

The Advent Sabbath Review and Herald

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No. 5



Christ Enthroned Within

Worthie Harris Holden

I live, and yet not I; for by Thy grace
Within my heart Thy will has highest place;
Thy pleasure is my joy; Thy love, my song
To urge a constant service all day long.

I live, and yet not I; for throned within,
To banish every thought and act of sin,
There dwells the presence of the Holy One
To save me from myself till day is done.

I live through Him who now is glorified,
Rejoicing in the cross of Christ who died;
And by the power of Him who rose on high
I soon will rise to meet Him in the sky.

I live for Him who ransomed me from death,
Who guards my steps and gives me life and
breath.

I live to here declare His matchless love,
Erelong to join the rapture song above.



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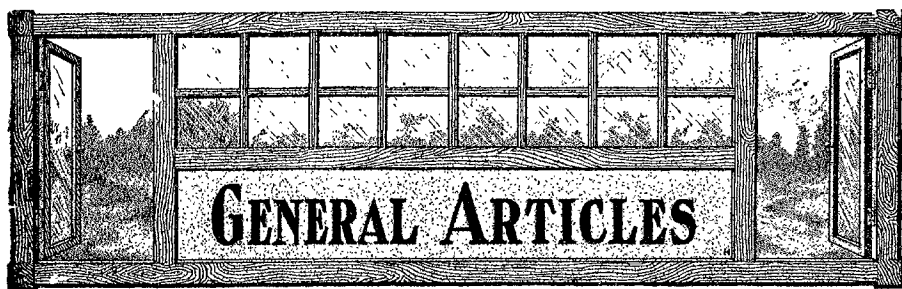
The Review and Herald

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

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TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, FEBRUARY 1, 1912

No. 5



The Angel's Record — No. 4 Heard in Heaven

MRS. S. M. SPICER

"And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hand." Rev. 8:4.

High placed, the boasting Pharisee,
Self-righteous, prayed so long and loud.

The publican, on bended knee,
In true repentance deeply sighed:
"O God, be merciful to me!"

And Heaven pronounced him justified.

Thus often while the high-plumed
prayer,

Without the buoyant wings of love,
Is only wasted on the air,

Unheard, unanswered from above.

At call of artless trusting child
All heaven has bowed in loving will
To hear in accents lowly, mild,
"My dearest Father, love me still."

Takoma Park, D. C.

A Message to Parents

MRS. E. G. WHITE

RECENTLY there have been repeatedly given to me messages of warning and instruction to parents, pointing out the need of diligent effort, and of seeking the Lord with close searching of heart and with earnestness of purpose. God desires us as a people to stand in a position where we shall honor him; and we can do this only as we humble our hearts before God, bringing ourselves and our families into right relation to him. We are safe only when we stand under the broad shield of Omnipotence. Only there can God work through us to will and to do of his good pleasure, as we work out our salvation with fear and trembling.

The Lord desires to see both the youth and those older brought into a sacred nearness to himself. Christ is not here in person, as in the days of his earthly ministry, to teach the youth; but it is

the privilege of parents and teachers so to represent Christ in word and character that the light of heaven will shine into the hearts of the youth, and many will be converted to Christ.

Parents have a great and important work before them. With an eye single to the glory of God, they must work to fashion the characters of their children after the perfect pattern. Who is this pattern?—It is the Son of God. Christ came to this world as a human being, that he might by his example teach men and women how to bring their lives into conformity to the will of God. He speaks to fathers and mothers, saying, "Learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls." Christ is to be the teacher of those who must train the youth. The law of the Lord is to be their rule of life, for this law is to be written on the hearts of the youth, or they will never obey the truth of God's word. All the will must be yielded to God; he demands entire obedience. If the youth will learn of him, Christ will impart to them the knowledge and wisdom needed to serve him acceptably.

Fathers and mothers, how can I find words to describe your great responsibility! By the character you reveal before your children you are educating them to serve God or to serve self. Then offer to heaven your earnest prayers for the aid of the Holy Spirit, that your hearts may be sanctified, and that the course you pursue may honor God and win your children to Christ. It should give to parents a sense of the solemnity and sacredness of their task, when they realize that by careless speech or action they may lead their children astray.

Parents need the guardianship of God and his Word. If they do not heed the counsels of the Word of God, if they do not make the Bible the man of their counsel, the rule of their life, their children will grow careless and will walk in paths of disobedience and unbelief.

Christ lived a life of toil and self-denial, and died a death of shame, that he might give an example of the spirit that should inspire and control his followers. As in their home life parents strive to be Christlike, heavenly influences will be shed abroad in the lives of their family.

In every Christian home God should be honored by the morning and evening sacrifices of praise and prayer. Every morning and evening earnest prayers should ascend to God for his blessing and guidance. Will the Lord of heaven pass by such homes, and leave no blessing there?—Nay, verily. Angels hear the offering of praise and the prayer of faith, and they bear the petitions to him who ministers in the sanctuary for his people, and pleads his merits in their behalf. True prayer takes hold upon Omnipotence, and gives men the victory. Upon his knees the Christian obtains strength to resist temptation.

In ancient times the patriarch Abraham was chosen by God to be his representative in a distant land. But Abraham was also a home missionary, and in the home life he was true to his trust. God chose Abraham to be a teacher of his word. He chose him to be the father of a great nation because he saw that Abraham would instruct his children and his household in the principles of the law. And that which gave power to Abraham's teaching was the influence of his daily life. His great household consisted of more than a thousand souls, many of them heads of families, and not a few but newly converted from heathenism. Such a family required a firm hand at the helm. No weak, vacillating methods would suffice. Yet Abraham's authority was exercised with such wisdom and tenderness that hearts were won.

God declared, "I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment." There would be no betraying of sacred trust on the part of Abraham. He realized that he was answerable to the Lawgiver, and he was determined to walk in the way of the Lord and to command his children after him. And he who blesses the habitation of the righteous, blessed Abraham, saying, "In blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the seashore; . . . and in thy seed shall all the nations of the earth be blessed."

Those who are engaged in the work of the gospel need the help that the members of their family can give in the work of character building. Courage and strength will come to the hearts of the workers when there is a united effort on the part of the family to keep heaven always in view, and to work intelligently for God. Faith enlightens the mind. As ministers and people become laborers together with God for the salvation of their families, the power of truth will be revealed in their labors. Their teaching and their deportment will show that they themselves are being sanctified through the truth.

As laborers together with God, parents, you are to carry out his plans for your children. This will call for continual watch-care, unceasing effort; for the enemy of souls is on the alert to lead them astray. So long as you live, your responsibility for them will not end. Your interest in their spiritual welfare must be deep and constant. But by your ministry for them, in cooperation with the Spirit of God, they may be led to see God's purpose for them, and to accept his will for the disposition of their lives. Who can estimate the value of faithful work in the home? In the midst of difficulties and unceasing care, it is the privilege of parents to look forward to the joys of eternity, and by the eye of faith behold the reward of the faithful.

Until every member of your family is united with you in the faith, do not feel that you can relax your efforts. Through the pleasures and ambitions of the world, the enemy is working to draw the youth into his ranks, and he has much success. As we approach nearer to the close of time, he will invent every possible attraction to draw their minds into worldly channels. At this time we need a pure and undefiled religion. And if parents will make the training of their children their chief work, God will give them increased ability.

There were mothers in Judea who heard of Christ's ministry for all who came to him, and they determined to go to him and ask him to bless their children. They were helpless and needy. Would not the great Teacher help them as he had helped others? Gathering their children together, they took their way to the place where he was preaching. As they went, other mothers with their children joined the company.

When they reached the place where Jesus was, they found him surrounded by a company of men and women, all desirous that he minister to them. The mothers pressed nearer to the Saviour, but the disciples, seeing them, rebuked them. But Jesus heard them, and he said, "Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God." Then, taking the children in his arms, he blessed them, speaking to them words that their young minds could comprehend. Thus he comforted the hearts of these earnest mothers.

When we welcome the spirit of Christ into our hearts, he gives his grace in

large measure. When we reach out for him, he reaches out for us. Never does he refuse the hand that is stretched out for aid.

God calls us to come out from the world and be separate. "Ye can not serve God and mammon," Christ declared. If we are indulging habits that unfit us for a place in the kingdom of heaven, let us in Christ's strength overcome these habits. By our example of surrender to the will of God, we are to teach our children that if they would inherit eternal life, they must consecrate their lives to him. If we share the joys of the redeemed in the future life, we must give no place in this life to foolishness and pride and vanity. We are to be overcomers over everything that wars against the principles of the kingdom of God.

◆ ◆ ◆ "Neither Do I Condemn Thee"

T. E. BOWEN

THESE words spoken by the Saviour to a poor, trembling woman, when in justice, perhaps, she and others might have been condemned, contain an assurance great with hope. Who is there, when looking into his own heart, that can not see great reasons for condemnation by the sinless One? Our hearts almost cease beating as we get only a glimpse of our utter unworthiness. The death sentence *might* be spoken; but instead, the Master in the most tender love speaks the gracious words of life, "Neither do I condemn thee: go, and sin no more."

There is something in condemnation, in censure and continual reproof, that is blighting. The effect is withering. In condemnation the soul feels bound as with fetters. Should the question "What is your soul's greatest burden?" be put to many a wife and mother, she would tell you, if she were to reveal what was really within her inner heart, that that which she feared above all else, that which caused her life at times to become a burden, was the cutting words of censure sometimes spoken by some loved one in the home. Or perhaps it is the husband who has them to endure, or the children.

"Every one experiences at times the effect of cold, loveless words of censure. How they chill, how they wither us! Away from all this, in glorious contrast, come still to our hearts like music from afar, the blessed words of Jesus to Mary Magdalene, when trembling under the censure of those who had dragged her into the presence of Jesus for his condemnation, "Neither do I condemn thee: go, and sin no more." While admitting the sin, by no means palliating that, its victim was set free. In the words, "Go, and sin no more," there was power to enter upon a new life.

"The Son of man is not come to destroy men's lives, but to save them." Often in dealing with the erring and with our children, correction becomes necessary. If in such times we would

remember our duty to point out the way, to emphasize that which Jesus emphasized, to weigh *motives* rather than to judge altogether by appearances, we would throw around the erring one a strong barrier for times of temptation ahead. It was the *confidence* Jesus placed in Mary that won her ever afterward to a blessed life of loyalty and devotion. Confidence at such a time as this — how blessed and assuring!

God is not tyrannical and exacting. His heart throbs with love for us. Like a thick cloud he blots out our sins. He has confidence in us. He sees possibilities in every trembling, trusting soul. Why not trust one another as he trusts us? Why be so exacting, so critical? Is it Christlike? What do we gain by thus holding one another to such strict account? Why not rather say, "Neither do I condemn thee," and put confidence in one another? We *are* keepers of one another. It *does* make a difference in the lives of our loved ones how we think and speak of them. We can help to make them better. We can help them onto higher ground, where they will gain larger views, and experience more joy, even though for years they may have been in the Christian pathway.

And it is worth while. It may be like nursing a sick one back to life; but under the healthful influence of a fuller magnanimity of soul-confidence, the lives of a loved one in the home, in the church, will little by little expand into the fuller joys of the Christ life. And in the effort thus to help another, the same blessed sweetness will be revealed in our own hearts.

Is there anything more important than this for us? Is it not an experience needed in every life, in every home, in every church? Shall we not reach out, as did Mary, and lay hold by faith upon the Christ standing by our side with the power and grace and strength necessary to attain unto this blessed experience, each one for himself? In Christ it awaits us all.

Takoma Park, D. C.

◆ ◆ ◆ The City Problem — No. 1

JOHN D. GILLATT

"AND there followed another angel, saying, Babylon is fallen, is fallen, that great city." Rev. 14:8. The warning is against Babylon, the great city. Evidently, between our message and the cities there is an intimate relationship, and the recognition of this fact comes even before the specific warning against the papal mark, and as a sort of basis for the proclamation of the third message. This is not at all strange, since the cities of this world's planning ever have been undesirable — yes, displeasing — to the Lord, and have proved so often the fortified shrines of Satan and the adamantine temples of modern apostasy.

Go backward almost to the threshold of Eden, and we find a mundane city upreared by hands imbrued in a brother's blood,— built by the man who would not be his brother's keeper.

Look now upon the genesis of the present evil world. Once more we see man's city idea to the front. Just as the human prince of murderers devised the plan of, and enthroned himself in, the first city, so now we note that the first of earth's family to scheme a catholic — universal — organization to defy Heaven, conceive that they must establish themselves in a city. Gen. 11:5.

Here began Babylon, and truly, in design she never changes. She still flings her tentacles over our great cities, and clutches the wealth, bodies, and souls of men. With such a concentration of our population her object is readily and speedily served. Consequently, the Lord implores his coworkers on earth to stop this terrible crowding process which is so advantageous to our adversary and His. God urges us to quicken our movements, lest the whole world be raked into the lazarettos of the devil and his procurers.

Many among us have failed to appreciate the crying needs of the great centers of life and activity. This the Lord has foreseen, and has, through one of his prophets, portrayed the scenes of the close of time: "The highways lie waste, the pilgrim Sabbatizes, he hath broken the covenant, he hath despised the cities, he esteemeth no man as precious." Isa. 33:8, literal rendering. Some have been travelers — pilgrims — wandering this earth's surface, searching earnestly for souls. Such shall enjoy a millennial rest above, while this weary old world in its rugged desolation is celebrating the Sabbath for which it has so long been groaning.

May we bring this scripture into the present, just as the phraseology is rendered? Who is it that has forgotten the needs of perishing man, who does not meditate upon and esteem any but himself as worthy of the blood of Christ? Are we possessed of this egotistic, self-engrossed spirit? While claiming to embrace the world of God's love, have we been among those who have neglected and despised the cities? Can those who have done so be justly called pilgrims, pressing on for a better land, with precious souls as their passport to the celestial inheritance? Daniel 12. No, indeed; such unprofitable servants must at last be cast into outer darkness.

In view of this fact, it surely behooves us, for our own salvation as well as for the sake of others, to storm the citadels of concentrated iniquity created by concentrated populations. While not despising the needs of these cities, we must, on the other hand, take heed not to despise their strength; otherwise, we may propose to do battle with the heavenly armor, but lack the heavenly power to enable us to wear it.

The need of armor should convict us of danger and the need of power. Armor without power would suit a man-ikin, and power without armor would inspire a zealot; but neither condition would make a wise soldier. Both are demanded by the latter ere he ever begins his contest. Both are possessed by

him, or he is not admitted to the fray. My brethren, let us righteously demand of heaven the twin equipment. We can have it; we must have it, or we perish, and perish as failures.

When we are thus prepared for the desperate struggle, let us have conviction and courage enough to heed the ancient divine slogan still sounding, "Turn again, O virgin of Israel, turn again to these thy cities." Jer. 31:21.

London, England.

Reverence in the House of God

GEO. O. STATES

My daughter is a primary teacher in the public schools. The lady who has the other grades was reared a Catholic. One day my daughter said, "I would like to have your company at church to-day." "I seldom attend a Protestant church," answered the other. "I would as soon attend a ten-cent theater, as there is nothing to remind me of the sacredness of the place. In our church the priest enters reverently, and before he reads from the Bible he kisses the leaves of the open Book. I have seen Protestant ministers get so excited they would pound the desk, and take the Bible, turn the backs together, and slap it down on the pulpit."

While there is much in the services of the Catholics which is "a form of godliness, but denying the power thereof," yet I believe there are honest hearts among them. While seeking earnestly to give them the last message to the world, let us be careful that we do not create prejudice. Thus may we gather out some precious jewels to "shine as the brightness of the firmament" forever. Are there not some lessons for those of us who are giving this last message to the world?

Elijah's Experience at Mount Horeb

"And he said, Go forth, and stand upon the mount before the Lord. And, behold, the Lord passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the Lord; but the Lord was not in the wind; and after the wind an earthquake; but the Lord was not in the earthquake; and after the earthquake a fire; but the Lord was not in the fire; and after the fire a still small voice."

That still, small voice was God speaking to his servant. It is said of John Wesley: "His speaking style suggested power in repose. His voice was clear and resonant, his countenance kindly, and his tone extremely moderate." He was truly a great Reformer, and his secret of moving the people lay in being himself moved.

I believe that everything done in connection with the worship of God should be done with reverence. "O come, let us worship and bow down: let us kneel before the Lord our maker." No doubt this refers especially to worship in the Lord's house, and it teaches reverence as we come into his presence. I believe it is pleasing to the Lord for the whole

congregation reverently to kneel with the minister as he pleads for the divine presence. "Things that are wrong often transpire in the sacred desk. One minister conversing with another in the desk before the congregation, smiling, and appearing to have no burden for the work, or lacking a solemn sense of his calling, dishonors the truth, and brings the sacred down to the low level of common things. The example tends to remove the fear of God from the people, and to detract from the sacred dignity of the gospel which Christ died to magnify."

Common talking, whispering, and laughing should not be permitted in the house of worship, either before or after services. Ardent, active piety should characterize the worshipers. "If when people come into the house of worship, they have genuine reverence for the Lord, and bear in mind that they are in his presence, there will be a sweet eloquence in silence."

Cedaredge, Colo.

A Motto for Life

SWEET and loving, kind and true,
Always finding work to do;
Making darkest days look bright,
By the soul's eternal light;
Always ready to forgive,—
Thus a Christian life to live;
Deeds of kindness, words of love;
Climbing steps to heaven above.

—Emily Irene Hill.

Counsels, Encouragement, and Promises

MRS. M. E. STEWARD

"THANKS be unto God for his unspeakable gift." 2 Cor. 9:15.

The foundation of the Christian's hope:—

1. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3:16.

2. "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." Rom. 5:8.

3. "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things." Rom. 8:32.

The Lord speaks to the sinner:—

1. "The whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrefying sores: they have not been closed, neither bound up, neither mollified with ointment. . . . Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Isa. 1:5, 6, 16-18.

2. "Come out from among them [unbelievers] and be ye separate, saith the

and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." 2 Cor. 6: 17, 18.

3. "Why will ye die, O house of Israel? For I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn yourselves, and live ye." Eze. 18: 31, 32.

God encourages the penitent:—

1. "The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." Rev. 22: 17.

2. "Him that cometh to me I will in no wise cast out." John 6: 37.

3. "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name." John 1: 12.

Admonitions to believers:—

1. "Watch and pray, that ye enter not into temptation." Matt. 26: 41.

2. "Keep thy heart with all diligence; for out of it are the issues of life." Prov. 4: 23.

3. "Be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity." 1 Tim. 4: 12.

Encouragement to Christians:—

1. "Ye shall ask what ye will, and it shall be done unto you." John 15: 7. Marvelous words! No limit can be set to them! But there are conditions: "If ye abide in me, and my words abide in you." We abide in Christ by faith, and by keeping his commandments. John 15: 10. "He that saith he abideth in him ought himself so to walk, even as he walked." 1 John 2: 6. Christ made no compromise with evil. The Saviour's words abide in us when we live up to the teachings of the Bible.

2. "Casting all your care upon him; for he careth for you." 1 Peter 5: 7.

3. "With God all things are possible." Matt. 19: 26.

Duty to God:—

1. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength." Mark 12: 30. We are to render all to God in loving service.

2. "Through the knowledge of him . . . are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." 2 Peter 1: 3, 4.

3. "Be strong in the Lord, and in the power of his might." Eph. 6: 10. "In everything give thanks." 1 Thess. 5: 18. "Rejoice evermore." Verse 16. So shall we make the service of God desirable to others.

Duty to others:—

1. "Do good unto all men, especially unto them who are of the household of faith." Gal. 6: 10.

2. "All power is given unto me. . . . Go ye therefore, and teach all nations, . . . and, lo, I am with you alway, even unto the end of the world." Matt. 28: 18-20.

3. "Who then is a faithful and wise

servant, whom his lord hath made ruler over his household, to give them *meat in due season?* Blessed is that servant whom his lord when he cometh shall find so doing." Matt. 24: 45, 46. This scripture has a special application.

The conclusion:—

"Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man." Eccl. 12: 13, 14.

The benediction:—

"The very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it." 1 Thess. 5: 23, 24.

Sanitarium, Cal.



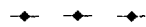
The Need of the Spirit

O. L. STILLMAN

NEVER was there a time when the Holy Spirit was as much needed as at the present time. But God's tender love is with us, and has been through the ages past. A deeper and wider experience in religious things is to come to God's people. Christ is our example. It is always safe to be meek and lowly and tender-hearted, but at the same time we are to stand firm as a rock for the teachings of Christ.

Christ tells us to pray always. If necessary for him to pray all night, how is it with us weak mortals of earth, who pray so little? Seventh-day Adventists have a strong battle to fight with Satan and all the allied hosts of evil. He will plan in every way to lead God's people astray. The harder we try to live close to God, the more determinedly Satan will endeavor to deceive us.

The Holy Spirit, our promised comforter, our guide into all truth, awaits our reception now. We can not afford to travel this journey without him. We should pray earnestly for the gift of that Comforter, and hold ourselves in glad willingness to follow where he leads.



The Latter Rain

H. B. KENISTON

I AM watching with great eagerness for indications that the latter rain is about to fall upon God's faithful, expectant people. Some will not receive the full benefit of the showers of blessing when they come. O, that Christ's little ones would come up to their high privilege, and welcome the Holy Spirit, the promised comforter and guide, by accepting him just as truly as they accepted pardon and cleansing! To refuse or neglect to accept the Holy Spirit as a guide and teacher, subjects one to the danger and damage of the man spoken of in Luke 11: 24, out of whom the impure spirit had gone. The house being empty, although it was cleansed and furnished, or adorned, the impure spirit with others returned and took up abode there, and the last state of the man became worse than the first.

Many fear to advocate these grand spiritual experiences lest some will be led into fanaticism. They are contented to hold to what they believe to be a true system of doctrine, keeping the commandments, paying tithes, etc., as though these outward things constituted a fitness to meet Christ at his coming. A clear, definite presentation of the gift of the Holy Spirit would lead many to seek and accept this blessing.

The failure to receive the Holy Spirit accounts for much of the darkness and lack of power in our lives. This is why our prayers for power in service are unanswered. Christ has said, "Ye shall receive power, *after* that the Holy Ghost is come upon you." We must have an experimental rather than a doctrinal Christianity if we would win in this struggle against the forces of evil; if we would have the personal experience of the incoming of the Holy Spirit, transforming us, making us conscious of his blessed presence, casting out all fear, and girding with his might.

Minneapolis, Minn.



A True Expression of Love

CHAS. P. WHITFORD

My love for my fellow men is demonstrated by the extent to which I am willing to serve them. A willingness to sacrifice in service is the highest possible expression of love.

We are sometimes deeply moved at the recital of the need of our fellows. We feel tears coming to our eyes, and our hearts throb. That is a right kind of feeling, but the test of genuine love is something more than an emotion of feeling. The genuineness of true love finds expression in rendering service to others,—even that service which counts life as naught in comparison to the well-being of all God's children.

The same principle holds good in our relations to God. True religion is action, having service as its chief purpose and sacrifice as its method. We may feel the presence of the sweet and tender influence of the Spirit of Christ in our hearts, but if we are not willing to render cheerful, loving obedience to all God's commandments, we thereby give evidence that we have not perfect love for God. "For this is the love of God, that we keep his commandments: and his commandments are not grievous." 1 John 5: 3.

Love to God finds expression in service; in obedience by the sacrifice of ease, comfort, and convenience. If we would to-day give body and mind and heart and will to this obedience, to this service, to this sacrifice, we should know then in actual experience what religion is in its essence. And no one can realize what true religion is unless he puts into practise these three principles.

Let us then devote our lives to obedience, service, and sacrifice, and we will breathe the spirit of a great helpfulness, and from our lives there will flow love, light, and life to our fellow men.

Miami, Fla.

Out in the Storm

WHY should he fear to be alone,
What is there in himself to fear?
Does he not walk with conscience
clear,
And God in heaven is on his throne?

The song of cheer he tries to sing,
Slain of the wind, falls at his feet;
But in his soul his trust is sweet,
Whate'er his rayless path may bring.

What is there in his fate to curse?
The Lord of heaven is sovereign here;
And he is God of atom, sphere,
Of planet, system, universe.

Out in the storm he needs must tread
Rough ways to him unknown, untrod;
His soul is brave, for God is God
Of chasm below as heaven o'erhead.

Out under starless skies to-night
With winds ahowl like beasts of prey,
He onward gropes his darkened way,
Assured his steps will lead to light.
—Clarence H. Urner.



Christian Conservation

THE mountains of Holy Scripture are being divested of their forests. Floods of infidelity and arid wastes in spiritual life must follow. We need a Christian conservation movement.

I have just read my friend Dr. David G. Wylie's article on "Essential Doctrines of Christianity." He enumerates the following as such:—

1. The divine authority of the Scriptures.
2. The virgin birth of Jesus.
3. The sacrificial death of Christ.
4. The bodily resurrection of Christ.
5. The supernatural in the Bible and the life of Jesus.

The Bible as a Whole

Passing by any comment upon the above, it appears to me that there must soon come a return to new study of the evidences that the Bible as a whole is true, for if there is not good and sufficient reason for accepting the message of the Bible as a whole as supernatural, I, for one, have no particular interest in studying or teaching it. Let its trees be cut down. If, I say, its message in its entirety as the Bible itself interprets itself, and, if you please, corrects itself,—if, I say, there is not good and sufficient reason for accepting the message of the Bible as a whole as a unique revelation from God himself, then there is no future for us. Let us eat and drink, for to-morrow we die, if the dead are not raised. Life and immortality are brought to light in the gospel, which I insist is the Bible as a whole, or the quest is vain. The church of Christ has accepted the apostolic teaching concerning God and Christ; and this as a whole is true, or as a whole it is false.

Let Not the Issue Be Obscured

Let not the issue be obscured. It is the message as a whole with which we must deal. We always lose vantage-ground when we allow the adversary to limit us to this miracle or that, to this doctrine or that, in our defense of the gospel. Each part is to be defended in

its setting. Reasons which might appear cogent against a doctrine or a statement in isolation may not be weighty in the light of the context. The context here is Genesis to Revelation.

In passing, one might refer to the short-cut argument of Wesley about the Bible. Wesley said: "The Bible was written either by good men or by bad men. It could not have been written by bad men because its message condemns such. It was therefore written by good men, and is true."

Again I say, Let us not allow any one to confuse us as to the issue to-day. It is not, Is this doctrine or that doctrine true? It is this: Is the Bible as a whole true, or is it not true? Has God given a special, unique, supernatural, divine revelation, or has he not done so? That is the question. If God has given such a revelation, it is in the Bible, and I repeat, The Bible as a whole is true, or it is false as a whole.

The Bible Studied Brings About Belief That It Is of Supernatural Origin

Let me explain exactly what I mean. In doing so, I proceed in the direction of doing what I am continually advocating to be the thing to do to bring about belief that the Bible is of distinctly supernatural origin according to its own repeated allegation,—I proceed to study the Bible itself. It is its own best defender. What is the Bible?—It is a collection of three-score and six booklets, each of which is distinct and unique; each coming from a specific situation and having a distinct aim and message. What do these sixty-six booklets, which, "by a happy solecism," since the thirteenth century have been called the Bible, —what do they teach? They "principally teach what man is to believe concerning God, and what duty God requires of man." To elucidate this and interpret it, we say, The Bible teaches that God the Father Almighty, maker of heaven and earth, through Jesus Christ his only Son our Lord, is the redeemer from sin and destruction, and that therefore man is under obligation to love the Lord his God with all his heart and mind and strength, and his neighbor as himself. Recall the words of Exodus 20: "I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before me."

How Account for the System of Truth Which the Bible Presents

This article will become too long if I give more than a hint further. Ridicule it as many may, the Bible presents a system of truth which, considering the various sources of parts of the Bible, is inexplicable except on the hypothesis of its supernatural origin. Acceptance of its message in obedience thereto proves the hypothesis.

With what has already been said about the Redeemer, note what Paul says in 1 Corinthians 15. Nowhere is he more positive in making the issue about the truth of the resurrection of our Lord. (Resurrection always meant bodily resurrection to the apostles.) "Your faith

is vain," said he, "if Christ be not risen." "Ye are yet in your sins."

Sins is the word I wish to note here. In the Bible as a whole the following ideas are inseparable: Man, sin, bondage, redemption, mercy, forgiveness, repentance, life, obedience. See if you can find in human thought or philosophy the two ideas—forgiveness and justice—together. But they are natural in the supernatural thought of the Bible. "He is faithful and just to forgive." Men talk of God's mercy when they think of forgiveness; God speaks of justice.

See how Paul begins his famous fifteenth chapter to the Corinthians. I paraphrase: You will remember that when I was with you, the first thing I told you was that Christ died for our sins according to the Scriptures, and that he rose again according to the Scriptures. Later in the chapter he speaks of the Lord's return to earth.

I return to the thesis, The Bible as a whole is true, or as a whole it is false.

The Bible Does the Business for Which It Was Made

I am on a fast express as I write. This train is doing the business for which it was made. There are some scratches on the woodwork, and some dust is on the windows; and if we should stop the train and take it to pieces, I should not wonder if more or less fault could be found with it. We may be sure that if we were all off here in the country critically examining the wheels and bolts of this train, as some theological seminaries are now examining the joints and curves of the Bible, it would be late next week before we could reach Nashville. The Bible is doing the business for which it was made whenever it is given half a chance, and the Bible as a whole is true.

I add, only those who take the Bible as a whole as true, and faithfully follow its prescription for a holy life, are properly accredited as its critics. What is the verdict of such critics?—It is that the Bible is true.—*Wilbert W. White, in the Bible Record, June, 1911.*



Friends

THE earth affords no richer treasure than a good friend. He is ready to serve you with his money, his hand, his brain, and his heart. You may not need his money; and if you are a true friend, you will not care so much for his money as for some other things. You may not need his helping hand; but you will need his brain and heart. You will need his counsel and good will. You are more concerned to know what he thinks of you and how he feels toward you than what he can do for you. Some friendships, like eggs, are easily broken. They never were sound. Selfish friendships are common, but utterly worthless. Some persons act in a friendly way because they think they see a chance to make a gain out of you. Refuse one of their selfish demands and they will leave you. "A man that hath friends must show himself friendly."—*Northwestern Christian Advocate.*



WASHINGTON, D. C., FEBRUARY 1, 1912

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

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

Editorial

Editorial Correspondence

COLLEGE VIEW, NEBR., JAN. 19, 1912.

IMPORTANT denominational interests are centered at this place. Here is located Union College, the largest and one of the oldest educational institutions of the denomination. Formerly it operated departments of instruction for the German, Danish-Norwegian, and Swedish, in connection with a large English department. Two years ago the foreign departments were discontinued, and separate institutions established for the preparation of workers in these tongues. This naturally reduced the general enrolment of the school. The present attendance, however, numbers over two hundred ninety. An excellent spirit seems to actuate the students. The very large majority are preparing for direct work in connection with this movement. Many will go out to sell the printed page; others will engage in Bible work and in the preaching of the Word; some will labor in connection with the various conferences of the home field, and some in other lands.

Already nearly two hundred students from this school have found places in the mission fields. This is but an earnest of the greater number who, we believe, will go out in the future. One has only to look into the bright, earnest faces of the young men and women in this and similar educational institutions to see there the hope of the speedy completion of this message in the future. These are the men and women who will grow into the responsibility of to-morrow, and who will go forth to meet the trials and difficulties which must be encountered in the carrying of this message to earth's remotest bounds. Prof. Frederick Griggs and his earnest associates are doing excellent work in this important institution. The curriculum of study is generous and practical, affording an excellent opportunity for the young men and women who desire to obtain a liberal education to fit them for a part in this great work.

At this place is also located one of our four large publishing houses in the United States, the International Publishing Association. Established in the autumn of 1903, this publishing house was beset by many difficulties, and passed through a severe struggle incident to the establishment of its work. It is succeeding admirably now. Publications are issued in the German, Danish-Norwegian, and Swedish tongues.

Four regular periodicals are issued in German: the *Christlicher Hausfreund*, a sixteen-page weekly, with Theodore Valentiner editor; the *Deutscher Arbeiter*, an eight-page biweekly, with G. W. Erfurth editor; a monthly paper for the youth, and a missionary quarterly. In the Danish-Norwegian is printed the *Evangeliets Sendebud*, with C. A. Thorp editor; the *Missionaeren*, with Hansigne Strunge, editor; and a health quarterly, *Lys over Landet*. *Tidens Tecken och Sions Vaktare* is the name of the leading Swedish paper, a sixteen-page weekly, with Alfred Vermelin editor. The *Signalen*, an eight-page monthly, with Bettie Svenson editor, is likewise issued in the Swedish tongue. These periodicals have a growing circulation and are creating a large constituency of readers. God is using them for the accomplishment of a great work in the giving of the message to the foreign nationalities in this country.

The annual sale of literature for the association has increased from sixteen thousand dollars in 1906 to over thirty-eight thousand dollars in 1911, more than double the output in the last six years. Here is found a company of devoted and faithful workers who, under God, are laboring hard to spread abroad among their own nationalities a saving knowledge of the gospel message for this time. Brother F. F. Byington is the manager of the association.

The Nebraska Sanitarium, one of our oldest medical institutions, was established at College View some fifteen years ago. We are pleased to note many improvements in the institution since our last visit. Much has been done in the way of needed repairs and improvements. Here is being demonstrated that faithful medical attention in the care of patients, with the manifestation of a kindly Christian spirit, will succeed in accomplishing much for afflicted humanity and in winning souls to Christ without costly and expensive buildings. Three nurses' classes are in operation, and the institution has an excellent class of young people preparing to go out in the cause of medical missions. Drs. Orville Rockwell and Amy Humphrey are doing good work with the facilities with which they have to labor. Recently Elder Lars Neilson has taken charge of the institution as business manager, and

is carrying forward the work with faithfulness. Elder H. R. Johnson is doing good work as chaplain. The branch sanitarium at Hastings is making a place for itself in the hearts of its constituency, and an excellent report comes of the work that is being carried forward by Dr. O. H. Hahn as medical superintendent and Brother W. A. Williams as business manager.

One of the largest churches of the denomination is centered at College View. Elder F. M. Burg has oversight of its spiritual interests in addition to his work as Bible instructor in the college. A great responsibility is thrown upon the conference and the church officers in this large congregation of Sabbath-keepers. It is to be hoped that those who have come here for the education of their children, or otherwise, may obtain that preparation for service which will enable scores to go out from this great center as light-bearers in connection with this closing work. The spirit of the gospel is the spirit of diffusion, of giving. Our large churches should be great training centers from which workers will be going out continually into needy fields.

As stated last week, the ministerial institute has opened most encouragingly. Three lines of instruction are being carried forward; namely, the message, the messenger, and the power of the messenger, or the Holy Spirit. Elders Daniels, Thompson, and Salisbury are giving some excellent instruction. Two hundred fifty conference workers are in attendance, nearly as large a number as attended the General Conference held at this place fifteen years ago. This of itself indicates the wonderful strides being made by this great movement with which we are connected. We are nearing the time of its final triumph. God's people are reaching out after that mighty power from heaven which will bring the work to a speedy close. May we all have a part in this glorious refreshing from the presence of the Lord, and be fitted more efficiently to carry forward the message committed to us. A more detailed account of the special work of the convention will be given next week.

F. M. W.

Unrest and Peace

THE prophecies concerning the last days are both full and definite. Almost every condition, political, religious, social, and economic, is portrayed in clear language. With such minute delineation of the events occurring in the last generation, there is little excuse for being ignorant of the time.

Prominent among the latter-day signs are these enumerated in our Lord's great prophecy:—

“And there shall be signs in the sun,

and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth." Luke 21: 25, 26.

In apparent contradiction of this description of a wide-spread condition of unrest, and of evil forebodings, is the prophecy describing the last-day peace movement. This is expressed in these words:—

"But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. For ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness. Therefore let us not sleep, as do others; but let us watch and be sober." 1 Thess. 5: 1-6.

It is only necessary to call attention to current history in order that the fulfilment of both these conditions may be plainly seen. In an article in the *Literary Digest* of January 13, entitled "A Year of Unrest," we find extracts from various papers in which an attempt is made to analyze the record of the year 1911. The opening sentence of this article runs thus:—

Looking back over 1911 all the editorial commentators seem to agree that its salient characteristic was a wide-spread and profound unrest.

In support of this statement, quotations are made from various papers, among them the *Nashville Tennessean*, whose summary of the disturbances of the year we quote in full:—

China emerged from three hundred years of Manchu bondage and astounded the universe.

Diaz fell, and disclosed to the world the fact that what was popularly supposed to be a formidable government, well guarded and defended, was merely an empty shell.

All Europe has been in a turmoil over Morocco.

By grabbing Tripoli Italy provoked a war with Turkey which promises to be of long duration.

Honduras and several of the other Central American states have been in constant guerrilla warfare.

Portugal has undergone a political upheaval which at times threatened the new republic and resulted in actual fighting in the northern part of the country.

Persia clashed with Russia, and is threatened with dismemberment.

And all this in the face of the great peace movement fathered by Andrew Carnegie and backed by many of the world's greatest leaders.

Yet, in spite of the fact that one third of the world's population has been involved in actual wars, the chaotic and unsettled conditions in the other coun-

tries have been more ominous and disturbing, perhaps, than the real war.

The fight in the United States against business combinations and the great industrial war in England are far-reaching in their effect.

In American elections, the spirit of protest against machine control was manifested everywhere. Socialist candidates polled unprecedented votes.

Women were enfranchised in California in spite of the opposition of a railway machine, and all over the nation there was evidence of unwillingness to have public officials dominated by trusts.

The shocking confession by the McNamaras that they were responsible for the destruction of the *Los Angeles Times* plant probably created a greater sensation than any other single event of the year in the United States.

All the world was horrified that such a crime should be committed by men who claimed to be advancing the interests of organized labor.

Discord marked both national and international affairs the world over in 1911, and 1912 can scarcely duplicate such a record of bloodshed and strife.

This summary is not the product of a fevered brain or of a disordered imagination. It is simply a matter-of-fact statement of facts so well known that they require no proof, being easily called to mind by the average man. It is very significant, however, that the prophecy which foretold these conditions is being so unmistakably fulfilled that the student of current history, although not a student of prophecy, in writing an outline of some of the most striking occurrences of 1911, fills in the details of the picture outlined in a few master-strokes in the prophetic view given by our Lord. Any unprejudiced person ought to admit without hesitation that the time foreseen and foretold is now here. The facts meet the specifications of the prophecy.

During this same year of "wide-spread and profound unrest" there has been a wide-spread peace movement. A donation of ten million dollars has been made by one of the American captains of industry, the income of which is to be used in promoting peace among the nations. Various gatherings have been held at which men of wide influence have spoken in favor of universal peace. The President of the United States is now urging the Senate to ratify arbitration treaties with two of the leading nations of the world, the purpose of which is to foster a permanent condition of peace, and silver-tongued orators are foretelling in beautiful, flowing sentences a time not far off when all differences between the nations will be settled by arbitration, and the civilized world will be at peace. Surely there is heard the cry of peace and safety.

These are only two of the large number of predictions setting forth conditions in the last days, but these two are quite striking in view of the apparent contradiction involved in them. No

false prophet would have predicted a situation which, judging from a human standpoint, would be so unlikely to exist. The clear fulfilment, therefore, of these two predictions is striking testimony to the fact that we are living in the last days.

The only thing which will bring permanent peace to a world groaning under the weight of sin and so terribly disturbed by the elements of strife and commotion is the coming of the Prince of Peace. And his coming hasteth.

W. W. P.

◆ ◆ ◆ Following the Flight of the Message

HARDLY a mail-steamer leaves port in Europe or America that is not bearing some printed page proclaiming the coming of the Lord. Along most of the highways, and in many a byway, all over the earth, the living witnesses to the third angel's message are found. With all the land yet unpossessed, the distribution over the earth of the literature of the message and of those who bear it, is nevertheless something remarkable.

A few years ago one might rarely meet a Seventh-day Adventist in foreign travel. It is not so now.

Last summer, for instance, on the way to the Friedensau council, I had but a day in London. Going across Trafalgar Square, in the heart of that great city of seven millions, I met face to face one of the English believers. Going on a day's journey to Magdeburg, Germany (where I did not know we had believers), I was accosted on the street by two sisters whom I had met a year or so before at camp-meeting. The two experiences, coming so closely together, seemed a suggestion of the way in which believers in the advent message are continually crossing one another's paths up and down the world.

To-day I am writing from the Canal Zone, away to the southward, and all along this great highway of commerce I have been daily meeting believers rejoicing in the "blessed hope."

The Lord has set his hand to plant the witnesses all through this dark world; and thank God their numbers are increasing in every zone, with every passing year.

In this half-week of waiting for ship connections southward to Ecuador, I have had the privilege of meeting with our people at various points along the Panama Railway. At Colon, which is the headquarters of our West Caribbean Conference, the brethren are just completing their conference office building, with book depository and meeting-hall below, and rooms for two or three families above. These facilities are needed, as since the fire a year ago, that des-

troyed the union conference printing-plant and led to its removal to Jamaica, the church in Colon and Cristobal has had no proper meeting-place. Elder H. C. Goodrich, president of the conference, lives here, also Brother G. C. Jenks, the field canvassing agent. The book work has developed strongly the last year, and we shall see yet greater work done with the publications in this polyglot region. The systematic training of the canvasser has borne the usual fruit in South Central America. It is cheering to see it.

Out at Mount Hope, two miles up the canal, we had a splendid Sabbath congregation. The believers are mostly West Indian brethren, some of whom learned the truth in the islands. Last evening here in Panama City, at the Pacific entrance to the canal, we had a good congregation filling their small meeting-hall to overflowing. There is the nucleus of a good company already gathering in the old city of Panama, where Elder B. E. Connerly and his wife are working. This is a typical Spanish American city; and no small one either. The population is about thirty-five thousand.

It is good to see the work of God moving on alongside this mighty engineering undertaking. The canal is the greatest piece of excavating ever undertaken by human hands. What a task it is to pierce the isthmus that has divided the great seas since the flood. But modern engineering is pushing the work swiftly to completion. How quickly and easily the power of God threw up that great chain of mountains and hills that binds the two continents together, from Alaska to the Strait of Magellan; and this same power in hearts to-day along this highway is doing the mightiest works of all, in the transformations of character. All the combined engineering skill of earth could no more convert a heart than create a star. It is instructive to see the most powerful work of man and the mighty work of God contrasted as it is here: And to visit our brethren and sisters in their homes and to join with them in meetings has been the most interesting of all the experiences in these few days along the Canal Zone.

But the work of the canal construction has its missionary side, more interesting to us than its merely commercial or political significance. This is one of the providences of God in this generation, for the hastening on of the last message. The highways are being prepared, and seas and continents are being bridged or channeled for the swift work that is to be done in the closing days. What a blessing in our own work has been the Suez Canal, with its short road for our missionaries to southern Asia! Count de Lesseps, the French engineer, scored

a great triumph there; and we thank God for it to-day. The great French engineer failed here in Panama. The time for so great a task had not quite come. Now the American government is completing the work begun by the French.

It was in 1879 that De Lesseps began the task. As one looks at the old machinery then in use, it is plainly apparent that the undertaking, with such tools, was a hopeless one. But with the new time have come new and marvelous engineering appliances. The great dredgers and shovels now at work seem like intelligent human giants, tearing at obstructions, and uprooting mountains. It is a wonderful display of natural forces harnessed and directed by the mind of man. This is the age of machinery and of quick motion.

To us who know why all these things have come in this generation, there is a wonderful lesson in the mighty undertaking going swiftly on here. And I believe that many men who are working at it feel somehow the pressure of Providence upon them to make haste. So it has been with many of the men who have opened new highways or pierced continents. And whether or not they themselves have recognized this impulse from without urging them on, we know that they have been agents of Providence preparing the way of the message in these last days. We may apply to them the words of the Lord to Cyrus: "I girded thee, though thou hast not known me."

W. A. S.

(To be continued)



A Great Republic

IN the *New York Evening Journal* of January 18, appeared a remarkable editorial in double-column style, and large bold-faced type. The article deals with the return of the newly appointed cardinals of the Catholic Church, and eulogizes the institution whose interests they are to serve. In this eulogy of the cardinals and the church occurs the following remarkable language:—

To understand the long life, the power that has lasted through centuries, the purpose that continues unchanged as men come and go within the great Catholic Church, it is necessary to realize that that church was the first great republic of our era, and that it is a great republic now. . . . Because of the weakness due to accident of birth, dynasties and kingdoms and empires changed, melted, and disappeared. But the Catholic Church went forward through the centuries, steadily, gaining in power, because from the first the government of the church was a republican form of government. . . . The cardinals, a body of learned and powerful men, themselves selected because of special ability and regardless of birth or rank, elect in their turn the Pope to rule the church—just as our electoral college was established by the

founders of this government to elect a president. . . . Many a royal and imperial accident of birth throughout the centuries knew what it was to bow his head, to the chosen ruler of the church, chosen because of ability, knowledge, devotion, and chosen on the basis of true republican government. . . . Cardinal Farley, welcomed with respect and pleasure by the entire citizenship, represents in his person the republican system of government that has done so much to make the Catholic Church the greatest useful power in the world. . . . It is well for those that read about him in this country to know that the church which has made him a cardinal has been for many centuries as truly republican in government as the system that puts a president in the White House.

For years the National Reform party has been claiming that the theocracy of ancient Israel was a republican form of government, and on the basis of this claim they have been trying to turn the government of the United States into a theocracy so that it might be more truly republican; but this claim of a Catholic editor that the Roman Catholic Church is the truest form of republican government, is one of the most astonishing statements that has ever appeared in an American journal.

Not only is the Catholic Church not a republican form of government, but it is utterly opposed to the entire republican idea of government. The representative idea of government is a government of the people, for the people, and by the people, the people themselves ruling themselves and appointing their own executive. There is nothing of this sort in the Catholic Church. The Pope of Rome is elected by the college of cardinals, and the college of cardinals is not elected by the people, but is appointed by the Pope. It is thus the very opposite of a republican form of government. It is a government of the people by a class without any respect to the wishes of the people. The cardinals elect the Pope and the Pope appoints the cardinals; the cardinals in turn elect another Pope and the Pope appoints more cardinals. The people have absolutely nothing to say about who shall be their ruler in this system of government.

The fundamental theory upon which republicanism is based is that the authority of government is derived from the people. But the fundamental theory of the Papacy is the very antithesis of this. Said the present Pope, in an encyclical issued in August, 1910, condemning that democratic French organization called the Sillon:—

The Sillon attributes primordially all public authority to the people from whom it is derived by the governments, but in such a manner that the origin of authority continues to reside in the people. This doctrine is contrary to the traditional doctrine of the church, and has been condemned formally by Leo XIII.

It is impossible to state more clearly than these two latest popes have stated it, that the Papacy is unalterably opposed to republicanism in principle and condemns it both in principle and practise.

More than this, the Pope is not an executive in the sense that the president of a republican form of government is an executive. The president of a republic is elected by the people to carry into effect laws which the people make. The Pope is elected by a group of men appointed by himself or previous popes, not for the purpose of carrying out laws made by the people, but to make laws for the people to carry out, whether they desire to do so or not. The idea of rule by the people and responsibility of the Pope to the people never has been sanctioned by the Catholic hierarchy and never will be. The papal government is a government for the purpose of ruling the people as it will and not as they will, — a government wholly irresponsible so far as the people are concerned.

When the people elect a president, that president is held amenable to the laws of the realm, and if he goes contrary to those laws, he is impeached and turned out of office; but the Pope makes the laws and compels the people to obey, and is accredited with infallibility. There is no impeachment of a pope, and no rule by which he can be governed by any other human being in the world. That system in place of being a republican form of government is the farthest possible remove from anything of that sort. Next to a republic comes the limited monarchy, the monarch ruling under a constitution, but the Papacy is not even a limited monarchy. It is an absolute monarchy in both temporalities and spiritualities without any constitution to govern it, or any rules, laws, or regulations by which the chief can be impeached in case his conduct is questioned.

The president of a republic is a ruler in a liberal sense of the word. He is the servant of the people. The Pope of Rome is not a servant of the people in any sense of the word. He is ruler of all who will permit him to hold sovereignty over them.

In a republican form of government there is a supreme court whose business it is to interpret the law, and its decision is final; it can not be reversed even by the chief executive himself. There is nothing of the kind in the papal system. The head of that system is the ruler, the legislator, the supreme court. He can not be impeached, his decisions can not be reversed, and no binding law can be made for his people that he does not make.

Between the hierarchy of Rome and a republican form of government there is absolutely no point of resemblance.

Whatever the one does the other is in the very nature of the case estopped from doing. The papal system is not even a poor counterfeit of the republican form of government. It is its complete antithesis.

The Ten-Cent-a-Week Fund for 1911

The following report of the Ten-cent-a-week Fund for 1911 present figures of special interest to all, trying, as we have been, to reach the goal of raising

c. m. s.

Statement of the Fund for Year Ending Dec. 31, 1911

CONFERENCES	MEMBERSHIP	AMT. AT IOC A MEM.	AMOUNT RAISED	AMOUNT SHORT	AMOUNT OVER
Atlantic Union Conference					
Central New England..	1133	\$5891.80	\$5963.29		\$71.69
Greater New York....	1001	5205.20	6068.14		862.94
Maine	428	2225.60	1236.51	\$989.09	
New York	730	3796.00	3335.05	460.95	
Northern New England	444	2308.80	2664.64		355.84
Southern New England	509	2646.80	2728.35		81.55
Western New York ...	764	3972.80	4149.51		176.71
Totals	5009	26046.80	26145.49	1450.04	1548.73
Canadian Union Conference					
Maritime	233	1211.60	901.06	310.54	
Ontario	450	2340.00	2265.14	74.86	
Quebec	163	847.60	921.75		74.15
Newfoundland	53	275.60	275.95		.35
Totals	899	4674.80	4363.90	385.40	74.50
Central Union Conference					
Colorado	1730	8996.00	6280.26	2715.74	
East Kansas	1210	6292.00	6029.05	262.95	
Nebraska	2286	11887.20	12706.91		819.71
North Missouri	636	3307.20	3345.87		38.67
South Missouri	641	3333.20	2813.63	519.57	
Western Colorado	432	2246.40	2071.08	175.32	
West Kansas	1155	6006.00	5332.69	673.31	
Wyoming	474	2464.80	2606.23		141.43
St. Louis Mission	195	1014.00	510.00	504.00	
Totals	8759	45546.80	41695.72	4850.89	999.81
Columbia Union Conference					
Chesapeake	552	2870.40	1888.57	981.83	
District of Columbia..	777	4040.40	4304.12		263.72
Eastern Pennsylvania..	1114	5792.80	6146.54		353.74
New Jersey	650	3380.00	3558.77		178.77
Ohio	2100	10920.00	8079.39	2840.61	
Virginia	406	2111.20	1074.91	1036.29	
West Pennsylvania	757	3936.40	2282.55	1653.85	
West Virginia	159	826.80	667.43	159.37	
Totals	6515	33878.00	28002.28	6671.95	796.23
Lake Union Conference					
East Michigan	1760	9152.00	6009.99	3142.01	
Indiana	1800	9360.00	7031.14	2328.86	
Northern Illinois	1280	6656.00	6257.54	398.46	
North Michigan	923	4799.60	1925.34	2874.26	
Southern Illinois	561	2917.20	2995.44	11.76	
West Michigan	2239	11642.80	12261.22		618.42
Wisconsin	2626	13655.20	9383.55	4271.65	
Totals	11189	58182.80	45774.22	13027.00	618.42
Northern Union Conference					
Iowa	2534	13176.80	10838.41	2338.39	
Minnesota	1525	7930.00	7929.40	.60	
North Dakota	960	4992.00	5075.70		83.70
South Dakota	1008	5241.60	5046.58	195.02	
Totals	6027	31340.40	28890.09	2534.01	83.70
North Pacific Union Conference					
Montana	402	2090.40	3525.20		1434.80
Southern Idaho	512	2662.40	3324.23		661.83
Southern Oregon	513	2667.60	3499.72		832.12

for missions a sum equal to ten cents a member each week during the year. Had a little over twelve thousand dollars more been received at the General Conference treasury before our books were closed, our goal would have been reached. As it is, the figures show an encouraging gain over 1910 in our offerings to missions, there being a gain of \$10,854.55.

Of the twelve union conferences, it will be observed, four exceeded the mark set for ourselves, and that by quite an excess. Two of the unions gave over \$11,000 more than their ten cents a week amounted to. Of the eight unions not reaching the goal, three came within about \$2,000, and one within \$310, of making up the amount.

Of the seventy-five conferences and mission fields included in this report, thirty-three exceeded the ten-cent-a-week-per-member offering, leaving forty-two that came behind. Not much can be said as to the cause of this failure. It is worthy of notice that some conferences in sections where we would least expect the brethren and sisters to give large offerings to missions, have, notwithstanding, exceeded the ten-cent-a-week rate. In some sections the severe drought of last year may have had much to do with the shortage revealed in the accompanying table.

With 1911 our Ten-cent-a-week Fund closes. Increased demands are made upon the treasury for 1912. To meet these, it has been cheerfully agreed to place our endeavor a little higher by setting the goal at fifteen cents a week per member instead of ten cents, beginning Jan. 1, 1912. With a little change in the reckoning of funds to apply on this new rate, and the loyalty of all the brethren and sisters in helping to meet the extra demands made upon us by the rapid progress of the message in all lands, it is believed that during 1912 we shall be able to raise this amount, or to come very hopefully near it. It will be necessary, however, for each local conference to begin at once to plan for meeting the new standard. Never before in the history of the message were there such openings and pressing demands made upon us as at the present. New fields are being entered that beckon us on to increased activity. The Lord is going before his people and giving success to our missionaries in every land entered. Altogether, the prospects are bright before us for the year just opening.

W. T. KNOX.

Subject to Higher Powers.—"Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work, to speak evil of no man, to be no brawlers, but gentle, showing all meekness unto all men."

CONFERENCES	MEMBERSHIP	AMT. AT IOC A MEM.	AMOUNT RAISED	AMOUNT SHORT	AMOUNT OVER
Upper Columbia	1920	\$9984.00	\$11834.39		\$1850.39
Western Oregon	1501	7805.20	10485.90		2680.70
Western Washington...	1443	7503.60	8173.57		669.97
Alaska	2	10.40	11.00		.60
East Oregon	37	192.40	146.32	\$46.08	
Totals	6330	32916.00	41000.33	46.08	8130.41
Pacific Union Conference					
Arizona	288	1497.60	1400.58	97.02	
Southern California ...	2840	14768.00	17271.35		2503.35
Utah	187	972.40	436.91	535.49	
North. California-Nev..	...	.....	3580.73		
Central California	5089	26462.80	2836.07		4167.74
California .....	...	.....	15878.26		
Totals	8404	43700.80	41403.90	4800.25	2503.35
Southeastern Union Conference					
Cumberland	465	2418.00	2430.45		12.45
Florida	678	3525.60	3051.18		125.58
Georgia	336	1747.20	2045.04		297.84
North Carolina	281	1461.20	1066.33	394.87	
South Carolina	175	910.00	804.56	105.44	
Asheville .....	...	.....	337.66		337.66
Totals	1935	10062.00	10335.22	500.31	773.53
Southern Union Conference					
Southern Union .....	...	.....	6.00		6.00
Alabama	160	832.00	751.37	80.63	
Kentucky	196	1019.20	742.13	277.07	
Louisiana	264	1372.80	1394.36		21.56
Mississippi	141	733.20	925.84		192.64
Tennessee River	538	2797.60	1375.72	1421.88	
Southern Union Mission	387	2012.40	1231.06	781.34	
Totals	1686	8767.20	6426.48	2560.92	220.20
Southwestern Union Conference					
Arkansas	386	2007.20	1169.73	837.47	
New Mexico	243	1263.60	975.68	287.92	
North Texas	1863	9687.60	3568.26	6119.34	
Oklahoma	1356	7051.20	7037.77	13.43	
South Texas	289	1502.80	826.54	676.26	
West Texas	267	1388.40	767.47	620.93	
Southwestern U. Mis...	120	624.00	190.11	433.89	
Totals	4524	23524.80	14535.56	8989.24	8989.24
Western Canadian Union Conference					
Alberta	337	1752.40	3320.67		1568.27
British Columbia	316	1643.20	2149.11		505.91
Manitoba	212	1102.40	1233.47		131.07
Saskatchewan	98	509.60	1685.69		1176.09
Totals	963	5007.60	8388.94		3381.34
Summary					
Atlantic	5009	\$26046.80	\$26145.49		\$ 98.69
Canadian	899	4674.80	4363.90	\$310.90	
Central	8759	45546.80	41695.72	3851.08	
Columbia	6515	33878.00	28002.28	5875.72	
Lake	11189	58182.80	45774.22	12408.58	
Northern	6027	31340.40	28890.09	2450.31	
North Pacific	6330	32916.00	41000.33		8084.33
Pacific	8404	43700.80	41403.90	2296.90	
Southeastern	1935	10062.00	10335.22		273.22
Southern	1686	8767.20	6426.48	2340.72	
Southwestern	4524	23524.80	14535.56	8989.24	
Western Canadian	963	5007.60	8388.94		3381.34
Miscellaneous .....	...	.....	14319.99		14319.99
Totals	62240	\$323648.00	\$311282.12	\$38523.45	\$26157.57
Totals	62240	\$323648.00	\$311282.12	\$12365.88	



American Board Centennial Hymn

O THOU to whom a thousand years
Are but a day, how short appears
The measure of a century's span,
In carrying out thy sovereign plan!

A plan eternal in its scope,
Immortal in its radiant hope,
Dimly to Abraham revealed,
Alone in old Chaldea's field.

The glorious theme the prophets taught,
Their souls aflame with God's great
thought,
Through long, slow centuries rolling by
With leisure of eternity.

At last, the Christ! Men's hearts are
thrilled!

Lo, now the plan will be fulfilled!
Yet still the years their cycles run,
And still thy work seems scarce begun.

Then swiftly in one century's hour
Jehovah bares his arm with power,
Flings wide the gates in ancient lands,
From fettered millions breaks the bands;

Bids learning, statecraft, science, gold,
Arise and speed his purpose old;
Inspires new heralds, wings their feet,
Arms them with faith all foes to meet.

Almighty Father, Saviour, Friend!
In awe before thy sway we bend;
Empower our souls to read aright
These tokens of thy love and might;

To see converging everywhere
The answer to our daily prayer:
Thy kingdom come, thy will be done,
In every land by every one.

—Frances J. Dyer.

Bombay, India

GEO. F. ENOCH

LATELY we have been on the move. The death of our little boy has been a very sad experience for us,—the saddest of all our lives,—and it almost incapacitated us for over two months. As none of us had felt well at Panvel, our committee concluded that the bungalow there was not an advisable residence; so while staying by the station and the work already opened, they thought best to advise me to locate my family elsewhere, until we should build our own bungalow. As we were not certain as to the best place in the district selected for the building of the bungalow, we have purchased a tent, and plan to tour this cool season among the villages. After this we can decide where we want our bungalow.

Brother and Sister A. G. Kelsey are nicely located at Lonavla, in the Bhor Ghat, where the railway to Poona and

Madras crosses the Western Ghats [mountains; also a pass through a mountain range]. This is at the head of the valley we have occupied, and is a healthful location. For two years there has been an interest among the English railway people there. I had the pleasure of baptizing four sisters Nov. 26, 1911, and we hope soon to organize a little church at that place.

Our main mission station is Panvel, thirty miles nearer Bombay, a town of nearly ten thousand inhabitants, situated on the Bombay-Poona main wagon road. There are more than three hundred villages in our district and about two hundred thousand people. We have two schools in Panvel,—a boys' school with an enrolment of thirty-five, and a girls' school with twenty-five pupils. There are other calls for schools which we hope to give attention to in the near future. There are two native evangelists who daily preach in the villages and sell literature, chiefly Gospels. The people have treated us and our workers well the past year, and we have a sympathetic hearing for the gospel message. In India we must clear the land before we can even plow for planting, and it takes time for fruit to appear.

I returned from Mussoorie a month before Mrs. Enoch and Pearl came home, so as to get matters in shape. As Bombay and Panvel are only across the bay from each other, with a daily steamer, to hire a bungalow in Bombay was the best thing to do. At the time it seemed to me to be one year too early, as we were not expecting the English evangelist until next year, but I decided after earnest prayer that if a place opened up we would come. I am glad to say that we found a very good place, much better than we had hoped; so I closed the contract and we moved here.

Just after I had closed the deal, I received the letter saying two evangelists were coming in February, so it seemed providential; for surely one of the two can be spared for Bombay.

We are getting hold of the ropes and anxiously awaiting the coming of a minister and a Bible worker. We will then swing into a big effort for Bombay, and trust and pray for such an outpouring of the Holy Spirit that a good church, representative both of European and native, will be established in this great metropolis for West India.

We also have interests in Lonavla, Poona, and Ahmadabad, which we hope to develop as fast as possible when the reinforcements arrive.

We are looking forward with pleasure to the coming of the new workers. Dr.

Mann and his family arrived all well, and after spending a short time here, left for Lucknow.

We are just recovering from the first sight of royalty. Bombay put on its best in parades, illuminations, fireworks, enormous crowds, etc., and we saw a real king and queen. [This was when King George and Queen Mary of England visited the East to be crowned emperor and empress of India.]

A Plea for the Hottentots of South Africa

ISAAC B. BURTON

"AND I saw another angel flying in mid heaven, having eternal good tidings to proclaim unto them that dwell on the earth, and unto every nation and tribe and tongue and people." Rev. 14:6, A. R. V.

It is well for us to consider just a moment the vastness, the extensiveness of the above text. The angel carrying the good tidings is to proclaim them to those dwelling on the earth. We would conclude from the words, "unto them that dwell on the earth," that every person living in the time of this proclamation would have the privilege of hearing it; but the Lord is very definite in his commission, and in order that there be no possible chance of any one's being overlooked, he says the good message is to go to "every nation and tribe and tongue and people."

I am grateful for this promise, and knowing that what the Lord promises he is also able to perform, I can with a light heart pen a little information of a tribe which, had justice been done to it, would to-day stand as a leading nation in Cape Colony.

I have reference to the people now commonly called the Hottentots, but formerly known as the Quaiquais. Quaiquai was the tribal name, but the clicks being difficult for the Europeans to learn, they called them Hottentots, a name which now embraces both the original tribe and the remains of a few other tribes. By the onward march of civilization, these people have been driven together, and they have now become so mixed that it would be difficult to distinguish the separate tribes. Taken as a whole, they hold no aversion to being termed Hottentots.

Several years ago I wrote an article for the *Medical Missionary* on the Bushmen of the Karihara, not knowing at the time that they were a branch of the once powerful Hottentot tribe. Dr. Bleek states that "the Hottentots and Bushmen resemble each other in their mythology and in many of their customs, although their language is somewhat different." These two races evidently branched from one parent stock at a distant period.

I hoped that something would be done for them before now, as they are much nearer than some tribes among whom we have established missions. Having faith in the promise that this gospel of the kingdom shall be preached to all, I

again make the plea, not for the Bushmen only, but for the originals as well. They are at our very door, yet have been passed by; and sometimes it is even said, "O, he is only a Hottentot!" Yet these people have souls for whom Christ died.

These people once occupied practically the whole of Cape Colony, and are still to be found in large numbers in German West Africa and in the Colony, mostly in settlements extending to the Natal border.

They are described in history as "more akin to the Mongolians, having broad foreheads, high cheek-bones, oblique eyes, and a dirty olive-colored complexion. The orbits of the eyes are wide and distant from each other," and their faces can not be considered attractive. The hair of the Hottentot is very peculiar in the way it grows on the head. Like that of the Negro, it is short, crisp, and woolly, but it possesses the peculiarity of not covering the head, growing in little patches, each about as large as a pea. These patches are quite distinct, and in many instances are scattered so sparingly over the head that the skin can be plainly seen between them.

These Hottentots are not like any of the other native races of Africa, either in language, customs, or physique. As to their origin, we have no clue, although many theories are advanced. One thing is certain, that they have migrated from the northern parts of the continent. According to their own traditions, they were once a powerful nation, divided into tribes, each tribe with its chief, ruled over by a king or head chief.

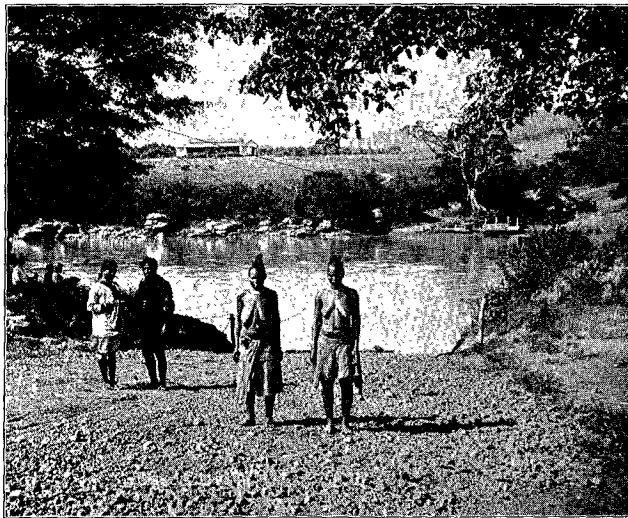
When the Cape was discovered in the fifteenth century, the records state that this people were living in peace and harmony, having large herds of stock, which fact alone would prove them to have been a pastoral people. They believed in a Supreme Being, and in the immortality of the soul, but had no idea of future reward or punishment. Like the Kafirs, they worshiped the spirits of their ancestors, and very much dreaded their influence. There is an insect called the Hottentots' god, which is held in veneration. They also used to pray to the sun, moon, and stars.

Their weapons differed from the weapons of the Kafir tribes, who use spears, axes, and sticks. The Hottentots had bows and arrows, and often poisoned the arrows.

This people who at one time were so rich in flocks, have been driven by the gradual encroachment of the European colonists and by wars with other tribes, to seek a refuge in the deserts of the interior, among the inaccessible rocks;

and are now found in settlements scattered over the Colony, and are practically destitute of flocks. In the Cape Colony records, 1809-11, I find these words: "A people not inferior in natural endowments to any upon the face of the globe were represented to the colonial government as unfit to live." Had the government been enabled at that period to acquire the information necessary to decide upon the best measures to be adopted, the horrors which have since disgraced the name Christian in these parts might have been prevented.

The Dutch in the seventeenth and eighteenth centuries were determined to make the native a serf (and that spirit



NATAL RIVER, WITH FARMHOUSE AND ORCHARD IN DISTANCE

has not yet died out), and they denied him the rights of a man. If the native revolted against this treatment, he was put out of the way in a businesslike fashion; but if he submitted, as did most of the Hottentots, he was treated with patriarchal kindness and leniency. The Dutch settlers appear from the first to have disassociated their dealings with the Hottentots from their ordinary code of morals. It was not thought dishonest to cheat them, nor illegal to rob them.

The Hottentot is not so addicted to idleness as the other native races, and is really the most useful laborer the farmer has. He is the most intelligent worker, and is noted for his fidelity to his employer. It is not uncommon to find Hottentots who have been with their employers all their lives, and on no condition would they leave, as they consider themselves a part of the estate.

Unfortunately, many vices have crept in among them, of which drunkenness is the greatest, and this has played such havoc with them that it is bringing about the extinction of the race within the Colony.

The first mission in Cape Colony was established among the Hottentots in the year 1737, by the celebrated George Schmidt. He started the work by opening up what is to-day known as the Genadendal Mission, in the district of Caledon, under the direction of the Moravian Missionary Society. Mr.

Schmidt's health failed, and he left the Colony in 1744. When he wanted to return, the company refused him permission. Although nothing more was done for fifty-two years, the seed sown by the servant of God took root, and fruit was seen when the station was reopened. There has always been a great deal of opposition to any instruction being given to the Hottentots, and that spirit is very much alive to-day.

This mission station has about five thousand inhabitants. Each family has a house and lot, the latter being large enough for a garden. Besides this, there is a tract of country which is used in common by all for pasturage. The mission has fine dwellings, large church-school buildings, a printing-press, and stores.

This is but one of the missions among this people. There are many more; but there are thousands without these privileges. Many of these people can read and write, and some are well educated. But when are *we* going to take to them the last message.

I plead for this people. We have not their hard language to learn; for they can be reached with the Dutch. There are many among us who are conversant with that tongue. Who will be the first to say, "Here am I; send me"? A great work can be done for them by working among them with a gospel wagon. It is one of the cheapest, simplest, and yet most efficacious methods of which we know. May the Lord open hearts so that this message may go to these waiting people, and the work be finished without delay.

◆ ◆ ◆ The New Year

LIKE a stainless white page comes the new year to greet us,
Pure as the petal of lily or rose,
Perfumed and sweet as the breath of the spring-time—

What shall we write as it hastes to its close,
With pencil of speech, or of thought, or of deed,
In business, in pleasure, in purpose, in creed?

Like a ship at the quay waits the new year to bear us

Away on a voyage of weal or of woe,—
Of woe if the chart and the wheel are neglected;

Of weal if we steer by the Book that we know,

In fog and in cloud, amid billow and blast
And winds whistling sharp round rigging and mast.

Like a king from his throne comes the new year to show us

The way to the summits of life and of love;

Eyes beaming with hope and hands laden with good things,

He would bless us, enrich us, and lead us above

The low valley road of dark doubt and despair,

To the sun-lighted heights, to walk evermore there.

—Robert Francis Coyle.



The Blind Child

"I KNOW what mother's face is like,
Although I can not see:
It's like the music of a bell;
It's like the way the roses smell;
It's like the secrets fairies tell,—
All these it's like to me.

"I know what father's face is like,
I'm sure I know it all:
It's like his step upon the stair;
It's like his whistle on the air;
It's like his arms that take such care,
And never let me fall.

"So I can tell what God is like,
The God whom no one sees:
He's everything my mother means;
He's everything my father seems;
He's like my very sweetest dreams:
But greater than all these."
—Selected.

Two Examples

E. R. ALLEN

As showing that the salvation of our children depends very largely upon the influences with which they are surrounded in the home, the following incidents have come to our notice:—

The third angel's message came to a farmer and his wife who were living in a new and prosperous section of the country, where the soil was rich and the land cheap. They secured possession of a good tract, and by hard work and economy brought it to a high state of cultivation. Their home was a beautiful one, with all they could wish to make them happy. Two children, a boy and a girl, were entrusted to their care. The father and mother seemed to love the truth, and left a popular church to cast in their lot with the remnant people.

About the time the children were ready for an intermediate school, such an institution was established within a few miles of this home. The children begged to be allowed to attend; but their help was needed to do the farm work and to keep up the work about the house. So the privilege was denied them. The result was that when but a mere girl the daughter married a worthless man who soon left her. She married again in a short time, in each instance out of the truth. The parents were required to spend for her in her troubles much more than it would have cost them to have educated her. The boy also married into an unbelieving family in the neighborhood. Finally the father and mother found the way too strait, and gave up their faith in the message for this time. They became hard, cynical, and avaricious.

But we turn to another scene. Some thirty years ago two faithful brethren pitched a tent in a certain neighborhood, and organized a small church of Sabbath-keepers. In a few years, through death, apostasy, and removals, one family only was left to hold up the light of truth in the community. The father in this family soon fell ill, and after a lingering illness, died, leaving the mother and five children to fight the battles of life alone. The eldest son was an invalid, and the youngest but five years of age.

Part of the farm was sold to pay debts, part was rented, and the boys worked the rest as best they could. Four months each winter at the district school constituted their educational advantages. But in spite of droughts, losses, and hard times, the mother managed to provide the family with the REVIEW AND HERALD and *Youth's Instructor*, and occasionally to buy a good book. A home Sabbath-school was maintained, in which for a number of years the mother was superintendent, secretary, and teacher. Great stress was laid on the preparation of the lessons. Family worship was maintained morning and evening. The Testimonies were carefully studied by all, and were often read aloud at the worship hour. Each year some, if not all, of the family were at the camp-meeting. No matter what sacrifice this cost, it was arranged for.

As a result, every member of this family is to-day rejoicing in the truth, and all are bearing heavy responsibilities in connection with the work of the message. Each of these young people married in the truth. The mother has been allowed to live to see the results of her faithfulness, and is joyfully waiting for the coming of the Saviour.

Port Hope, Ontario.

To Save Our Children

MARY C. HANSON

THERE never was a time in our experience when the children were led away by the pleasures of this world as they are now. This being true, it is most important for us as parents to be awake to the situation. Many of our people live in cities, where there are all kinds of attractions for the children and youth. Parents should exercise great caution in this matter, lest the children be permitted to form appetites for these attractions, which will result in the ruin of their souls. Every city has its quota of moving-picture shows and other cheap shows. We call them cheap, but they are not cheap. They are taking the

children's hearts, which belong to God. Many parents, I fear, will not realize this till it is too late. Some let their children go to the theaters; some even go themselves. My heart aches when I think of it. There are neighbors and friends about us, millions beyond the sea, who have never heard the message of our Saviour's soon coming. How much better it would be for us to spend the evenings at home with our children, trying to interest them in missionary work by reading to them or with them our good REVIEW and *Signs*, or in other pleasurable and profitable occupations.

I am thinking of an experience which one mother had with one of her older boys, who was a member of the church. He came to his mother's bedside after she had retired, and desired to be permitted to remain away from church the following Sabbath, because it was quarterly meeting, and he did not feel worthy to take part in the ordinances. The mother showed him that this was Satan's effort to gain a victory over him, and she set before him the urgent necessity of standing loyal and steadfast for God and truth in view of the nearness of the journey's end. He was admonished to confess his sins to God if he had done wrong, and to meet the tempter with the words used by the Saviour when tempted in the wilderness. The boy kissed his mother good-night, and retired; and she had the blessed assurance that the victory was won.

Would that mother have had that experience with her boy that night if she had been in attendance at some show or theater? I believe not. To her it was not to be compared with any number of shows.

Forest Grove, Oregon.

Medical Question Corner

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

Intestinal Worms Tapeworm

"A person is passing what looks like segments of a tapeworm in the stools. How may it be removed? E. M."

TREATMENT.—For two days before the medicine is administered, the patient should be given a light diet. On the second day omit the evening meal and give a thorough laxative at night, following this in the morning by oleoresin of male fern, one-half grain. Give this in four doses one hour apart. Two hours after the last dose is given, administer a dose of salts. Only milk should be taken during this day. All stools should be carefully examined to see that the head has been expelled. If this does not come away, the links will form in a short time again. This course of treatment may have to be repeated more than once before the head is secured. The head is

no larger than a pin-head, is round, and is connected with the first segment of the body by a narrow neck. It is very important that the stomach should be empty before the male fern is administered, and that this should be followed by a vigorous purging. Do not use castor-oil for this purpose.

Roundworm

"My little girl is troubled with roundworms. Please tell me how they may be removed permanently. E. R. S."

TREATMENT.—These worms are from five to ten inches in length. Children from three to ten years of age are most likely to have them. The medicine most successfully used is santonin, two or three grains for an adult and one-half grain to three grains for a child. Follow by a dose of salts. This treatment may be repeated three or four days in succession.

Pinworm, or Threadworm

"My neighbor's child has pinworms. Will you please tell me what to do for her? H. R. R."

TREATMENT.—While this is considered a simple condition, it is sometimes difficult to reach these worms. The reason for this is that the condition has been allowed to go on until the whole colon is infected. The upper part of the colon is hard to reach with medicinal injections. Absolute cleanliness is essential in the treatment of these cases. After each stool the anus should be carefully washed with soap and water and one-percent solution of lysol or a weak solution of bichlorid of mercury. For the itching apply mercury ointment at bedtime. This usually relieves the symptom. Thoroughly wash out the colon by using lukewarm water containing one teaspoonful of boracic acid to a pint of water; after which, use an injection of bichlorid of mercury, one to ten thousand. Inject at least one-half pint of this bichlorid solution as high in the bowel as possible, using a high bowel catheter, and retain the medicine as long as possible. This treatment should be repeated every second or third night. If the worms are high up in the bowel, sometimes it is necessary to use medicines by mouth, such as Epsom salts, and simple bitters which will assist in eradicating them. One should be very persistent in this treatment, and be very sure that the worms are all out of the bowel; for if any remain, they multiply rapidly, and in a short time the condition will be as bad as it was in the beginning.

The Man Who Wins

It is not so much the thing which is done
That counts for a man in the winning,
As how much more of a man is the man
In the end than in the beginning.

The man who wins is the man who stays
In the race in spite of the odds;
The strength of men is a man's, always,
But the victor's is man's plus God's.

—Selected.



West Africa

A REPORT may be of interest in regard to the work at this place. We came here from Freetown last December, to take charge of the school, as Brother T. M. French had to go down the coast. At that time we had in the school twenty-four boys. Now we have forty-five. One has been sent out into the work, and we are hoping to send out four or five more after the general meeting, which we expect to hold about the first of the year.

The church at this place has gained fifteen members the past year, and all are of good courage and rejoicing in the light of the precious message.

We have built our factory, which is twenty-five by fifty feet, and fairly well equipped. We have done quite a little repair work, built six trucks, at an average price of twenty pounds each, and hope to build two more before the year closes. We would have accomplished much more had it not been for the sickness of Mrs. Lewis, which kept me away from my factory work a considerable part of the time.

The work is moving on well, and we are all of good courage. The cry is for more reapers, for the harvest truly is great.

The arrival of Brother and Sister F. S. Bolton has been a source of great relief, as they have taken over the greater part of the educational work.

W. H. LEWIS.

Waterloo.

Encouraging Progress

It is always encouraging to be connected with a work which is growing and making progress, and especially so when the work is a good one. Surely the work of placing in the homes of the people the books which bear the precious truths of the third angel's message,—the last message of invitation and warning to be given to the world before its destruction,—is a good work, and it is encouraging to note its progress and growth. In the Southwestern Union, during 1911, every month has shown a gain over the same month of the previous year, either in orders taken or books delivered; and all but two have shown a gain both in orders taken and books delivered. Some months the gains have been very large, even doubling that for the same months of the year before.

The only discouraging feature about our report is the average of hours worked. Surely the importance of the message demands that more hours be put into the service. While the message is going rapidly, it might go faster if more earnestness and time were put into it. Let us pray for the heavenly anointing, that we may see more clearly the demands of the hour; and seeing, let us hasten to work while the day lasts, for the night is almost here when no man can work.

W. W. EASTMAN.

Paper Work in Korea

THE January, July, and December, 1911, numbers of our Korean paper have been specials. Of these three numbers we have printed 10,300, 12,500, and 13,500, respectively. The first two numbers were readily sold, and the agents are reporting good sales for the December number.

God has certainly blessed our efforts in this work during the past year, for which we praise him.

Plans are being made to change our twelve-page monthly paper into a monthly magazine early in 1912. Then we hope to have our agents selling as large a number of the magazine each month as were sold of our specials during 1911.

This large distribution of our paper has resulted in obtaining many yearly subscribers, and in finding persons who desire to study all the truth.

Our little paper, *Sei Chyensa eui Keuipyel*, meaning the third angel's message, is true to its name, and we trust it will, through the blessing of God, be the means of winning many souls to Christ.

C. L. BUTTERFIELD.

Haiti

ON Nov. 4, 1911, I took passage on the French steamer "Quebec" at St. Thomas, Danish West Indies, for Cape Haitien, Haiti. I had spent a week in St. Thomas and St. Croix with Elder H. C. J. Walleker and his family and the other laborers.

Elder Wm. Steele, of Porto Rico, had accompanied me to St. Thomas. He and Elder Walleker came with me on the "Quebec" as far as San Juan, Porto Rico. Elder Walleker was to spend a few days visiting the believers in Porto Rico.

On the morning of November 7 the ship arrived at Cape Haitien. Brother M. N. Isaac came out to meet me. Brother Henri Williams was quite sick, and though I did not leave Haiti until December 19, he was but little improved.

November 10 Brother Isaac and I went into the country to visit the brethren at Grande Riviere and Pignon. Grande Riviere is about eighteen miles from the Cape. Here we stayed over Sabbath and until Tuesday. I baptized thirteen candidates about midday Sabbath. That afternoon we had a good social meeting, and at night celebrated the ordinances. I have been a minister for some years, but here I performed my first marriage ceremony. All my work among these people was done through an interpreter. For the baptism I learned the French, "*Mon frère, je vous baptise au nom du Père, du Fils, et du Saint Esprit;*" changing to "*Ma sœur*" in case of a sister.

As this was the limit of my French, you can understand that I could do but little for the people through public labor.

In conversation I had little trouble, as the one who interpreted was familiar with both languages.

Several brethren from Grande Riviere went with us to Pignon about thirty miles farther on into the interior. Here two were baptized and three united with the church. The ordinances we celebrated on Wednesday night, and Thursday we returned to Grande Riviere. The following morning I returned to Cape Haitien. Traveling in Haiti must be done on horseback, but before long this trip may be made on the railroad.

Elder W. J. Tanner left Haiti last April. Since that time the field has been without a superintendent. I was much encouraged to find the brethren and sisters faithful to the truth and the work. We hope soon to have some one in the field who can take charge.

I spent one week in Port au Prince, the capital city of the republic. We have a good company in this city. Here I spoke several times, as I had a good interpreter.

December 17 I took ship for Jamaica, where I arrived the night of the twenty-ninth. Port au Prince is but thirty hours by steamer from Kingston, but the ship went via Port Limon, Costa Rica.

U. BENDER.

Chile

We have been putting forth some labor in the cities of Chile, with visible results. The accompanying picture represents, partially at least, the work accomplished in Valparaiso. Since the organization of the church in this city, a few years ago, many changes have taken place. Some of the members have moved away, and are representing the truth elsewhere; others have died; while a few have apostatized.

Last year we made a public effort in Valparaiso, and some souls were gathered into the fold. Since then, Octavio Navarette and Charles Foster labored from house to house selling books and periodicals, and the Lord blessed the efforts put forth. There are quite a number interested, who regularly attend the church services. A few of these we hope to see baptized soon.

In Santiago there is also an interest, which seems a more marked one than we have ever seen before. The time is ripe for a public effort, and we are planning to hold meetings during the months of January and February. At this time the Chile Conference will convene, and an institute for colporteurs will be held. We hope several workers may enter the field at the close of the conference.

Lately I visited among the people in the country. At Capital Pastene there is an interest in the truth. One of our colporteurs went with me. On our return we had but one horse, and, as we had no saddle, we could use the horse for luggage only, while we walked. Afterward we learned that we walked sixty-three miles.

In a short time I visited Temuco, expecting that the brethren from Huichahue would meet me to take me to their place to celebrate the ordinances. They did not get the word, so after the meeting at Temuco, I walked to Huichahue, a distance of twenty-seven miles. I was traveling from seven o'clock in the morning until four in the afternoon, and without dinner.

We celebrated the ordinances of the Lord's house and baptized five believers. Just as the Sabbath was closing, and the meeting also, an army sergeant and another brother came forward for baptism. During the moment of the setting sun these persons were buried in the beautiful river near by. Then followed the marriage ceremony of a brother and his wife who had been legally married by a justice of the peace.

After visiting Valdivia I returned to the school. Here was great excitement, for the officers had come to take with them two of our students to serve in the army. One had just been converted, and was afraid of Sabbath service in the army. The students prayed for these brethren and they also prayed. We were all surprised that the Lord *immediately* answered our prayers by letting them go free. The one recently converted was a strong young man, yet the doctor gave

The Southern Union Conference Nashville, Tenn.

At the time of writing, this conference is still in session, and will probably be continued for several days. All its meetings so far have been marked by a spirit of the utmost unity and good feeling on the part of all.

The bookmen's convention, which occupied the first two days of the conference, was a very successful meeting. Elder E. R. Palmer rendered efficient service in its work.

A meeting that will be long remembered was held in the Memorial Church, in Nashville, on Sabbath afternoon, January 20. In the morning Elder W. T. Knox delivered an impressive sermon on "God's Everlasting Covenant," and in the afternoon Elder K. C. Russell conducted a revival, in which nearly the entire congregation took part, and during



THE SEVENTH-DAY ADVENTIST CHURCH IN VALPARAISO, CHILE

him a certificate which permitted him to go free. The other student had a defect in the eye and a broken arm, so he was also dismissed. When the students met for evening worship, these young men came back, and there was great rejoicing.

The news comes that several are asking for baptism at Limares, Los Andes, and Bajo Imperial. In other places there is interest, and the colporteurs are having good success. We are very much encouraged. There are jewels to be gathered, and strong young men ought to prepare for service and enter the field to seek for the lost. Truly the end is very near, and those who go forth with weeping shall come again, bringing their sheaves with them. We ought to have many men in the field who can gather souls for Christ. "He that winneth souls is wise." Why not be wise and labor for the meat that perisheth not?

We ask all to remember us in their prayers. We feel our need of a baptism of the Holy Spirit. The time for the latter rain has truly come. The nations are angry, and the wrath of the Lord is about to fall upon a guilty world. How solemn these last days of mercy! The Lord is still waiting that all may seek a refuge in Christ. All should be active in such a time as this. Attila, the king of the Huns, said: "He that can be idly indifferent when Attila fights and is engaged in battle, is worthy of death." What about those who can be indifferent when Jesus is closing up his work in the heavenly sanctuary?

F. H. WESTPHAL.

which there were many signal manifestations of the presence of the Spirit of God. Many confessions of sin were made, and the determination was expressed to put it away. At the close of the service when an appeal was made for those who felt the need of special help to come forward, there were but few who did not take advantage of the opportunity either to renew their consecration or to start for the first time in the Christian way.

The daily papers of Nashville are giving a remarkably large amount of space to daily reports of the conference proceedings. Every day there has been at least a column in the morning papers, and on some days two columns; while in the afternoon paper every day there are two reports, and on two days there have been three reports. The papers have also printed a number of pictures, one of the entire delegation, others of some of the leading men. In the Saturday afternoon paper a three-column article was published with pictures of five of the brethren, the article being a brief history of the work of Seventh-day Adventists in all the world.

The workers at the conference have become very enthusiastic over the possibilities of the newspaper work, and are earnestly studying the lessons in newspaper reporting.

At the time of writing the committee has brought in only a partial report, which was unanimously adopted. Elder S. E. Wight, of the West Michigan Conference, was elected president of the Southern Union Conference; Elder E. H.

Rees, of New Orleans, was elected secretary-treasurer and auditor; and A. F. Harrison was reelected general field agent.

The brethren from outside the union who have been present at the conference are Elders W. T. Knox, K. C. Russell, E. R. Palmer, Charles Thompson, G. F. Watson, Brother L. A. Hansen, and the writer.
CARLYLE B. HAYNES.

A Lion Chase at the Tsungwesi Mission, South Africa

THE lions are coming too near us to be comfortable. They are around our houses and cattle kraal very often. If it were not for our large dogs, we would be much more troubled, as several cattle and hogs have been killed around us. The boys and I have been called several times by the natives to take our guns and help hunt the lions. One day we succeeded in coming upon a large one lying on top of the calf he had just dragged off up the mountain. There were about forty natives with me.

As we came upon him, all halted while I made a noise in front of him. The bullet took effect in the neck, causing him to leave his prey and run farther up the mountain. We followed after, soon coming upon him again, where, at rather a long distance, I got two more bullets into his side. He ran a little farther in the bush where he lay close behind a tree, and before I hardly knew it I was within sixty yards of him. This time he arose to his full, roaring till the ground fairly trembled. Many of my native helpers began climbing trees. I hastened to put another bullet into the lion's body, which made him start for me in earnest. Seeing that I had not time to reload, I gave him a load of buckshot in the face. This made him rise on his hind feet and fall over backward in the tall grass and bush. We approached cautiously, and found several places where he had lain down and struggled, but he escaped from us, so we left him to his fate, having shot him five times. Thus ended our first day's adventure in lion-hunting.
M. C. STURDEVANT.

Cheering Experiences in Canvassing

It is now only six and one-half weeks since I began to canvass in Arizona, having left that "earthly paradise," Loma Linda, Cal., on Nov. 27, 1911. In these brief weeks the blessed Master has surely heard prayer and wrought most wonderfully. I seek God much in prayer, and am thankful for his many tokens of love and care. I know that the loved ones I left behind remember the work here at the throne of grace. In this short time the Lord, out of his overflowing heart of love, granted me success in taking over four hundred ten orders for books, helps, etc., amounting to \$1,225 in value, besides over \$100 for "Ministry of Healing" and over \$50 for Spanish "New Testament Primers" and "Steps to Christ." I expect that the work of these six and one-half weeks will total about \$1,500.

I began my delivery this week, for the time had come when I must look after that part of the work. The first day of delivery I canvassed some, for it was hard to break off. I was blessed in ta-

king \$28 in new orders, aside from books delivered. I have never combined a delivery and a canvass this way before, but it seemed as if the orders came providentially in my path, so I had to gather them in. They are still coming, and I can hardly avoid more orders.

After the close of the Sabbath last week, I took my lantern and went off in the dark to canvass among the Mexican families. I was soon blessed in taking four orders, amounting to \$9.65, for our good books, or an order at nearly every house. The week preceding that, after the passing of Sabbath, I went out with my light among the hills and rocks to present our books to the people. In a little over an hour the good Master gave me four orders, amounting to \$14.

This is chiefly among Mexicans and Spanish-speaking people. It is astonishing how the Spirit of God is working *just now* with the Spanish people the world over. I never saw anything like it. It is a marvelous change from a few years ago. Surely God is now calling this race, and they are responding to his call. They almost come to me on the street to buy the books.
WALTER HARPER.

An Interesting Missionary Experience

DIFFICULTIES entered the church of which Eugene M. was a member, and as they continued to increase, he began to question the genuineness of Christianity. Next he doubted the authenticity of the Bible, the justice of God, and the possibility of experimental religion. As the years passed, his difficulties multiplied, until his mind became the cage of every unclean and hateful doubt. The ministers of various churches visited him, but were unable to help him out of his darkness.

A few weeks ago a worker connected with the Review and Herald Publishing Association stepped into the store owned by Mr. M., and on leaving, handed to him some Seventh-day Adventist tracts. A second visit was made, and the worker was told a long list of objections about the injustice, the inequality of God, and the contradictory statements of the Bible. It was suggested that four evenings be given the worker, with the assurance that the man's doubts could be removed, and his difficulties solved. The four evenings have passed, and Eugene M. is rejoicing in Jesus Christ, and in absolute freedom from doubt of any kind. The first evening the topic of study was, "Reasons for Believing in the Existence of God;" the second, "Sin and Its Relation to the Government of God;" the third, "Gospel Truths From Eden;" the fourth, "God's Method of Eliminating Sin From the Life and From the Universe."

At the close of the second evening's study, as Mr. M. grasped the truth that God governs alone by the consent of the governed, the Holy Spirit did his appointed work, and with tears coursing down his face, the unbeliever surrendered to be governed by God. With joy he told of the blessing that he had received.

When the fourth study was finished, he asked the worker to give his reasons for observing the seventh-day Sabbath, stating that he had been somewhat troubled over that question during the past week. The worker readily consented, and finished his list of reasons

with the illustration of some one's gradually lowering the flag from the flag-staff, and running up an emblem of rebellion. He then said, "I have lowered the false flag, and now have floating from the masthead of my faith that which is a sign of the power of my Creator." "From to-night on I am with you," was the hearty response.

Four weeks, and yet this man is soundly converted and in harmony with the Word of God. There is no message on this earth other than the third angel's message which could have wrought such a change in a human mind in so short a time. It need not be said the learner wishes the studies continued, and is planning to open his home, so that his neighbors may hear the word of life.

JOHN N. QUINN.

Christian Education

Conducted by the Department of Education of the General Conference

H. R. SALISBURY

Secretary

Fireside Correspondence School

THIS school was established for the purpose of providing a means of education for the large number who for any reason are unable to attend the ordinary school. This number includes all, both young and old, whose occupation or circumstances keep them at home, and all who are regularly employed in the organized work of the denomination, of whatever class they may be. The school is now well into its third year's work. From the steady improvement in the quality of the students' work and from the many expressions of appreciation by the members of the school, its managers feel more fully confirmed than ever in the opinion that this enterprise is a successful and indispensable part of the educational work of the denomination. We beg the indulgence of the reader in presenting some statistical information about its work, which it is believed will be found interesting.

The present working enrolment of the school is 190, of whom 92 are men and 98 are women. Of this number, 90 are new students, 68 have renewed their work from last year, and 32 come down from the first year's enrolment. Our registry of new students is steadily increasing from day to day, as the school is open for admission the year round.

The occupations represented are 24 in number. The home (not including employed workers) heads the list, with 62; of whom 22 are farmers (fathers and sons), 17 are housewives, and 23 are daughters. Teachers follow next, with 36. Then foreign missionaries, with 12; ministers (in the United States), 9; Bible workers, 8; canvassers, 6; nurses, 7; stenographers, 5; etc.

The ages most largely represented are 37 persons in their teens; 73, from twenty to thirty; 41, from thirty to forty; 15, from forty to fifty; 6, from fifty to sixty.

The countries outside the United States and Canada, where we have students enrolled, are: Guatemala, West Indies, Portugal, West Africa, Syria, India, Burma, Sumatra, China, Japan, Java, Tahiti, Tonga. Of these countries India is in the lead with 6.

The studies most largely chosen are: Grammar, 48; Bible doctrines, 34; com-

position-rhetoric, 25, bookkeeping, 16; New Testament Greek I, 16; college rhetoric, 13; arithmetic, 13; algebra, 11; stenography, 10; Latin I, 9; general history, 7; church history, 7; New Testament history, 7.

The best record for amount of work done the first year is that of a licentiate minister, who completed Bible doctrines, English grammar, and New Testament Greek I, with an average standing of 95, 94, and 93 respectively; in the second year, that of a young woman at home who completed (within the 52 weeks of a regular scholarship), physiology and hygiene, algebra, general history (¾), and Latin I (1-3), with an average of 97, 97, 93, and 94 respectively. A close second to her is another young woman who completed the life of Christ, algebra, and general history (¾), with an average of 90, 96, and 92 respectively. Both these young women are attending a residence school this year, where their Correspondence School credits were accepted. In the present year's work, beginning Oct. 2, 1911, the one who is now farthest ahead in any one subject is a young woman teaching church-school, who has completed 20 lessons (completing half of the course) in bookkeeping, with an average standing of 98; she took composition-rhetoric last year. A close second to her in a single subject, is another church-school teacher who has completed 17 lessons in algebra, with an average of 97; this one took grammar and United States history last year. The best record so far this year on two subjects is that of a farmer's daughter, who has completed 19 lessons each in arithmetic and composition-rhetoric, with an average standing of 96 and 95 respectively; she took grammar and physiology and hygiene last year.

So far as we have information, 14 students who were members of the Correspondence School last year are attending residence schools this year, distributed from South Lancaster to Loma Linda. Doubtless there are many more belonging to this class whose present whereabouts we do not know.

Some of the elements of satisfaction and strength in our school work are the increasing number of students who renew their enrolment from year to year and from subject to subject; the large proportion of teachers who are strengthening their education by this means; the faithful work of foreign missionaries on their lessons under unfavorable conditions; very little change in managing board or teaching force; enlarging the scope of our work steadily, but only as fast as our finances allow; the high standard of work required in every lesson; and the self-reliance, perseverance, relish for improvement, sense of accomplishment, and capacity for thoroughness that are being developed in our students.

Students may enroll any day in the year by addressing the school at Takoma Park, D. C. W. E. HOWELL,
Principal.



"I SEE the wrong that round me lies,
I feel the guilt within;
I hear, with groan and travail cries,
The world confess its sin.

"Yet in the maddening maze of things
And tossed by storm and flood,
To one fixed trust my spirit clings;
I know that God is good."

Medical Missionary Department

Conducted by the Medical Department of the General Conference

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

The Rescue of the Nashville Sanitarium

Confirming the Testimony

A REMARKABLE turn of affairs took place in behalf of the Nashville (Tenn.) Sanitarium at the recent session of the Southern Union Conference. What seemed to be failure gave place to assurance of success; sadness was turned to great joy; disheartened men were filled with hope and courage; and an institution of God's planting was snatched from impending ruin, and placed on substantial footing. While there are features connected with the experience that in particular are not pleasant for contemplation nor edifying in repetition, the experience as a whole offers lessons of practical value. General interest in the welfare of our institutional work, and special interest of many in this sanitarium, may warrant a statement concerning some of the circumstances attending its history and the present situation.

When the Nashville Sanitarium was established in its present location, it emerged from a somewhat transitory existence of several years in rented buildings. The early rise and progress of its work, and the appeals of the spirit of prophecy in its behalf, gave confidence to the brethren to extend its field of operations. A share in the \$150,000 Fund raised by the General Conference helped to give the institution a permanent home in the country. An excellent site of ten acres, with a nice dwelling, some smaller buildings, and a beautiful lawn, was secured. Suitable alterations and additions were made and furnishings and equipment provided, making a building of three stories and a basement, fairly well equipped.

The new enterprise required an investment in excess of the funds in hand, leaving an indebtedness, the beginning of trouble no doubt. A proposed street-car line that failed to materialize gave disappointment in the matter of transportation. Inadequate natural supply of water caused expense in meeting this need. Destruction of laundry, bakery, and a storeroom by fire, caused a loss. Some moves that were afterward seen to be unwise were made in the conduct of the work; such as closing the city branch before its patronage was fully transferred, and in some changes of workers. These items, with times of low patronage, increasing interest on indebtedness, depreciation of inventory values, all tended to an increasing deficit in the annual financial statements.

In the meantime a report gained circulation to the effect that the institution was established contrary to special instruction given in the Testimonies, and for this reason success was impossible and the sanitarium was attended with adversities. Many who should have been its supporters became discouraged, and with some, criticism took the place of

commendation. Question as to the advisability of continuing the institution arose, and the future of the Nashville Sanitarium became a matter of the special intervention of God and a rallying of all its constituency to its fullest support.

At the recent Southern Union Conference session the last financial statement of the sanitarium was read, showing a condition serious enough to demand immediate consideration and action. This was not a matter of surprise nor the revelation of a secret. The interest of the delegates expressed the feeling of many throughout the union conference. The matter was made one of special attention. The proper committee gave it very thorough study. There was in hand copy of all that had been written by Sister E. G. White regarding the work, and this was carefully gone through. A series of resolutions was presented, stating that the selection of the present site and the establishment of the existing institution was fully indorsed by all the instruction available. A definite plan of financial relief was outlined and proposed.

At the reading of the resolutions one brother, a conference president, on whom God had very evidently placed a burden, took the floor and stated his experience. He made confession of failure to give proper support and of having taken a course that was not helpful. For a time his mind had been exercised in the other direction, and now he wanted to help in every way possible. He was on the point of selling a piece of property that he now thought had been held for this occasion, and he proposed to make a donation of \$500. An earnest and stirring appeal was made for others to join in the plan of reducing the indebtedness of the institution.

After his remarks his example was followed by most of the workers present. That God was moving on their hearts was apparent. One after another announced his purpose to stand by the work of the sanitarium, and in almost every instance a substantial donation bore material witness of the proposed support. Several pledged sums of \$100 or more, while others gave amounts ranging down to \$5. The spirit of sacrifice could be the more appreciated when it was considered that with the most of these it meant giving out of a small income from small salaries.

Several individuals proposed to sacrifice property in order to secure means with which to assist. A lady colporteur said she was trying to sell a small home, the proceeds of which were much needed for the family wants, from which sale she would give \$50. Other colporteurs made offerings, one pledging the profit on three weeks' work. One brother had no property he could sell, his only ready asset being a barrel of sorghum, but he would sell this and give the proceeds. Those who were already burdened with personal financial problems and felt the lack of means, expressed their regret at their inability to make any donations at this time. A sum of \$4,000 or more was pledged at this meeting. This was Friday noon, and adjournment was taken to the evening after Sabbath.

The day following was full of Sabbath blessing, closing with an excellent revival and consecration service, and the

(Concluded on page 22)

The Publishing Work

Conducted by the Publishing Department of the General Conference

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

Canvassers' Summary for December, 1911

	AGTS.	HRS.	ORDERS	VALUE 1911	VALUE 1910	VALUE 1909
Atlantic Union Conference						
Maine	6	250	250	\$200.00	\$150.50	\$ 97.85
Northern New England...	5	277	21	157.25	68.15	129.85
Massachusetts	13	836	146	738.35	358.35	492.05
Southern New England...	3	456	92	405.75	93.95	113.60
New York	12	782	401	783.25	150.85	33.00
Western New York	5	335	23	109.30	118.45	113.75
Greater New York	13	560	27	376.20	445.05	87.00
Totals	57	3496	960	2770.10	1385.30	1607.10
Columbia Union Conference						
Ohio	5	601	139	395.70	711.10	890.05
West Virginia	4	272	103	256.55	558.70	96.75
Virginia	3	49	16	32.25	120.75	136.15
Chesapeake	3	323	170	278.20	53.30	311.75
Eastern Pennsylvania	3	164	31	59.00	569.71	585.15
West Pennsylvania	8	265	90	216.60	404.35	1218.95
New Jersey	6	165	191	192.55	308.75	158.85
District of Columbia .....	..	..	..	..	7.00	..
Totals	32	1839	740	1430.85	2733.66	3397.65
Lake Union Conference						
East Michigan	15	820	213	688.50	365.10	352.90
West Michigan	11	590	117	295.10	..	..
North Michigan	4	264	23	102.50	109.75	264.45
Wisconsin	3	275	64	232.60	345.45	852.70
Northern Illinois	5	569	79	237.95	193.30	272.80
Southern Illinois	11	831	192	665.75	723.95	208.25
Indiana	2	190	19	115.30	80.25	88.45
Totals	51	3539	707	2337.70	1817.80	2039.55
Canadian Union Conference						
Ontario .....	..	..	..	..	..	..
Quebec .....	..	..	..	..	..	..
Maritime .....	..	..	..	..	..	..
Newfoundland .....	..	..	..	..	..	..
Southern Union Conference						
Louisiana	11	665	196	339.10	486.95	590.88
Alabama	17	1196	279	532.10	487.20	919.00
Kentucky	10	695	218	307.25	152.50	130.90
Mississippi	18	1123	115	219.25	495.90	439.00
Tennessee River	11	513	124	172.20	479.45	638.50
Totals	67	4192	932	1569.90	2102.00	2718.28
Southeastern Union Conference						
Cumberland	10	230	52	129.50	369.55	207.80
Georgia	12	700	300	1027.80	674.12	398.55
North Carolina	11	695	133	432.10	582.25	659.65
South Carolina	10	602	252	493.95	114.45	481.60
Florida	19	858	748	1512.25	519.55	478.45
Totals	62	3085	1485	3595.60	2259.92	2626.05
Southwestern Union Conference						
Arkansas	7	626	19	101.20	200.75	152.00
Oklahoma	31	365	52	142.10	1948.10	731.50
West Texas	5	174	3	10.50	91.45	.50
South Texas	9	238	64	306.05	237.40	868.60
North Texas	14	826	143	489.70	264.45	..
New Mexico	8	217	54	133.70	22.15	42.50
Totals	74	2446	335	1183.25	2764.30	1795.10
Central Union Conference						
North Missouri .....	..	..	..	..	53.00	375.45
South Missouri .....	..	..	..	..	352.50	334.85
East Colorado .....	..	..	..	..	533.50	424.80
West Colorado .....	..	..	..	..	200.00	213.70
Nebraska .....	..	..	..	..	365.95	211.50
Wyoming .....	..	..	..	..	119.00	188.50
East Kansas .....	..	..	..	..	425.00	..
West Kansas .....	..	..	..	..	80.00	1692.25
Totals .....	..	..	..	..	2128.95	3441.05
Northern Union Conference						
Iowa	13	572	82	366.70	626.20	253.75
Minnesota .....	..	..	..	..	..	71.00
North Dakota	3	98	..	214.00	80.00	..
South Dakota .....	..	..	..	..	..	10.00
Totals	16	670	82	580.70	706.20	334.75

The Summary

THIS explanatory note on the accompanying summary should contain a note of rejoicing and also a word of apology. First, there is good reason for rejoicing. The summary for December closes the record for 1911. In the comparative summary, at the close, is shown the record month by month for the past six years. It is a wonderful photograph, in figures, of the progress of our colporteur work, and our hearts respond with thanksgiving to God for his goodness and sustaining help.

It will be observed that there has been an encouraging growth in the work each year, the total for 1911 being nearly three times as great as the total for 1906, and over \$127,000 above the record of 1910. These totals represent orders taken for subscription books only; they do not include the sale of trade books, tracts, or periodicals. When the record of the year is made up, doubtless the entire sale of literature will be something over \$1,600,000.

Notice, also, the rapid growth from year to year of the work in foreign fields, which is shown in the figures immediately above the comparative summary.

We have to apologize for the bad showing of several of the union conferences in North America. We regret that our department office may be largely responsible for this. In our efforts to meet appointments at bookmen's conventions at this busy time of the year, the sending out of the usual monthly report blanks was overlooked. Several of the general agents, not having this reminder, have evidently overlooked sending the summary, and several reports collected from union conference papers are not as complete as they would have been if they had been furnished by the general agents. We are sorry for this oversight, and yet we are thankful that it has not made us break our good record of progress; for, notwithstanding the omissions, the summary shows a substantial gain over all previous reports for December.

And now we will begin to write the record of the new year. We have every reason to be full of courage. The Lord is with us, and is giving victories all along the line. Let us press forward as good soldiers, and carry the work onward and upward every month during the year 1912.

E. R. P.

Another Call for a General Agent for China

OUR brethren and sisters who have been rejoicing during the past two years over the providential openings for our publishing work in China, will be anxious to hear how the work is prospering under the terrible revolutionary conditions which now prevail in that great empire. In a letter written from Shanghai, China, Dec. 28, 1911, Elder I. H. Evans writes:—

"We want a general agent who has length and breadth and height and depth, because our work is in a most disorgan-

	AGTS.	IRS.	ORDERS	VALUE 1911	VALUE 1910	VALUE 1909
Pacific Union Conference						
North Cal.-Nevada	.....	.....	.....	.....	.....	.....
Arizona	.....	.....	.....	.....	.....	.....
Southern California	6	213	145	\$396.55	.....	.....
Utah	4	158	63	318.45	.....	.....
Central California	3	180	90	484.20	.....	.....
California Coast	.....	.....	.....	.....	.....	.....
Totals	13	551	298	1199.20	.....	.....
North Pacific Union Conference						
Western Washington	7	99	70	412.19	\$1342.95	\$243.20
Upper Columbia	6	.....	.....	394.50	778.35	668.35
Western Oregon	9	.....	258	455.31	502.59	371.65
Southern Idaho	.....	.....	.....	9.00	240.00	.....
Montana	2	.....	.....	.....	139.50	270.75
Southern Oregon	5	132	130	151.35	370.25	.....
Alaska	.....	.....	.....	.....	.....	.....
Totals	29	231	458	1422.35	3373.64	1553.95
Western Canadian Union Conference						
Alberta	2	50	31	125.00	459.35	16.00
Manitoba	1	25	.....	30.00	.....	.....
British Columbia	1	75	102	494.00	18.65	201.25
Saskatchewan	.....	.....	.....	.....	.....	16.00
Totals	4	150	133	649.00	478.00	233.25
Foreign Union Conferences and Missions						
British	54	4407	1859	6128.82	5795.25	6004.34
Australasian	75	4655	2041	8065.26	6137.29	4652.97
South Africa	11	994	416	2006.43	2247.36	1999.16
India Mission	4	518	367	555.38	180.72	.....
Scandinavian	62	9891	7904	4794.49	3852.54	4181.37
West German	219	22117	.....	7083.00	3633.70	6698.40
East German	200	19708	.....	5111.00	2985.80	.....
Russian	31	.....	.....	827.53	2223.07	.....
Siberian	5	.....	.....	141.39	.....	.....
Latin	13	1583	966	1158.00	665.75	180.55
Levant	12	526	.....	45.20	75.83	.....
South American	.....	.....	.....	.....	3787.41	1127.14
Brazil	12	941	.....	537.14	658.00	508.00
Mexican	10	987	2183	2243.19	689.58	951.57
West Indian	27	1355	2058	2701.51	1922.75	.....
Philippine Islands	2	325	133	249.25	34.26	250.50
Korean	.....	.....	.....	.....	24.85	.....
Totals, North American union conferences				\$16,738.65	\$19,749.77	\$19,205.73
Totals, Foreign union conf. & mis. flds.				41,647.59	34,914.16	26,554.00
Grand totals				\$58,386.24	\$54,663.93	\$45,759.73

Comparative Summary

	1906	1907	1908	1909	1910	1911
Jan.	\$21,000.00	\$26,325.50	\$25,929.06	\$40,677.06	\$42,532.23	\$44,495.65
Feb.	15,000.00	26,369.61	30,466.40	48,748.21	50,990.34	53,923.57
March	18,000.00	36,253.65	35,757.15	52,703.85	55,711.55	73,015.56
April	24,000.00	35,276.76	43,858.29	55,109.54	64,042.39	73,548.31
May	37,000.00	51,097.51	67,455.44	82,971.94	86,333.58	81,923.78
June	46,000.00	65,317.23	82,878.67	124,412.34	112,606.05	135,888.76
July	52,218.04	75,691.57	120,973.89	95,445.21	103,919.12	127,256.86
Aug.	36,555.39	46,590.68	66,946.38	71,652.97	91,145.11	91,810.46
Sept.	22,038.63	32,503.48	51,148.56	55,625.41	66,523.65	86,001.72
Oct.	26,382.61	40,646.45	62,719.91	52,669.93	62,461.13	81,367.89
Nov.	43,733.16	30,016.77	53,787.31	49,964.99	58,211.68	67,600.00
Dec.	29,756.47	25,361.54	39,873.18	45,759.73	54,663.93	58,386.24
Totals	\$371,684.30	\$491,450.75	\$681,794.24	\$775,741.18	\$849,140.76	\$976,218.80

ized state. I must have the cooperation of a field man who can train our native colporteurs. If a man were here, he could at once begin the study of the language, and by the time the situation has cleared up, he might have a good knowledge of the language. So you can see the importance of sending us a man at the earliest possible date."

For a long time we have been looking for a general agent for China. Has not the time come for some one to be sent? This revolution will doubtless open up China to our literature. We wish to correspond with any who may feel called of God to respond to China's need.

E. R. PALMER.

The Bookmen's Convention of the Southeastern Union Conference

THE regular biennial session of the Southeastern Union Conference convened according to appointment at 8:30 A. M., Jan. 8, 1912, the president, Elder Charles Thompson, presiding. In his opening remarks, Elder Thompson said:—

"This is the first meeting of this session of the Southeastern Union Conference, which has convened according to appointment. The roll of delegates will be called, the delegates will be seated, and the first item on the program will be the bookmen's convention.

"Note that this is not a bookmen's convention simply. This is the Southeastern Union Conference. Down here we do not have a Southeastern Union Conference and a bookmen's convention. We do not have a Southeastern Union Conference and something else; the union conference is the whole thing, and the bookmen's convention is the first item on the program."

The arrangement as announced by Elder Thompson was carried out in spirit as well as in form. The delegates were seated, and the first item on the program, the bookmen's convention, was turned over to Brother V. O. Cole, general agent of the Southeastern Union Conference, as temporary chairman. The presidents of conferences and other delegates were there, and they attended all the meetings, and took an active part in the program.

Evidently, the publishing work has a large place in the hearts of the people in the South. Not only were the delegates present, but in the evening the seating capacity of the church was taxed to its utmost by a large attendance of brethren and sisters who live in the community, and by students from the Southern Training School.

Most excellent preparations had been made for this meeting. The visiting delegates were pleasantly entertained at the Graysville Sanitarium, at the training school, and in the hospitable homes of our brethren, and all were made to feel very much at home.

A series of important subjects had been carefully prepared several weeks before, and speakers had been assigned to their respective parts on the program. These early preparations for the meeting contributed much to the success of the convention, and the blessing of the Lord was manifest in all the meetings of this convention.

R. Hook, Jr., manager of the Southern Publishing Association, A. F. Harrison, general agent of the Southern Union Conference, and the writer were present to assist in the meetings.

In his biennial report Brother Cole presented statistics showing that the publishing work has steadily grown since the organization of the Southeastern Union, four years ago. The increase in the sales of literature is indicated by the following comparative figures for the past four years:—

1908	\$24,151
1909	27,000
1910	35,123
1911	43,527

This report was on subscription books only, and it did not include the sale of Bibles, trade books, tracts, or periodicals.

One of the most interesting features of the convention was the hearing of reports from those who had sold at least one thousand dollars' worth of books during the year. The union conference had offered a sort of premium to such, agreeing to pay the traveling expenses to the bookmen's convention and the union conference, and also the expense of entertainment, of all who, during the year 1911, would actually deliver one thousand dollars' worth of books, and pay in full for the same. The following are the names of those who won, together with the books sold, hours worked, and total sales:—

	BOOK	HOURS	VALUE
R. L. Underwood	D. & R.	1803	\$1536.00
W. H. George	G. C.	1276	1476.75
J. P. Allran	C. K.	1568	1476.25
J. W. Siler	G. C.	1329	1214.00
L. D. Right	P. P. & F.	1140	1120.00
M. J. Weber	B. F. L.	1450	1100.00

Totals 8866 \$7923.00

The following resolutions pertaining to the publishing work, were adopted by the union conference:—

"1. That colporteurs' credentials be given by our local conferences to such colporteurs as have attained a satisfactory standard in all important features of their work, and that these credentials be granted by the conference in session on the recommendation of the committee on credentials and licenses.

"2. That the following conditions enter into the basis of granting colporteurs' credentials:—

"a. The colporteur should be sound in the truth.

"b. Proper influence, dress, and manners.

"c. Faithful and industrious in the use of his time.

"d. Must sell at least \$500 worth of literature a year.

"e. Must keep free from debt.

"3. That all colporteurs be placed on trial when first enlisted, with the understanding that they will receive credentials when they have attained a satisfactory standing.

"4. That all colporteurs who hold credentials be assisted to attend the annual conference, or some other important institute or convention, as may be arranged by the conference paying the colporteur's entertainment at the meeting and his traveling expenses both ways.

"5. That all territory for colporteurs be assigned under contract signed in triplicate, copies being furnished by the field agent to the colporteur and to the supply-house.

"6. That all colporteurs who handle Bibles be required to secure them through our regular supply department.

"7. That all Bibles be sold at prices not in excess of the regular catalogue prices of the publishers.

"8. That the maximum profit on all Bibles be 10 per cent to the publishing house, 10 per cent to the tract society, and 25 per cent to the colporteurs, the same to be computed on our retail prices.

"9. That in case certain Bibles are secured at a large discount, the retail prices be reduced so that the per cents for handling them shall conform to the above schedule.

"10. That our publishing houses, field agents, and colporteurs be cautioned against handling Bibles in such a way as to divert them to any degree from their regular work, and that we recommend that no Bibles of shoddy or deceptive quality be handled.

"11. That the conferences of this union pay the traveling expenses to the next biennial session of the union of all colporteurs who deliver \$1,000 worth of our literature during the year 1913, and have paid in full for the same, and that such colporteurs be entertained at the conferences at the expense of the Southern Publishing Association.

"12. That the financial policy recommended by the General Conference for the Publishing Department be followed.

"Whereas, The General Conference in its recent council recommended that our

magazine work be placed under the direction of our field missionary agents, to be organized and handled the same as our subscription book work; therefore,—

"13. We recommend, That the plan be adopted as the policy of this union conference in the handling of the periodical business and that it be put into effect as early as possible.

"14. That we ask the Atlanta Branch to mail *Field Tidings* to all regular colporteurs, the papers to be furnished by the local conferences in the usual way.

"15. That the 15 per cent on scholarships be divided equally between the schools and the publishing interests."

It was a great privilege to attend this meeting. The cooperation between the conferences, the field agents, and the publishing house in the circulation of literature was most encouraging; and the splendid results attained even in a difficult field with a small constituency, show what the possibilities are when, under the blessing of God, all unite heartily in carrying forward the good work.

Let us all pray that the work which is rapidly taking on strength in the South, may be greatly blessed during the present year.

E. R. PALMER.

The Rescue of the Nashville Sanitarium

(Concluded from page 19)

sanitarium meeting was entered upon with a spirit in keeping with the day's experience. The chairman, Elder C. F. McVagh, announced that he had just received a special communication from Sister E. G. White; and that, while he had not read it all, he knew it bore on the question in hand. This was under date of Jan. 14, 1912, and gave just the message that many needed as a final assurance that God's hand was set to the support of the sanitarium. All were enabled to see that when an institution is in need, it is no time to forsake it. Clear admonition was given as to the duty of all to rally to the help of a work in the establishment of which God had so signally led. The importance of searching to ascertain the true situation and of learning lessons of wise economy and right administration, was clearly pointed out. The communication was thankfully received as a specially timely one, and taken as a confirmation of what God had already done in behalf of the Nashville Sanitarium.

Further opportunity was given to render help. Some who had previously hesitated now responded; others gave who had not been present at the previous meeting; and a number increased the pledges already made. With conference assistance and all donations received, the total amount raised was about twenty-one thousand dollars. This gave credit for several good donations raised by Elder W. C. White, including an offering from his mother, bearing substantial proof of her personal interest in this work.

A resolution offered by Elder W. T. Knox, and unanimously adopted, made provision for Elder E. L. Maxwell, president of the Louisiana Conference, to make further solicitations, as openings for this may occur. Twice during the meeting did the company join heartily in singing "Praise God from whom all blessings flow;" and indeed it was an occasion of praise. With an institution

so near disaster, by financial embarrassment and by the discouraged surrender of its friends, it was a matter of deep gratitude that there should come such immediate and substantial financial relief and such a grand rallying of our people to its support. Without such support, final ruin is inevitable to an institution.

It is recognized that this is but a beginning of what is necessary to place the institution where it must be. Careful plans are being laid for the best possible working basis. Suitable help is being secured; an educational campaign is to begin; proper advertising methods will be carried forward; and all concerned are expected to give the fullest cooperation. One recommendation provides for an active prosecution of the "Ministry of Healing" campaign, it being recognized that this is a plan given us especially for such a need as this situation presents.

The opportunity to help the Nashville Sanitarium is not restricted to those attending the meetings referred to. Others may assist as their interest may indicate. Address Southern Union Conference Treasurer, 511 Cole Building, Nashville, Tenn. Correspondence with interested persons is solicited. Let prayer be offered in behalf of this work, that full success may attend it.

L. A. H.

A Unique Conference Paper

SOMETHING new in the way of a local conference paper appears in the first number of the *Gospel Medical Messenger*, published by the Virginia Conference. As its name indicates, its mission is to be a messenger of the progress of the combined evangelistic and medical work, which is to be carried forward in Virginia. It is stated that its object is not to set aside the union conference paper, the *Columbian Union Visitor*, but that the two are to be taken together. A combination subscription price of sixty cents for the two is made. The *Messenger*, outside of Virginia, is fifty cents a year. The paper presents a very neat appearance, and gives promise of an interesting publication

L. A. H.

NOTICES AND APPOINTMENTS

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.

WANTED.—Two experienced men as firemen on traction-engines to work on large farm. Also men to do other farm work as needed. Good wages for eight months. Must be Sabbath-keepers and of good standing. William Rowse, Hanley, Saskatchewan, Canada.

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.

SANITARIUM COOKING OIL.—Noted for quality. Free from animal fat. Eight one-gallon cans, \$6.60; 5-gallon can, \$3.90; two 5-gallon cans, \$7.60; 30-gallon barrel, 66 cents a gallon. Cash with order. Sanitarium Cooking Oil Co., Louisville, Ky.

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.

FOR SALE OR TRADE.—100 acres near Pecos, Tex. Will sell all or part. Warm, dry, healthful climate; 2,700 feet elevation. Shallow artesian water. Small church. Good market. Special price for cash. Enclose stamp for particulars. C. A. Rice, Corpus Christi, Tex.

DR. W. T. LINDSAY, having made arrangements to take up work with the Madison (Wis.) Sanitarium, leaves position vacant as assistant physician at the Chamberlain Sanitarium. Applications from young, married physicians of ability will receive prompt consideration. State age, experience, and salary wanted. Give references. Address Sanitarium, Chamberlain, S. Dak.

Obituaries

BAUERLEIN.—Rosa Bauerlein was born March 5, 1856, and died Oct. 17, 1911. Sister Bauerlein heard and accepted the third angel's message about 1905, joining the First German Church of Philadelphia. Through her influence and example, her husband and daughter were later led to obey the truth. A few years ago the family moved to Telford, Pa., where they united with the Fairhill church. Words of comfort were spoken by the writer.

W. H. HECKMAN.

COREY.—Mrs. Eliza Corey (née Clarke) was born in New York State, Jan. 26, 1826, and died at Bethel, Wis., aged 85 years, 8 months, and 23 days. She was an earnest, active Christian for seventy years, having been converted at the age of seventeen. She united with the Seventh-day Adventists in 1880. She was married to Sidney Corey, and to them ten children were born. Sister Corey was full of hope and courage, and anxious to be of service to others to the very last. Funeral services were conducted by the writer, assisted by C. G. Allen, the local elder.

C. L. STONE.

BROTHERS.—Clarence Brothers was born in Greenville, Mich., April 19, 1875. When nine years of age he went with his parents to Houghton, S. Dak., where they resided for ten years, thence removing to Aberdeen, where he died, Jan. 2, 1912, aged 36 years, 8 months, and 14 days. In 1903 he embraced the truths of the third angel's message. He will be greatly missed in the church of which he was a member, having acted as its treasurer and leader for several years. Nov. 13, 1907, he was united in marriage with Anna Dykstra. Although he suffered much during his last illness, his trust in God never faltered. His wife, one child, and two brothers survive him.

EDITH CILLEY.

WEBSTER.—Mary E. Terry was born at Marcellus, N. Y., Sept. 6, 1831, and was married to James S. Webster when nineteen years of age. Four children were born to them, three of whom are living. Sister Webster died at Madison, Wis., on Jan. 4, 1912. Twenty-four years ago she accepted the truths held by Seventh-day Adventists, and fell asleep in the bright hope of life beyond the tomb. Words of comfort were spoken by the writer from Rev. 14:12, 13.

H. W. REED.

HARMON.—Died of typhoid fever, at Altoona, Pa., Aug. 1, 1911, our dear son Harold, aged 24 years and 7 months. He leaves a wife, father, mother, and one brother to mourn, but we trust soon to see our loved one when the Life-giver comes to claim his own. Words of comfort were spoken by Elder C. S. Wiest from Eccl. 7:2, to a large company of sympathizing friends at the home of his parents in Philadelphia, on Sabbath, August 5. We laid him to rest in Hillside Cemetery.

WINFIELD S. AND ADA HARMON.

CHURCH.—John M. Church, an early pioneer of Fresno County, California, died Jan. 7, 1912, at the age of 62 years. He leaves a wife, three sons, and three daughters to mourn their loss. About thirty-five years ago he was led, through reading-matter, to accept the truths held by Seventh-day Adventists. Brother Church was a member of the Central California Conference Committee, and that which was dearest to his heart was the cause of God and the triumph of the third angel's message.

J. H. BEHRENS.

HEAD.—Elizabeth Head died Sept. 26, 1911, aged 40 years, 2 months, and 14 days. Sister Head accepted the third angel's message seven years ago, as the result of a series of meetings conducted at Wade, Pa. The church there has sustained a great loss in her death, for she was a consecrated Christian and a diligent worker in the interests of the cause. Her husband and four children survive. The funeral service, attended by many friends and relatives, was conducted by the writer.

W. H. HECKMAN.

MCCLELLAN.—Mrs. Ann McClellan was born in Washington Township, Pennsylvania, Jan. 8, 1845, and died at her home in Springfield, Ill., Dec. 2, 1911. One son and one daughter survive her. Sister McClellan became a Seventh-day Adventist fourteen years ago. The last years of her life were filled with suffering, but she was ever cheerful, and fell asleep trusting in her Saviour and in the hope of having a part in the first resurrection. Funeral services were conducted by the writer.

E. A. BRISTOL.

TERRELL.—Mary A. Jewell accepted the views of the Seventh-day Adventists under the labors of the writer, uniting with the church at Grandville, Mich. She was married to A. J. Terrell, whom she survived a few years. For one of her age, she was active in distributing literature, and other missionary enterprises. About two years ago, on account of sickness, her mind became very weak, but with her last mental strength she clung to the faith which she loved more than her natural life. She was generously cared for by a relative until her death, which occurred at Grand Rapids, Mich., Dec. 4, 1911. She was 82 years of age.

A. SMITH.

DUDGEON.—Iva Dudgeon was born in Chetopa, Kans., Jan. 15, 1888. When seventeen years of age she was converted and joined the Seventh-day Adventist Church at Hicksville, Ohio. In the autumn of 1906 she entered the Prospect Sanitarium in Cleveland, Ohio, conducted by Brother F. A. Stahl, and began to prepare herself for a missionary nurse. When this institution closed, she continued her work in the Graysville (Tenn.) Sanitarium, being graduated Nov. 23, 1909. About six months ago her health began to fail; and though everything possible was done for her recovery, she gradually declined until her death, Dec. 29, 1911. She bore all her suffering with Christian fortitude, and her life was one of self-sacrifice and devotion to the Master. The funeral was conducted by the writer, from Job 14:14.

R. G. PATTERSON.

CONVERSE.—Died at her home in Parkersburg, W. Va., on Dec. 18, 1911, Mrs. Margaret A. Converse, aged 73 years. Two sons and two brothers are left to mourn their loss. For the last few years of her life Sister Converse held to the views of the Seventh-day Adventists, and she was known as a woman of quiet and substantial qualities of character. Funeral services were held at her home. * * *

LOUGHHEAD.—Sister Esther Palmer Loughhead was born April 10, 1831, and died at Alba, Pa., Dec. 31, 1911. She began to keep the Sabbath in 1855, and was faithful until her death. Three sons and one daughter are comforted by the bright hope of meeting their loved mother in the resurrection morning. Funeral services were conducted by the writer.

M. W. DELHORBE.

BROOKS.—Died Jan. 5, 1912, Chauncey J. Brooks, aged 84 years. New York was his native State. In 1849 he was married to Miss Janette Newcomb, who died in 1909. Three of their eight children survive. Brother Brooks was a charter member of the Seventh-day Adventist Church at Madison, Wis., and remained faithful until his death. The writer spoke words of comfort from Rev. 1:18.

H. W. REED.

PUTNAM.—F. H. Putnam was born in New York State, Nov. 5, 1853, and died Oct. 21, 1911. In early childhood, he was brought to Wisconsin by his parents, who settled in Winnebago County. The entire family accepted the third angel's message when Brother Putnam was eighteen years of age. Since that time he has been a consistent member of the Seventh-day Adventist Church. On March 25, 1880, he was married to Cynthia Eldridge, and to them eight children were born. Brother and Sister Putnam were charter members of the Bethel (Wis.) church, and are beloved by all who knew them. The local elder assisted the writer in the services.

C. L. STONE.

DARROW.—Mrs. Katie Valentine Darrow was born July 17, 1865, in Shelby County, Indiana, and died at Knox, Iowa, Dec. 1, 1911. She accepted this blessed truth in 1896, uniting with the Seventh-day Adventist Church at Indianapolis, Ind. Eight years ago the family moved to Portland, Oregon. Recently she visited her brother in Iowa, hoping to regain her health; but she grew worse, and fell asleep in the hope of a soon-coming Saviour. Her husband, four brothers, and two sisters survive. The funeral service was conducted by Pastor George C. Hicks.

LOUISA VALENTINE.

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By the Colon fire last year, the West Caribbean Conference was deprived of its office home, as well as of its publishing house. Elder H. C. Goodrich reports that a new building to accommodate their conference work has so far advanced that on Dec. 18, 1911, carpenters were at work on the second story.

ELDER W. W. PRESCOTT will present through the REVIEW, during the coming year, the startling present-day developments of Romanism, its nature, claims, and relation to the affairs of the nation, emphasizing the crisis it is rapidly bringing upon the remnant church. None of our people can afford to be in the least indifferent to the study of these live, burning questions during the coming year.

At an early date there will be some very practical matter added to the Home department of the REVIEW. Among other good things, Dr. A. B. Olsen, of England, will present, in a simple manner, without technical terms, one of the most important health topics, dietetics. He will bring this most practical instruction within the easy comprehension of all our readers. This and other essential health instruction will be of very practical value to all REVIEW readers.

ELDERS K. C. Russell and E. R. Palmer and Brother L. A. Hansen returned to Washington this week from the meetings of the Southern Union Conference at Nashville, Tenn., and bring most encouraging reports of the excellent meetings and the good work accomplished at that gathering. The remarkable turn in the affairs of one of the institutions of that union, and the unmistakable indication of the Lord's hand in it, are well told in Brother Hansen's article on page 19. Let none fail to read the article.

ELDER U. BENDER, president of the West Indian Union Conference, arrived in Jamaica, Dec. 29, 1911, after visiting Cuba, Haiti, and Porto Rico. He reached there in time to attend a portion of the Jamaica conference, and reports it as the very best one he ever attended in that conference. Long and uncertain boat voyages make this field a difficult one, but Brother Bender reports progress in the West Indies.

IN Japan a successful workers' institute, or school, is being conducted during the winter. About twenty-five young people, giving promise of developing into workers, are in attendance. It is also hoped that arrangements can be made soon for the establishment of headquarters in property of our own, where the publishing and educational interests may be carried on to better advantage. Such facilities are greatly needed. The money to provide for these will come from the \$300,000 Fund.

LAST week Wednesday Elder T. M. French and his wife, formerly Miss Ruth Green, sailed from New York on the "Olympic," for their field in West Africa. Brother French, after spending nearly a year on furlough, returns to Africa with renewed strength and better prepared to labor for the salvation of souls in that dark and very needy field. On the way down from England to Freetown, they plan to stop over one boat at the Canary Islands, to assist Brother and Sister B. B. Aldrich in locating their new mission home at that place. This is the home that is now being established for the workers on the West Coast, where they may rest and recuperate while getting away occasionally from the tropical conditions prevailing down the Coast.

The Annual Religious Liberty Offering

THE demand for a liberal religious liberty offering was never more imperative than for the one which will be received Sabbath, Feb. 24, 1912.

The great necessity for this offering arises from the fact that the mighty forces which threaten the most sacred rights of man,—the rights of conscience,—are rapidly multiplying on every hand.

The great display of numbers and power on the part of the Roman Catholic Church is producing an alarming effect even upon heretofore conservative Protestants. Note, for instance, the significance of a recent function held in Baltimore, Md., when the wheels of our national government well-nigh stopped to permit President, congressmen, and Supreme Court Justices to join in the laudation of Cardinal Gibbons upon the fiftieth anniversary of his elevation to the priesthood.

Moreover, the principles of religious liberty are being menaced by false Protestantism reflected in National Reform and other movements concerning which we are in duty bound to give proper warning. The success of these movements means in the last analysis a veritable union of church and state—a likeness to the Papacy.

Four religious measures are now pending in Congress. A campaign is being carried on in Ohio by the National Reform Association for the purpose of plac-

ing in the constitution certain articles bearing on religious and other questions for which the association stands; and a State-wide movement for securing a Sunday law is now on in California. In Mississippi and South Carolina three of our people are to be tried this month for doing quiet and inoffensive labor on Sunday.

The alarming situation which confronts us ought to be a most earnest appeal to every Seventh-day Adventist to make his annual offering on Sabbath, Feb. 24, 1912, the largest he has ever made.

On the Sabbath preceding February 24, the church leader should call special attention to this offering.

The 1912 Year Book

THE Year Book gives information upon the following points, with which it is probable that many Seventh-day Adventists are not familiar, and answers many questions which most of us could not answer correctly, offhand: The number of organized union and local conferences and missions at the present time, with the number of believers in each; the number of institutions in each union, their total investment, with the number of employees engaged in service.

Speaking of institutions, it was not many years ago that all the institutions operated by this denomination throughout the world could have been counted on the fingers of both hands. Did you know that there are now two hundred fifty such institutions? If you are not sure about this, secure a copy of the new Year Book, and look over the list giving complete information regarding each. You will be surprised to note the wonderful development in this line.

And this development is not seen in this country alone. You will be surprised to note what is going on in remote fields. You may not know that in central and southern Africa we have thirty-one main and auxiliary mission stations, with over one hundred schools and more than four thousand pupils. The Year Book contains very interesting details regarding this work.

The Year Book will also tell you that we are now publishing 121 periodicals in twenty-eight languages, and it gives a complete description of each journal. It also has a list of the seventy languages in which we are issuing literature.

It will tell you that the total contributions of the entire denomination for all lines of evangelistic work during the last year reported were \$21.27 for every Seventh-day Adventist believer in the world,—probably the highest average per capita paid by any body of people for similar purposes.

The Year Book gives the figures summarizing the growth for various years for all the departments of our work. It tells you, for instance, that the per capita of total funds paid by members of this denomination in 1863 was \$2.29; in 1885, \$7.81; twenty years later, \$13.52. There is no mistaking the fact that that is growth.

The Year Book will make all these points clear and plain to you, as well as many others of equal or greater importance. You can not afford to be without a copy. Order now while you are thinking about it. Only 25 cents. Order from your tract society.