

# The Advent Review and Herald Sabbath

Vol. 89

Takoma Park Station, Washington, D. C., January 25, 1912

No. 4



## The Missionaries

Out from the doomed Jerusalem, in days of long ago,  
By two and two they journeyed forth to lands of snow;  
And each slow century since then has seen this loyal clan  
Break out to bear the blessed news to all the sons of man.

Beside the slim, tall temples, where the tawny rivers run,  
They ate the corn from out their srips where Karnak's hieroglyphs  
Through Memphis' linteled gates they passed, and sang a holy psalm,  
Where carven gods looked down on them in immemorial calm.

Their bare feet pressed the beaten shore beneath dark Nubia's cliffs;  
They ate the corn from out their srips where Karnak's hieroglyphs  
Tell how the world's gray mother, dead, beside old Nilus lies;  
And held the lifted cross before Assyria's glazing eyes.

Down to imperial Rome they drew, o'er the Campagna's turf;  
Nor halted where the rocky shore flung back the roaring surf,  
But spread the sails, and, unafraid, across the seething main  
Steered where the wild Atlantic lashed the pillared front of Spain.

In single file, on lonely paths, they walked through forests dim,  
And stirred the Saxon silence with their solemn matin hymn;  
The bloom of Irish primroses fell on their wandering feet,  
And heather on the Scottish hills made all their garments sweet.

Beside the stormy Northern capes they taught the vikings bold,  
And in the English meadows green the wondrous tale they told;  
Amid the cairns, among the oaks, they reared the holy crypt,  
And dared to tell of dying love, where druid altars dripped.

And still o'er all the earth they fare, where'er a soul has need;  
My heart leaps up and calls to them: O brothers mine! Godspeerd  
What time within the jungle deep ye watch the daylight die,  
Or on some lonely Indian steep see dawn flush all the sky.

Far is the cry from here to there, yet harken when we say:  
Ye are the brethren of the Book; in Khartum or Cathay,  
'Tis ye who make the record good; 'tis ye, O royal souls,  
Who justify the chronicles, writ in the ancient scrolls.

O missionaries of the blood! Ambassadors of God!  
Our souls flame in us when we see where ye have fearless trod  
At break of day; your dauntless faith our slackened valor shames,  
And every eve our joyful prayers are jeweled with your names.

— Bishop Robert McIntyre, in the Christian Advocate.

Boydell, Jr.

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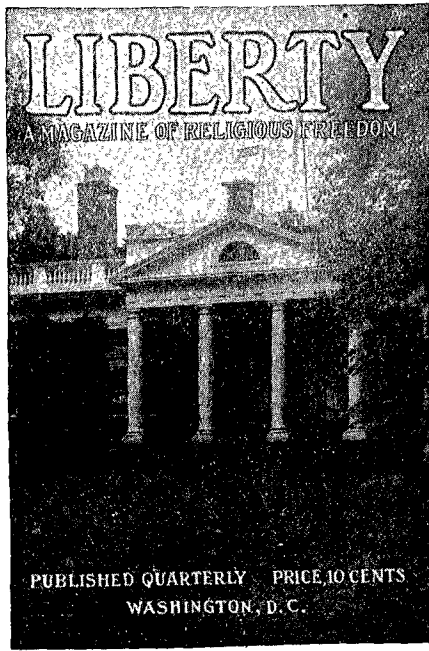


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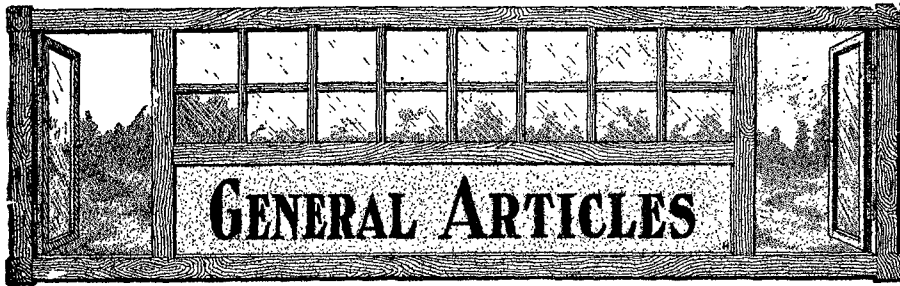
# The Review and Herald

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

VOL. 89

TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, JANUARY 25, 1912

No. 4



## Under the Leaves

WORTHIE HARRIS HOLDEN

THE brown and seared leaves strewn around

Upon the barren, somber ground  
But mantle many a beautiful thing  
Enwrapped in bundles, till the spring  
Awakes them with its warmth and cheer  
For the glad morn another year.

So hidden in some sordid hearts,  
God's Spirit a vague hope imparts  
For higher, holier life than this,  
Which warmed by love and heaven-kissed  
May bloom to righteousness and praise  
From out their dead and cheerless days.

'Tis ours to bring them life and light  
Through heaven's Word, our beacon-light;

To water well with faith and prayer  
The seed that God hath planted there,  
Till blossoming, their lives shall bless  
Still other hearts with happiness.

Portland, Oregon.

## City Work—No. 2

MRS. E. G. WHITE

I HAVE been instructed that in the work of proclaiming the third angel's message, limitations are being placed to its advancement, and this is dishonoring to God. The message of the third angel is a world-wide message; it is to go to foreign lands; it is to be preached in the home country. In our large cities, in the small towns, in the villages, in the byways and the highways, earnest efforts are to be made to give to men and women the light. All around us are people who have not been warned of the nearness of the end, places in which no effort has been made to bring to men the light of present truth. Great is the need that all who have a knowledge of this truth shall be encouraged to grasp every opportunity to labor for the enlightenment of others.

In visions of the night I was shown

the difficulties that must be met in the work of warning the people in the cities; but in spite of difficulties and discouragement, efforts should be made to preach the truth to all classes. There are some who advise that our efforts begin with the abandoned classes; but this is not the wisest course. It is true that some souls would be reached by this plan; but if our workers should begin their labors in the cities with this class, they would surely be cut off from the broad work that should be done. Rather let us devise means whereby we may reach the very best class of people; then our work for the abandoned classes will follow. Physicians can do a good work in devising plans for the working out of this problem.

Wise teachers—men and women who are apt in teaching the truths of the Word—are needed in our cities. Let these present the truth in all its sacred dignity, and with sanctified simplicity. And this is a work in which many can fit themselves to have a part. Let all our people, young and old and the middle-aged, ministers and lay members, cherish the impressions made by the Holy Spirit upon their hearts, and they will be quick to grasp opportunities for obtaining an experience in the work of making known to others the truths of the Word.

A mere head knowledge will not suffice to win men and women to Christ. Head and heart must be enlisted if believers would do effectual work for God. The souls of those who listen are to be touched with the converting power of God; therefore it is essential that the hearts of those who teach shall be touched with divine power as they present the lessons of the Word.

As I consider the conditions in the cities that are so manifestly under the power of Satan, I ask myself the question, What will be the end of these things? The wickedness in many cities is increasing. Crime and iniquity are at

work on every hand. New species of idolatry are continually being introduced into society. In every nation the minds of men are turning to the invention of some new thing. Rashness of deed and confusion of mind are everywhere increasing. Surely the cities of the earth are becoming like Sodom and Gomorrah.

As a people we need to hasten the work in the cities, which has been hindered for lack of workers and means and a spirit of consecration. At this time, the people of God need to turn their hearts fully to him; for the end of all things is at hand. They need to humble their minds, and to be attentive to the will of the Lord, working with earnest desire to do that which God has shown must be done to warn the cities of their impending doom.

Of great importance to the church is the history of Elijah. Elijah was not called from a high station in life or from a city of renown to take his place in the work of God. He was born among the mountains of Gilead, on the other side of the Jordan, and came from among a nation that was overspread with the idolatry and the abominations of the Amorites.

Elijah entered upon his work with the word of faith and power upon his lips. Here surely was the voice of one crying in the wilderness. Ever since the death of Solomon the evil of idolatry had been coming in among the Israelites, and now the tide of corruption threatened to overthrow the land like a flood. It seemed that no barrier could prevail against its ruinous influence or prevent the torrent of idolatry and general corruption from sweeping everything before it.

The labors of the prophet were not easy. His whole life was devoted to the work of reform. His was a voice crying in the wilderness to rebuke sin and press back the tide of evil. He presented his message as a converting power to all who would receive it. And while he came to the people as a reprover of sin, his message offered the balm of Gilead for the sin-sick souls of all who would be healed.

The Lord desires his people to arise and do their appointed work. The responsibility of warning the world rests not upon the ministry alone. The lay members of the church are to share in the work of soul-saving. By means of missionary visits and by a wise distribution of our literature, many who have never been warned, may be reached. Let

companies be organized to search for souls. Let the church-members visit their neighbors and open to them the Scriptures. Some may be set to work in the hedges, and thus, by wise planning, the truth may be preached in all districts. With perseverance in this work, increasing aptitude for it will come, and many will see fruit of their labors in the salvation of souls. These converted ones will, in turn, teach others. Thus the seed will be sown in many places, and the truth be proclaimed to all.

The Lord now calls upon those who have a knowledge of the truth for this time, to arouse from their lethargy, and become true missionaries in his service.

Time is short, and the Lord's work must be done without further delay.

### Not by Bread Alone

F. A. ZAPPE

"BUT he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Matt. 4:4.

This is the reply that the world's Redeemer gave to the tempter's proposition when he was in the wilderness being tempted of the devil. If there is any text in the Bible that the enemy of souls would prefer more than any other to have mankind lose sight of and forever forget, it is probably this text. For well does Satan know that if man would constantly heed the instruction contained in this scripture, the mind would be so completely nourished with wholesome food and so strongly fortified with the truths of the Word of God that he would find no opportunity to supply the soul with his poisonous husks.

It is the natural characteristic of humanity to live on bread alone, which can only nourish the physical powers and temporal life, leaving the mind unprovided for. Satan takes advantage of this opportunity, and fills the mind, at his pleasure, with his evil suggestions. The great deceiver knows by his long experience in soul-destroying work that if he can feed the mind, he can destroy the soul.

The psalmist says: "How excellent is thy loving-kindness, O God! therefore the children of men put their trust under the shadow of thy wings. They shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the river of thy pleasures. For with thee is the fountain of life."

Our Father has provided his household, the church, with an abundant supply of nourishing food for the purpose of giving his children a living experience in the things of God, and it is the grace-given privilege of every son and daughter to partake freely of this spiritual food, the words of eternal life.

Why do we continue to have such a weak experience and willingly deprive ourselves of the Christian's power by allowing Satan to fill us with the poison-food of death, while we have the opportunity to partake freely of the bread

of life and drink of the fountain of life, implicitly trusting under the shadow of his wings and being abundantly satisfied with the fatness of our Father's household?

Philbrook, Minn.

### Is Romanism Antichrist?

G. B. THOMPSON

TOUCHING the question, Is Romanism Antichrist? H. Grattan Guinness says:—

"Even the Romanists themselves shame you in their clear-sighted comprehension of the issues of this question. Cardinal Manning says: 'The Catholic Church is either the masterpiece of Satan or the kingdom of the Son of God.'

"Dr. Newman says: 'A sacerdotal order is historically the essence of the Church of Rome; if not divinely appointed, it is doctrinally the essence of Antichrist.'

"In both these statements the issue is clear, and it is the same. Rome herself admits, openly admits, that if she is not the very kingdom of Christ, she is that of Antichrist. Rome declares she is one or the other. She herself propounds and urges this solemn alternative.

"You shrink from it, do you? I accept it. Conscience constrains me; history compels me. The past, the awful past, rises before me. I see the great apostasy; I see the desolation of Christendom; I see the smoking ruins; I see the reign of monsters; I see those vice-gods, that Gregory VII, that Innocent III, that Boniface VIII, that Alexander VI, that Gregory XIII, that Pius IX; I see their long successions; I hear their insufferable blasphemies; I see their long, abominable lives; I see them worshiped by blinded generations, bestowing hollow benedictions, bartering lying indulgences, creating a paganized Christianity; I see their liveried slaves, their shaven priests, their celibate confessors; I see the infamous confessional, the ruined women, the murdered innocents; I hear the lying absolutions, the dying groans; I hear the cries of the victims; I hear the anathemas, the curses, the thunders of the interdicts; I see the racks, the dungeons, the stakes; I see that inhuman Inquisition, those fires of Smithfield, those butcheries of St. Bartholomew, that Spanish Armada, those unspeakable dragonades, that endless train of wars, that dreadful multitude of massacres. I see it all: and in the name of the ruin it has wrought in the church and in the world, in the name of the truth it has denied, the temple it has defiled, the God it has blasphemed, the souls it has destroyed; in the name of the millions it has deluded; with holy confessors, with noble reformers, with innumerable martyrs, with the saints of ages, I denounce it as the masterpiece of Satan, as the body and soul and essence of Antichrist."—"Romanism and the Reformation," pages 158, 159.

It is against this institution that the warning of the third angel of Revelation 14 is directed. When all the world is

wondering after the beast, and worshiping this terrible system clothed in the livery of heaven, the message of the third angel is to be heard saying, "If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation." To utter this warning successfully we must study the beast and understand its history and be able to point out its workings at the present time. If we are unable to do this, how can we preach the message?

And further: Those who successfully make war upon this great Gibraltar of error must be clothed with the power of God, through the Holy Spirit. How vain will be human effort and power. Nothing short of apostolic power will do. Now, as in apostolic days, the church must have a heavenly anointing. As we view the tremendous work which confronts us, a sense of our own weakness overwhelms us, and we sense our great need of power to enable us to cope with the forces entrenched in centuries of superstition, and aided by the kingdom of darkness. A power from above must take hold of God's people. For this we must earnestly seek.

### Twelve Facts About Enoch

H. A. ST. JOHN

1. ENOCH was the seventh from the first Adam. We are in the time of the existence of the Laodicean church, the seventh from the second Adam.

2. "Enoch represents God's loyal people in the last days, who will be separate from the world."—"Spirit of Prophecy," Vol. I. Let us ask ourselves whether we are so loyal to God and so free from worldliness that we can rightly be classed among those whom Enoch represents.

3. "Enoch, during the earlier years of his life, up to the age of sixty-five, loved and feared God, and kept his commandments."—*Id.* Has this been true of the earlier years of our experience?

4. "Enoch came to a time when he reached a higher experience. He was drawn into a closer relationship with God."—*Id.* He walked with God. Have we reached that higher experience? Are we being continually drawn into closer relationship with God?

5. "To Enoch prayer was the breath of the soul."—*Id.* Is this true of us?

6. "Enoch lived in the very atmosphere of heaven."—*Id.* In what kind of atmosphere do we live?

7. "Enoch was a preacher of righteousness."—*Id.* Are we preaching righteousness by our every-day life of conformity to God's righteous law?

8. "It was the Spirit of Christ that spake through Enoch. The servants of God are to have a similar message in the last days."—*Id.*

9. "In the midst of a life of active labor, Enoch steadfastly maintained his communion with God."—*Id.* Do we neglect such communion because of the cares of this life?

10. Enoch's "face was radiant with a holy light, even the light that shineth in the face of Jesus. The ungodly beheld with awe the impress of heaven upon his countenance."—*Id.* Do those with whom we associate take note from our conduct that we have been with Christ, and have learned of him?

11. "Enoch had looked upon the Holy City. He had seen the King in his glory in the midst of Zion."—*Id.*

12. "To such communion God is calling us. The godly character of this prophet represents the state of holiness which must be attained by those who shall be redeemed from the earth at the time of Christ's second advent. Like Enoch, God's people will seek for purity of heart, and conformity to his will, until they shall reflect the likeness of Christ. Enoch represents God's loyal people in the last days."—*Id.* What magnitude there is to such a calling! Are we constantly yearning to be filled with all the fulness of God? Like Enoch, are we walking with God? If so, we shall soon greet Enoch in glory; and that means to be with Christ.

*Sanitarium, Cal.*

◆ ◆ ◆  
**The New Year**

J. W. CHRISTIAN

A NEW year is before us. With its beginning all, doubtless, have entered into a covenant with the Lord and with their own souls to rise to a high plane of personal experience and integrity in the service of the Lord. Surely nothing could be more commendable in the new year's vows. In our individual lives we need it, the cause of God demands it, the millions of human souls lying in heathen darkness appeal to us in loudest tones for such a consecration, that they may hear the gospel sound ere life's sun shall set, that they may be saved from a Christless grave.

There needs to come into our individual lives, our homes, our churches, our institutions, a new spirit of light and power in our ministry for the souls about us. For this we should pray most earnestly, watching unto prayer. There is great danger that the standard which has made us a "peculiar people" will be lowered, and the world encroach to leaven the lump of our Christianity—to compromise with the world in the inexcusable methods and modes of dress, pleasures, and conversation. Our schools and sanitariums—institutions of training for our youth for missionary endeavor—should be after the order of the schools of the prophets. A power should be with us in these training-centers that even the Sauls who may come to us shall be made to "prophesy." All our prayers and outward demonstrations will not avail to bring this about if we do not bring all our natural desires for worldliness in all its forms into subjection, and our lives into harmony with the revealed will of Him who prayed, not that we should be taken out of the world, but be kept "from the evil" that is in the world. Worldliness, though

christened by adopting it into our churches or institutions, is worldliness still, and God frowns upon it, and his displeasure rests upon those who permit it. When worldlings see consistency in the lives of God's professed people, they will be drawn to the truth, through the beauty and harmony of the life and the profession.

Could our vision be cleared of the mists formed by the effort to blend the things of the world and true Christianity, could we have a true glimpse of the conditions of our fellow men, not only in foreign lands, but in the home land, we should be startled into a life of earnest devotion and complete consecration in behalf of precious souls for whom Jesus died. Could we see the look of helplessness and utter despair written on the faces of the thousands sinking into the grave without Christ or hope of eternal life, would not our hard hearts melt in tenderness and sympathy, and our otherwise dry eyes moisten with the tear of holy emotion, and our hands quickly be reached out in loving service through self-denial and earnest efforts for their salvation?

We may not all be able to go to the scene of battle, but we can all have a part. In time of war they who fill the soil or turn the wheels in our factories that others may be fed, clothed, and sheltered, are just as truly enlisted in the cause as are those carrying the gun in the battles. Each depends upon the other for success. Some of us will never personally carry the sword of the Spirit—the word of God—to the millions of China, India, or Africa, but we can all help till the soil or work the wheels that will make it possible for others to go.

"The Lord desires his people to be thoughtful and caretaking. He desires them to practise economy in everything. If the workers in the mission fields could have the means that is used in expensive furnishings and in personal adornment, the triumphs of the cross of Christ would be greatly extended.

"Not all can make large offerings, not all can do great works, magnificent deeds; but all can practise self-denial, all can reveal the unselfishness of the Saviour. Some can bring large gifts to the Lord's treasury; others can bring only mites; but every gift brought in sincerity is accepted by the Lord.

"We plead for the money that is spent on needless things. My brethren and sisters, waste not your money in purchasing unnecessary things. You may think these little sums do not amount to much, but many littles will make a great whole. Cut off every extravagant expenditure. Indulge in nothing that is simply for display. Your money means the salvation of souls."—*Testimonies for the Church, Vol. IX, pages 54, 55.*

Shall we not, then, through self-denial and earnest devotion make the year 1912 count in our own personal experience and in behalf of God's great movement,—the third angel's message,—that his blessing and approbation may be ours?

**Confession and Forgiveness**

**A Bible Reading**

1. WHAT definite instruction has the Lord given concerning the confession of sin?

"Speak unto the children of Israel, When a man or woman shall commit any sin that men commit, to do a trespass against the Lord, and that person be guilty; then they shall confess their sin which they have done: and he shall recompense their trespass with the principal thereof, and add unto it the fifth part thereof, and give it unto him against whom he hath trespassed." Num. 5:6, 7.

2. How futile will the effort be to hide sin from God?

"But if ye will not do so, behold, ye have sinned against the Lord: and be sure your sin will find you out." Num. 32:23. "Thou hast set our iniquities before thee, our secret sins in the light of thy countenance." Ps. 90:8. "All things are naked and opened unto the eyes of him with whom we have to do." Heb. 4:13.

3. What promise is made to those who confess their sins?

"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:9.

4. What different results attend the covering and the confessing of sins?

"He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy." Prov. 28:13.

5. How definite does God desire us to be in confessing our sins?

"And it shall be, when he shall be guilty in one of these things, that he shall confess that he hath sinned in that thing." Lev. 5:5.

NOTE.—"True confession is always of a specific character and acknowledges particular sins. They may be of such a nature as to be brought before God only; they may be wrongs that should be confessed to individuals who have suffered injury through them; or they may be of a public character, and should then be as publicly confessed. But all confession should be definite and to the point, acknowledging the very sins of which you are guilty."—*Steps to Christ, page 43.*

6. How fully did Israel confess to Samuel when they wished him to intercede before God in their behalf?

"And all the people said unto Samuel, Pray for thy servants unto the Lord thy God, that we die not; for we have added unto all our sins this evil, to ask us a king." 1 Sam. 12:19.

7. When David confessed his sin, what blessing did he receive?

"I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord; and thou forgavest the iniquity of my sin." Ps. 32:5.

8. Upon what did he rest his hope for mercy and forgiveness?

"Have mercy upon me, O God, according to thy loving-kindness; according unto the multitude of thy tender

mercies blot out my transgressions." Ps. 51:1.

9. What is God ready to do for all who seek for forgiveness?

"For thou, Lord, art good, and ready to forgive; and plenteous in mercy unto all them that call upon thee." Ps. 86:5.

10. What is the measure of the greatness of his mercy?

"For as the heaven is high above the earth, so great is his mercy toward them that fear him." Ps. 103:11.

11. How fully does the Lord pardon when one repents and turns to him?

"Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." Isa. 55:7.

12. How did God repeatedly manifest his mercy toward the children of Israel?

"But he, being full of compassion, forgave their iniquity, and destroyed them not: yea, many a time turned he his anger away, and did not stir up all his wrath." Ps. 78:38.

13. What reason is given for God's readiness to forgive sin?

"Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger forever, because he delighteth in mercy." Micah 7:18.

14. Why does God manifest such mercy and long-suffering toward men?

"The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to usward, not willing that any should perish, but that all should come to repentance." 2 Peter 3:9.

15. What prayer did Moses offer in behalf of Israel?

"Pardon, I beseech thee, the iniquity of this people according unto the greatness of thy mercy, and as thou hast forgiven this people, from Egypt even until now." Num. 14:19.

16. What reply did the Lord immediately make?

"And the Lord said, I have pardoned according to thy word." Verse 20.

17. When the prodigal son, in the parable, repented and turned toward home, what did his father do?

"And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him." Luke 15:20.

18. How did the father further show his joy at the return of his son?

"But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: and bring hither the fatted calf, and kill it; and let us eat, and be merry: for this my son was dead, and is alive again; he was lost, and is found. And they began to be merry." Verses 22-24.

19. What is felt in heaven when a sinner repents and turns to God?

"Likewise, I say unto you, there is joy in the presence of the angels of God

over one sinner that repenteth." Verse 10.

20. What did King Hezekiah say that God had done with his sins?

"Behold, for peace I had great bitterness: but thou hast in love to my soul delivered it from the pit of corruption: for thou hast cast all my sins behind thy back." Isa. 38:17.

21. What illustrations are used to show God's purpose to remove sin far from us?

"He will turn again, he will have compassion upon us; he will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea." Micah 7:19. "As far as the east is from the west, so far hath he removed our transgressions from us." Ps. 103:12.

22. How did the people respond to the preaching of John the Baptist?

"Then went out to him Jerusalem, and all Judea, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins." Matt. 3:5, 6.

23. How did some of the believers at Ephesus testify to the sincerity of the confession of their sins?

"And many that believed came, and confessed, and showed their deeds. Many of them also which used curious arts brought their books together, and burned them before all men: and they counted the price of them, and found it fifty thousand pieces of silver." Acts 19:18, 19.

24. Through whom are repentance and forgiveness granted?

"The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins." Acts 5:30, 31.

25. What is the unpardonable sin?

"Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come." Matt. 12:31, 32.

NOTE.—As the Holy Spirit is the agent who convicts of sin and brings the offer of pardon through the Word, the denial of the Spirit's work is the refusal of pardon. In other words, the only unpardonable sin is the sin which refuses to be pardoned.

26. Upon what basis has Christ taught us to ask and expect forgiveness from God?

"And forgive us our debts, as we forgive our debtors." Matt. 6:12.

27. What spirit must be manifested by those who receive forgiveness from God?

"But if ye forgive not men their trespasses, neither will your Father forgive your trespasses." Matt. 6:15.

28. What exhortation is based on the fact that God has forgiven us?

"And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you." Eph. 4:32.

29. How does the Lord regard one whose sins have been forgiven?

"Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile." Ps. 32:1, 2.—*From the forthcoming new edition of "Bible Readings."*



### Hidden

ABBY F. FISKE

I WILL hide thee, O My child!  
Naught shall come to thee of harm:  
Naught of ill will e'er betide:  
Only lean thou on my arm.

In the midst of sweetest slumbers,  
In the stillness of the night,  
In the depths of foaming breakers,  
In the hush of morning light,

In the cares of life, I'll hide thee,  
Till at last thou reach the goal;  
Till thou there in heaven's glory,  
Meet the Lover of thy soul.

Melrose, Mass.



### Is the Soul of Man Immortal? The Question Answered by Science and the Bible

L. D. SANTEE

BOTH science and the Bible treat of this subject. Inspiration asks, "If a man die, shall he live again?" Job 14:14. And science, through Joseph Cook, says, "Everything fundamentally Biblical is scientific, and everything fundamentally scientific is Biblical."

A number of years ago, the *Christian Register* sent the following inquiries to some of the most distinguished scientists:—

"Are there any facts in the possession of modern science which make it difficult to believe in the immortality of the personal consciousness?"

"Is there anything in such discoveries to support or strengthen a belief in immortality?"

The answers given to these questions by scholarly men, standing at the head in scientific research, will be read with deep interest. Said Charles A. Young, LL.D., professor of astronomy at Princeton College, New Jersey: "I think it must be frankly admitted that what is known about the functions of the brain and nervous system, does, to a certain extent, tend to make it difficult to believe in the immortality of the personal consciousness."—*"Science and Immortality,"* page 15.

Thomas Hill, D. D., ex-president of Harvard College, says: "Many facts in the possession of modern science make it difficult to believe in immortality."

Says Alexander G. Bell: "The possibility of thought, without a brain *whereby to think*, is opposed to experience."

Says the distinguished scientist, F. L. Buchner: "Unprejudiced philosophy is

compelled to reject the idea of an individual immortality and of a personal continuance after death."—*Force and Matter.*

Said Lester F. Ward, A. M., of the Smithsonian Institution, Washington, D. C.: "The consciousness, when scientifically examined, reveals itself as a quality of brain. It is a universal induction of science, that modification of brain is accompanied by modification of consciousness, and that the destruction of brain results in the destruction of consciousness. No exception to this law has ever been observed."

We might extend these answers, but we forbear. It is certain that the voice of science is emphatically opposed to the doctrine of the immortality of the personal consciousness.

Now as we turn to the Bible, and examine this subject in the light of revelation, we are strongly impressed by the positive statement of the noted German commentator, Hermann Olshausen. It seems startling, when we consider the author: "The doctrine of the immortality of the soul, and the name are alike unknown to the entire Bible."—*Olshausen's Commentary, Vol. IV, page 381, translated by A. C. Hendrick, D. D., 1858.* Again, we ask the question that was asked at the beginning of this article, "If a man die, shall he live again?" On both sides of the question theological teachers have placed themselves. In a correspondence between Gerrit Smith and Albert Barnes, Mr. Barnes says: "In the distress and anguish of my own spirit, I confess that I see no light whatever as to why men must suffer to all eternity."—*Practical Sermons, page 123.*

Says an eminent Baptist minister: "The Word of God, from Genesis to Revelation, is utterly silent on the natural immortality of man, and the silence of the Scriptures corresponds to the silence of nature on this point. There is no place for endless misery or universal restoration."

Paul asked, "What saith the Scriptures?" and the answer to this will be given in the rest of this article.

In the first place, why did God shut Adam away from the tree of life?—"Lest he put forth his hand, and take also of the tree of life, and eat, and live forever." Gen. 3:22. The conclusion is unavoidable, that after he had sinned, God prevented him from becoming immortal.

"Who [God] only hath immortality" (1 Tim. 6:16); and he is not willing to share it with his enemies. He has decreed that enemies against his government shall come to an end. 1 Peter 4:17. "What shall the end be of them that obey not the gospel of God?" It is hard for us to realize how much the future of the race is affected by the answer to this question.

In nearly every home are wayward children, perhaps an unconverted companion, mayhap kind-hearted, but worldly parents. All are drifting toward—what? Our lives are bound up

with theirs, and when they are carried out to return no more, our bosoms feel the stress and strain of heart-break, and we ask with agonizing persistence concerning their future, whether eternal agony will be theirs to suffer, or whether they will die the second death (Rev. 20:14), and after that, be as insensate as the material from which they were created.

Here is God's answer: "The soul that sinneth, it shall die." Eze. 18:4. "The wages of sin is death." Rom. 6:23. "Sin, when it is finished, bringeth forth death." James 1:15. Here death is three times threatened as the punishment for sin. It is easy for us to understand the nature of death in a land where all are dying.

Webster defines death as "cessation of life, extinction of bodily life;" and this is the punishment for sin,—extinction of bodily life. We have already read that God "only hath immortality;" in contrast the Bible asks, "Shall mortal man be more just than God?" Job 4:17. But I read farther, for God has not spoken uncertainly concerning the destruction of his enemies: "But the wicked shall perish, and the enemies of the Lord shall be as the fat of lambs: they shall consume; into smoke shall they consume away." Ps. 37:20. To perish means to be destroyed, to come to nothing, to be blotted from existence. "For, lo, thine enemies shall perish." Ps. 92:9. Again in Ps. 73:27, "For, lo, they that are far from thee shall perish."

In John 3:14-16, perish is twice used in contrast with everlasting life. God often uses the word perish in describing the future condition of the wicked. Turn to Nahum 1:9: "What do ye imagine against the Lord?" His statement in the verse following, sets forth the truth upon this point plainly, and indicates the subject about which they have been exercising their imagination. Can anything be plainer than his words, "*He will make an utter end: affliction shall not rise up the second time. For while they be folden together as thorns, and while they are drunken as drunkards, they shall be devoured as stubble fully dry?*" The one that imagines otherwise, imagines against the Lord, and does injustice to his character. David says of the workers of iniquity, "Consume them in wrath, consume them, that they may not be." Ps. 59:13. Again he says, "Let the sinners be consumed out of the earth, and let the wicked be no more." Ps. 104:35. Isaiah adds his testimony in the twenty-eighth verse of the first chapter of his book: "And the destruction of the transgressors and of the sinners shall be together, and they that forsake the Lord shall be consumed." In chapter 10, verses 16-18, he makes it still more emphatic, showing that the "consuming," includes both "soul and body."

The doctrine of eternal torture rests upon the assumption that all these texts are not true. Dare we take that position? "He that reproveth God, let him answer it." Job 40:2. When the wicked

are last noticed, they are "ashes." Mal. 4:3. After this John sees a universe cleared of sin. "And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever." Rev. 5:13.

Faithful, God-fearing men have voiced their abhorrence of the doctrine of endless misery, and have found it impossible to reconcile it with justice. God feels the same way. "What do ye imagine against the Lord?" Men representing churches widely different, unite in their protest against this horrible dogma. Says Canon Farrar: "I can not find one single text in all the Scriptures which, when fairly interpreted, teaches the common views about endless torment."

Bishop Foster, in his book "Beyond the Grave," page 130, says: "The idea of the endless conscious suffering of the wicked is the most unwelcome thought ever suggested to my mind. My whole soul revolts against it. It is the horror of all horrors. I do not now see either wisdom or goodness in the plan, and possibly I never shall."

The following from Rev. J. E. Roberts, a prominent pastor of the Baptist Church, is worthy of thought: "I have heard it declared from the pulpit, I was taught it in the seminary, and, God forgive me, I have preached it, that God would be eternally glorified by the undying agonies of the eternally lost. I affirm that this is a direct contradiction of every one of Christ's teachings about God. It changes the Fatherhood to hatred; the compassion, to cruelty; the love, to anger; and banishes from the world that now is, and that which is to come, the God and Father whom Christ revealed."

Said the Rev. H. F. Oliver: "I was trembling on the brink of infidelity, on account of the great and terrible papal fiction,—endless misery." And still another Baptist minister, Dr. Frost, makes the following strong statement in the *Los Angeles Evening Express*: "I abhor with all my being, the eternal conscious misery of the wicked."

Immortality is a gift from Jesus Christ; "the gift of God is eternal life through Jesus Christ our Lord." Rom. 6:23. "My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish." John 10:27, 28. It comes to us as a gift, through the mercy of Christ, and is not inherent; otherwise, it could not be given us. Again, we are told to "seek for glory and honor and immortality." If we do this, we obtain eternal life.

We might say, in the words of another, "What a man hath, why doth he yet seek for?" We are of the race that God designates "mortal man." When the Lord shall come, then "this corruptible must put on incorruption, and this mortal must put on immortality."

*Moline, Ill.*



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## Editorial

### Longing for the Blessing

WE have reached a time in the history of the church of God when we can confidently expect great things from him. The Scriptures of truth indicate that in the closing days of this message there will be a great outpouring of the Spirit of God. Of this the prophet Joel speaks as follows:—

“And it shall come to pass afterward, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions; and also upon the servants and upon the handmaids in those days will I pour out my Spirit. And I will show wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the Lord come. And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered: for in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call.” Joel 2: 28-32.

Other scriptures unmistakably indicate the same gracious outpouring. To this time we have long looked forward, and now as never before there exists a general expectancy of the fulfilment of this word. In every quarter are hands outstretched to God, hearts longing for his blessing.

God will not disappoint his longing church. In his own time and in his own way he will send the power of the Holy Spirit upon his remnant. We believe that now the work for the reception of the Spirit in his fulness has already begun. The people of God as never before are searching their hearts, and seeking to put out of their lives all sin. There is a spirit on the part of many to obtain the victory over every besetment. This heart-searching is the result of the Spirit's convicting power, and this is one of the first things he does for his church. “When he [the Spirit of truth] is come, he will convince the world of

sin, and of righteousness, and of judgment.”

We need to clear the King's highway if we expect him to come in his fulness. We need to clear away the rubbish from the door of our hearts, to cleanse the soul temple from defilement, cast down every idol, and enthrone the Lord Jesus Christ as the supreme object of our affection. We need to remove the stone of stumbling from the pathway of others, and live daily with a conscience void of offense toward God and man. This is the standard of Christian living we are to place before us.

But let us remember this, that great blessings lie close to great dangers. As the Lord will work in power, so Satan will be stirred to work with lying signs and mighty wonders. We shall need in the days before us great spiritual discernment to distinguish between the false and the true. We can not trust to emotion, sentiment, or human judgment. There is one guide given us as a pilot amid the darkness and pitfalls of this world; namely, the Scriptures of truth. The Word of God is the revelation of the blessed Spirit. The speaking of the Spirit to individual hearts will accord with the speaking of the Spirit through the Word. If we find an influence in our lives leading us away from the Word of God, we may be assured that it is not the Spirit of God, but the spirit of the adversary that is seeking to draw us off. Let us fasten our faith and hope firmly to this anchor in the days before us, for Satan will endeavor to sweep even Seventh-day Adventists into fanatical movements. Our only safety is in standing firm upon the rock of our foundation—the Scriptures of eternal truth. All who depart from this anchor will make shipwreck of their faith and experience.

F. M. W.

### How Prayer Helped in Far New Guinea

It is not always the will of God to lift at once the burden; but he helps us carry it. Not always does he save from the trial; but he keeps us through it. The Lord from heaven reaches down to grasp the feeblest hand lifted up in the darkness to feel after divine support.

Elder J. E. Fulton, president of the Australasian Union Conference, passes on the following incident, which Elder S. W. Carr reported from the wilds of New Guinea. The boys who are spoken of in this report were taken into the school a year or two ago from raw, unthinking heathenism, and as yet are only feeling their way toward the life of faith. Elder Carr writes:—

While we were in Australia, one mule got lost, and although since our return Solomon nearly got her once or twice, yet it was not until three weeks ago we

were able to secure her. She was about fifteen miles from Port Moresby, and all the natives were afraid of her, as she would run at them, and of course they would run away. We sent three boys with a tame mule to act as a decoy, and I told them not to think of returning if they did not get her the first day; they did not return. At noon the second day, one boy returned with the decoy, saying they had seen no sign of the wild mule. At about five o'clock, however, Vaore and the other boy arrived with the mule secured with a halter. Vaore was our best boy (he is now back home in his village). He said he found the mule, which came straight for him. He went straight at it, and the mule ran, and the boys after it. He said he ran up-hill and down-hill, through the long grass, scrub, etc., without getting tired. At last he stopped, and prayed that the Lord would help him to secure the mule with the halter; and after another mile or so he had her. His little experience about praying did us as much good as getting the mule back.

More than once in the story of missions, heathen hearts in distress have cried to the Christian's God for help, and found the answer that made known to them the living and the true God who does things on earth.

Thus it was that Paul, of the African Banza Manteke Mission, was led to the Saviour, later to become a veritable apostle throughout a wild region of the Kongo. Overtaken at night in the swamps along a river, with the wild beasts creeping in the jungle and the crocodiles threatening at the river bank, he cried to the Christian's God, against whom he formerly had been fighting. And the Christian's God sent the answer,—a boat that brought deliverance.

Brother Carr reports the following further experience at the same Bisiatabu Mission, New Guinea:—

I might relate another instance, showing how the boys are getting to know that the Lord hears prayer. One of the horses fell into a swamp the other day, and unknown to us, was in all night. Next afternoon she was found, and we made several attempts to pull her out. At last, while we all held on to the rope, I prayed with eyes open that the Lord would give her the strength to struggle out, and within ten seconds she was on solid ground. Such experiences with the boys are not uncommon, and they are taking a practical interest in what is being taught them. Vaore, who got the mule, said he would return to his village, and after he had taught all he could remember of what he had learned about Jesus, he would return and get a fresh stock of knowledge, to be passed on in due time to his fellows. He has only been gone two weeks. Even when he went, he requested that he might go on Monday instead of on Tuesday, so he would be home on Friday, as he did not want to travel on the Sabbath. For these and similar experiences, we feel grateful to our Heavenly Father. They cheer us along the journey.

And we who hear are cheered along the way by these testimonies to the living



God. The unbeliever might scoff at the idea of asking God to help in common perplexities such as these; but there is One who can lighten the load along the common ways of life. A student in old time, cutting wood by a river bank, was dismayed as he saw the ax head slip from its handle and sink in the deep waters. "Alas, master! for it was borrowed." A little thing to the well-to-do, but in those days it was a serious thing to the struggling student; and the God of Israel caused the iron to swim, and the young man put out his hand and took it.

The young man Saul, looking for the lost beasts from his father's drove, and inquiring for counsel from the man of God, was in better case than when as king, self-willed, he tried to carry his burdens alone.

W. A. S.

### Thanks Due to God

WHEN the work of God is finished in the earth; when the long story of oppression and misery and sorrow is done, and the saints of God are sealed to eternal life—then the angels of God unite in a grand chorus of rejoicing over the completed work, ascribing "blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, . . . unto our God forever and ever."

Having witnessed through thousands of years the struggle between right and wrong, liberty and oppression, loyalty and disobedience, it could not be otherwise than that thanksgiving should form a part of that mighty symphony of praise over the complete triumph of righteousness.

Anticipating that glorious consummation, it is the Christian's privilege now to render unstinted thanksgiving to the One who is now accomplishing for him that wonderful work. It is now going forward. God is in Christ "reconciling the world unto himself." For that we should render him thanks, honor, and praise. We can do that for the accomplishment of that work for the whole race, for the whole realm.

But included in that glorious work is the triumph of the individual, and that from day to day, and then the reward of the individual in the consummated work. That work is not completed without the triumph of the individual man, through Christ. That great reward is to be distributed in severalty to individual men and women. "Behold, I come quickly; and my reward is with me, to give every man according as his work shall be." Those who take part in that song of thanksgiving over the accomplished work will take part here in the work which makes possible the singing of that song. God's work will triumph in men; for in men the great transgres-

sion came that made redemption's work necessary. Then in place of disobedience will be loyalty; in place of hatred, love; in place of variance, brotherly kindness; in place of strife, peace; in place of sorrow, joy; in place of discord, harmony; in place of discontent, contentment and fullness of satisfaction forever.

Eternal years will not be long enough to empty the heart of redeemed man of all its thanksgiving to God, or to enable man to tell the wondrous depths of God's love in the sacrifice he made and the work he wrought.

If we expect to take part in the ascription of praise and thanksgiving to him there, we will not withhold praise and thanksgiving from him here and now for what he is to us, as well as for what he is to be to us. We can thank him that he emptied heaven of its richest Gift to make us happy subjects of his realm; that he dwelt in temptable flesh so he might the more keenly sympathize with us in our temptations. He endured the pangs of hunger, that he might sympathize with the hungry, as well as to conquer where man fell. He suffered poverty, to sympathize with the poor. He became poor voluntarily that we might share in the riches of heaven and the earth made new. Should it not cause praise and thanksgiving to well up in our souls when we realize that he has promised to take us into this wonderful and everlasting partnership? He has done his part to bring it about. Let us thank him that he has, and then go and do ours.

But what of the temporal things? He has promised seed-time and harvest, and they have never failed. Year by year we have planted seed, and he has given rain and sunshine to bring it to the harvest. We sowed one, and God made it thirty; we planted one, and God made it fifty. We labored in sun and rain and cold to provide food for the household; but God alone could make any good come out of all that we did. He crowned our efforts with success, filled our plowed land with waving grain, and our fruit-trees with their bounty. Is there nothing in all this to cause us to render praise and honor and thanksgiving to God?

Thank God that he has set before us the hope of an eternal inheritance in an everlasting kingdom. We were full of the deadly virus of sin; he has promised to forgive our sins and to cleanse us from all iniquity. We have thrown ourselves open to the surest weapons of the enemy; he has promised to take us under the wings of his protection, and to shield us from everything that could do us harm. And when we have truly thanked him for all his precious gifts, we will then only have begun to realize how much there is to thank him for—how more than worthy he is

of all the thanksgiving and honor it is in our power to give. In the midst of this world's alarms, he is our safety. While terror and dread are spreading over the world, we can see the entrance to the harbor of perpetual peace and safety and consolation. While doubt and dismay are met with on every hand, we have a certainty and an assurance as firm as the everlasting hills, a trust that can not be shaken, a hope sure and steadfast. We know whom we have believed and are persuaded that he is able to keep that which we have committed unto him against that day. Let us thank God and take courage.

C. M. S.

### The Empty Boast of the Roman Catholic Church

ALTHOUGH France, Portugal, and Spain, long regarded as the most loyal Catholic countries, have to a large extent broken away from the domination of the Papacy, and although Rome itself, the city of the popes, has twice elected as mayor Signor Nathan, who is both a Jew and a Freemason, yet in the face of these disquieting circumstances the Roman Catholic hierarchy, with the greatest assurance, professes the utmost confidence in the future of its church. This statement is not based upon the irresponsible utterances of some local priest, but upon declarations published in influential Catholic journals. We will make an extract from one editorial of this kind. In its issue of Dec. 30, 1911, *America*, the leading Jesuit weekly of this country, makes a forecast of the new year as it relates to the Roman Catholic Church. We quote three or four paragraphs:—

The church alone, though beset on all sides, and supposed by her enemies to be overwhelmed and helpless and almost at an end, is at peace. She stands among the sepulchers of the nations, unterrified and undismayed. In her luminous and beneficent progress through the ages she has passed through more awful catastrophes than those which now surround her, but they have only brought out with greater splendor the divine power with which she is invested, not only of resisting the enemies that seek to destroy her, but of repairing all the material and spiritual havoc of which they are the authors.

When the empire of the Cæsars crumbled to the dust, she built up a mightier Roman empire than any Cæsar ever dreamed of; assailed by the barbarians, she dowered them with civilization and Christianity; terrified for a time by the Turks, she is now contemplating the dismemberment of the realms once lighted by the crescent, and is sending her missionaries into the lands which centuries ago were invaded by her crusaders. Protestantism is disintegrating before her eyes, and multitudes of its greatest representatives are hurrying to the temples which their forefathers had abandoned.

All the old enemies are gone, and she faces new ones to-day, not pagans nor

heretics nor Turks, but apostates and atheists, who hate the very name of God, and rail like madmen against the faith they have forsworn. They have seized on the machinery of governments, and by confiscation, robbery, and expatriation are striving with an almost satanic fury to efface from the souls of men every memory of Christianity. But the lesson of the past will be repeated. The church will be called upon to quell the tumult which these very men have provoked among the people and to save from ruin the very governments which were fashioned to compass her destruction.

In appearance she was never so weak, but in reality never so powerful as today. From the solitude of the Vatican, to which her recreant children have consigned her, she rules the hierarchy of every nation, selects her princes and prelates from kingdoms and empires and republics, with absolute unconcern for the statesmen or rulers of the nations, and her least word is listened to and obeyed with reverence and love at the uttermost ends of the earth as never before in the history of the world.

The voice from heaven sounding the final call to the people of God to come out of Babylon, declaring that "her sins have reached unto heaven, and God hath remembered her iniquities," thus foretells her doom:—

"Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled fill to her double. How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow. Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her." Rev. 18:6-8.

The student of prophecy recognizes that the rehabilitation of the Papacy in the last generation is one of the signs indicating the nearness of the coming of Him whose right it is to reign, and foreshadowing the utter overthrow of the kingdom of Antichrist. One necessary condition of the fulfilment of the prophecies relating to these events is that the Papacy shall vaunt itself and proclaim its absolute immunity from any destroying power. This condition is being fulfilled before our eyes. Other specifications of the last-day prophecies are also being fully met, showing that the great consummation is just at hand.

There is no hope of the restoration of modern Babylon; her fate is sealed. When the dogma of infallibility was proclaimed in 1870, and the Roman Church was thus rendered irreformable, the utter destruction of that apostate body, as a whole, was just as certainly decreed as was the destruction of Jerusalem when the Jewish hierarchy refused the offers of divine mercy and finally rejected the Messiah. It only remains in this generation to call as many as possible out

of Babylon by the preaching of the true gospel, just as many of the Jews were rescued from the impending extinction of the nation by the acceptance of the gospel in the generation which closed with the destruction of Jerusalem.

The threefold message of Revelation 14:6-12 is the only explanation of the present situation, and furnishes the only avenue of escape from the doom which threatens the whole world.

W. W. P.

### Babylon and God's Law

God, in the last days, warns his people against an institution which he calls Babylon. Literal Babylon was the mother of idolatry. Spiritual Babylon of the last days is a faithful follower of that idolatrous mother, and so God says of her, while seeing through the centuries of her history, "Fallen, fallen is Babylon the great." But in the overthrow of Babylon, there is the overthrow of everything that goes to make up Babylon—all the institutions, all the influences, all the men and women who have accepted its principles, all the nations that have forgotten God.

God's law condemned idolatry. Babylon, both literal and spiritual, broke that law, and taught men to bow down to wood and stone, to images of gold and silver, to pictures, and to human beings.

God's law established the Sabbath institution, and commanded its observance. Babylon has taught the world—and is still teaching it—to trample upon that institution and choose another to take its place. God indicated his way in this matter; Babylon chose her own way; and God, in his last warning message to this world, is calling men out of Babylon and back to his appointed way. "I heard another voice from heaven, saying, Come forth, my people, out of her, that ye have no fellowship with her sins, and that ye receive not of her plagues." Rev. 18:4.

The law of God, then, is the great test to tell who is Babylon and who are of Babylon; for God condemns her because of her attitude toward his law. "Her sins," he says, "have reached even unto heaven," and he plainly declares that "sin is the transgression of the law." As he condemns her for her attitude toward his law, so will he condemn us if we allow ourselves to be deceived into taking that same attitude toward that law. God has only one truth for the world, only one gospel, only one light, only one way, only one law, only one Saviour.

It is possible to be judged as keeping the law of God in spirit, when we, through ignorance, have broken its letter. Many who have witnessed for God with their lives have broken the letter

of the fourth commandment; but the sin of ignorance God passed over. They had never seen the light of that requirement. It is the attitude that God looks upon, the willingness of heart to do what he requires regardless of temporal consequences; but he to whom light has come has not that cloak to cover his failure. He must stand or fall according to the attitude which he has assumed toward God's law. Babylon falls because she opposes that law; but this is what the psalmist says of those who have not followed in her way: "Blessed are they that are perfect in the way, who walk in the law of Jehovah." Ps. 119:1. It is not a matter of small consequence, then, whether we obey God or obey our own desires and inclinations. Our eternal destiny hangs upon our attitude toward God's law. The fall of spiritual Babylon is but a type of our own fall if we choose to follow in her footsteps.

C. M. S.

## Note and Comment

### Peace and Safety

WHILE well-meaning and enthusiastic individuals are working for some arrangement by which war throughout the world may be abolished and universal peace reign in its stead, it may be well to consider what is taking place in the United States at the present time in the nature of expenditures for war.

During the eight years preceding the Spanish war the average annual cost of the army and navy was \$51,500,000. During the eight years since the Spanish war the average annual cost of the army and navy has been \$185,400,000. The average yearly increase has amounted to \$134,000,000, making a total increase for the eight years of \$1,072,000,000, or 360 per cent. The ordinary income of the United States government for the year 1908 was \$604,000,000. Of this amount \$423,000,000, or 70 per cent, was used for maintaining the army and navy, paying pensions to wounded or disabled soldiers of previous wars, and preparing for future war, leaving but \$181,000,000 for other purposes.

The amount expended for one battle-ship would build a macadamized road of the most improved construction between the cities of Chicago and New York. The Congressional Library at Washington, the finest library building in the world, was built for about one half the cost of a battle-ship, and is maintained for three fourths the cost of keeping a battle-ship afloat.

With the continual assurances of peace advocates that the days of war are soon to come to an end, such figures as these give us strongest reasons for doubting the accuracy of such declarations.

Nevertheless the fact that the peace and safety cry is being given now at a time when the nations are spending more for war preparations than at any time in the past, gives the strongest ground for belief in the accuracy of divine prophecy. The weapons of destruction are being perfected and accumulated in all portions of the earth, and the Inspired Word declares that when they shall say "peace and safety; then sudden destruction cometh upon them, . . . and they shall not escape." The Inspired Word has put the peace and safety cry and sudden destruction side by side. The peace and safety cry is being given, and the facilities for accomplishing that destruction are being swiftly multiplied in the earth.



**The Blight of Strong Drink**

FROM a speech by Hon. R. P. Hobson in the House of Representatives, on Feb. 2, 1911, we quote the following paragraph for its striking statistics:—

A scientist having investigated more than 800 cases, announces that of children born to alcoholic parents, one of every five will be hopelessly insane; one out of three will be hysterical or epileptic; more than two thirds will be degenerate. Another scientist located ten large families in which both parents were alcoholic, and in the same localities, with other conditions practically the same, ten large families in which both parents were total abstainers. Of the 57 children of the alcoholic parents, 10 were deformed, 6 were epileptic, 6 were idiotic, 25 were non-viable; only 17 per cent were normal, 83 per cent being abnormal. Of the 61 children of the total-abstaining parents, 10.5 per cent only were abnormal, and these chiefly backward, while 89.5 per cent were absolutely normal. Seventeen per cent were normal in the one case and 89.5 per cent in the other case, a difference of 72.5 per cent. Parents by becoming alcoholic will sacrifice three fourths of their children on the altar of drink.

This is a tremendous toll paid in the vain attempt to appease an unnatural appetite. With the continuous increase in the use of intoxicating drink in the world and the ingenious methods adopted by the liquor interests to enmesh the children in the toils of this destroyer, the prospect for the betterment of the race is not an encouraging one. There is no evil with which the human race is afflicted that brings so many other evils in its train, as does this one.



**Increasing Church Attendance**

WHEN the Christian church was yet young, there came in among a certain element a desire for numbers; and that desire was gratified, but at a terrible cost. It brought apostasy and the dark ages, and the Inquisition came as a natural result. We see the same desire manifested to-day on the part of a portion of the church body; and the increase of that tendency is sure to bring with it

what it brought in the early days of Christianity. Some clergymen, more anxious for numbers than conversions, have fitted up dancing-parlors in connection with their churches, or have organized athletic societies and arranged wrestling-matches and boxing-bouts, organizing classes in boxing and wrestling. The following extract from the Philadelphia *Evening Bulletin* of Jan. 12, 1912, illustrates the tendency, and shows a new method of accomplishing the same result:—

A plan to increase the attendance at the Third German Baptist Sunday-school, Ritner and Tenth streets, will be tried Sunday. The plan consists of a miniature pushmobile-race. A course representing Broad Street from Government Avenue to Erie Avenue has been laid around the room, and miniature pushmobiles will be used in the race, the entire arrangement being suspended from the ceiling by wires. Each class will be represented by one pushmobile. The superintendent is the originator of this plan.

There may be a difference between holding a competitive pushmobile-race in a Sunday-school room on Sunday to draw a crowd and holding a competitive horse-race on the race-track on the same day to draw a crowd; but the difference is not sufficient to guarantee to the pushmobile-race any sort of divine commission as a winner of souls or as a promulgator of the gospel. Such things are no more a part of the divine plan for the evangelization of the world than the "strange fire" offered by Nadab and Abihu, was a part of the sanctuary service of old. Lev. 10:1. That God does not visit his wrath upon such substitutes now as he did then, must not be taken as an indication of his approval. Soon he will cleanse his temple; but not this time with a whip of cords or the summary execution of two-priests. The lessons he has given are sufficient so that there is no excuse for such exhibitions in edifices dedicated to his worship.



**Prophets of Evil**

CONSERVATISM, even in the church of God, may reach a point where it will amount to an extreme pessimism discouraging to Christian enthusiasm or progress. Some see the dark side of every picture. Like the ten spies that went up to view the land of promise, they see only the giants. The *Lutheran* of Dec. 21, 1911, cites the following incident as illustrating this principle:—

In a certain town there lived an old lady who had never seen an electric trolley-car. In time, the enterprising business men of the town formed a company and built an electric street-railroad in the town. Many evil prophecies were spoken. The wits let loose their ridicule and sarcasm. The day for the opening of the electric railroad came. There were speeches, a parade, and band music. The first car was to start from the grand

stand. The old lady was there with a mingled look of distress and triumph. She told her neighbors standing about, "It will never run. I know it. Without horses? I tell you it will never run." The motorman took his place and turned the controller. The car stood still. The old lady flung her arms into the air, and shrieked, "I told you so. I knew it. It won't run." After a few slight adjustments the motorman again turned the controller. This time, with a crack and a swish, amid the applause of the rustic multitude, the car shot forward and up the track. The old lady, with open mouth, leaned forward over the track, shielded her eyes with her hand, and looking after the car, said, "It ain't going to stop, I tell you. It never will stop." Some never have faith in any projects until others make them go.



**Waning Bible Doctrine**

DOES the great Protestant world possess the knowledge of the Word of God which it had a quarter of a century ago? That it does not is the charge brought against it by its opponents. The New Orleans *Morning Star*, a Catholic paper, says:—

There was a time when our Protestant friends, if they did talk rather loud and long about the Bible, at least possessed a close, first-hand acquaintance with their Scriptures.

This time, however, the *Star* feels has long since passed, for of Protestants to-day it says:—

Our scattered brethren still scatter Bibles as the sower scatters seed; but the ranks of those who personally read and study and know their Bible—as Protestants once did—are becoming attenuated almost to the vanishing-point.

The New York *Weekly Witness* of Dec. 27, 1911, quoting the above extract, comments as follows:—

We fear there is far too much truth in this accusation, and it is a very serious accusation. Romanism or any other form of religion that recognizes human authority as the basis of its beliefs, might exist without the Bible; but evangelical Protestantism exists because of the Bible, and could not continue to exist without the Bible. In proportion as the Bible loses its hold on the affections and on the consciences of men, religion ceases to be evangelical.

We are led to wonder to what extent this charge is true as applied to Seventh-day Adventists. Do we study and understand the Scriptures of truth as we did forty or fifty years ago? Then our position was under constant fire. We were driven into close quarters by opponents, and were obliged to know for ourselves the reasons of our faith. On the part of many we believe that there is a growing interest in the study of the Scriptures of truth. We feel, however, that with others there has been a falling back. It is time for us all to return to the old-time spirit, and search the Scriptures daily, that our minds may be stored with the precious truths of God against the time of need.



### A Soldier of the Last Legion

A. W. SPAULDING

THE tread of marching feet is stilled,  
Our banners for a moment stand,  
While, for the last, we touch the hand,  
And breathe the farewell God has willed.

Not again shall the trumpet's ring  
Call thee, comrade, into the fray;  
Thy service ends with the ending day;  
The morn shall disclose thy guerdoning  
King.

Just as the rim of the red sun dips,  
Just as the black night's terrors fall,  
Thou hearest the voice of another call,  
And the blade from thy hand reluctant  
slips.

Just as the sun goes down in the west,  
And the bugles blare for ordered rank,  
With girded loins, in the trenches dank  
We leave thee, comrade, awhile to rest.

For the lines are arrayed, and the great  
trump's voice  
Is sounding the grand charge o'er and  
o'er,  
And Christ's last legion is faced to the  
fore:  
Our place is with them; we have no  
choice.

This night shall see on the field of time  
The final struggle, the victor-stroke;  
And the far-stretched pall of the bat-  
tle-smoke  
Shall dispel to the music of heaven's  
chime.

God rest thee, comrade; grief is o'er:  
Thou fellest o'erwhelmed in the heavy  
fight.  
But, victory-bound through the last  
fierce night,  
Christ's last legion is faced to the fore.



### Cholo, Nyassaland

MRS. S. M. KONIGMACHER

My husband has met with an accident,  
and I am writing a few lines to tell you  
about it.

The mission was obliged to buy five  
tons of corn this year. Brother G. A.  
Ellingworth bought it from an Indian  
about twenty miles away. He was un-  
able to get carriers to transport it to  
the mission, and the Indian asked him  
to take it away. So my husband volun-  
teered to take thirty-five schoolboys, go  
to the Indian's place, build a grain store  
(native style), and transfer the grain  
to the roadside, so the oxen could be  
put to a cart, to haul it in.

He left here Sunday morning, reach-  
ing the village about two o'clock in the  
afternoon. They had a session of school  
with the boys, and bargained for a new

native hut in which to place the grain.  
This saved building the grain store. On  
Monday they transferred a ton of corn,  
and held their school session. On Tues-  
day they carried two tons to the house,  
and the third ton was also put in bags  
and carried quite a distance, for the  
early Wednesday trip home. One ton



MR. AND MRS. S. M. KONIGMACHER

had been brought to the mission, three  
were left with a watchman, and the fifth  
was brought on here.

When my husband was within eight  
miles of home, the donkey was fright-  
ened, and, turning quickly, threw him  
off. The saddle also slipped, so that  
he had quite a fall, breaking his right  
arm just above the elbow.

He obtained a *machila* (stretcher),  
and was taken on it to the nearest house,  
where he found a doctor who had come  
to get a blackwater fever patient. The  
doctor set the bones, made some splints  
of bamboo, and bound it up. He was  
exceedingly fortunate to have  
a physician's help at once. Yester-  
day he went in to Blantyre to have  
the arm properly bound and to get  
good splints.

The accident was on Wednes-  
day morning. Thursday he  
taught his classes as usual in school,  
and held a lantern lecture and prayer-meeting in the evening.  
Friday he conducted vespers, and on

Sabbath day held three church services.

Conditions are not always especially  
pleasant, but God's work must go, and  
the people must be warned; and if we,  
by our feeble efforts, can do any good  
in this land, may God have all the glory.

### The Hindu Lawyer

PERCY C. POLEY

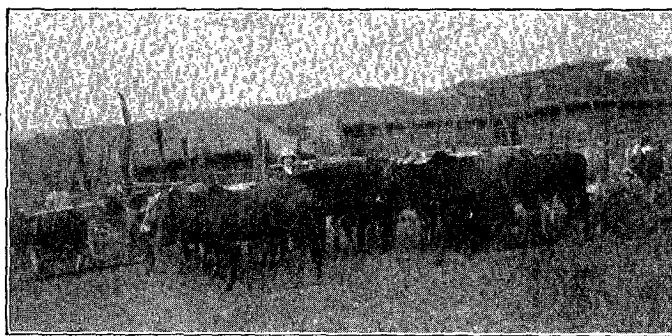
DURING my residence in this land  
of Hindu temples and Mohammedan  
mosques, it has been one of my objects  
to discover how far the religious beliefs  
of the Indian people have been translated  
into their deeper and inner life. I have  
been careful to observe what real sin-  
cerity of religious purpose lay behind  
this display, these customs, and the sup-  
port given to their systems of worship.  
It is easy to learn this. Educated In-  
dians frankly tell you that only a small  
proportion of the people are earnest  
seekers after that good which they sup-  
pose they will find in the religious sys-  
tem to which they adhere. The rest go  
no farther than to observe the customs  
it imposes. Many would neglect even  
the latter were it not that they would  
lose standing in their community.

How our hearts are moved when we  
meet and talk with some Hindu who by  
his devotion to a heathen philosophy,  
thinks to obtain that reward which it  
promises! How gladly would we see him  
resting upon a better hope!

I have in mind a certain Hindu lawyer  
who used to visit me evenings for Bible  
study. His interest had been awakened  
by the writings of Hindu sages, in which  
Jesus is described as a spiritual man.  
The Hindus affirm that Jesus is ranked  
with others who were spiritual from  
their birth, and could act as guides to  
those choosing to learn of them the art  
of attaining to the spiritual life.

It will come as a surprise to many  
that Hindu philosophers have written of  
Christ in this way. Need I say, however,  
that the Christ of the Hindu writers is  
not the Christ of the Holy Scriptures?  
Only as Christ is presented in a correct  
doctrinal setting, does he become life  
to us. When the gospel of atonement is  
preached, the wonder-working power of  
God is revealed.

Among the religious Hindus the words  
salvation and spirituality are used often;  
but not in the Christian sense. Salva-



CATTLE AT NYASSALAND MISSION (BROTHER ELLINGWORTH  
IN THE REAR)

tion to them means the end of the cycles  
of transmigration in absorption into the  
Godhead. The spirit is said to survive the

body at death, and to pass into another state of life in this world; the spirit of man has lived in the body of the insect and other inferior beings. These errors appear again in the meaning they give to the word spirituality. It is the attribute of the man who desires and seeks the highest attainment of the spirit,—to lose his individuality by becoming one with the spirit of the Hindu god.

These beliefs and many others were held by the lawyer who came to me to learn what the Bible reveals of the teachings of Jesus. Unhappily he had never read the Bible for himself, and I could see that many of the things I read to him in answer to his questions were fatal to his preconceived views.

He believed that if he had lived in the time of Christ, he would have found in him a guide. Jesus, I told him, was more than a guide. He was a Saviour from sin. Now, to a Hindu, trained in a peculiar philosophy, such a distinction has little importance. "That means the same thing," suggested my companion in the Bible study. He had little conception of the real nature of evil, and the presentation of the necessity of salvation from sin through the work of Christ, was full of difficulty.

One part of the conversation has written itself indelibly upon my mind, because it revealed something of the strength of his inner desire to obtain salvation, that salvation which accorded with his own view. He practised certain "manners" daily for one-half hour. The word was his own, and I inferred that he meant religious exercises. I asked him to explain what these "manners" were, but he was disinclined to do so. He lamented that the claims of his business calling did not allow him to devote a longer period to these exercises. When I asked if he hoped to obtain salvation by the employment of that half-hour, a sad, hungry look came into his eyes, and he said "No!" so quietly and solemnly; this was followed by silence. It was evident that retirement from business life was, in his opinion, the only thing favorable to the spiritual life of the Hindu.

How joyous to the Christian is the realization that, by the grace of God, he is able to serve Jesus faithfully and acceptably while living the busy life to which he is called. Indeed, diligence in business according to the Bible rule, is the only thing consistent with the holy life. Even Jesus himself served the Father faithfully while working at the carpenter's trade.

Before I left his city, this lawyer had expressed a determination to obtain a copy of the Scriptures. I hope to learn some day, provided this earnest intention is followed up, that a precious soul has been born into God's kingdom of grace.

These lines may reveal a little of the struggles that are passed through by those who, in their unsatisfied longings, are searching for truth. May they enlist our more earnest sympathies and prayers on their behalf.



### Our Dumb Friends

O MEN and women, turn with hearts of pity  
To help the animals, whose wordless cry

Goes up from country lane and crowded city,  
Pleading a little kindness ere they die!

They yield us all their strength and their obedience;

They toil for us from dawn till setting sun;

They give us faithful love and true allegiance;

What do we give them for the service done?

O ye who preach of Christ, his cross and passion;

O ye who teach the children how to pray,

Teach them God's infinite, divine compassion

For all things living underneath his sway!

Let us not, then, neglect them in our blindness.

They do not need so much of whip and goad.

They need a little love and human kindness

To help them on their long and weary road.

— *Edith H. Bouchier, in Dublin Mail.*

### Importance of Early Training

GEO. O. STATES

"AND when she could no longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch, and put the child therein; and she laid it in the flags by the river's brink. And his sister stood afar off to wit what would be done to him. And the daughter of Pharaoh came down to wash herself at the river; and her maidens walked along by the river's side; and when she saw the ark among the flags, she sent her maid to fetch it. And when she had opened it, she saw the child: and, behold, the babe wept. And she had compassion on him, and said, This is one of the Hebrews' children. Then said his sister to Pharaoh's daughter, Shall I go and call to thee a nurse of the Hebrew women, that she may nurse the child for thee? And Pharaoh's daughter said to her, Go. And the maid went and called the child's mother."

When the child had grown, and was tending "the flock of Jethro his father-in-law, the priest of Midian," the Lord said:—

"I have surely seen the affliction of my people which are in Egypt,

and have heard their cry by reason of their taskmasters; for I know their sorrows. . . . Now therefore, behold, the cry of the children of Israel is come unto me: and I have also seen the oppression wherewith the Egyptians oppress them. Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt."

Who can estimate the influence of early training in the preparation Moses received for the great work God had called him to do?

My earliest impressions in life are those given me by my praying mother. In 1852 my father and uncle went to California, and my mother and aunt lived in the same house. An Adventist minister held meetings in our school-house. My mother did not attend the services, but my aunt became interested, and coming into our rooms, talked the truth. Finally mother told her she did not care to hear any more, that the good old Wesleyan Methodist Church satisfied her. My aunt did not again mention the subject to her. This worried me so that I used to leave my play, go into the bedroom behind a curtain, and, kneeling by a large trunk, say, "O Lord, those commandments! O Lord, those commandments! O Lord, that Sabbath! Help my mother to keep it."

Finally my mother went to my aunt and said, "My sister, if you have any light for me on this Sabbath question, I want to understand it." Soon mother commenced to keep the Sabbath, and was baptized. Mother always had family worship. My father made no profession, but usually knelt with us in prayer. Mother's quiet home life soon led father to accept the message.

In my long experience in the ministry I have seen the importance of early training in many homes. About fifteen years ago I visited a family one member of which was a little girl two years of age. She was playing that she had prepared a meal, and invited me to eat with her. When we were seated, she waited a moment looking at me very earnestly, and then said, "You say it," meaning that I should say grace. I was embarrassed and answered, "You say it." With her it was all a reality. She bowed her head, folding her hands reverently, and repeated a little prayer she had learned.

This family always had morning and evening worship, and would never partake of a meal until a blessing had been asked. Such impressions with little ones are never forgotten.

We live in a time of rush and worry:

and there is danger of our becoming so burdened with the cares of this life that we may often neglect these important Christian duties. We owe it to our children to give them the training that will prepare them to go out and endure the temptations of life.

*Cedaredge, Colo.*

### Do the Neighbors Feed Your Children

DAVID PAULSON, M. D.

Most parents gather their children about the family board two or three times a day for their regular meals. They do not depend upon their children's being fed by accident or given food by kindly disposed neighbors.

But children "can not live by bread alone." They have spiritual natures that require regular, systematic, and properly prepared food just as certainly as their physical natures need it. There are many Christian parents, however, who so far overlook this certain necessity that they are willing to depend upon Sabbath-school teachers and other kindly disposed persons to give occasionally spiritual meat to their children, who frequently do not receive even these few morsels.

The Lord expects every father to be the priest and chaplain of his own home, and to feel as responsible for the spiritual as he does for the physical nourishment of his children. The devil assists the average parent to manufacture plausible excuses for neglecting this solemn duty.

This is the first and foremost excuse: "If I am kind and good to my children, there is no need of regular family worship, or in any other definite way to teach the gospel to my children." But that same man does not think he is going to extremes when he expects his cook not only to be good and kind to his children but also to prepare food for them. A strong Christian character does not come by accident. It is the result of definite, earnest, persistent effort, cooperating with divine grace. "The kingdom of heaven suffereth violence, and the violent taketh it by force." Matt. 11:12.

This is generally the second excuse: "There are so many parents who have forced religion upon their children and brought them up to observe strictly all the forms of religion, and they have turned out badly. I don't propose to make any such mistake with my children."

To show how lame that excuse is, and how easily the devil can fool us in spiritual matters, it is only necessary to look for one moment on the same truth from the physical side. That same father may know several parents in his neighborhood who feed their children such tasteless, insipid, and unwholesome food that it fairly nauseates them, and they are scrawny and anemic, stunted, perhaps broken out all over with boils, etc. But our friend does not accept that as a good reason why he should neglect

to furnish his own children with appetizing, nourishing food. Why should he do any less spiritually?

The hour of worship can be made not only pleasant and enjoyable but also intensely interesting. If the father takes half the time and thought for the preparation of this spiritual food for his children that the mother takes to prepare their breakfast, he will be astonished how eagerly the children will look forward to the hour of worship.

The next best excuse is that in these busy times it is so inconvenient; in fact, it seems to be next to impossible to get time morning and evening to gather the entire family together for a little quiet devotional service. The emptiness of this excuse is of course immediately shown from the simple fact that this entire family with astonishing regularity do gather two or three times daily to have their bodies fed.

As an inspiring example of how a busy man can succeed in getting time for regular devotional service without wrecking his business we have only to think of Daniel the statesman. He was prime minister of one of the greatest nations that the sun ever shone upon. He discharged his official duties so faithfully that his bitterest enemies could not discover a flaw in his work. But three times a day Daniel closed his office, and went down to his house for a prayer-meeting.

Even if it were true, which it is not, that some business affairs would have to be sacrificed in order to maintain regular, enlivening, spirit-filled family worship, the best answer to the question, "Does it pay?" is the startling Scriptural declaration, "For what shall it profit a man, if he shall gain the whole world, and lose his own soul?" Mark 8:36. But the thousand and one snarls and tangles that the devil is permitted to inflict upon a prayerless home requires much more time during the day to untangle than would have been consumed in a short, simple, and interesting devotional service.

We now come to the weakest excuse of all: "I am so busy building up God's work, and I have so many cares and responsibilities connected with the Lord's cause which I dare not neglect, that I have no time for regular, systematic spiritual work in my own home."

Absurd as this excuse is, unfortunately it is by no means uncommon, and it is one reason for much of the weak, beggarly spiritual work that some are inflicting upon their fellow men.

When Christ sent forth his disciples to be witnesses unto him in Judea, Samaria, and then unto the uttermost parts of the earth, he told them to begin at Jerusalem. That is *always* the place to begin. One of the most pathetic statements in all the Bible is found in Song of Solomon, chapter one, verse six, and it is equally true of many modern shepherds who are such wretched failures: "They made me the keeper of the vineyards; but mine *own* vineyard have I not kept."

Lot was a shrewd and successful business man, and yet by no means entirely devoid of spiritual sense and aspirations. 2 Peter 2:7, 8. But he was too busy to give his children spiritual instruction, and as a consequence he left most of them in Sodom and he left *all* of his business there.

The world around us has become another Sodom. Luke 17:28-30. And unfortunately too many of those who know or should know this are actually belonging to Lot's church. They are the same kind of business men and they have the same kind of religion.

Wherever Abraham pitched his tent he built an altar, and offered sacrifice upon it every morning and evening. If you are a child of Abraham, the sweet incense of prayer is ascending from your home morning and night, and in return upon your family is descending, as the dew of heaven, divine mercies and blessings.

*Hinsdale, Ill.*

## Medical Question Corner

Answers by Dr. P. S. Bourdeau-Sisco, head lady physician of the Washington (D. C.) Sanitarium.

### Eczema of the Hands

"I HAVE eczema of the hands, with intense itching, sometimes thickened skin and cracks. Please tell me what to do for my condition. J. W. P."

TREATMENT.—This condition when present, should never be given up as incurable; but the longer it has stood, the more difficult it is. The general idea that the local condition must be treated first, is a wrong one. Try to discover the cause of the disease, and remove it. Especially investigate the diet, the condition of the digestive organs, and the eliminative organs of the body. If the cause is a dietetic one, especially avoid fats, sugars, preserves, pickles, and fried and rich foods. Alcohol, tobacco, tea, coffee, cocoa, confectionery, hot bread, cheese, and coarse vegetables should not be indulged in. Starchy foods may also have to be discarded. Eating between meals is harmful. The quantity of food taken may often with advantage be limited, and the intervals between eating be lengthened. The simpler the food, the better. Water-drinking should be encouraged, from six to eight glasses being taken in the twenty-four hours. Fruit-juices, milk, and buttermilk are also good drinks. Thorough daily elimination by way of the kidneys and bowels should be insisted upon. Water-drinking is best of all for flushing the kidneys; if medicine must be taken, castor-oil at night is a cathartic which may be used. General hygienic measures should be vigorously maintained.

Local treatment is also necessary. A good procedure is to wash the hands morning and night with a one-per-cent

solution of a carbolic preparation called lysol, after which apply a soothing application such as equal parts of lime-water and sweet-almond oil, or a paste consisting of equal parts of boracic-acid powder, starch, and bismuth subnitrate. After applying either of these preparations, bandage the hands well with strips of old soft cotton. Repeat this local treatment until the condition has been relieved.

As a further protection of the eczematous patches during labor, gloves, finger-stall, or bandages may be worn; or the fingers may be dipped in some protective oily solution, or they may be dusted with lycopodium-powder. Avoid too frequent washing the parts with soap and water. Paint fissures or cracks with compound tincture of benzoin or with collodion. A useful paste to apply in these cases is made of ten parts each of glycerin and water. The above preventive measures will lessen the itching, but the following ointment is especially recommended for this:—

Five drops of carbolic acid, one dram of cacao-butter, and vaseline or lanolin enough to make one ounce. Add four drams of lead plaster. This may be applied several times a day.

**Burns**

“Scalded hands. Please give treatment. H. P.”

TREATMENT.—If the burn is superficial and there is a mere reddening and smarting of the skin, cover the area with a paste made of bicarbonate of soda, and bandage. If the skin is burned to a blister or is partially destroyed, saturate some gauze in a one-per-cent solution of picric acid, apply to the area, cover with cotton, and bandage. This may be repeated till the pain has largely ceased. Care should be taken, if the burn is deep or the area large, that the patient is not rendered toxic by absorption of the acid applied to the burned parts. When the pain has ceased, remove the picric-acid dressing, and apply a powder composed of equal parts of boric-acid powder and bismuth subnitrate, and bandage; or one may use a dressing of gauze wet in boric-acid solution, which dressing should be resaturated with the solution as often as it dries. If blisters form, they should be pricked near their bases with a needle held a moment in a flame to sterilize it. If pus appears on any part of the area, cleanse with a one to one thousand bichlorid of mercury solution, apply a few drops of peroxid of hydrogen until the foaming largely ceases, and apply a boric-acid wet dressing as mentioned above.

Burns of a severe nature should be referred to a physician as soon as possible, though the boric-acid wet dressing may be applied in any case until the doctor arrives.



“He welcomed them, and spake to them of the kingdom of God, and them that had need of healing he cured.” Luke 9: 11.



**Life's Lessons**

I LEARN, as the years roll onward  
And I leave the past behind,  
That much I had counted sorrow  
But proves that God is kind;  
That many a flower that I'd longed for  
Had hidden a thorn of pain,  
And many a rugged by-path  
Led to fields of ripened grain.

The clouds that cover the sunshine,  
They can not banish the sun;  
And the earth shines out the brighter  
When the weary rain is done.  
We must stand in the deepest shadow  
To see the clearest light;  
And often through wrong's own darkness  
Comes the welcome strength of light.

The sweetest rest is at even,  
After a wearisome day,  
When the heavy burden of labor  
Has been borne from our hearts away;  
And those who have never known sorrow  
Can not know the infinite peace  
That falls on the troubled spirit  
When it sees at last release.

We must live through the dreary winter  
If we would value the spring;  
And the woods must be cold and silent  
Before the robins sing.  
The flowers must be buried in darkness  
Before they can bud and bloom,  
And the sweetest, warmest sunshine  
Comes after the storm and gloom.

—Lutheran Witness.



**Tsungwesi (Africa) Mission**

TRULY the work is onward at this station, though we have not much new development to report. The usual strain of work in opening a new station is upon us, and we as well as our helpers long for a respite. We have had no vacation since our arrival here a year ago; but things are beginning to shape themselves so we hope soon for a little rest.

The natives' houses are built, also the schoolhouse, and to-day I finished putting the iron on the top of our house. The inside work and finishing are yet to be done. Now we are where the rains can not stop us. We hope in due time to be farther up the hill, and away from the lowlands.

Our hearts abound in thanksgiving. Brethren W. H. Anderson and C. Robinson have made us the expected visit, the latter staying over four days and laying brick for us. We greatly appreciated this help.

We are ready for the field work now as soon as the rains come. This month has been the driest we have had the whole year, yet there is an abundance of grass for all the stock.

Our school work is still growing. Forty-three were enrolled this month,

with eighteen boarding students. A young man and his wife signed on to-day, besides our daily working force. Every Sabbath our church is full, and good attention is given, so we know we are gaining the hearts of this people. We are longing for our helpers from America to come, for we are feeling weary in body and mind; but our courage is good, and our only desire is to push the battle onward.

M. C. STURDEVANT.



**Self-Supporting Medical Missionary Work in Bloemfontein, South Africa**

WE are told by the spirit of prophecy that the medical missionary work is the right arm of the message. This is certainly proving to be true in Bloemfontein, the capital of the Orange Free State. This is the most central town in South Africa, and the junction of the main railroads to Cape Colony, the Transvaal, and Natal. It is also an important educational center, and for these reasons should become a strategic point in the closing work of the message. Our consecrated laborers have repeatedly presented the truth here, but with apparently little success.

I shall ever feel thankful that the providence of God led me to leave this, my native country, and spend four years at the Battle Creek Sanitarium, where I took a thorough nurses' training course. I was recalled from the States in 1896 to help start the Claremont Sanitarium. For several years my wife and I worked in different health institutions in South Africa. Later I was called to the ministry, where God also blessed my labors; then my wife and I were asked to take charge of the health institute in the Natal. When Dr. J. J. Bell was ready to enter that institution, the conference released us; and as the treasury was nearly empty, we were asked to take up self-supporting medical missionary work. Although my wife's health was very poor, we were glad to do this, that our salary might be divided among the workers who had families to support. As the climate is much better here than in the Natal, we came to Bloemfontein, trusting the providence of God to open the way before us.

We began our work by selling *Life and Health* from house to house, and also doing private nursing wherever opportunity offered. We had many difficulties to meet, but God greatly blessed us, and soon there was a demand for treatment-rooms. No means were at hand with which to start this work, and in our perplexity we sought the Lord for help. This he sent us speedily from an unexpected source. The director of education for this province resigned, and Dr. Vilogen, whose confidence we had gained years before through nursing in

his family while in Cape Colony, was appointed to fill the vacancy. He was happily surprised to find us here; and when he learned our needs, he very kindly offered to lend us £50 (\$243) free from interest. The Lord helped us to secure the rental of a building in the central business district, which we equipped with the money so kindly lent us. The Cape Colony Conference aided in the enterprise by furnishing us with a fine electric-light bath cabinet which we were to pay for when we could. Our rent was high, £8 (\$40) per month, not including water-rates and lights, but we launched out trusting in God to help us pay expenses and clear off our debt. About Dec. 21, 1910, the local newspapers announced to the public that this institution was open, and patronage was solicited.

Under the blessing of God our work started most encouragingly. Members of the best class of society came for treatments. The patronage increased month by month far beyond our most sanguine expectations. During the eleven months from Jan. 1, 1910, to Nov. 30, 1911, our monthly averages were as follows: Number of patients treated, 45; treatments given on full or part pay, 194; free treatments, 19. As we look over this record and consider that these treatments have all been given by my wife or myself, we are profoundly grateful and must exclaim, "What hath God wrought!" Government officials and leading business men are our patrons and friends; we have gained the confidence of the medical men, and calls continue to come from surrounding towns and country places. If we had the means, we could start a sanitarium and it would soon be full. Truly the harvest is ripe, but the laborers are few.

Our great need now is consecrated, wide-awake, energetic, trained nurses to assist us in the work. Trained help can not be obtained in our field, since all our health institutions are full and need more help than they already have. I feel confident that a good doctor would soon have a good practise, as our methods and principles of living are fast taking hold of the people. We pray that God will send efficient workers into this part of the harvest-field to help speedily finish his work. May all the REVIEW readers remember us in their prayers.

D. H. GROENEWALD.

### Closing Exercises of the Buresala School, Fiji

ON Friday forenoon of Nov. 3, 1911, we all met in the church for the closing exercises of the school. After the opening hymn and prayer, short addresses were given by Brethren Marriott, Driver, and Alipati Rainima, which were followed by remarks from Joni Mataoqo, our town mayor. All recounted the experiences of the closing year, and spoke of the blessings and love of God manifested in every department. Truly to God alone can be given all praise.

At the close of the last address the students were told that the *maramas* (ladies) had something also to offer; that if each student would present the ticket given him, he would receive a small parcel with the corresponding number attached. This was quite a surprise.

If those receiving these gifts enjoyed them as much as Sisters Williams, Driver, and the writer enjoyed preparing them the evening previous, I am sure it was quite a success. These parcels contained small articles, stationery, clothing, etc.,—such things as would be useful.

At present the plantation looks exceptionally well, with corn in ear, pine-apples well advanced, some being ripe already, coconuts and bananas in good bearing, and the yam and kumala crops doing well. After some weeks of unusually dry weather, copious rains fell the end of October, for which all nature is very grateful. The dairy and poultry departments, which are in charge of Brother Driver, are showing the fruit of the labor and means expended on them.

All the students are in good spirits, and seem eager and willing to begin their vacation's work. Those who are to spend the time canvassing are busy getting their books packed, as the launch leaves early Monday morning. This year none of the girls are to leave, as a few weeks' visit to their own homes undoes the work of a whole school year.

We ask the prayers of our brethren and sisters on behalf of our students, that the Lord will so help them that they can return promptly when the new school year begins, and that many new ones may also be added to our number.

A. MARRIOTT.

### Report from South America

HAVING returned from our foreign field for a year's furlough, a few words from us may be acceptable to the readers of the REVIEW. By the time this goes to press Mrs. Prener will have undergone a double surgical operation at the Springfield Hospital, Springfield, Mass. We ask the prayers of God's people that she may recover her health again and be able to stand at my side as the valuable helpmeet that she is.

We were in South America three years, the first six months in Rio de Janeiro, Brazil, during what the weather department called the hottest summer in ten years. Our stay there resulted very unfavorably for Mrs. Prener. The heat and the diet to which she was unaccustomed brought on a chronic trouble which weakened her rapidly. We were advised to go to a higher altitude, to the capital of Sao Paulo, Brazil, where we spent a year. Most of my time was taken up in studying the Portuguese, selling our books and monthly paper, and also holding a series of meetings in Rio Claro.

It was evident that something would have to be done for Mrs. Prener, who was growing worse and constantly suffering. The opportunity was given to return to the United States, but we preferred to stick to South America and hoped that she would receive help at our sanitarium in Argentina. We were allowed to go to the South American Union Conference and camp-meeting as delegates.

For the first few weeks after the meetings I took up work among the German churches, and nine weeks after being in the country I held a long series of Spanish meetings in Concordia where four persons were baptized. The conference president, Elder C. E. Knight, and I took a trip together, going as far south as

the Pampas country, where our little Villa Alba church is located. This company of twenty-five is farther south than any point in the African or the Australasian continent. In order that they might get the benefit of our sermons several languages had to be used in the same meeting, English, German, Russian, and Spanish in their order. We then traveled over more than two hundred fifty miles of the open country in a Russian wagon, visiting people interested in the truth. On that trip two believers were baptized.

The summer following I canvassed in Buenos Aires with success for our large Spanish books. During the last school year my work was in connection with the River Plate Academy, being the teaching of Bible, history, and language.

We arrived in the United States Oct. 5, 1911, after a trip of thirty days from Diamante, spending twenty-seven days on the ocean.

The Lord has blessed Mrs. Prener with sufficient strength so that she may undergo these operations, and her earnest desire is to go once more to the Spanish-speaking people to give them the gospel of Christ.

H. S. PRENER.

### Hawaii

WE have a little good news from this field. The Harvest Ingathering began by sending in an order for about 125 papers; but before the order was received, 300 copies had been sent to us. I placed the matter before the church, asking them if we should send back part of the papers, or try to use them all. I told them it seemed to me that the Lord wanted us to use the papers; and that, although we had never been able to raise more than about \$30, we were living in a time when God was working; that we should do our part; and that so far as I was concerned I would take my share and go forward trusting the Lord. This seemed to be the mind of nearly all, and the Lord has blessed us beyond our expectations, even more than any of us dared to think. Some thought that we ought to try to raise \$50, and one brother, with perhaps more faith than the others, timidly said we could raise \$100. We praise God that the hundred mark is passed, and we have some more to come in. It seems to me that it may be possible that the Lord will give us the original \$30 and the \$100 extra.

We take up the evangelical work with renewed energy, and pray that the Lord will give us even greater success in winning souls for the kingdom. We now have a message-filled tract for the Hawaiians, which we hope to circulate as fast as possible.

C. D. M. WILLIAMS.

### Work Among the Colored People of the District of Columbia

As viewed from Fifth church, some real and lasting advances have been gained toward the final triumph of the message, which we hope will soon be finished.

In spite of the errors that have been and are still being proclaimed by the enemies of our message, there are those who are taking a firm stand upon the eternal truths on which this message is founded. We hope and pray that they



may live out these truths and work to the end.

Tent meetings were held last summer in a locality where there had never before been a tent pitched by our people, and they were well attended throughout. It was a season of seed-sowing, from which we hope for a harvest of precious souls. Some have taken their stand for the truth, and united with the cause.

While it may be truthfully said that every field is important when it concerns the third angel's message, yet it seems that this is the most needy center for several reasons: It is the location of our general headquarters; it is the seat of a great government, which brings people here from every part of the nation and from many lands, who are in need of this final message; and, too, Satan is at work here with much subtleness, trying to corrupt the teaching of this message, in order that he may destroy the faith of those who profess the truth, and turn away those who are coming to the light of the gospel. But there is nothing to fear from the enemy if we will stand stiffly for all the truth, and "fight the good fight of faith;" for "where sin abounded, grace did much more abound."

The membership of the church is about the same as last year (fifty). Six have united with the church; but several have been dropped from the roll by letter and otherwise. Most of the members have been active in rallying to the church and cause.

The financial showing for the year is as follows: Tithes, \$664.72; church expenses, and the several offerings, \$395.96.

Pray for us, that in all of our ways we may acknowledge God, that he may direct our paths through the perilous journey of life. W. H. GREEN.

◆ ◆ ◆  
**Argentina**

We see much to encourage us. Before I left Buenos Aires, about Sept. 7, 1911, to attend our conference, a number of persons had requested baptism, but for several reasons it was thought best to defer it until we should return from our conference. I was well pleased when thirteen adult persons presented themselves last Sabbath for baptism, which was administered to all. This is the largest number I have seen baptized on one occasion in this country, although earlier in the year I believe there were fourteen in our school who received this rite at one time. This makes nineteen in Buenos Aires alone who have taken this step during 1911, and about six others are almost ready to go forward in this solemn ordinance.

In spite of the drought, I believe we can see more progress in the work during last year than any one before. The record of baptisms seems to indicate it. During the past five or six weeks, thirty-two have been baptized in this conference, a noticeable feature being that there are more at each occasion than during previous years. Our church in Buenos Aires now numbers ninety-three, having more than trebled its membership in two and one-half years.

There is another feature that is very encouraging to me. Our young people who are growing up in the truth are being converted, and many are dedicating their strength to the canvassing work, thus gaining a valuable experience for future usefulness in the cause. I

am more hopeful now than I was a year or two ago of being able to secure help for the evangelical work from them, as a number are in the field each summer.

I am glad to hear of the good reports of tent efforts in the home land and of the results achieved in bringing people into the truth. Plainer and plainer is the evidence that we are entering the time of the latter rain, and soon wonders will be accomplished, "not by might, nor by power, but by my Spirit, saith the Lord." C. E. KNIGHT.

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**The Work in Watauga County, North Carolina**

On the night of Nov. 1, 1911, I began meetings in this historic portion of the "Old North State." Elder C. O. Taylor first gave the third angel's message here in 1879. Many of our prominent ministers labored here years ago, and built

**One Dollar a Day for Missions**

**Aim of the New Orleans Sabbath-School for 1912**

THE first Sabbath of this year the New Orleans Sabbath-school devoted a portion of the time to a review of God's blessings during the past year, and to a consideration of the needs of the mission fields. It was a time of encouragement and uplifting to all.

A few years ago when the school paid its local expenses out of the weekly contributions, there never was a very large offering left for the mission treasury; but from the time it was voted to give all the donations to missions, and to pay local expenses from other sources, the offerings have gradually increased. With this increase there has been a marked difference in the general welfare and prosperity of the school.

The record for 1911 contained some items worthy of mention. At the begin-



OLDEST SEVENTH-DAY ADVENTIST CHURCH BUILDING IN NORTH CAROLINA, AND GROUP OF WORSHIPERS, AT VALLE CRUCES

up several churches; but now like a farm long neglected, decay is seen on every side. Where formerly there were two prosperous churches, I found only one, and that in a weak condition.

The second Sabbath in November, nine persons followed their Lord in baptism, and two weeks later nine more took this important step. The good work has gone on until at this writing, Dec. 22, 1911, twenty-eight persons have been baptized and thirty-one have united with the Bethel church, usually known as Valle Cruces. The church has been reorganized; and many who had almost given up the truth, have taken a firm stand for the right, until the membership has increased from seventeen to fifty-five. Others are obeying the truth who have not united with the church.

The accompanying photograph shows the oldest Seventh-day Adventist church building in North Carolina. This old building is now crowded to seat the people who attend our meetings. I look for many laborers to be raised up in this field to help carry the message. Pray for our work in these mountains.

R. T. NASH.

ning of each quarter the aim of the school was to raise a definite amount for missions. Various devices were employed to record the amount of donations from week to week, and it was interesting to note that the last Sabbath of each quarter invariably placed the total amount just beyond the mark. Encouraged by the attainment of each past quarter, the mark was set a little higher for the succeeding quarter. Thus the interest grew. During the first quarter the donations were over \$51. Each succeeding quarter the amount was larger, until it reached \$76.54. This was an increase of \$25 during the last quarter over that of the first. All were thankful for the tangible evidence of a growing interest in missions, and considered that the definite aim for attainment had been a helpful factor.

But what of the year 1912? The work for this time in onward and the needs of the fields are increasing. It was the unanimous opinion of the school that it could not afford to do less than it was already doing. The school had raised \$260 for missions during 1911; what mark should it set for 1912? Could it raise

\$100 more for missions this year than had been raised last? This matter received due consideration, and it was thought that it would be a privilege to thus set the mark, or, better still, to make it one dollar a day; and this was heartily voted.

The school has an average attendance of sixty, and a spirit of willing cooperation prevails. A. J. HETHERINGTON.

### Alaska

FROM our winter quarters, with the ground covered with soft white snow, and the night claiming over two thirds of every twenty-four hours, we send New-year's greetings to the REVIEW family. May this new year be one of con-

to our outfit, with which we could better illustrate Bible truths in the camps and at mines; but our means will not allow us to get the equipment we want at present. We believe something of this nature would be of great value in helping to attract men who would never leave their rooms to attend a sermon. At these camps we can use a good number of our magazines and papers. Often men come aboard and ask for papers. At Union Bay this last summer a man came to the boat in his skiff, and took every paper we had to give away. We have little call for the REVIEW in this pioneer work; but we can use any quantity of clean, fresh magazines, like the *Watchman*, *Signs of the Times*, *Bible Training School*, *Instructor*, *Life and Health*, and *Little Friend*. Any one hav-

sists of Mrs. Temple and myself. On our long trip to Nome this coming summer, we plan to have a young man sail with us to help with the boat, and to assist in holding meetings, etc.

We can but humbly sow the seed. In due time the Master will water the ground and bring forth the harvest.

FRED W. TEMPLE.

Ketchikan.

### Work for the Colored People in Newbern, N. C.

I WENT to North Carolina by recommendation of the Southeastern Union Conference in March, 1911. Our North Carolina brethren asked that Newbern have the privilege of the first tent effort of the season. We began a series of tent meetings June 4, and continued up to the first of October. We were provided with a small field tent, thirty by fifty feet, seating about 375 persons. This canvas tabernacle soon proved inadequate to accommodate the attendance. The North Carolina Conference purchased a new khaki duck tent large enough to provide seating capacity for about a thousand persons. This brown cloth pavilion is the finest ever purchased for the colored work in the South to my knowledge.

The effort has proved very fruitful in many respects. Our congregation ranged from 450 to 700 every night during the week, and on Sunday night the number went to a thousand or more. The average attendance during the entire effort was 439; on Sunday nights the average was 813, the largest congregation numbering 1,200. The donations amounted to \$250. The average nightly donation was \$3.50; the smallest, \$1.15; the largest, \$11.11. All running expenses were covered, and quite a neat sum was turned into the mission treasury of the conference.

The number accepting the truth, and walking in it, is 80; of this number 75 have united with the church. Our church-membership before the effort was 8; now it is 83. The Sabbath-school membership was 12; now it is 105. November 6, 34 were baptized in the bay, which is in the prominent section of the city. Two thousand persons witnessed the rite, among whom were many wealthy society people.

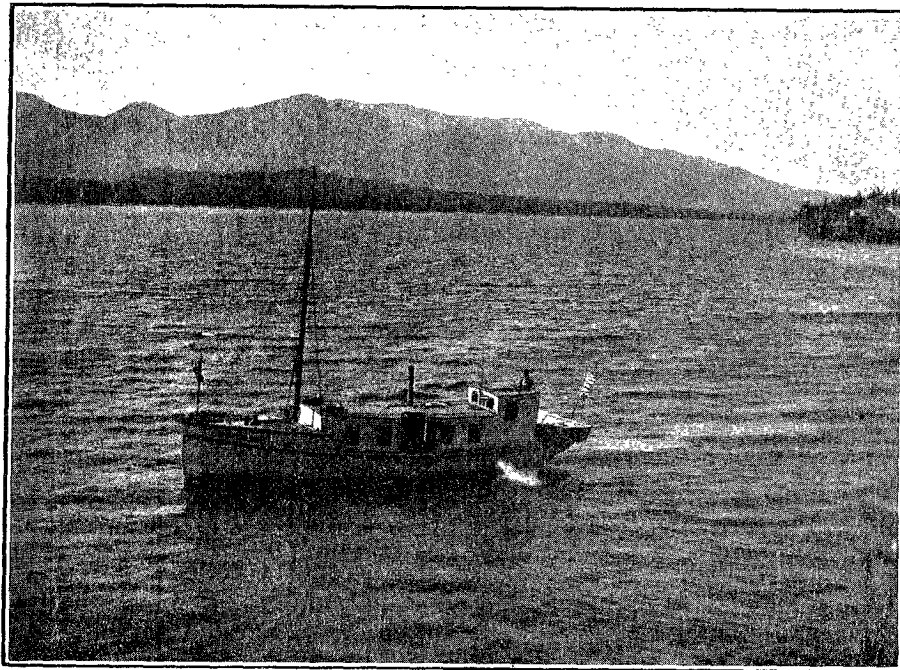
Brother Page Shepard, my assistant, has returned to Newbern to follow up the work while I am in Ellensburg, Wash., to recuperate my strength. I solicit the prayers of all that the truth may prosper in Newbern. SYDNEY SCOTT.

### Field Notes

SEVENTEEN new Sabbath-keepers are reported at Ashford, Ala., as a result of the labors of Elder A. F. Prieger and his wife, and Elder E. G. Hayes.

TWENTY persons were baptized in the Seventh-day Adventist church at Portland, Maine, on Sabbath, Dec. 16, 1912. Of these 17 were from Cliff Island, one from Bath, and two from Portland.

ELDER ADOLPH JOHNSON, who is laboring in western Oregon, has during the last three months baptized five persons at Oregon City, four at Portland, and three at Monitor. Three members have been added to the church at Milton.



CRUISER "SEARCHLIGHT," USED IN THE ALASKA MISSION WORK

tinual advancement and victory in the cause of the message, is our prayer.

The summons to advance is heard along all lines. There is a battle to fight. There are victories to gain. There is a home in a city of pure gold waiting for us if we are but faithful to the end.

We have nothing discouraging to report from this field. The Lord has blessed us in many wonderful ways. Though we have had to face hardships, cold, and exposures, the knowledge that we have a part in helping to spread this last, warning message to the ends of the earth gives us courage.

We are thankful we have a strong little cruiser of our own, with which we can work among Alaska's islands and along her shore-line to much better advantage than before. She is a seaworthy boat, and provides comfortable quarters for us as we go from port to port. A good supply of books and papers can be carried, as well as provisions, water, and fuel for long cruises. The rig was built to order, and with the exception of a small indebtedness still standing against it, has been paid for out of our own private earnings while here in the field. We have tried to make this boat a little floating mission as far as its size would permit. We have a medicine-cabinet and first-aid kit which we shall install in the spring.

We had planned to add a stereopticon

ing these papers and caring to have a part in this work with us, will do us a favor by mailing them to my address as appears below.

As soon as the weather is settled in the spring, we shall be on the move again, and can not be reached regularly by the mails; so we would like to have enough papers in by May 1 to last until we reach Nome late in the fall. We must be ready to leave Icy Strait about the middle of May. Then working rapidly westward, we should make Unimak Pass about July 20, just as the ice-fields are leaving the Bering Sea. This will give us about two months to work along Bristol Bay and Kuskokwim Bay, and will bring us to Nome in time for winter. This is a long, hard trip; but the shore-line is broken, and anchorage can be found quickly in case of bad weather.

The accompanying photograph of the "Searchlight" was taken at Ketchikan just before leaving for Thorn Arm. The pencil sketch shows her rounding Cape Fox, plastered with snow and ice from a trip up Portland Canal. This was the middle of November, and a heavy head wind beat against us most of the way. The salt spray froze the anchors and lines to the deck, and plastered the windows shut. On this trip we took provisions to two men caught out on short rations, and helped several others.

The crew of the "Searchlight" con-

# The Publishing Work

Conducted by the Publishing Department of the General Conference

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

## Literature for the Mohammedan People

IN reply to a letter of inquiry concerning literature for the Mohammedans, Brother C. Voigt, manager of the publishing work in Constantinople, writes as follows:—

“Formerly, our brethren here printed only in Armenian, Greek, Armeno-Turkish, and Greco-Turkish. All these languages are for Christians only. We also had some Arabic tracts dealing with the Sabbath question and the coming of the Lord. About two years ago, we began to print in real Turkish; that is, in the Turkish language with Arabic characters, for the Turkish people who are Moslems. We printed the following four tracts, written by Brother Baharian:—

“‘Who Is Jesus?’ 16 pages; ‘Secrets of the Future’ (Daniel 2), 24 pages; ‘The Hours of God’s Righteous Judgment’ (Daniel 7), 24 pages; ‘Secret of Health,’ 32 pages, a tract on health topics by P. A. DeForest. We sell these tracts at the rate of eight pages for one cent.

“From the very beginning, we decided not to distribute literature gratis. Our faithful brethren went out and sold these tracts. The returns were not high, but some had excellent success, considering the conditions here in Turkey. The Lord helped the brethren to sell among all nationalities. The most difficult work was among the Moslems. They rule this country, and it is therefore quite dangerous to oppose their way of living. One of their rules is that the Turk is master in his house, which means that none else dare enter. But our brethren knocked at the doors, and presented their tracts. This had never been done before; but up to the present about 11,000 copies of these four tracts have been sold, amounting to about \$300.

“Recently we began printing tracts in Arabic. There is a strong Arabic-speaking population in Syria, Palestine, and Egypt. We made up these tracts in such a way that not only Christians, but Moslems as well, would buy them. We printed tracts on Daniel 2 and 7, and on the nature of man, the coming of Christ, and the Sabbath question. We plan to print soon one tract on tobacco, also the Turkish tracts ‘Secret of Health’ and ‘Who Is Jesus?’ A book on Matthew 24 will follow.

“You see from this that we do not print special tracts for Moslems. We take as subjects the well-known points on prophetic and other subjects, adapt them in some way to the Oriental mind, make up the tracts outside and inside in a style familiar to the people, and the brethren go out and sell them. The tract, ‘The Secret of Health,’ opens the doors for others. The canvassers go at first with this tract only. We would not wish to present the others at first, owing to the fanatical character of the Mohammedans. But when the people have taken the health tract, they are often ready to buy the others.”

We rejoice with our brethren in Turkey that our literature is gaining an entrance there.

N. Z. T.

## The Summary

WE are glad to be able to present such a good showing for our magazine work for 1911. By comparing the grand total with that of the two previous years, the reader will notice that it shows a gain over 1910 of 163,176 copies, and over 1909 of 414,853 copies. This report shows that faithful work has been done by those who are engaged in selling our ten-cent magazines from house to house. With the recommendations passed at the last General Conference Council for the better organization of the magazine work, we believe we shall see a greater increase during the year upon which we have just entered.

N. Z. T.

## Summary of Magazine Sales for December, 1911

	TOTALS 1910	TOTALS 1911	VALUE 1911
<b>Atlantic Union Conference</b>			
Maine .....	705	1150	\$ 115.00
Massachusetts ..	2511	1032	103.20
N. New England	135	393	39.30
S. New England	2066	1034	103.40
Gr. New York..	3243	2920	292.00
New York .....	1106	1840	184.00
W. New York..	1290	1400	140.00
Totals .....	11056	9769	976.90

<b>Canadian Union Conference</b>			
Maritime .....	150	....	....
Ontario .....	1890	1030	103.00
Quebec .....	145	300	30.00
Newfoundland ..	140	....	....
Totals .....	2325	1330	133.00

<b>Western Canadian Union Conference</b>			
Alberta .....	615	106	10.60
British Columbia	925	444	44.40
Manitoba .....	165	900	90.00
Saskatchewan ..	308	....	....
Totals .....	2013	1450	145.00

<b>Central Union Conference</b>			
Colorado .....	614	805	80.50
W. Colorado ...	81	90	9.00
E. Kansas .....	1118	813	81.30
W. Kansas .....	1035	389	38.90
N. Missouri ...	2380	1659	165.90
S. Missouri ...	714	190	19.00
St. Louis Mis...	300	10	1.00
Nebraska .....	1859	1630	163.00
Wyoming .....	120	62	6.20
Totals .....	8221	5648	564.80

<b>Columbia Union Conference</b>			
Chesapeake ...	3800	878	87.80
District of Col...	1185	210	21.00
New Jersey ...	1407	886	88.60
E. Pennsylvania:	388	790	79.00
W. Pennsylvania	1115	245	24.50
Ohio .....	1770	903	90.30
Virginia .....	3335	785	78.50
West Virginia ..	155	....	....
Totals .....	13155	4697	469.70

<b>Lake Union Conference</b>			
Indiana .....	219	940	94.00
East Michigan..	950	2175	217.50
West Michigan..	673	1155	115.50
North Michigan.	406	155	15.50
N. Illinois .....	3576	3044	304.40

	TOTALS 1910	TOTALS 1911	VALUE 1911
S. Illinois .....	335	555	\$ 55.50
Wisconsin .....	577	2296	229.60
Totals .....	6736	10320	1032.00

<b>Northern Union Conference</b>			
Iowa .....	2581	1304	130.40
Minnesota .....	2618	1846	184.60
North Dakota ..	1287	680	68.00
South Dakota ..	1065	435	43.50
Totals .....	7551	4265	426.50

<b>North Pacific Union Conference</b>			
Montana .....	210	54	5.40
Southern Idaho.	140	860	86.00
Upper Columbia	403	875	87.50
E. Oregon Mis...	....	....	....
S. Oregon .....	201	352	35.20
W. Oregon .....	822	2790	279.00
W. Washington.	1214	2090	209.00
Totals .....	2990	7021	702.10

<b>Pacific Union Conference</b>			
Arizona .....	75	95	9.50
California .....	4478	4493	449.30
Cen. Cal. ....	....	60	6.00
N. Cal.-Nev. ...	3191	417	41.70
S. California ...	....	2313	231.30
Utah .....	230	175	17.50
Totals .....	7974	7553	755.30

<b>Southern Union Conference</b>			
Alabama .....	1460	826	82.60
Kentucky .....	1735	591	59.10
Louisiana .....	332	579	57.90
Mississippi .....	228	205	20.50
Tennessee River	488	814	81.40
Totals .....	4243	3075	307.50

<b>Southeastern Union Conference</b>			
Cumberland ...	265	166	16.60
Florida .....	342	1295	129.50
Georgia .....	1835	1675	167.50
North Carolina..	690	408	40.80
South Carolina..	860	50	5.00
Totals .....	3992	3594	359.40

<b>Southwestern Union Conference</b>			
Arkansas .....	370	255	25.50
New Mexico ...	105	200	20.00
Oklahoma .....	1047	430	43.00
Texas .....	2381	1955	195.50
S. Texas Mis...	....	456	45.60
West Texas ...	151	85	8.50
Totals .....	4054	3381	338.10

Foreign & Misc..	10714	9662	966.20
Mailing lists ...	14106	26776	2677.60
Grand totals...	99130	98541	\$9854.10

## Comparative Summary

	TOTALS 1909	TOTALS 1910	TOTALS 1911
January .....	71094	89462	122202
February .....	91812	116198	99234
March .....	134206	132165	244003
April .....	120582	183081	192757
May .....	115145	174886	141204
June .....	163545	193727	145025
July .....	168689	222146	197582
August .....	174136	152520	215773
September ...	102033	120020	135179
October .....	108571	116157	164537
November ...	106860	102795	110326
December ....	90737	99137	98541
Totals .....	1447510	1703187	1866363

### Cheering Successes in California

To make short the long story of blessed experience, I will give as briefly as possible some plain and visible marks of God's abiding presence with me as I have presented the healing stream that flows through the beautiful channel "Ministry of Healing."

The past month I have put in seventeen days, one hundred forty hours, receiving orders for "Ministry of Healing" and "Practical Guide" to the amount of \$507.50. On these orders, \$53.30 in deposit was given. Then to make all this work a power, God gave me the indorsement of a Roman Catholic priest, a Christian minister, an Episcopal minister, a Congregational minister, and a Methodist minister.

The last one said, after being shown the wonderful things in "Ministry of Healing," "Why, that is just the book I want circulated in this place among my people;" and he ordered both that and "Practical Guide" in leather, at a cost of \$10.50, for his own library. Generally the Methodist ministers have shown very bitter hatred, as they all knew it was our work that killed the Sunday bill. Surely God is causing the wrath of man to praise him.

During my work, many tired mothers were cheered by words I read from "Ministry of Healing." Some who were not able to buy both books, decided that this one was just what they needed.

There are opportunities everywhere for this work. Do not think about the trials and difficulties, but join the corps, and then—

"Count your many blessings,  
Name them one by one."

E. S. HORSMAN.

### Oklahoma

In looking over the yearly report of the colporteurs who canvassed for subscription books in Oklahoma during 1911, we find some interesting facts. The first prominent item of the report is that it took 23,095 hours to take the orders and deliver the \$25,179.35 worth of books. This makes \$1.09 worth of books delivered for each hour put in, or a wage of 54 cents an hour,—\$4.32 for an eight-hour day. Surely the Lord of the harvest paid the colporteurs well for the seed-sowing.

The question may arise, Why did any of the colporteurs come short? There are at least two reasons for this. There were in all 58 canvassers who did this work, and the average time put in was only 398 hours each, or ten forty-hour weeks.

Those who worked more hours received higher wages for the time put in. Twenty of the above-mentioned colporteurs put in 14,075 hours, or 18 forty-hour weeks, on an average. These twenty received \$25,575.58 worth of orders, and delivered \$18,529.85 worth of books. This was an average of over 72 per cent delivered, as against a little over 70 per cent delivered for the whole State. They averaged an actual delivery of \$1.31 for every hour put in during the year. This was a wage for them of over 65 cents an hour, or \$5.24 for an eight-hour day.

There were some who did better than this. Several students delivered more than \$2 worth an hour for every hour

they worked during the vacation. I can not forbear to say in this connection that those who received the highest wages per hour canvassed ten or twelve hours a day.

There were 16 Oklahoma colporteurs who each received over \$1,000 worth of orders during the year 1911. Seven of them received over \$1,500; five, over \$1,800; two, \$2,146.50 and \$2,268.35, respectively.

To the Lord be all the praise. The harvest truly is ripe, but where are the reapers?  
CHAS. L. COLLISON.

### Mexico

A GROUP of workers gathered in one of the suburbs of Mexico, Nov. 8, 1911, to spend a little time studying how they might best reach the descendants of the ancient Aztecs with the last warning message. From the very first the Lord's

medical work, which gives good promise of success if it could be properly cared for and pushed.

I also visited Dr. J. W. Erkenbeck, who is in private practise in a mining town about twenty miles from Guadalajara. He is very much interested in the progress of the message, and hopes in time to be connected again with the organized work.

My next visit was to San Luis Potosi, where a good work has been begun among the natives. The first Sabbath after my arrival we held a meeting in a native colony about fifteen miles from the city. The brethren gathered there from San Luis and from two or three places in the country. Sixteen brethren and sisters went out from San Luis on donkeys, starting at two o'clock in the morning in order to be on time. When they were ready to start it was raining hard, but this did not deter them. I was



MEXICAN WORKERS AND SABBATH-KEEPERS

blessing was with us in our meetings. The time was occupied in studying "Patriarchs and Prophets," the book which the canvassers in this field will handle during 1912, and the general principles underlying the canvassing work. The average attendance at the institute was about ten. At its close the workers went to their respective fields with renewed courage, determined to push the battle more zealously than ever before. Brother H. H. Hall of the Pacific Press and the writer assisted in the work of the institute. The studies in "Patriarchs and Prophets" conducted by Brother Hall were very helpful.

At the close of the institute I spent a few days in Guadalajara. Notwithstanding the unfortunate experiences that Guadalajara has had, the believers there are of good courage. They regret that after so much money has been spent in that city, there are only two native Sabbath-keepers in the place, but they are hoping for better things in the future. The mission owns a building of about fourteen rooms in the city, in which a medical mission has been conducted for some time. Dr. Alice M. Swayze is at present conducting the work in this mission. The brethren are anxious to get an energetic medical graduate to come in and take hold of the

more fortunate, as Brother Julius Paulson took me out in his automobile. We had a congregation of fifty, about thirty-five of whom were Sabbath-keepers. The accompanying cuts show the "Temple" in which our meetings were held, and our congregation. When the readers of this report see these pictures, they will understand why the brethren are anxious to have a different place in which to meet. Two hundred dollars (gold) would probably build them such a house as they desire for a place of worship.

On Sunday morning Brother Marchisio and I started on a four days' trip to visit other companies north of San Luis. Our first visit was at Moctezuma, where there are six members who have been baptized. We held a meeting with them in the evening, and spent the night at the home of one of these native brethren. The following day Brother Paulson joined us, and we visited another company of interested people in Matehuala, a mining town still farther north. The Quakers have had work established there for many years, and have conducted a good-sized school. Several of these Quakers are now interested in the truth. At our meeting in the evening a large number attended, including the Quaker minister.

After spending the night there, we went about fifteen miles farther into the country, with a mule-team, to visit another company. Through the efforts of Brother Marchisio a company of about twenty has been brought out from the Catholic Church in this place, sixteen of whom have already been baptized. A plot of ground has been bought by the mission here and a little stone building erected, at a cost of about \$250, which serves for school and meeting purposes. These brethren are very poor in this world's goods, but they are enthusiastic in the truth and are active in missionary work. We spent the night with them, returning the following day to Matehuala, where we held another evening meeting, and took the train at one o'clock in the morning for San Luis, reaching our destination Thursday morning in time for a nice Thanksgiving dinner at Brother Paulson's.

In the city of San Luis, Brother Paul-

## Christian Liberty

Reports, notes, and comments pertaining to the current history of the rights of conscience

Conducted by the Religious Liberty Bureau

K. C. RUSSELL - - - - - Secretary  
S. B. HORTON - - - - - Assistant Secretary

### The Conservation of Inalienable Rights

In the *Outlook* of Dec. 23, 1911, Colonel Roosevelt writes an article on "The Conservation of Womanhood and Childhood," in which he discusses the great problem of labor, dealing especially with the relation that women and children sustain to the question of earning their daily bread.

Upon the question of seven-day work, Colonel Roosevelt says:—

"With respect to this necessarily continuous seven-day work, our old Sunday laws, dating back to an earlier generation, have broken down. Relief to the workers can be afforded only by increasing the labor force one seventh, if necessary, to let part of the force off each day in the week; and in that way give every man one day of rest in the seven. Legislation is needed to bring this about in

notwithstanding that from the colonel's view-point Sunday laws "have been decided to be in accordance with police regulation, and not necessarily religious in effect," still we believe that a law demanding that all people shall rest on Sunday has been shown ever since the first Sunday law of 321 A. D., to be in the interests of religion; and at the present time, when so much agitation and determined effort have been made by the clergy before Congress to get that body committed to Sunday legislation, there can be no doubt that the cause of religion is expected to be subserved in Sunday legislation.

Is it not time that the American people should think seriously about the "conservation" of their inalienable rights, while their minds are being directed to the conservation of the forests, the coal-fields, the waterways, and the toilers' interests? There is no greater slavery than that which takes away from man the inalienable rights guaranteed in our national Constitution. We believe that these inalienable rights are menaced by Sunday legislation. S. B. H.

### "Talk About Russia"

As an illustration of the foolishness of Sunday laws the following from the *New York World* of Jan. 15, 1912, anent the "technical violation" of the law, is of much interest:—

"'Talk about Russia!' disgustingly exclaimed Magistrate House in the Jefferson Market court yesterday. 'If anybody asks you if there is a worse place than Russia just tell them New York City.'

"Plainly the magistrate was angered by two arrests for technical violation of the sabbath law. He waved William Stuckburg out of court, saying:—

"'You are discharged, sir, honorably discharged, and I regret that such a blundering policeman should have put you to this inconvenience and humiliation.'

"Stuckburg, No. 103 Prospect St., Brooklyn, N. Y., has been a driver for the C. E. Matthews furniture house for thirteen years. Patrolman George Harfst of the Macdougall Street station arrested him while he was carting ten desks from a warehouse to the Equitable Life Assurance Society's new offices. Harfst charged that Stuckburg was violating the sabbath law, which regulates labor on Sunday, in that he was doing work 'neither necessary nor charitable.'

"'You knew that the Equitable's home was burned the other day, that they had to get new offices, and that this man was taking those desks there, didn't you?' asked the magistrate.

"'Yes, your honor.'

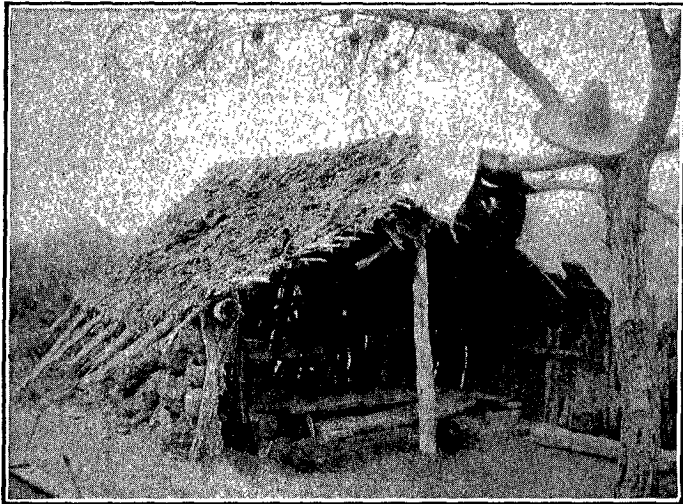
"'You know there are thousands upon thousands of people in this country dependent upon the Equitable carrying on its business without delay, do you not?' persisted the court.

"'Yes, your honor.'

"'You must know that it is absolutely necessary for them to get their new offices open as soon as possible, and yet you say that it was not necessary for this man to be moving desks there to-day. If some of you policemen used more judgment, there wouldn't be so many foolish arrests made.'

"Exit Stuckburg with all honor.

"The very next case further vexed



MEXICAN "TEMPLO" WHERE MEETINGS WERE HELD

son is carrying on a successful bakery and canning business. He had a hard time in getting started a few years ago, having even to pawn his watch and some of his clothes to get money to buy flour; but at the present time he is selling one hundred fifty dollars' worth of bread a day, and about thirty to thirty-five thousand dollars' worth of fruit a year. He bakes two batches of bread on Friday, so as to close his bakery on the Sabbath. His bakers and other employees like this arrangement, as it gives them one day free.

Brother Paulson's heart is in the work, and his help in the meetings in San Luis is very much appreciated. There are about twenty believers in the city of San Luis.

There are favorable openings for missionary work in several places in and around San Luis. The mission committee has asked the General Conference to send them a man to help develop these interests, and also for two others to locate in centers, where the interests are said to be still more promising. Notwithstanding the revolution through which the country has passed, and the unsettled state of things which still exists, the book sales for 1911 will amount to over \$25,000, Mexican, as against \$14,000 the previous year and \$11,000 in 1909. The prospects for an abundant harvest of souls in Mexico never were brighter than they are at present.

N. Z. T.

this country, just as it has been brought about in France. And such legislation would be sustained by the courts unless they scuttled the logic on which the Sunday laws now on the statute-books have been sustained; that is, as an exercise of the police power in protecting men from continuous toil. The supreme courts of practically every State in the Union have gone on record as upholding Sunday laws, and in 1884 the United States Supreme Court expressed its approval of them, 'not from any right of the government to legislate for the promotion of religious observances, but from its right to protect all persons from the physical and moral debasement which comes from uninterrupted labor.' The priests and ministers and physicians of every mill town in America where the seven-day week governs can testify how it undermines the comfort of their people, their happiness, and their health. At the present time the progressive men in one big industry where it has been at its worst—steel—are tackling this seven-day schedule, and it looks as if they were going to be able to down it. The American Iron and Steel Institute has passed resolutions to that effect. So has the Federal Council of Churches of Christ in America, representing churches with a membership of thirty millions. It is high time we had six-day statutes and that they were enforced."

While on its face the article bespeaks an interest in the toilers' welfare, and

Mr. House. Patrolman John Ryan of the West Twentieth Street station arraigned Timothy Jordan, of Hoboken, charging that he was driving a wagon-load of coal—four tons—in violation of the sabbath law, 'it being neither necessary nor charitable.'

"What!" exclaimed Magistrate House. 'Neither necessary nor charitable to deliver coal in this cold weather? Officer, don't you know that this is the coldest weather we have had in this city in eight years? Don't you know that the streets have been so slippery during the last few days that it has been almost impossible to make deliveries? Where was he taking this coal?'

"To the Hoffman House," answered Ryan.

"Carting coal to a hotel in weather like this you say is unnecessary? What do you think would happen to the guests in that hotel if the hotel couldn't get coal to keep them warm?"

"Then Mr. House compared this city unfavorably with tyrannical Russia, and asked:—

"Did you make this arrest on your own volition or under orders?"

"I acted under orders from my captain."

"Well, who is it that runs the Sunday-school in your precinct?" asked Magistrate House.

"My captain, sir, is Captain Hussey," said Ryan.

"Take my compliments to Captain Hussey, and tell him that I suggest that he put his policemen to better use than making foolish arrests for violation of the sabbath. Such ridiculous arrests I never heard of. This situation should be called to the attention of the police commissioner."

"The magistrate discharged Jordan, honorably, too, and expressed regret that he should have been humiliated."

We do not believe that the magistrate was justified in reprimanding the policemen under the circumstances. The policemen were confronted with a law upon the statute-books of the city, and according to National Reform ethics it was their bounden duty to arrest for violation of the same. The trouble was with the foolish law, prohibiting on Sunday that which is allowable upon any other day of the week. It would have been proper for the judge to find fault with the law which is altogether an unnatural and an unusual law so far as the principles of justice are concerned. It were well if this circumstance could be brought to the notice of all who favor Sunday legislation, that from it they might learn the lesson which it contains.

S. B. H.

## News and Miscellany

Notes and clippings from the daily and weekly press

—About fifty persons were injured on the afternoon of Jan. 14, 1912, when Big Four passenger-train No. 1 was wrecked near Carey, Ohio. Spreading rails, due to the intense cold, caused two of the coaches to leave the track and go into the ditch. The train was late, and was speeding at a rate of about forty miles an hour when the accident occurred.

—The criminal statistics for Scotland, which have just been published, show that the prosecutions for drunkenness and breach of the peace were fewer than in any year since 1897.

—A cablegram received from Ecuador on Jan. 15, 1912, stated that the constitutional government had just gained a brilliant victory over the rebels at Huigra, and that in consequence the revolution is about over.

—Despatches from Paraguay say that the rebel leaders have captured President Liberato Rojas, and forced him to resign. The revolutionary junta has issued a summons to congress to meet and elect a new president who is in sympathy with the reform movement.

—Executive heads of 2,000 corporations, capitalized at \$1,000,000 or more each, have been invited to meet in New York early in February to organize the Society for Promoting Efficiency. It is expected that upward of 1,000 will attend. The society is to be national.

—The immense marble and granite home of the Equitable Life Assurance Society, covering a block of lower Broadway, a historic landmark of New York's early period of sky-scraper buildings, was destroyed by fire on the morning of Jan. 9, 1912. Six lives were lost, and the property loss probably amounted to \$6,000,000.

—The German navy now possesses what is believed to be the largest and most powerful gun in existence, a fifteen-inch weapon manufactured by Messrs. Krupp. The first official information that Messrs. Krupp had perfected a gun of this extraordinary size is contained in the "Taschenbuch der Kriegsflootten," or naval year-book, for 1912, which has just made its appearance.

—The first important naval battle in the Turko-Italian war occurred on the Red Sea Jan. 7, 1912, with the result that an Italian cruiser squadron sank seven Turkish gunboats, after a sharp conflict. A large number of Turkish seamen went down with their ships, but others were rescued by boats from the Italian war-ships. A Turkish yacht was captured and is being taken to Italy.

—It has been officially stated that there are now 35,000 efficient Japanese soldiers in Hawaii, who would be expected, in case of trouble between the United States and Japan, to wrest those islands from the United States. The War Department has completed arrangements to equip and forward an entire division of troops, recruited to war strength, to Hawaii for permanent service. The Pacific squadron of armored cruisers has also been ordered to the islands.

—The island of Cuba is threatened with revolution, and consequent intervention by the United States. The Veterans' Association, an organization of army men numbering several thousands, has issued an ultimatum to President Gomez that unless the law barring army men from politics is declared a dead letter, resort will be taken to something more drastic than an appeal. The suggestion of the Veterans' Association is revolution. United States troops are being held in readiness for any outbreak that may occur.

—On Jan. 15, 1912, eight companies of State militia, including one field battery, placed the mill district of Lawrence, Mass., under martial law, after a day of rioting due to a strike of 15,000 operatives in the big cotton and woolen mills. At least 15,000 other persons have been thrown out of work by the stopping of machinery, and the attacks on the mills by the strikers. The cause of the strike was the reduction of working hours from fifty-six to fifty-four a week in compliance with the State law. This reduced the salaries of the workers by the amount paid for two hours' work. However, the strikers now declare they will not return to work without a fifteen-per-cent increase in wages, double pay for overtime work, and abolition of the premium or bonus system.

## NOTICES AND APPOINTMENTS

### Change of Address

ALL mail for C. E. Rentfro should be addressed to Rua da Boa Vista 145, Porto, Portugal, instead of to Largo da Bandeira 93, Gaya, as formerly.

### Publications Wanted

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

*Watchman, Life and Health, Signs of the Times, Youth's Instructor, Liberty*, and tracts would be appreciated by M. A. Brain, Morrilton, Ark.

Clean copies of the *Youth's Instructor, Life and Health, Signs of the Times* (weekly and monthly), or other of our leading periodicals, are desired by Martin S. Grim, 328 Maqueen St., Peoria, Ill., for use in missionary work.

A continual supply of French, Italian, Spanish, Swedish, Norwegian, and German literature is desired for use in ship mission work by E. P. Anger, 810 Jackson Ave., New Orleans, La.

### Western Canadian Union Conference

THE second biennial session of the Western Canadian Union Conference of Seventh-day Adventists will be held in Didsbury, Alberta, Canada, Feb. 21 to March 3, 1912, for the election of officers and the transaction of all other business properly coming before the conference. H. S. SHAW, President.

### 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.

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.

**IMPORTANT TO YOU.**—Having purchased the \$1.25 English edition of that excellent book "Marvel of Nations," by Uriah Smith, I will send you one prepaid for only 75 cents. Book weighs two pounds. Address J. J. Jobe, 110 Camp St., San Antonio, Tex.

**WANTED.**—A competent proof-reader, one who has had considerable experience in denominational work, and would be able to take charge of a proof-reading department. Best of references required. Southern Publishing Association, 2119-2123 24th Ave. North, Nashville, Tenn.

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

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

**WANTED.**—A Seventh-day Adventist that is a practical nurseryman. One who 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.

## Obituaries

**WADDELL.**—S. S. Waddell passed away on Dec. 10, 1911, at the age of 78 years. For forty years he was a faithful member of the Seventh-day Adventist Church. His wife and three stepchildren are left to mourn their loss.

CLARISA WADDELL.

**BRUNSON.**—Willard Brunson, born March 9, 1898, son of Mr. and Mrs. Eli Brunson, was drowned in Middle Lake, Barry Co., Mich., while skating, Dec. 29, 1911. The sudden death brought great sorrow to the home and the neighborhood. While not a member of the church, Willard was loved by all, and was a help and comfort to his parents, a good boy in the school, and one who will be greatly missed in the home and the community. To the parents, two brothers, schoolmates, and a large company of neighbors, the writer spoke words of comfort and hope from Jer. 31: 15-17, and similar texts.

E. W. WEBSTER.

**SMITH.**—Janet Allen was born in Scotland, July 18, 1835, and died at Sebawa, Mich., Dec. 3, 1911, aged 76 years, 4 months, and 15 days. When six years of age, she crossed the ocean with her parents, who settled in Ontario. Later she came to Michigan, and was married to Luman Smith. Four children were born to them, three of whom survive their parents, the father having died several years ago. Sister Smith lived a consistent Christian life, and for thirty years was a faithful member of the Seventh-day Adventist Church. Services were conducted by the writer.

C. N. SANDERS.

**VOH.**—Abraham Voth was born in Waltheim, Russia, in the year 1828, and died at Hitchcock, Okla., Dec. 21, 1911, aged 84 years. In 1857 he was married to Miss Mary Unruh, and to this union thirteen children were born, eight of whom are still living. Brother Voth came to America with his family in 1873, and settled in South Dakota. About thirteen years later he accepted the third angel's message under the labors of Elder Jacob Reisinger, and united with the Seventh-day Adventist Church. There was nothing in the world that Brother Voth loved more than this message. He was a patient sufferer, and passed away with the bright hope of life beyond the tomb. The funeral was conducted by the writer.

A. J. VOTH.

**BETTENCORT.**—Died at Sunol, Cal., Dec. 1, 1911, Albert Bettencort, son of Brother and Sister G. J. Bettencort, aged 9 years, 1 month, and 22 days. His parents, three brothers, and two sisters are left to mourn. A large number of neighbors and friends attended the funeral service, which was conducted by the writer.

ANDREW BROUSEN.

**CAMPBELL.**—Died at his home in Frederic, Wis., Aug. 11, 1911, Peter B. Campbell, aged 80 years, 4 months, and 19 days. He was born in Orange County, New Jersey. Brother Campbell was a faithful member of the Seventh-day Adventist Church for about forty years, and died in the hope of the resurrection. He leaves a widow, one daughter, and a large circle of relatives and friends to mourn. Words of comfort were spoken by T. S. Beavin, pastor of the Methodist Church.

MRS. MARGARET CAMPBELL.

**LUCAS.**—Died at Verona, near Pittsburg, Pa., June 19, 1911, Mary Elizabeth Lucas, in the thirty-seventh year of her life. Sister Lucas had lived for nine years at Tucson, Ariz., having gone there in the hope that the climate might bring her better health. While her life was prolonged, disease conquered at last; but she was faithful "unto death," and we believe that the promise of "a crown of life" will be verified in her behalf. She leaves a husband and three children to mourn their loss. Funeral services were conducted by Elder N. S. Ashton.

G. W. REASER.

**ERMAN.**—J. W. Erman was born in Germany in 1849. He came to America when only a child, making his home in Pennsylvania. He enlisted in the One Hundred Eleventh Pennsylvania Infantry, and faithfully served the country of his adoption until discharged on account of being severely wounded in battle. He died at his home in Oswego, Kans., Dec. 6, 1911, leaving to mourn their loss a wife, five daughters, and three sons. Funeral services were conducted by the writer in the Seventh-day Adventist church of Oswego, of which Mr. Erman was a member.

JOHN S. YATES.

**SAUDERS.**—Lydia A. More was born Sept. 9, 1844, in Summit County, Ohio. She died Nov. 25, 1911, aged 67 years, 2 months, and 16 days. In 1869 she was married to Joseph K. Sauders, and to them were born eight children, all of whom are living. About nineteen years ago Sister Sauders accepted present truth and united with the Seventh-day Adventist Church at Akron, Ohio, of which she remained a faithful member until her death. Her children, together with eleven brothers and sisters and many friends, mourn their loss. Funeral services were conducted by the writer, the text being Rev. 14: 13.

FRANCIS M. FAIRCHILD.

**RAYS.**—Asenath Emily Gould was born in Brownville, N. Y., Sept. 8, 1834, and died at Mead, Spokane Co., Wash., Dec. 16, 1911, aged 77 years, 3 months, and 8 days. She was married to Amon Rays in 1858, and to them were born three children. In early life Sister Rays was converted, and joined the Methodist Episcopal Church. Twenty-five years ago she accepted the third angel's message, and from that time until her death lived in the hope of a soon-coming Saviour. She was loved and respected by all who knew her. A companion, two sons, one sister, and one brother are left to mourn their loss, but not without the Christian's hope. Words of comfort were spoken by the writer from 1 Thess. 4: 13-18.

S. C. FAIRCHILD.

**FRY.**—Samuel Merriam Fry was born in Greene County, Indiana, Dec. 23, 1866, and died from exposure in the first cold wave of the winter, Nov. 1, 1911. At one time he enjoyed a good Christian experience in the present truth, working for years in the Review and Herald Office in Battle Creek. He leaves a wife and five children, a mother, sisters, and other relatives, who were pleased to see a marked improvement in his life for some time before his death. The Methodist church at Gresham, Mich., was kindly offered for the funeral services, which were conducted by the writer.

E. W. WEBSTER.

**RYAN.**—Jane Herngton was born Feb. 6, 1837, in Elmira, N. Y. In 1854 she moved with her parents to Fort Wayne, Ind., where she became a member of the First Baptist Church. When the truths of the third angel's message came to her, she gladly accepted the light, and remained faithful until her death, which occurred Dec. 6, 1911. She was married to Daniel Ryan in 1878, to whom she proved a faithful companion. For years she was a great sufferer, but she bore it all patiently until her release came. The funeral service was conducted by Rev. Mr. Orr, and she was laid to rest until the Life-giver comes, in whom she had abiding faith. She leaves a sorrowing husband, one sister, and many relatives and friends to mourn their loss.

DANIEL C. RYAN.

**ROCKWOOD.**—Millie Ludington Rockwood was born in Fulton, N. Y., June 12, 1833, and died at the home of her niece, Mrs. L. M. Calkins, of Rome, N. Y., Dec. 24, 1911, aged 78 years, 6 months, and 12 days. She had been a widow for about thirteen years. She was the last of her immediate family excepting one brother. Early in life Sister Rockwood gave her heart to the Lord. In 1870 she attended a camp-meeting held in Oneida, N. Y., and identified herself with this people. She became a member of the Fulton church, remaining faithful until her death. Her last thoughts were of her Lord and Creator. Continually she spoke of his goodness. The funeral services were conducted in Rome by the writer, who used as a text Phil. 1: 21. We laid her to rest beside her parents in the family plot in the cemetery at Fulton, N. Y., there to await the call of the Life-giver.

J. E. JAYNE.

**LETSON.**—Sarah Louisa Young was born in the State of New York, Jan. 6, 1837, and died at the home of her daughter, Mrs. Rose Struble, in Covert, Mich., Dec. 21, 1911, aged 74 years, 11 months, and 15 days. Her life companion of more than fifty years, Dr. Osmer Letson, was removed by the hand of death but two months before. Both she and her husband were faithful members of the Covert Seventh-day Adventist Church until their death. There are left to mourn, the daughter who was privileged to minister to both father and mother in their last illness, one sister, two brothers, and three grandchildren. She sleeps, "as it were but for a moment, until the opening heavens reveal the coming of the Life-giver; so while we sorrow, it is not as those who have no hope. Job 14: 14 and 19: 25-27 were used by the writer in speaking words of comfort to the bereaved friends and relatives.

CLIFFORD A. RUSSELL.

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MRS. JOEL C. ROGERS reached Port Said, Egypt, safely from Nyassaland, British Central Africa, Dec. 16, 1911. Brother and Sister Rogers plan to spend some time in Europe before returning to America.

THE Seventh-day Adventist Year Book for 1912 is now on the press, and will be ready for mailing within a week. Every reader of the REVIEW will want a copy. Price, 25 cents. Order of your tract society.

A LETTER from Elder W. T. Knox states that they are having excellent meetings at Graysville, Tenn., in connection with the Southeastern Union Conference session. Good reports have been given of the meetings in the Nashville press.

SISTER BELLA FOX, of Java, who for about five years has been in training in the Australian school, has returned to Java as a missionary, recommended by the Australasian Union Conference to work in that field. Although Sister Fox sailed the last of the year, she was not listed as one of our outgoing missionaries for 1911.

ELDER G. PERK, laboring in Little Russia, sends us the following note:—

"Greetings. Recently I have been holding meetings in Saratow, which are being diligently attended by between sixty and eighty people, and we have had new seats for the hall. At Harbin, Brother Gnadjin has baptized four Russians, also a professional singer has been converted, and a Chinaman, who is willing to have his queue cut off. At Irkutsk our meeting has begun, and is being diligently carried forward."

LAST week Elders A. G. Daniells and G. B. Thompson and Prof. H. R. Salisbury left Washington for College View, Nebr., to attend the ministerial institute and the union conference meetings now in progress there.

ELDER W. W. PRESCOTT left Washington last week to attend the latter portion of the Atlantic Union conference. During the progress of the conference, he will give public addresses on "True Protestantism," "The Growing Power of Romanism," and "The Gospel to All the World."

WE begin this week a new department which we hope will be of much value to our readers,—the Medical Question Corner. The physician in charge of this department is well qualified, by years of experience in medical work, to answer in a helpful way questions of a medical nature asked by our readers.

ON account of the serious condition of Sister R. W. Munson's health, the physician has recommended that she avoid the northern route from Java to California. Brother Munson writes that they therefore took passage for Australia Dec. 8, 1911. They hoped to be able to get a boat from Wellington early in January, reaching San Francisco about March 1.

WE learn from the *Manitoba Worker* that the book work in the Manitoba Conference showed in 1911 a gain over 1910 of \$6,692.70. During the same period the Sabbath-school offerings more than doubled. There has also been a decided increase in the amount of tithes paid, and the conference has more than raised its ten-cent-a-week fund. This shows earnest work and consecration when we consider that this has been a hard year for Manitoba so far as crop conditions are concerned.

THE totals of our magazine sales for the year 1911 have now been made up, and are found in the Publishing department. From this summary it appears that there have been circulated during the past year 1,866,363 copies of these excellent publications, a result which can not fail to cause rejoicing on the part of all our people. May the prospering hand of God still be over the colporteurs, whose faithfulness, with God's blessing, has achieved so encouraging a result. Let us hope for two million copies during the year upon which we have now entered.

BESIDES the usual volume of inspiring matter the REVIEW usually contains, beginning sometime in February, it will publish thirty articles written by Elder W. A. Spicer on "The Certainties of the Message." These articles will be made up of the principal soul-inspiring facts Elder Spicer has been presenting at our ministerial institutes in the recent past. His presentation of the striking manner in which prophecy has met its fulfillment; the new and impressive historical quotations cited; the clear, concise, convincing setting of the whole message, were so thrilling to our ministers and workers that they have, for the good of our people at large, urged that these institute lessons be printed.

AN unexpected delay of one day in sailing from Panama for Ecuador, gave Elder W. A. Spicer opportunity to write and forward to the REVIEW a very interesting and encouraging communication, the first portion of which will appear in the Editorial department next week.

FROM Bengal, India, comes the good word that two mission stations are now established there in property of their own, as the good fruit from the \$300,000 Fund investment. We shall be glad, as soon as possible, to present pictures of these little mission buildings, believing that our brethren and sisters will enjoy looking at such evidences of progress in the work. Much has been said the past two or three years about the \$300,000 Fund. Now that mission homes are actually being built, we can all rejoice together in the fruit of our labors.

BROTHER C. ROBINSON, of the Nyassaland Mission, in reporting to the South African Union, writes:—

"No doubt you will be glad to hear that we have received permission to enter Portuguese territory. Brother S. M. Konigsmacher wrote about our entering there, and received a reply last week from the American consul at Lourenco Marquez, through whom we obtained the permit, stating that he was in receipt of a communication from the office of the high commissioner of Portuguese East Africa, reading as follows: 'In reply to your despatch No. 230, of August 21 last, his excellency, the high commissioner, desired me to inform you that he has complied with your request, by authorizing the Seventh-day Adventist Mission to traverse the region of Angoni, in the district of Tete, in the work of mental, spiritual, and moral propaganda. Instructions to this effect have been sent to the governor there.'"

ON account of lack of funds, it was impossible to open the station in 1911. It was even impossible to make the trip into the territory to select the location, which Brother Robinson estimates will require about fifty dollars. This will be done as early in 1912 as funds will permit.

## The Ministerial Institute

THE ministerial and gospel workers' institute for the Northern and Central Union conferences opened in College View, Nebr., January 16. Fully two hundred fifty conference workers are in attendance, one hundred of these being from the Northern Union. The institute will continue for ten days, and will be followed by the biennial sessions of the two union conferences.

The instruction is being given by Elders A. G. Daniells, G. B. Thompson, and H. R. Salisbury. Three principal lines of study are being presented: the *message* as embraced in the gospel of salvation; the *messenger*, the agent chosen of God to act as his light-bearer; the *power*, the work of the Holy Spirit in making effective the message given through the human messenger.

Seven hours a day are devoted to instruction and prayer and social worship.

An excellent spirit is present in the meeting, and a rich refreshing is anticipated from the presence of the Lord.

F. M. W.