failures of our will, not tokens of God's reluctance? The key to courage is to seek God's kingdom first. Our success is in the venturing of faith, not the attainment of a particular desire. The father of the faithful owned no more of the promised land than a grave. The lawgiver of Israel died upon the journey. The most influential life ended upon the cross. Let God judge of failure and success; it is for us to venture, confident in his reserves of power.—*The Congregationalist*.

## News and Miscellany

Notes and clippings from the daily  
and weekly press

—The attempt to restore the sale of beer to soldiers of the United States army, through the canteen, or army post store, is to be renewed in the present session of Congress.

—Rear-Admiral Robley D. Evans, familiarly known as "Fighting Bob" Evans, died suddenly at his home in Washington, D. C., on the afternoon of Jan. 3, 1912. Acute indigestion ended the career of one of the most popular officers in the navy. He was ill less than two hours.

—The biggest foreign mail that ever came into New York on one steamship arrived Dec. 14, 1911, on the "Oceanic." She brought 5,850 sacks, containing 1,500,000 letters and parcels. The next highest record is held by the steamship "St. Louis," which brought to New York on Dec. 23, 1910, 5,500 sacks.

— In New York the police arrest, on an average, forty-eight men every day who declare they have no occupation.

— Thirty-five lynchings, known to be such beyond doubt, occurred in the United States in 1911. In previous years the number has been much larger, 47 having been recorded in 1910 and 57 in 1909.

— One burglary, highway robbery, or case of pocket-picking for each hour of the 24, is Chicago's current record. Probably as many more never are reported. The loot ranges from 50 cents to \$600.

— A writer in the *Southern Workman* reports that the total number of reindeer in Arctic Alaska is now nearly 23,000, a remarkable showing when one remembers how short a time has elapsed since the government established the first herds in that territory.

— President Taft has adopted the plan of sending to Congress a series of messages, each dealing with but one topic, instead of one long message dealing with many subjects. The first of the series discussed the trust problem, the second was devoted to foreign affairs.

— The gold production of the United States during 1911 was \$96,233,528, and the silver production 57,796,117 ounces, according to a preliminary estimate issued Dec. 30, 1911, by George E. Roberts, director of the mint. This is a reduction in gold of about \$45,000, and in silver of about 660,000 ounces as compared with the returns for 1910.

— The naval council of Japan has estimated an expenditure of \$200,000,000 as necessary to supply that country with the proper equipment of war-ships and guns between now and 1917. Seven battle-ships of the dreadnaught class are to be constructed, and in five years Japan expects to have practically a new navy which will be of a thoroughly modern type.

— There was an increase between the years 1904 and 1910 of 37,393, or 24.8 per cent, in the number of insane persons confined in the 372 institutions in the United States canvassed by the Census Bureau. This fact was disclosed in a bulletin made public by the bureau recently. The number of insane persons in these institutions on Jan. 1, 1910, was 187,454.

— In ten years the orange crop of California has increased 145 per cent, while the lemon crop has made a gain of 210 per cent. During the same period the orange crop of Florida increased sixteenfold and the lemon crop fourfold. California produced 14,436,000 boxes of oranges, and 2,156,000 boxes of lemons in the last year of the decade; Florida, 4,853,000 boxes of oranges, and 12,367 boxes of lemons in the same year.

— Smith and Myrtle islands, comprising an ocean-swept domain of 4,038 acres, opposite Cape Charles, have, after a lapse of 150 years or more, passed out of the ownership of the famous Lee family, of Virginia, into the hands of Oliver S. Campbell, of New York. The transfer of this estate marks the passing of another of the large properties formerly included in the estate of Gen. Robert E. Lee, commander of the Confederate forces.

— Mongolia, which almost equals China proper in size, was proclaimed independent Dec. 28, 1911, simultaneously with the cutting off from China of the vast dependency of Turkestan. Both will pass under Russian influence, and will practically become Russian protectorates. Russia at any time will be able to annex them. A grand khan will be named as monarch of Mongolia. The construction of the trans-Mongolian railway, for which Russia has long sought permission from China, will now be only a matter of time.

— "A total of forty battle-ships, with a proportionate number of other fighting and auxiliary vessels, is the least that will place our country on a safe basis in its relations with other world powers." This is a sentence from the annual report of the Secretary of the Navy. He adds that while at least two of the other powers have more ambitious building plans, it is believed that if we maintain an efficient fleet of the size mentioned, we shall be safe from attack, and that our country will be free to work out its destiny in peace and without hindrance.

— So wide-spread has become forgery in the United States, and so great have been the losses within the last twelve months, that companies issuing forgery insurance have adopted the most stringent restrictions in issuing policies. Albert S. Osborn, an expert on handwriting, estimates that the losses totaled \$15,000,000 through checks and drafts alone during 1911. The chief new restriction is that the bank insured shall not open an account with any one not known personally to an officer or director, or whose integrity is not vouched for by a depositor.

— A report issued by the Interstate Commerce Commission on the number of persons killed and injured by the railroads of the United States in the year which ended June 30 last, shows that the total number of casualties for the year was 169,555 — 10,396 killed and 159,159 injured. The killed number thirty a day, or more than one an hour. Of this total, 439 were killed and 79,237 injured in accidents classed as industrial, which do not involve the movement of cars or engines on rails. During the year 5,287 persons were killed and 5,614 injured while walking on the tracks or stealing rides on trains.

— In these days of but temporarily relieved tension between Germany and England, there is no more zealously guarded or more curiously regarded spot in the empire than Spandau citadel on the Havel. For in the dark red, looming, medieval-crenelated Julius Tower of that citadel, there lies the famous "Reichskriegsschatz," or "imperial war treasure," which is the only hoard of its kind in the world. The treasure originated in the reign of Frederick William I of Prussia. It was not so much then; but when, after the Franco-Prussian war, Germany became an empire, a law was passed that \$30,000,000 should be taken out of the French milliards and forever locked away as a war treasure. The law of the imperial war treasure is that "it can only be used for the purpose of mobilization," and then only under imperial decree with the consent, preliminary or subsequent, of the Bundesrath and Reichsrath.

— A firm of lawyers engaged by a daily paper to assist victims of salary loan companies in New York City, during three months settled three hundred cases for persons who had been in the clutches of the loan-sharks for from six months to five years. The comparison of the total principal borrowed by these persons with the interest they agreed to pay, showed that they were being charged one hundred eighty per cent for their money. In nearly all the cases the original loans were obtained for burial expenses or doctors' fees.

— The prospective union of the five republics of Central America, with President Estrada Cabrera of Guatemala as president of the confederation, has been coldly received by Salvador, and violently opposed by Costa Rica. However, a special envoy from Costa Rica arrived in Guatemala early in November with the object of smoothing away the difficulties by diplomatic maneuvers. The five republics became a part of Mexico in 1822, as the supposed result of a general election. Three years later they broke away and formed the United Provinces of Central America. The confederacy lasted eighteen years. Since its dissolution frequent attempts have been made to revive it.

## NOTICES AND APPOINTMENTS

### 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*.

### Iowa Sanitarium and Benevolent Association

NOTICE is hereby given that the annual meeting of the Iowa Sanitarium and Benevolent Association will be held in the Seventh-day Adventist church at Des Moines, Iowa, Feb. 6-9, 1912, for the election of officers and the transaction of such other business as may be necessary. The first meeting is called for 10 A. M., Feb. 6, 1912.

M. N. CAMPBELL, *President*;  
W. D. PARKHURST, *Secretary*.

### Northern Union Conference

OWING to the legal requirements of the Northern Union Conference Association of Seventh-day Adventists, incorporated, it is necessary that we call a meeting of the Northern Union Conference, embracing the States of Iowa, Minnesota, and North and South Dakota, with their delegates, to meet at Des Moines, Iowa, Feb. 5, 1912, at 10 A. M., in the Seventh-day Adventist church of that city, to transact such business as may be necessary in the selection of trustees or other business that may come before the Northern Union

Conference in its legal capacity. As president and secretary of the legal corporation we hereby request all delegates of the different conferences to bear this in mind.

We will be on our way back from the ministerial institute to be held at College View, Nebr., Jan. 16 to Feb. 4, 1912, and as all matters that will require legal action at this time can be informally acted upon at College View, it will not require the full attendance of all the delegates.

The constitution does not require us to have more than ten delegates, but it will be necessary, in addition to the delegates from Iowa to the union conference, that the union conference committee stop over one day in Iowa on their return, to finish up the business.

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



Southwestern Union Conference Association

THE Southwestern Union Conference Association of Seventh-day Adventists, a corporation organized under the laws of the Territory of Oklahoma, with its principal office at Keene, Tex., will hold its biennial meeting in connection with the Southwestern Union Conference at Keene, Tex., Feb. 1-14, 1912.

The first meeting of the association will be called at 10 A. M., Monday, Feb. 5, 1912. Association officers will be elected at this meeting and such other business transacted as may properly come before the association.

G. F. WATSON, President; C. E. SMITH, 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.



Iowa Conference

NOTICE is hereby given that the forty-eighth annual session of the Iowa Conference of Seventh-day Adventists will be held in the Seventh-day Adventist church at Des Moines, Iowa, Feb. 5-9, 1912, for the election of officers, and the transaction of such other business as may properly come before this body. The first meeting is called for February 5, at 7:30 P. M.

M. N. CAMPBELL, President; FLORA V. DORCAS, Secretary.



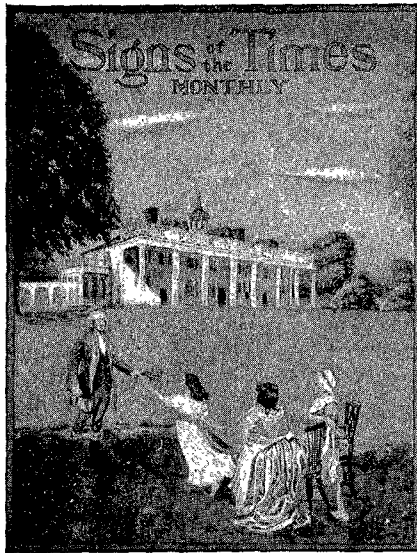
American State Papers

UNDER date of Oct. 11, 1911, Brother B. W. Spire, secretary of the Florida Tract Society, in writing us in regard to the circulation of "American State Papers," gives the following information:—

"This book is certainly needed, as it looks as if religious persecution might break out at almost any time. In a small place that is noted for its general indifference to religious affairs, the Methodist minister recently tacked a sign on the post-office door, warning every one to refrain from Sunday work. This was followed by several meetings in the place, and the feelings for a while ran quite high. There have been no arrests as yet, but it was very evident that the whole effort was made to try to intimidate some of our people in that place."

Have you obtained a copy of the "American State Papers"? This book is not alone for lawyers and statesmen. It is for every man and woman who wishes to become intelligent on this subject of Sunday legislation, which is being so strongly urged upon us, and which

will infringe the rights and liberties of the American people. Every Seventh-day Adventist, especially, should have this book to know how to meet the issue. Over 800 pages. Cloth binding only \$1.25; law-binding, \$2; India paper edition, flexible leather, \$2.50.



WASHINGTON-LINCOLN NUMBER OF THE "SIGNS OF THE TIMES"

A FULL description of this excellent number will be found in the REVIEW of January 11, on page 22.



The Watchman, the Present Truth Evangelizer

FOR the month of February there is a splendid array of articles appearing in the Watchman. "Completing the Work of the Reformation" is the leading editorial. The Reformation which was begun in the fifteenth century, is being completed to-day by a people whom God has chosen to do a special work.

In view of the many and varied attempts to force Congress to commit itself to religious legislation, "The Siege of Congress" will be of special interest. The editor attempts to show that our religious liberties are in danger, and those who prize them should not fail to



give this article wide publicity among their neighbors.

In spite of the world-wide unrest to-day, two of the most powerful monarchs among the crowned heads of Europe, rode side by side at a recent meeting of the monarchs at historic Reval. Concerning this, Prof. Percy T. Magan sets forth in his interesting way how the English and German monarchs have allayed the fears of their countrymen by showing unusual friendship for each other. Why this

extraordinary friendship? This article explains the true significance of this important meeting so diplomatically arranged.

Prof. Frederick Griggs treats of the "Boy Scout Movement." A thorough analysis of this world-wide movement to organize boys into uniform scouts. Will it result in a generation of soldiers or citizens? and if the former, will this vast power be used to produce a larger standing army with its attendant danger of militarism? All parents interested in their boys' future should read this article.

Prof. B. G. Wilkinson closes his very interesting series on "Sun Worship," this month's contribution treating of latter-day manifestations of it. In this Christian land of ours there are manifestations of the old pagan sun worship on every hand. While this closes this series from the pen of Professor Wilkinson, Watchman readers will be glad to know that he will continue to write each month for the Watchman. He is eminently fitted to give our readers some good things and they can be sure that a treat is in store for them the coming year.

These are just a few of the leading articles of the February number. It is a splendid issue to distribute among your townspeople. With China a republic and Turkey falling to pieces, surely the signs are thickening about us. May the Lord help us to arouse to our sense of duty, and sow the seed while we have opportunity. We know of no better seed to sow than the Watchman.

Rates in quantities: Less than five copies, ten cents each; five to forty copies, five cents each; fifty or more, four cents each. Yearly subscription, \$1. Order early through your tract society.



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.

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.

PLACE for hill school, \$700. Farm over eighty acres, house and barn, spring, and young orchard of over 200 trees bearing. Near Mammoth Cave, Ky. Twenty miles from railway, nine from river. Address Mamie Moore, 1160 Jefferson Ave., Memphis, Tenn.

RIPE OLIVES, large, 50 gal., at 50 cents; 25 gal., at 60 cents; 5 gal., at 75 cents gal. Medium, green, 10 cents less. Small, 20 cents less per gal. Black or white figs, 50 lbs., at 7 cents a lb. F. O. B. Chico. Satisfaction guaranteed. A. E. Crist, Chico, Cal.

FOR SALE OR RENT.—Thirty-acre farm near Asheville, suitable for dairy, market-gardening, poultry-raising. Good market, healthful climate. Nine-room house with cistern. Good spring-water. Peach and pear orchard, small fruits. Address S. Brownsberger, Fletcher, N. C.

FOR SALE.—Sixty-three-acre fruit farm, two miles from Graysville, Tenn. Twenty acres pear orchard; 3 acres strawberries; 10 acres pasture; 20 acres under cultivation; balance timber. House and barn, team, tools, stock, feed, and furniture. W. Everington, Graysville, Tenn.



## Obituaries

**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.

ONE of the world's largest motto dealers. 1,000,000 for sale; Father and Mother lead; 1,000 delivered, \$30. Less quantity, write; post-cards free. Highest Grade Vegetable Cooking Oil, 5 or 10 gallons, 75 cents; 50 gallons, 60 cents. Hampton Art Company, Nevada, Iowa.

**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.

**DELICIOUS PEANUT-OIL BUTTER,** 10 and 25 lbs., 11 cents lb.; 50 lbs., 10 cents lb. Pure Olive-Oil, \$2.70 gal.; \$2.50 gal. ordered with Peanut Butter. Peanut Oil, 55 cents qt.; \$2 gal. Pure Vegetable Cooking Oil, \$1.10 gal. White House Cereal Coffee, 10 cents lb.; 25 lbs., \$2.25. B. Coleman, South Capitol and N Sts., Washington, D. C.

**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.

**WANTED.**— A Seventh-day Adventist that is a practical nurseryman. One that understands budding and grafting. Would prefer one to take an interest in the business. Fine opening. Good climate, abundance of water for irrigation. Elevation 4,000 feet. New farming and fruit country. References given and required. O. O. Osborne, Deming, N. Mex.

### Address Wanted

THE Seventh-day Adventist Church of Bartlesville, Okla., would be pleased to hear of the whereabouts of J. H. Klumpf, who when last heard of, was traveling south; and Wedsell Harriss, last heard of in California. Address Lizzie Noland, Bartlesville, Okla.

### Publications Wanted

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

MRS. GRACE ROBBINS, Catoosa, Okla., desires copies of the *Signs of the Times*, *Watchman*, and *Life and Health*, for free distribution.

Mrs. Lelia Ray, 414 Pluss Court, Laurens, S. C., would appreciate clean copies of tracts and periodicals to distribute.

Herbert Crippen, Box 320, Alamogordo, N. Mex., would be pleased to receive any of our publications for missionary work.

Miss Hazel Foster, Silt, Colo., would like to receive late, clean copies of our periodicals and tracts. Please send with postage prepaid.

R. E. Williams, 213 Madison St., Macon, Ga., is anxious to receive clean copies of our denominational health paper for distribution in his work.

Late, clean copies of the *Signs of the Times*, *Watchman*, *Youth's Instructor*, *Our Little Friend*, or any of our magazines that are suitable for missionary work, are desired by M. J. Barrett, Boyds, Ferry Co., Wash.

Copies of the *Signs of the Times* (weekly and monthly), *Watchman*, *Life and Health*, *Liberty*, *Protestant Magazine*, *Youth's Instructor*, *Our Little Friend*, and tracts are desired for distribution by Mrs. Marie Beermann, R. F. D. 1, Box 28, Goble, Oregon.

**SMITH.**— Sarah C. Smith fell asleep in Jesus at Boulder, Colo., Dec. 21, 1911, being 55 years, 9 months, and 27 days of age. She was born in Peoria, Ill., April 17, 1856. When eleven years old she was baptized and united with the Seventh-day Baptist Church. Later she accepted the third angel's message. She was a faithful companion and mother, and a devoted Christian. Her husband, two sons, and two daughters survive. Words of comfort were spoken by the writer from Rev. 14:13. C. R. KITE.

**BYARD.**— John Byard was born in Darke County, Ohio, Jan. 15, 1832, and died in Livingston, Mont., Dec. 24, 1911. He was married to Sarah Ann Grisson in 1855, and to this union were born three children. Brother Byard, with his wife, accepted the third angel's message in 1838, and remained faithful to its truths. Most of his life was spent in the Middle West, but when he died, he was making his home with his daughter in Montana, who with her mother is left to mourn. Words of comfort were spoken from John 11:25. L. B. RAGSDALE.

**TITUS.**— James Fern Titus was born July 24, 1883, at Sheridan, Mich., and died Nov. 19, 1911, at Velva, N. Dak. He leaves a wife and two small children, a father, mother, two brothers, and one sister to mourn. Fern was reared in the truths of the third angel's message, and fully believed them, although he never identified himself with the church. However, he believed in prayer, and we trust that he will be among the redeemed when Jesus comes. The funeral service was conducted by Rev. Benjamin Babcock of the Methodist Episcopal Church. J. M. TITUS.

**JOHNSON.**— Walter H. Johnson died at New York Mills, Minn., Dec. 13, 1911, aged 38 years, 5 months, and 17 days. He was born in Boone County, Iowa. About five years ago, he and his family settled in Minnesota, where he lived till the time of his death. He leaves a wife, six children, a mother, three brothers, and two sisters to mourn. Brother Johnson was a faithful member of the church at Harlan, Iowa. John 11:25 was used as the basis for words of comfort spoken by the writer to a large concourse of relatives and friends. We laid our brother to rest, trusting to meet him in the resurrection morning. E. M. CHAPMAN.

**NESTLE.**— Ella Hammond was born in Ionia County, Michigan, Sept. 8, 1872, and died Dec. 25, 1911. When she was about fifteen years old she became acquainted with the doctrines of the Seventh-day Adventists, and accepted the truth. She united with the church, remaining a member until her death. Dec. 25, 1889, she was united in marriage with Frank Ealy. Shortly after this they moved to Osceola County, where the remaining portion of her life was spent. In 1902 Mr. Ealy died, and in 1903 she married Peter Nestle. She leaves a husband and eight children to mourn their loss. Funeral services were conducted by the writer. J. J. IRWIN.

**COLLINS.**— Peter Collins was born near Bethany, Mo., April 16, 1856, and died in Brush, Colo., Nov. 18, 1911. In 1883 he met relatives who were Adventists, and he soon accepted the truth, which was his stay and comfort till he fell asleep. His earnestness in the cause of his Master made clear to his brethren that he had been called to the missionary work, and for several years he was an esteemed laborer in the Missouri Conference. Two years ago he went to Colorado, but was unable to continue his work on account of failing health. For months before his death he was a great sufferer from injuries caused by a fall. He left a wife, four children, three sisters, one brother, and many more distant relatives to mourn, but not as those who have no hope. W. A. HENNIG.

**CARTER.**— On Oct. 9, 1911, Sister F. W. Carter died at the Juneau Hospital in Douglas, Alaska. For several years she witnessed alone for this blessed message in the busy mining center where she lived. Her quiet, faithful life has been as a beacon-light; and the Master, who alone knows the extent of her influence, will surely grant her a rich reward. Her husband is left to mourn. FRED. W. TEMPLE.

**OSBORN.**— Died Jan. 3, 1912, Brother J. W. Osborn, elder of the Seventh-day Adventist Church at Galesburg, Ill. He was 54 years of age. About twelve years ago he accepted this truth. For many years he was a machinist in the Burlington shops, and because of his efficiency was allowed to retain his position and keep the Sabbath. Besides his own family, two brothers and two sisters mourn their loss. A large congregation attended the funeral services, which were conducted by the writer, words of comfort being spoken from Rev. 2:10. L. D. SANTEE.

**EVANS.**— Fritz Aretis Evans was born in Spring Mills, Allegany Co., N. Y., Aug. 24, 1871, and died at Ariel, Pa., Dec. 27, 1911, aged 40 years, 4 months, and 3 days. For several years Brother Evans had been a faithful canvasser, placing many of our books in the homes of the people. A few weeks previous to his last illness he began to teach a church-school at Shreveport, La. He had a great burden for the Southern field, and gave his life for the cause he loved. He leaves a wife, a father, three sisters, and three brothers to mourn their loss. After prayer in the home, services were held in the Christian church at Avoy, after which our brother was laid to rest to await the call of the Life-giver. Words of comfort were spoken from John 5:28. C. S. BAUM.

**HOUGH.**— Emma Hough was born in Sheffield, Ill., April 28, 1854. At the age of fourteen she came with her parents to southwest Missouri. In 1870 she was united in marriage to W. C. Hough. They lived in Missouri until the fall of 1908, when they came to Bayard, Nebr., where she died, Dec. 9, 1911. She was reared in the faith of the soon-coming Saviour, both her parents and grandparents having accepted the truth in the early days of the message. For several years she was an invalid and a great sufferer; but a spirit of cheerfulness, patience, and resignation to the Lord's will was manifested through it all. She fell asleep trusting fully in Jesus. Her companion, three sons, and five daughters survive. Funeral services were conducted by the writer, assisted by Elder G. W. Berry. G. A. KIRKLE.

## The Advent Review and Sabbath Herald

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The first ministerial institute for the Australasian Union Conference was held in Fiji, Dec. 9-16, 1911, at Buresala.

INFORMATION has been forwarded from Indianapolis, Ind., to the effect that on Dec. 26, 1911, there was held in that city the annual convention of the Indiana State Civic Union. It was emphatically urged by the delegates that State officials who refuse to enforce the law should be removed from office at once. Resolutions were passed looking forward to introducing into the next session of the State legislature, bills calling for certain reforms, among which will be two or more Sunday bills.

IN answer to India's urgent plea for English evangelical workers to enter the large cities, like Calcutta and Bombay, Elders G. W. Pettit and his wife, of Portland, Oregon, and J. M. Comer and his family, from the same State, sailed from New York on the "Oceanic," last week. Miss Rachel Jones, a former student at the Foreign Mission Seminary, sailed on the same boat, having chosen India as her future field of labor. These helpers will be welcomed by the workers in India, who have waited long and patiently for some one to come and enter the cities with the message; and earnest prayers will ascend that their labors may result in a rich harvest of souls for the Master.

BROTHER C. D. M. WILLIAMS, of Honolulu, reports that by the distribution of 300 copies of the Harvest Ingathering *Signs* the little church on the island had enjoyed an excellent experience, and as a result the people had given about \$130 to missions, an increase of \$100 over their ingathering for last year. Surely this is an excellent report from Hawaii.

A SPLENDID, illustrated issue of the Korean paper, *The Three Angels' Message*, has been received. This will be used by the students and brethren and sisters in Korea as they go through the cities and villages, visiting from door to door in an effort to place the truth in the homes of the people. The table of contents in English shows that the paper is bristling with messages for the hour.

C. N. WOODWARD and his family left San Francisco, Wednesday, Jan. 3, 1912, on the steamship "China," for Shanghai, their future field of labor. Brother Woodward, so long connected with the Southwestern Union Conference, but recently appointed auditor of the North Pacific Union, goes out to China to serve as secretary and treasurer of that mission field, his long experience in this line of work eminently fitting him for good service in China.

CONCERNING the week of prayer in Walla Walla College, we have the following good word from Prof. E. C. Kellogg: "It was indeed a season of refreshing. Our teachers are earnest and devoted to the work, and we have an excellent class of students. The program was so arranged that an hour could be given to the chapel exercise each morning, at which time the reading was given. The school then divided into groups for special prayer and devotional services. Many victories were gained, and quite a number started in the Christian life. We plan to continue the good work."

### Religious Liberty Offering for 1912

IN accordance with the recent arrangement of the General Conference Committee, the time for taking up the religious liberty contribution for 1912 is fixed for Sabbath, February 24.

In view of the rapid fulfilment of prophecy regarding the beast and his image, and recognizing our responsibility in giving the message for this time, the necessity for a generous response in behalf of this fund should appeal to every individual.

RELIGIOUS LIBERTY ASSOCIATION.

ON Dec. 31, 1911, a little more than 17,000 copies of the Harvest Ingathering *Signs* were still on hand at the Pacific Press. On Jan. 3, 1912, one conference ordered 900 copies. Judging from the way the orders are being received at that office, the prospects are good for the use of all the remaining copies during this month.

THE editor of the REVIEW left Washington last week for College View, Nebraska, where he will attend the meetings of the Central and Northern Union conferences, and the ministerial institute which is to be held at that place January 16 to February 4. He will leave College View about January 31, and will spend a few days at Emmanuel Missionary College, Berrien Springs, Mich., on his return trip.

THE Fourth Constitutional Convention of Ohio began its session on the 9th inst., with the election of the Rev. Herbert S. Bigelow, Congregational, as president of the convention. After a spirited contest over the matter, the appointing of committees was placed in the hands of the presiding officer. These committees will frame the articles proposed for Ohio's new organic law, to be submitted to the people for ratification. The convention will be in session for three months, perhaps, and the question of prohibition, as well as Sunday legislation, will receive a large part of its attention. There are indications that the National Reform Association will urge the Sunday-law question strongly upon the convention.

IN the *Australasian Record* of Dec. 4, 1911, is noted the sailings of workers under appointment to mission fields from Australia. Elder A. H. Piper and his wife and child were to sail December 23 for the New Hebrides. Brother R. K. Piper and his family, appointed to the Cook Islands, were to sail from Wellington December 15. The following week, December 11, the *Record* reports the sailing of Elder George Stewart and his wife and child, December 5, from Sydney, for their island field in Tonga. They planned to stop a month at Fiji on the way. Thus Australia is sending on messengers to the islands stretching out their hands for help toward her, supplementing what Europe and the home land are doing to supply the waiting fields.

LAST week Walter S. Mead and his wife (formerly Genevieve Johnson) sailed for India with the Oregon party on the "Oceanic." Brother Mead with his parents went out to South Africa in 1897, and returned several years later without them, both having fallen asleep. Brother and Sister Mead have spent the winter at the Foreign Mission Seminary, he having been in attendance last year also. While Africa has always held a tender place in his affections, and he had planned to return to that field, he and his wife now respond to India's call for a man and his wife to take charge of a school at Mussoorie already opened for the training of the children of missionaries in that field. The best wishes of many friends will follow them.