

# The Advent Sabbath Review and Herald

Vol. 89

Takoma Park Station, Washington, D. C., February 29, 1912

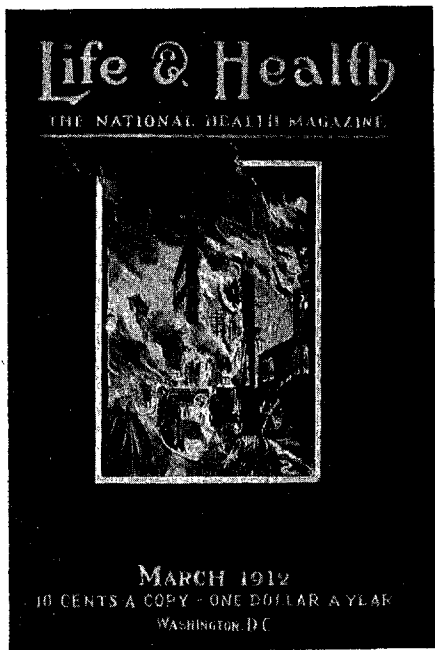
No. 9



## Our Tower of Refuge

**T**HEY that trust in the Lord shall be as Mount Zion, which can not be removed, but abideth forever. As the mountains are round about Jerusalem, so the Lord is round about His people from henceforth even forever. For the rod of the wicked shall not rest upon the lot of the righteous; lest the righteous put forth their hands unto iniquity. Do good, O Lord, unto those that be good, and to them that are upright in their hearts. As for such as turn aside unto their crooked ways, the Lord shall lead them forth with the workers of iniquity: but peace shall be upon Israel.—*Psalm 125.*

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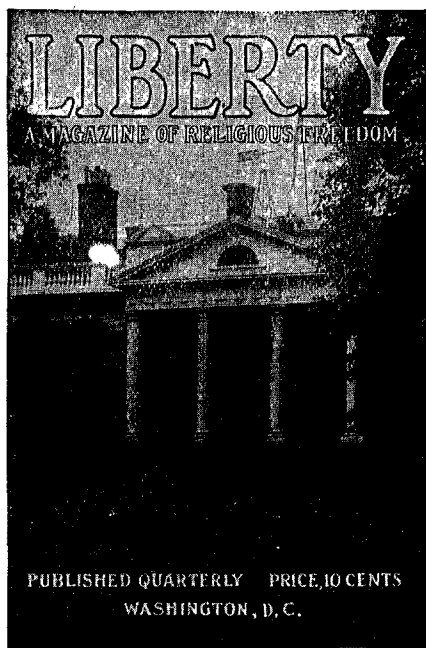


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Visit to an Inquisition Prison in Holland. (Illustrations)  
A Governor's Plan to Increase Church Attendance by Law.  
Spain and Religious Liberty.  
America a Beacon-Light to the Nations.  
Should the State Teach Religion?  
Cardinal Gibbons on Church and State Union.  
Russian Passports and Religious Liberty.  
The Church in Politics.  
Religious Laws Now Before Congress.  
Religion and State in Turkey.  
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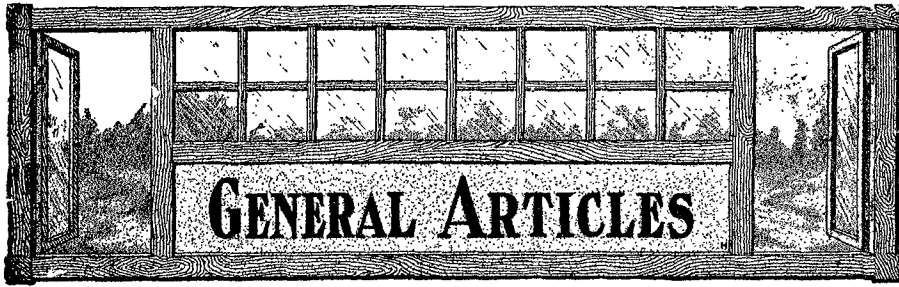
# The Review and Herald

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

VOL. 89

TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, FEBRUARY 29, 1912

No. 9



## The Mountain Climb With Him

WORTHIE HARRIS HOLDEN

Not blindly do I grope through misty years,  
But with my hand in His to vanquish fears,  
Up through the mists I see diffused, though dim,  
The halo of the glory circling him.

I know he leads me o'er the rocky way  
Up to the light-crowned heights of endless day;  
And oft I seem to hear close passing by  
The wings of guardian angels ever nigh.

Sometimes the lightnings flash and thunders peal,  
Then closer do I cling his strength to feel;  
Sometimes the mists have almost cleared away  
That I might catch a glimmer of his day.

I can not falter, for I trust my Guide,  
And death awaits me if I leave his side;  
He bids me haste to hear heaven's choir sing  
Their halleluiahs to the coming King.  
*Portland, Oregon.*

## Following Christ

MRS. E. G. WHITE

FOR each one of us there is a live, disordered self to master, or it will master us. Christians who live for self dishonor their Redeemer. They may apparently be very active in the service of the Lord, but they weave self into all that they do. Sowing the seed of selfishness, they must at last reap a harvest of corruption. It can not but be thus. Eternal life can not possibly be the result of their life-work, unless they see their mistake, and surrender all to God.

Service for self takes a variety of forms. Some of these forms seem harmless. Apparent goodness is regarded as genuine goodness. But they bring no glory to God. Christ says, "He that is not with me is against me; and he that

gathereth not with me scattereth abroad."

The Lord does not accept the service of those who live an inefficient, do-nothing life. They exert an influence that leads away from Christ. Self-denial and nobility of purpose marked his life. From the beginning to the close of his earthly ministry he went about doing good. In his life no sin appeared. No selfishness marred word or act. "Which of you convinceth me of sin?" he asked the Pharisees, knowing that they could find nothing of which to accuse him. And at his trial, Pilate declared emphatically, "I find in him no fault at all."

Christ declares that as he lived, so we are to live. "Whosoever will come after me," he says, "let him deny himself, and take up his cross, and follow me." His footsteps lead along the pathway of sacrifice.

As we pass through life, there come to us many opportunities for service. All around us there are open doors for ministry. By the right use of the talent of speech, we may do much for the Master. Words are a power for good when they are weighted with the tenderness and sympathy of Christ. Money, influence, tact, time, and strength,—all these are gifts entrusted to us to make us more helpful to those around us, and more of an honor to our Creator.

Many feel that it would be a privilege to visit the scenes of Christ's life on earth, to walk where he trod, to look upon the lake where he loved to teach, and the valleys and hills where his eyes so often rested; but we need not go to Palestine in order to walk in the steps of Jesus. We shall find his footprints beside the sick-bed, in the hovels of poverty, in the crowded alleys of the great city, and in every place where there are human hearts in need of consolation.

All may find something to do. "The poor always ye have with you," Jesus said, and none need feel that there is no place where they can labor for him.

Millions upon millions of souls ready to perish, bound in chains of ignorance and sin, have never so much as heard of Christ's love for them. Were our conditions and theirs reversed, what would we desire them to do for us? All this, as far as lies in our power, we are under the most solemn obligation to do for them. Christ's rule of life, by which every one must stand or fall in the judgment, is, "Whatsoever ye would that men should do to you, do ye even so to them."

"If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain; if thou sayest, Behold, we knew it not; doth not he that pondereth the heart consider it? and he that keepeth thy soul, doth not he know it? and shall not he render to every man according to his works?" In the great judgment-day, those who have not worked for Christ, who have drifted along thinking of themselves, caring for themselves, will be placed by the Judge of the whole earth with those who did evil. They will receive the same condemnation.

To every soul a trust is given. Of every one the Chief Shepherd will demand, "Where is the flock that was given thee, thy beautiful flock?" And "what wilt thou say when he shall punish thee?"

## The City Problem — No. 3

JOHN D. GILLATT

IN two texts our Lord summarized Abraham's creed: "Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws." Gen. 26:5. "Your father Abraham rejoiced to see my day; and he saw it, and was glad." John 8:56. From these verses we gather that Abraham's theology, if we might call it that, was (a) belief in the binding obligation of the commandments of God, and (b) belief in the advent of our Lord. Nor was his view of the latter subject limited to the first advent. Had his vision reached only to that event, he would have seen the seed-time, but not the harvest; and certainly there would be no reason for rejoicing to the farmer if there were no ingathering.

Again, to behold his Master working with physical infirmity, torn by mental anguish, and agonizing beneath the burden of a world's transgressions,—would this have brought unmingled rejoicing to the heart of Abraham? Would it not

rather have created anxious regret and despondency? See the patriarch, however, as he descends over the horizon of time the regal majesty of the future advent morn. What loyal soul with such a vision would not reflect its radiance, and rejoice?

These two principles upon which Abraham built his confidence are now committed to us as a people; hence again we say that we should recognize and maintain a closer kinship to Father Abraham than would be appreciated by formal Christendom.

When departing from Haran, Abram took a memento of Chaldea with him in the person of Lot, who proved both during and after their association not the greatest help. God's plan of complete separation was, after all, the best, and fortunately for Abram, the separation finally came.

Our Lord has given us an admirable commentary upon the educational course which Abram conducted for his household. "For 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; that the Lord may bring upon Abraham that which he hath spoken of him." Gen. 18: 19. He had a higher and nobler science in which to train his followers than the science of the world.

Now, contrast Lot with "the friend of God." Let us place two scriptures together. "Abram moved his tent, and came and dwelt by the oaks." Gen. 13: 18, R. V. "Abram dwelled in the land of Canaan, and Lot dwelled in the cities." Verse 12. An interesting difference is here distinguishable. Abraham cultivated the divine Spirit, and took up his abode in the country, rejoicing not in the gaiety and trafficking of the cities. Lot, on the other hand, chose city life. This would have been justifiable had it been with a view to putting forth labor for souls, but Lot preferred the city evidently for other reasons. Twenty years Lot was a city resident, yet at the close of that period he could not show the specified ten souls to save the cities. Nay, not even one was found outside Lot's household when the angels visited Sodom. On the other hand, Lot lost a portion of his family in the flames, was bereft of his wife even en route to safety, and speedily was confronted with the lasting disgrace of his daughters and the sign of their spiritual apathy. All this because of his own unwise choice. He had chosen the leadings of his own inclinations rather than the leadings of the Spirit of God; had chosen to sit in civic judgment in the temporal affairs of men rather than to bring to them the message of salvation that would save them from the judgment of the great day of God. Although he is acknowledged by heaven as personally a just man, and although he was "vexed with the filthy conversation of the wicked" (2 Peter 2: 7), yet he was assuredly one saved "yet so as by fire." 1 Cor. 3: 15. Even in later years, the consequences of his failure to seize

the opportunity of laboring for those souls were terrible; for instance, from an unhallowed union two nations sprang into being that were an abomination to the Lord, and were as thorns in the flesh to Israel. As a result of counsel given by Balaam to Balak, king of one of these nations, sin stormed the camp of Israel's armies and carried off twenty-four thousand to untimely graves. See Num. 25: 1-3, 9; 31: 16.

Lot's case exemplifies the truth that no man liveth unto himself, and shows us how men who esteem lightly city needs may "bring a city into a snare," whereas "wise men turn away wrath." Prov. 29: 8. Let us haste to learn our lesson, be wise and "turn away wrath" from the heads of many in our great hives of industry, commerce, and transgression, by conveying to souls in danger the sacred warning committed to us.

### Profanity

JOHN D. SNIDER

"THOU shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain." Ex. 20: 7.

Although the above quotation is embodied in God's immutable law, is a recognized tenet of every religious denomination, and is an ethical prerequisite of morality and etiquette, thousands upon thousands of thoughtless people are daily divorcing themselves from God's grace and richest blessings, while at the same time they are paving the road, by adhering to an ungodly habit, for their own ultimate downfall. Is not the language of the text in itself conclusive evidence as to what the inevitable outcome must be? Can there be any ambiguity in the declaration, "For the Lord will not hold him guiltless that taketh his name in vain"?

An atheist was standing in the doorway of his dwelling, conversing with friends. A great electrical storm was in progress, and the conversation soon involved the question of whether God sometimes manifests his displeasure toward a wicked man by allowing him to be struck by lightning. Thereupon the skeptic spontaneously and deliberately swore that he positively maintained no belief in a Divine Power capable of manipulating in any degree the forces of nature. These were his last words. His awful declaration had called forth the wrath of Omnipotence, and the vain atheist was a corpse—killed by the lightning while in the very act of cursing his Lord. Anything strange about it?—No. He "cursed God" without the least provocation, and died with the imprecations upon his lips. Think of it! Dead and doomed! His future as rayless as the tomb!

This inexcusable habit assumes a more humiliating appearance when we come to consider the inconsistency of the uses it is made to serve. Men employ vile oaths and execrations to add force to their expressions of anger, sur-

prise, pleasure, incredulity, constancy, veracity, denial, and others too numerous to mention. Now, is it not an axiomatic truth that these imprecations, being all of the same nature, can not possibly represent emotions so multifarious and varied? If so, how obvious is the futility of their employment to serve all the above-enumerated purposes. Is not the English language sufficiently rich in synonyms so that men may select a vocabulary that will be adequate for the intelligent and potent expression of all emotions?—It undoubtedly is. Then why use these ungodly words in the vain effort to add emphasis to what is said, when they actually fail to do so, and when there are so many other words that may be used to reveal the strongest feelings and the tenderest emotions without calling down the wrath of God by blaspheming his name?

This sin is not confined to the lower and middle classes of society. Men moving in the select circles of society, cultured and influential, habitually punctuate their remarks with oaths. More than that, not infrequently we see women of all classes, and even girls of tender years, swearing over every little affair that irritates them.

Some young men seem not to consider their education completed until they can swear fluently. At first, it is unnatural, and the thought, "What would mother say could she hear me?" brings the blush to the cheek; but the young man only swears again to conceal his agitation, and the habit is quickly formed. We have a feeling akin to admiration for the boy who can go out from his mother's training, and yet retain that chastity of speech which she has taught him.

Swearing is one of the greatest sins of the human race, and it is the bounden duty of every follower of Christ to battle against it, until it, with all other sins, is forever exterminated.

### Reverence for God's House and Day

F. D. STARR

"YE shall keep my sabbaths, and reverence my sanctuary." Lev. 19: 30. Due regard for holy things is very essential in Christian experience. When we put little or no difference between the sacred and the common, we fail to honor God, and we deaden our own sense of spiritual things.

As observers of the true Sabbath, set apart in Eden, our position before the world is a unique one. We can not follow the prevailing ideas in regard to the manner of observing the weekly day of rest. The custom of the people in this respect is just as erroneous as their belief as to which day should be observed.

Through the prophet who predicted the Sabbath reform, the Lord has told us just what is acceptable Sabbath observance. "If thou turn away thy foot from the Sabbath, from doing thy pleasure on

my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord." Isa. 58:13, 14. That observance of a day which makes it merely a season of idleness, sport, visiting, or ordinary recreation, lacks very much of being true Sabbath observance. But we have become so accustomed to seeing this sort of use made of the rest day that our own practise is likely to be conformed to these popular customs, and we thus to secularize the holy Sabbath of the Lord.

David speaks of the pleasure he took in walking to the house of God with a friend or "with a multitude that kept holyday." "We took sweet counsel together, and walked unto the house of God in company." Ps. 42:4; 55:14. These words suggest one of the most exquisite of spiritual pleasures to be experienced in this mortal state. What social occasion could afford so great delight as the opportunity of associating with devout Sabbath-keepers while wending our way to or from divine services on God's holy day? But how often is this otherwise delightful association rendered unprofitable, or even intolerable, by the worldly turn given to the conversation. No matter how solemn the services, or how spiritual the subject considered, scarcely have some emerged from the place of worship ere dress, pleasure, business, crops, buying and selling, become the topics of conversation, and those who desire to observe the day as it should be observed, feel constrained to separate from the company and walk alone, or rather, as Enoch of old, walk with God.

Those in responsible positions have a great influence in this matter. We find it not so difficult ordinarily to remind in a kindly way those who would introduce worldly themes on the Sabbath that we do not deem such conversation proper on the consecrated day, and to decline to engage in talk of that nature. But if one of our ministers, especially one holding official position, broaches subjects of a worldly nature on the Sabbath, the influence against proper Sabbath observance is more far-reaching and more destructive, and the duty of calling his attention to the matter is naturally a more embarrassing one. If we will cherish, and listen to, the gentle pleadings of the Spirit of God in this matter, we shall find our minds led to venerate the holy institution.

It is very much out of order for children to be allowed to indulge in their ordinary play, romping, hallooing, etc., on the Sabbath, and most assuredly nothing of this kind should ever be permitted in the house of God on this or any other day. There is surely occasion for a genuine reform in this matter.

It may not always be easy to define the exact limits of what is permissible and what is not on the holy Sabbath. But the motive has much to do with the action. We shall find that there must

be in this, as well as in other lines of service, "first a willing mind," a consecrated heart. For the unconverted to observe the Sabbath properly, will be a difficult matter. Hence the need of true conversion. Much is the regenerating influence of the Holy Spirit needed in this work of genuine Sabbath reformation. Some may object to taking up any collection or donations on the Sabbath, but it is noticeable that these scruples are sometimes urged by those who are very remiss and careless about their conversation on the Sabbath. Surely consistency is lacking in such cases. "Shall mortal man be more just than God? shall a man be more pure than his Maker?" He who made the Sabbath and gave command for special offerings on that day, and furnished us, for over three years, living examples of proper Sabbath observance, is surely the proper authority in this matter. If zeal for God's house and day takes possession of us, as it did of him, we shall find special delight in the proper observance of the holy Sabbath.

*Forest, Idaho.*

### Two Similar and Touching Requests

ARTHUR L. MANOUS

DURING the apostle Paul's second and last imprisonment at Rome, and just before the coming of winter, he wrote his last epistle, the second epistle to Timothy, in which he urges Timothy to come, if possible, to him before winter. Among the things that the apostle wished Timothy to bring when he would come, he mentions the following: "The cloak that I left at Troas with Carpus, when thou comest, bring with thee, and the books, but especially the parchments." 2 Tim. 4:13.

After quoting this text, one writer remarks: "At his second arrest, Paul was seized and hurried away so suddenly that he had no opportunity to gather up his few 'books and parchments,' or even to take with him his cloak. And now winter was coming on, and he knew that he would suffer with cold in his damp prison cell. He had no money to buy another garment. He knew that his end might come at any moment, and with his usual self-forgetfulness and fear to burden the church, he desired that no expense should be incurred on his account."—*Sketches From the Life of Paul*, Mrs. E. G. White, 1883 edition, page 327.

In the "Modern Speech New Testament," by the late Richard Francis Weymouth, M. A., D. Lit. (The Baker and Taylor Company, New York), there is the following note on our text: "There is a striking parallel to this touching little personal message in the letter written by the martyr William Tyndale, from the damp cell of his prison at Vilvorde, in the winter before his death. He wrote to beg for something to patch his leggings, and for a woolen shirt, a warmer cap, and above all, for his Hebrew Bible, grammar, and dictionary."—*F. W. Farrar, 'Texts Explained.'*"

If such examples and experiences as these do not arouse us to a more thorough study of God's Word, and to a better improvement of the God-given opportunities we now enjoy, when we are placed in similar circumstances, as some of us most surely will be, we may wish that we had been more diligent.

"But many of all nations and all classes, high and low, rich and poor, black and white, will be cast into the most unjust and cruel bondage. The beloved of God pass weary days, bound in chains, shut in by prison-bars, sentenced to be slain, some apparently left to die of starvation in dark and loathsome dungeons. No human ear is open to hear their moans; no human hand is ready to lend them help."—*"Great Controversy,"* page 626.

From "Expository Notes" on the New Testament, by William Burkitt, M. A. (Sorin and Ball, Philadelphia, 1844), we quote:—

"His books, probably the books of the Old Testament, certainly no profane books; for he had no leisure for, no liking to, any such. But especially the parchments; these are thought to be notebooks of his own collecting, in which he had written several things for the help of his memory, and the benefit of the church. Behold here, (1) An eminent pattern of pious studiousness in Paul. Here was an aged man, an aged minister, that had already read much, a prisoner, —no very proper place for study, were prisons then filled with such brutes as they are generally now,—nay, a dying prisoner, one that looked for death and beheading every day; yet aged Paul, dying Paul, can not live without his books; he must still be reading, learning, studying the Scriptures, especially, which are such a vast deep as the line of an inspired apostle could not fathom. Behold, I say, a pattern for such ministers as think they know enough, have studied enough, or are too old to learn; so was not our apostle, when within a few months of his death."

May God help us to study to show ourselves approved unto him, workmen that need not to be ashamed, rightly dividing the Word of God, is my prayer.

*Nashville, Tenn.*

### Thoughts on the Soul's Immortality

JOHN N. QUINN

#### The Soul's Immateriality

MATTER not being able to think, and thought being a power possessed by man, this power, it is contended by many, must be vested in the soul, which is immaterial, and consequently immortal. The soul out of Christ is to be consigned to hell-fire, remaining there, these claim, in conscious suffering throughout eternity.

But will material fire cause suffering to an immaterial soul? How can a material element cause pain to immateriality? Immateriality is nonentity, and nonentity is non-existence. How rea-

sonable the Bible doctrine that at death thought ceases; that the dead are unconscious, remaining in that condition until the resurrection, when the righteous will be immortalized, and the ungodly become as though they had not been.

#### Immortality and the Penalty for Sin

An offense is committed against the laws of the state, and after a just trial, the offender is sentenced to sixteen years' imprisonment in the penitentiary. The transgressed law will be satisfied either when the sentence has been fully met, or by the death of the transgressor before the expiration of the sentence. A friend offers himself as a substitute, and his offer is accepted. How long must the friend remain in jail?—Sixteen years.

Eternal suffering is the penalty attached to the transgression of the divine law, according to that school of theology which teaches the immortality of the soul. Christ came into the world as man's substitute, to meet the penalty of the law. Must Christ therefore be cast into the ever-burning pit, to remain there eternally?—Impossible; he is at the right hand of God, having met the penalty; and this comforting truth forever refutes the doctrine of eternal suffering. Death is the penalty, and Calvary is God's declaration of the fate of the ungodly. "The wages of sin is death."

#### Immortality and Unconsciousness

Immortality means eternal, continued consciousness. If the soul is immortal, then not for a second of time can it become unconscious. God is immortal, and he is eternally conscious—he never slumbers nor sleeps. But human beings become unconscious in sleep, or by the use of drugs, when anesthetics are administered, or by an accident which injures the brain. The fact that material things, such as drugs, interfere with consciousness, disproves the immateriality of the soul, for how is it possible for material things to interfere with the operation of immateriality? And what is immateriality?

#### Infinite Evil Versus Infinite Righteousness

When the doctrine of the soul's immortality is advocated, then the eternity of evil follows as a consequence; for if the soul of the ungodly exists in eternal fire, this certainly is evil. This makes the penalty for sin infinite, as that which is eternal is infinite; and as the punishment fits the crime, the crime also becomes infinite. Righteousness we know is eternal, therefore infinite. But how can two infinities exist at the same time, in the same universe, and the one the opposite of the other? This is the dilemma in which those are placed who believe in the immortality of the soul.

Sinners are to be banished from the presence of God, and as God is omnipresent, only non-existence can banish them from the presence of God. Praise God, righteousness is eternal; sin but for a moment. God will one day have a clean universe, wherein every creature "which is in heaven, and on the earth, and under the earth, and such as

are in the sea, and all that are in them," are heard saying, "Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever." Rev. 5:13. This text completely refutes the doctrine of the eternity of evil, the soul's immortality, and the everlasting suffering of the lost.

Takoma Park, D. C.

### And Can It Be?

M. H.

AND can it be that I, imperfect aye,  
May walk beside the sinless Son of  
God?  
This tardy love, so full of childish  
whims,  
Accepted be when brought beneath the  
blood?

Is't true my Lord is happier that I,  
All scarred and faulty, yet with pur-  
pose true,  
At last have seen the vision of his grace  
And given him my life to make anew?

O perfect One, make me less slow of  
heart  
To sense the wondrous joys thou  
holdst in store.  
Help me to labor gladly by thy side,  
Thy glory only seeking evermore.

### "Hold Your Breath and Your Tongue"

MRS. C. O. HICKOK

VERY recently I came across this anecdote of President Lincoln, which impressed me so much that I pass it on as having an application to us as a people, in holding up the hands of our conference presidents, General Conference men, and all in authority. It is easy to criticize and complain; but the better way would be to "hold your tongue" and pray. The anecdote is found in a book called "The Civil War in Song and Story," by Frank Moore, and is as follows:—

"The following occurred at the Executive Mansion in Washington. Its moral will be appreciated by all thoughtful men. Some gentlemen were present from the West, excited and troubled about the commissions or omissions of the administration. The President heard them patiently, and then replied: 'Gentlemen, suppose all the property you were worth was in gold, and you had put it in the hands of Blondin to carry across the Niagara River on a rope; would you shake the cable, or keep shouting to him, Blondin, stand up a little straighter; Blondin, stoop a little more, go a little faster, lean a little more to the north, lean a little more to the south?—No, you would hold your breath as well as your tongue, and keep your hands off until he was safely over. The government is carrying an immense weight. Untold treasures are in its hands. It is doing the very best it can. Don't badger it. Keep silence, and we'll get you safely across.' This simple illustration answered the complaints of half

an hour, and not only silenced but charmed the audience."

May God bless and greatly strengthen those in authority who are carrying heavy responsibilities, and are often perplexed to know what is best to do. May he give them courage, sanctified judgment, large-heartedness, keep them humble and true to the trust committed to them, and soon bring us all safely across to the evergreen shore.

### "College Men Studying the Bible"

BYRON E. TEFFT

FOR 1260 years God's two witnesses prophesied, clothed in sackcloth. Since the close of that period, the Bible, in whole or in part, has been translated into 450 languages and dialects. In the year 1907-08, one Bible society (the British and Foreign) circulated 5,688,381 Bibles or parts of it. From 1875 to 1900 the American Bible Society sent out to the world 9,126,515 complete Bibles.

Time and again men have said the Bible would become obsolete; that advanced thought and civilization would outgrow it. To-day the copies of the Scriptures published and sold are far greater in number than those of any other book, and the demand is increasing. Some time ago the country was startled by the revelation of the amount of infidel sentiment among leading college presidents and professors. Their position and statements as published in the *Cosmopolitan* led to the conclusion that as far as the universities were concerned, the Bible was a repudiated book. But as it has been in the past, so it is now; when its enemies suppose it has expired, it arises with fresh life and vigor.

In *Farm and Fireside*, Sept. 25, 1911, John E. Bradley, ex-president of Illinois College, says:—

"Nowhere has the new interest in Bible study been more marked than among college students. Ten years ago President Thwing, of Western Reserve University, published facts and figures in a magazine article which indicated the astonishing and wide-spread ignorance of the Bible among students. No doubt such ignorance still remains among large numbers of them. But a wave of enthusiasm for Biblical study has been started which is spreading among higher institutions of every class.

"In September, 1904, a company of young men was gathered in one of the fraternity houses in Michigan University. A student who was then captain of both the football and baseball teams of the university said that, as they knew, he had been active in college life, and now that he had come to his last year in the university, he wanted to say to them that he realized that students face some pretty serious problems and temptations in college. He thought these problems could best be considered in connection with the study of the Bible.

"I confess," he said, "that I know little of the book myself, but I am deter-

mined to begin its study myself, and if there is no one else to do it, I will lead a group of athletic men in my own fraternity house.' A surprising number of the company immediately expressed a desire to join in the study, and the result was the formation at once of numerous groups for Bible study in fourteen fraternities in Michigan University.

"The movement, thus begun, spread like the dawn of a new day. Last year there were 4,939 fraternity men studying the Bible in voluntary groups in their own society houses in this country. Schools and colleges having no fraternities responded no less freely. All sections and all classes of institutions have been reached. In the United States and Canada, 539 colleges reported large numbers last year pursuing Bible study in some form, more than 32,000 being in self-taught, voluntary groups. These figures are merely suggestive, straws that show which way the wind blows. . . .

"It must be a source of great satisfaction to the parents of tens of thousands of these youths, whose homes are on the farms of the Middle West, to know that students are thus turning of their own accord, and in such numbers, to the study of the Bible,—to know that their sons and daughters are in an atmosphere which honors the Word of God and studies it for guidance in the midst of conflict and temptations.

"Parents will also be glad to know that these were not weak or 'goody-goody' students, but that they included the leading men in their various colleges, as is shown by the fact that 795 of them were class presidents, 885 were prize winners, 696 were editors of college papers, 1,383 were members of college glee clubs, and 1,445 were members of university football teams.

"The college faculties have not been slow to recognize the educational value of this amount of Bible study. They also testify to its moral value. It is one thing to commit to memory a certain number of Bible verses; it is quite another thing to study Bible characters and Bible principles, and make them practical in our own lives. This study is already bearing fruit in more thoughtful habits among students, greater appreciation of personal responsibility, and higher aims as these young men and young women look forward into life."

In the *Homiletic Review*, Mr. Clayton S. Cooper speaks of the "mighty and growing stream of Biblical interest that is rising in the colleges, with a similar interest springing up in the church itself." He gives the names of twenty-five representative universities and colleges, with their total attendance and the number enrolled in Bible study classes. These include Yale, Cornell, Princeton, Dartmouth, Stanford, and Columbia.

"This movement," he says, "appears to be largely in the hands of the brightest and ablest undergraduates, and to have reached 'students of all classes of opinion, of all races, of all vocations.'"

There are in these Bible classes: 1,522 members of varsity football

teams; 1,454 members of college glee clubs; 653 editors of college papers; 1,402 members of varsity baseball teams; 755 class presidents; 712 members of varsity basket-ball teams; 1,053 members of varsity track teams. It was reported that 28,562 men in 409 institutions have attended Bible classes for two months or more; 9,089 men in 338 institutions follow habits of daily Bible study; 6,156 non-Christian men in 302 institutions were in Bible classes; 1,252 men were led into the Christian life through the Bible classes in 101 institutions; 33,657 student Bible-study textbooks were purchased."

"And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh." Acts 2:17. The mightiest movements of earth's history will be the closing conflicts between good and evil. The third angel's message is founded wholly on the Bible. We are glad to see men turn to the study of the Word; it will do them good. Some through this means will become wise unto salvation.

*National City, Cal.*

### A Great Missionary Program

P. G. STANLEY

THE key-note of the advent movement is the carrying of the gospel to all the world in this generation. During the past year Seventh-day Adventists gave in total contributions for evangelistic work in all lines, \$21.27 a member. This is probably the highest average per capita paid by any religious body of people in the world for similar purposes.

The greatest missionary program perhaps ever arranged by this people was set in motion at the beginning of this year in an effort to raise for missions fifteen cents a week per capita for every Adventist believer in the world. Frequently programs are arranged in which only a select few take part; but this plan is unique in that the church, every member of the church and the Sabbath-school, is given a place on this program of raising funds for the carrying of the third angel's message to all the world.

"Not more surely is the place prepared for us in the heavenly mansions than is the special place designated on earth where we are to work for God."—*Christ's Object Lessons*, page 327. As surely as Jesus has prepared a place for us in the heavenly mansions, just so surely are we each given a part on this program, that we may do our individual part in giving our quota to missions. By concerted action, each and every member performing his particular part, this undertaking will be a success, the world will be warned, and Jesus will come to take his waiting people home.

To this people has been given the greatest missionary undertaking in the world. It is to be cut short in righteousness, and finished in this generation, and the entire membership of the denomination is called "to the help of the Lord" in finishing the work. "Cursed be he that doeth the work of the Lord negli-

gently." Jer. 48:10. Cursed are those who fail to respond to the help of the Lord against the mighty. Judges 5:23.

If we fail, it is because of unfaithfulness, and to be unfaithful is to lose a full reward. 2 John 8. "The reward given to every man will be in accordance with the persevering energy and faithful earnestness with which he performs his part in the great contest."—*Testimonies for the Church*, Vol. IV, page 35.

*Chattanooga, Tenn.*

### In Sight of Port

MRS. MAY L. HANLEY

WE had been tossed on the briny deep for three long days and nights. To most of the passengers it had been a time of great fear and suffering.

The captain did not leave his post of duty, and the mate, when questioned, did not give any hope that the ship would ever reach land.

The pitching and rolling of the vessel gradually ceased, and we were told that the storm had subsided, and although the craft was disabled, it was thought it would make the port.

How our hearts revive, and courage takes the place of fear! The throbbing of the powerful engines is again felt, and we are steaming toward home. The lighthouse is seen. O, glad sight! For beyond is the city, and that means home and children.

We watched the light as we drew nearer, and after the ship was anchored to await dawn and the pilot, its bright, cheery rays were a token that our loved ones were not far away.

Many now ridiculed their fears during those hours of suspense, and made light remarks concerning the prayers and pledges made when death was thought to be near.

Just three hours after we anchored, the storm struck us anew from the opposite direction, and dragging anchor, we were driven to sea, where we were at the mercy of the waves.

Through it all, the words rang in my ears, "In sight of port, yet lost!" If the pilot had been there to meet us and guide the boat through the channel, we should have been secure before the storm again broke. O how many will have this sad experience! In sight of port, yet lost! But we have a Pilot who is always ready and waiting to guide us through, and we need not be driven back by the storms of life to be buffeted by the waves of discouragement. We have a Lighthouse, and the Light, trimmed and burning, sheds its rays on our pathway.

Imagine our feelings if the captain had said, I failed to reach the port, although I did my best; I'll just let the boat drift now, and take it easy, and I expect we shall get in some way. But no; he did his duty, and at last we *did* reach our goal.

Let us all stay by the ship, trusting our Captain and Pilot; for we are in sight of port now.

*Thomas, Okla.*



WASHINGTON, D. C., FEBRUARY 29, 1912

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## Editorial

### Editorial Correspondence

BOULDER, COLO., Feb. 6, 1912.

It was a pleasure to greet again the family of workers at the Boulder-Colorado Sanitarium. In connection with this institution the writer spent several years of labor; hence it is endeared to him by many pleasant associations.

The family has almost entirely changed since the early days of its history, only two remaining of those connected with it from its beginning; viz., Brother A. Bernsen, the chief engineer, and Brother J. E. Pegg, in charge of the laboratory.

This sanitarium was dedicated in July, 1896, hence it has been in operation nearly sixteen years. The original investment represented nearly seventy-five thousand dollars. The present plant consists of the main building, containing about sixty rooms; two large cottages, of fourteen rooms each; and eleven other cottages of from one to five rooms. Another large brick building contains the steam power and electric-lighting plant, the steam laundry, and the bakery. During the last two years a gymnasium building has been erected, affording good facilities for the guests in this regard. The institution operates a dairy of about one dozen cows, which is providing excellent milk and cream, as well as materially lessening the cost to the institution of these food products.

The Boulder-Colorado Sanitarium has passed through some very trying experiences during its history. Many influences have combined to operate against the work. Originally it treated quite large numbers of consumptive patients. This gave the institution the reputation of being a consumptive sanitarium, and for years after the sanitarium ceased treating this class of patients, it suffered from the effects of the reputation it had earned. For years it met much opposition from opposing medical institutions. But it is a cause for great gratitude that

at the present time the sanitarium enjoys the hearty support of our people in Colorado and throughout the Central West, and all are manifesting an active interest in its welfare.

Great embarrassment has come to this institution during the last few years through the many changes in its medical staff. During its sixteen years' history, there have been eight medical superintendents presiding over the medical work of the institution. Such frequent changes of physicians can bring only disastrous results to any institution. Every physician creates a constituency of friends and patients. With his departure from the institution there is a loss in a large measure of this constituency, and the succeeding physician must start anew and create a constituency of his own. If our sanitariums can maintain a settled medical staff of competent physicians, their opportunities for success will be greatly increased. It is to be hoped that the present medical staff of the Boulder-Colorado Sanitarium may be continued indefinitely until a strong, stable work is built up.

Dr. H. A. Green, the present medical superintendent, has now been connected with the work for one year. He has found for himself a large place in the hearts of his associates and of the patrons of the sanitarium. He is an excellent surgeon and a general practitioner of broad experience, and is doing commendable work in this institution. Associated with him is Dr. Mary Weber, in charge of the ladies' department, who is also rendering excellent service. Miss Grace Mitchell is doing most acceptable work as head nurse, and Brother V. E. Thompson as the manager of the men's treatment department.

We were pleased to find still in active service Dr. Kate Lindsay, who for the last twelve years has done hard, faithful, and competent service in this sanitarium, at times carrying a heavy load of medical work when changes have been made in the medical staff, and at all times carrying the chief burden of teaching in the nurses' training-school. Although past seventy years of age, her optimistic view of life keeps her hard at work, and the scores of excellent young men and women who have gone out as nurses from this institution can bear witness to the faithfulness and efficiency of her instruction.

One handicap, however, which has always embarrassed the work still exists, and that is the fact that nearly all the tourist travel to Colorado comes in the summer, and but very little during the winter months. Could the great advantages of Colorado's winter climate be known throughout the East, the institution would be filled to overflowing the year round. As it is, the winter patron-

age often runs down very low. As a rule, sanitariums can not depend upon local patronage for their support. They must draw patients from a large territory; and it is to be earnestly hoped that with a better knowledge of Colorado winter conditions, the State will see constantly a larger influx of winter visitors, and that the sanitarium will reap the benefit of this condition.

Those in charge of the sanitarium, however, are not waiting for this change in the tide of travel. They are putting forth earnest efforts in the way of judicious advertising to bring to the sanitarium those who should receive its benefits. At the present writing, the sanitarium contains a fair winter patronage, which is daily increasing.

The business manager and secretary-treasurer, Brother Chas. E. Rice, aided by Brother Baker, has labored hard and diligently during the last two years in promoting the material interests of the work. The report of the institution rendered at the meeting of the Central Union Conference at College View, Nebr., showed a gain of over seven thousand dollars for the last two years.

The food department, under the management of Brother Ward Cooper, assisted by Ora Luick and Earl Austin, has likewise been meeting with excellent success. The last year's business showed a fair profit, and the grade of foods now being made by this factory is excellent, and is giving splendid satisfaction.

Three nurses' classes constitute the present training-school. The senior class consists of seventeen earnest young men and women. Of those finishing their work the present year, a number are preparing for work in the field. From this sanitarium in the past Mr. and Mrs. R. R. Cook, Mr. and Mrs. A. G. Kelsey, and Misses Nellie Wagner and Bertha Fuller have gone as missionaries to India; Mr. and Mrs. John Herboltzheimer and Miss Hattie Harriman to Japan; Mr. Helfred Toppenberg to Scandinavia; and Miss Frances Brockman to Argentina. In the home field other graduates have found places of responsibility in connection with institutions and conferences. It is to be hoped that this spirit of service for others may be seen in large measure in all the nurses who shall be graduated from this institution in the future.

It gave us pleasure while in Boulder to meet with the church in this place, numbering about two hundred fifty members. Elder J. S. Rouse is in charge of the church work, as well as acting as chaplain at the sanitarium, where he is assisted by Sister Annie Sufficool as Bible worker among the guests. We are gratified to see the improvements that have been made in the church building, and to learn that it is nearly free from



indebtedness, and that the members of the church are working unitedly and harmoniously in seeking to build up the interests of the kingdom of Christ in this center.

We found here Sister L. L. McCamley, who spent several years of earnest work in India, and who is still doing all that health and strength will permit to advance in a local way the interests of the work.

We believe that in the providence of God a bright future is before the work in Boulder. This sanitarium will yet do its appointed work; and if those connected with it in a spirit of consecration and humility labor for its success, the blessing of God will turn its captivity; the darkness will disperse; and light and blessing and power will rest upon the work, and from it into all the surrounding territory, as has been stated by the spirit of prophecy, there will go out saving power. The assurances and promises given should prove a source of cheer and encouragement to the workers now connected with this medical center.

F. M. W.

### A Challenge to Protestantism

ALTHOUGH there are some professed Protestants who declare that the growth of the Roman Catholic Church in the United States is not a menace, yet we are glad to note that this sentiment is not unanimous. Occasionally a voice is heard among those who are not classed as anti-Catholic agitators, protesting in no uncertain tone against the unchristian doctrines and practises of the Roman Church, and calling upon Protestants to awaken to the real situation before Catholicism gains the ascendancy.

A short time ago we called attention to an article in the *Christian Work and Evangelist* (New York) which decried opposition to Catholicism, and which declared that its doctrines were essentially the same as those held by Protestants. In marked contrast with this article is one which recently appeared in *Zion's Herald* (Boston), and from which liberal extracts were made in the *Literary Digest* of February 10. Some paragraphs from this article are reproduced here:—

Unless all signs fail, the last stand of the Roman Catholic Church for supremacy is to be made in the United States of America.

All the power of the great organization built up under Hildebrand, and developed throughout the years by his successors, is to be concentrated upon this country.

This is the explanation of recent events and of announcements which have found their way into public print. The elevation of American prelates is significant. So is the statement that the country is to be divided into eighteen ecclesiastical provinces, or subdivisions,

for convenience of administration. These straws all indicate the direction of the blowing of the wind—Rome is determined to conquer the United States.

Here on American soil will the Roman Catholic Church establish itself in mighty power. It may be making virtue of necessity, as there is nowhere else for Romanism to go. But, be that as it may, the fact is the same.

Even here do we find a challenge to Protestantism. It means that here on American soil is to be fought to a finish the battle of the Reformation.

Do we want a Roman Catholic America? If not, we must be prepared to meet the challenge of the present.

And now the time has come for us to meet the issue squarely. We are face to face with the situation. . . . The time has come for the church as a whole to awaken to this situation.

The greatest hindrance in this controversy with Rome is found in the lethargy of Protestantism, and the fact that many Protestants are, to a large degree, ignorant of the real teachings of Roman Catholicism. Half a century ago Protestants, both in England and in America, were very alert to the aggressions of Romanism, as the books and periodicals of that time testify. But a marked change has come, and the present generation has not been educated to an intelligent appreciation of the Roman apostasy.

It is further true that the genuine principles of the gospel forbid the use by Protestants of many methods employed by Roman Catholics in their campaign for the ascendancy. A religion which consists largely in form and ceremony, and which from its very nature impresses the senses more than the heart, easily lends itself to spectacular display, and is readily propagated by outward pomp and splendor.

Again, the union of church and state is a fundamental principle of Roman Catholicism, and hence the Roman hierarchy eagerly seizes upon every favorable excuse for public functions which will bring together, in an official or semi-official capacity, the leading representatives of the church and the nation, and do not hesitate to employ both the influence and the money of the government to further the aims of Catholicism.

True Protestantism can not copy these methods; true Protestantism must not violate its own principles, even in a battle for its life; true Protestantism must itself represent the pure principles of truth, and must use as its weapon the pure Word of God. There is no hope that Roman Catholicism as a system will be overthrown. It will continue till the end, to be destroyed only by the brightness of the coming of the true Head of the church. But individuals can be saved from this deception, and the only effective way to do this is by the proclamation of the truth of the primitive gospel.

The first and essential step in meeting the challenge which the Roman hierarchy has thrown down by the declaration of its purpose to make America Catholic, is to come out of Babylon ourselves, repudiating absolutely everything which savors of Roman Catholicism. Then the cry can be effectively raised by those who have come out to those who are still in, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."

The threefold message of Rev. 14: 6-12 is the divine protest against the Roman apostasy, and the inspired warning against yielding the homage demanded by this counterfeit system. The Roman challenge to America furnishes another and more emphatic reason for giving this message with a loud voice: "If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation." Let this message in the fulness of its meaning be proclaimed in every land.

W. W. P.

### Sweeping Back a River With a Straw

STANDING knee-deep in the waters of the Mississippi and trying to sweep the river up-stream with a straw, would fittingly represent the endeavor of the National Reform Association to make this nation Christian by law—to make it Christian by inserting the names of God and Christ in the national Constitution, and using that and the civil law to bring men and women into the kingdom of God. The prayer-wheel of the Tibetan and the East Indian is not a more grotesque caricature of true religion than is this error of national or law-made religion, which puts form in the place of faith, fear in the place of love, and makes men mere automatons and marionettes dancing to man-made religious laws, when they should be living, lifting Christians, inspired by God's Spirit to do his work in the earth.

The *Christian Statesman*, the organ of the National Reform Association, gives a large portion of its space to a setting forth of some of the deplorable conditions of the present day, and it paints the picture none too strong; but the remedy which it offers is the straw against the stream. It hopes to remedy these conditions by putting "God in the Constitution," and attempting to "bring all the civil statutes into accord with the law of Christ." But Christ's remedy, and the only remedy that can help, the remedy that deals with sin in the domain of the individual heart, is unmentioned, and his commission seemingly ignored.

While our Lord's commission to his followers authorizes them to "make disciples" of the people of all nations, the exponents of religious legislation have left the individual work, and are seeking to make a disciple of the government itself by baptizing the Constitution in the name of Deity—a work never committed to Christians, and a work as barren of sheaves for God's garner as the fields that have never known aught but tares here are barren of bundles in the human harvest.

The conditions that exist to-day are apparent to all, and he who sees in them the fulfillments of God's Word is armed against the temptation to do any such unfruitful work as this of the National Reform Association. Here are some of the conditions which they and others recognize, and which they hope to remedy and reform by the purely human scheme above set forth:—

Everywhere the drags are off, and the wheels of trade and pleasure are running wild. When the stoppage will come, as come it must, no one can tell; but this career of extravagance in living is bound to end in catastrophe, moral and social, unless common sense interposes. —*Dr. Donald Sage Mackay, of Fifth Avenue Collegiate Reformed Church of New York.*

President Thwing, of Western Reserve University, speaks strongly of the same dangers:—

Becoming brutalized, becoming materialized, becoming sensualized, are the three gravest perils of our times. What we suffer ourselves to call the lower classes are in peril of becoming brutalized. They are becoming stolid, indifferent, hard of heart, secretive, cruel without knowing they are cruel, living for the day only. What we call the middle classes are living for a world outside of the world of their own character. Wealth, not for spending, but for holding, is their god. What we call the higher classes are in peril of becoming sensualized. They live in the exterior senses. The lust of the eyes, the lust of the flesh, constitute the basis of the pride of their flesh. This materialistic spirit has led to a marked development of the passion for gambling. In rich and fashionable circles there has been a great increase of card-playing, not only for sport, but for money. Betting . . . is becoming more and more prevalent. The spread of this mania among the American people marks an intellectual decline. The moral evils are, however, immeasurably graver. . . . If any part of our system of government should be free from the control of such men as make up the political machines in our cities and States, it is the public schools. Yet the appointment of teachers in the city of Philadelphia [and he might have said, practically every city in the country] is in the hands of ward politicians, and is determined by considerations of "practical" politics.

After enumerating some of these evils, the *Statesman* points to some "hopeful signs," such as the decision of the coal strike commission, which it thinks has

checked to some extent the industrial despotism of the labor unions; the burst of public sentiment against the Mormon senator, Reed Smoot; and the "increasing difficulties of the Papacy," such as the dissolution of the Catholic orders in France. But the dominance of the labor unions is more marked than before; the Mormon senator is still in his seat, and Mormonism continues to increase; and the Papacy is wielding greater power than ever with the rulers of the world, and this includes the President of the United States of America. The transactions between the Washington government and the Vatican over the Philippine affairs gave Rome such a prestige as she had never enjoyed before. It gave her an influence in the Old World that she had long sought. In America it gave added impetus to the Romeward drift.

So much for the "hopeful signs" which point downward rather than upward. These signs are hopeful in this only, that they show the fulfillments of God's Word, fulfillments which are harbingers of his soon return. The conditions which the *Statesman* points out as illustrations of the need of its politico-religious remedy are conditions which God's Word plainly declares would be in existence in "the last days," just prior to his return; and that Word holds out no hope that any such scheme, or any scheme at all, would bring a reformation of the people generally. In fact, the Word declares that these evils will grow "worse and worse" until the end.

In view of that declaration of God's Word, and in view of the increase of all these evils,—National Reformers themselves being witnesses,—how futile is the attempt to stem that unyielding tide by mixing religion and politics! Take each separate evil named, and ask yourself how the placing of God's name in the Constitution, and the changing of our laws from a civil to a religious basis, will reform that evil out of the body politic. The evil is in the land because it is in the individual heart. Legislation will not reach it any more than skin lotions will cure dyspepsia and tuberculosis. Christ must come into the individual heart by faith, or the soul will never triumph over sin. God's victors are a "remnant;" they are called out from the great evil world around them, and that great evil world will go on to the destruction of the last day. The Christian will oppose the evil and uphold the good everywhere and at all times; but he will use no such remedy and hold out no such hope as the National Reform Association puts forth. The heart must be clean if the man would live a clean life; and there is no one who can cleanse the human heart save Jesus Christ, and he does it for each individual personally and quietly, and because that individual

wants it done. To try to bring that about by human law is as useless and illogical and unnatural as to try to make a rose bloom by opening its petals with our clumsy fingers. Such a process ruins the rose; and such a process makes of a man one of two things, a martyr or a hypocrite. In both cases Heaven is insulted, and a wrong is done which can never be repaired. C. M. S.



## The Hand of God in History — No. 2

### Notes on Important Eras of Prophecy

#### The Witness to the Living God

Two great evidences bear witness to the living and the true God,—his created works, and the fulfilment of his word of prophecy.

#### His Created Works

Creative power is the great mark of distinction of the living God:—

"But the Lord is the true God, he is the living God, and an everlasting King: at his wrath the earth shall tremble, and the nations shall not be able to abide his indignation. Thus shall ye say unto them, The gods that have not made the heavens and the earth, even they shall perish from the earth, and from under these heavens. He hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heavens by his discretion." Jer. 10: 10-12.

The earth and all created things in it bear constant witness to the living God:—

"The heavens declare the glory of God; and the firmament showeth his handiwork. Day unto day uttereth speech, and night unto night showeth knowledge. There is no speech nor language; their voice is not heard." Ps. 19: 1-3.

The language of the sun and moon and stars is known to all, lettered or unlettered. As Addison sings,—

"What though no real voice nor sound  
Amid their radiant orbs is found?  
In reason's ear they all rejoice,  
And utter forth a glorious voice,  
Forever singing as they shine,  
The hand that made us is divine."

The apostle Paul summed up the facts of this witness of God's created works in these words:—

"That which may be known of God is manifest in ["to," margin] them; for God hath showed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and godhead; so that they are without excuse." Rom. 1: 19, 20.

And the sign of this creative power, the seal or mark by which the true and living God is known, is the Sabbath day: "Hallow my Sabbaths; and they shall be a sign between me and you, that ye may know that I am the Lord your God." Eze. 20: 20. On this text, Dr. Wm.

Hales, the chronologist, supplied a striking comment, as follows:—

A sign between God and his people (Eze. 20: 20); and a mark of separation from the idolatrous Gentiles, who universally violated it, as we learn from the following exceptions in a curious passage of Julian the apostate [Greek text omitted]: "What nation is there, by the gods, who do not think that except the first commandment, Thou shalt worship no other gods, and the fourth, Remember the Sabbath, they ought to observe the other commandments of the decalogue?"—*"Chronology," Vol. I, page 118.*

The first precept commands all men to worship only the true God, and the fourth tells who the true God is, the Creator of heaven and earth. Thus the Sabbath of the fourth commandment is the sign of the true God, and the keeping of it the seal or mark of loyalty to him.

#### The "Sure Word of Prophecy"

The power to foretell the future is a distinguishing characteristic of divinity. The Lord says:—

"Declare us things for to come. Show the things that are to come hereafter, that we may know that ye are gods." Isa. 41: 22, 23.

Only the living God can do this. The prophetic Scriptures supply evidence by which any one who will face the facts may know of a surety that the Bible is the voice of this true and living God.

Here is the Lord's open challenge to doubt or unbelief:—

"I have declared the former things from the beginning; and they went forth out of my mouth, and I showed them; I did them suddenly, and they came to pass." Isa. 48: 3.

Why has the Lord uttered prophecies? He tells us:—

"Because I knew that thou art obstinate, and thy neck is an iron sinew, and thy brow brass; I have even from the beginning declared it to thee; before it came to pass I showed it thee: lest thou shouldest say, Mine idol hath done them, and my graven image, and my molten image, hath commanded them." Verses 4, 5.

Only the Christian Scriptures contain accurate historic prophecies, outlining the course of history generations before the events described took place.

The Hindu may say, "The Christian Bible is good for the Christian; but we also have our sacred books, the Vedas, which are good for the Hindus." But we ask, "Did your sacred books, written in ancient times, describe in clear outline the course of history then future, and can you point to the fulfilment?" And more than once I have heard the reply from Hindu lips, "No; we know nothing of historic prophecies in our sacred books."

It is because the living God is the author of the Bible; and he only can tell the end from the beginning. The sacred books of all other religions pre-

sent the picture of man talking to God. The Book of books is God talking to man. In the Christian Scriptures God speaks from heaven, and man answers. In the non-Christian writings man speaks toward heaven, and there is never an answer back from a living God who does things on earth. Sir Alfred Lyall well puts the dreary loneliness of that silence, in his "Meditations of a Hindu Prince":—

"And the myriad idols around me, and the legion of muttering priests, The revels and rites unholy, the dark, unspeakable feasts! What have they wrung from the Silence? hath even a whisper come Of the Secret, whence and whither? Alas, for the gods are dumb!"

In the Christian Scriptures of truth we hear the voice of the living God. One evening, in India, I sat with a bright young man, a Hindu student in the Calcutta University. The Christian Bible was an unknown book to him. We studied the words of Daniel before Nebuchadnezzar, king of Babylon, as he interpreted the king's divinely given dream of the great metallic image, with its head of gold, breast of silver, sides of brass, and legs of iron. Daniel 2. The prophet outlined the general course of the history of universal empire from the golden age of Babylon, under Nebuchadnezzar, to the end of time:—

"And after thee shall arise another kingdom [Medo-Persia] inferior to thee, and another third kingdom of brass [Grecia], which shall bear rule over all the earth. And the fourth kingdom shall be strong as iron [Rome; "the iron monarchy of Rome," as Gibbon calls it]; . . . and . . . the kingdom shall be divided [the kingdoms that arose within the western empire of Rome, represented by the modern kingdoms of western Europe]. . . . And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed."

As we followed the prophetic outline, from Babylon to Rome and its division, I asked the student—a Hindu—if from his own study of history he could say whether this prophecy, written in Babylon two thousand five hundred years ago, had been fulfilled. He replied, "I know that this describes the course of history in the exact order of events."

And with a face expressing surprise and awe, he looked up and said again, with the force of sudden and deep conviction, "Only the living God could have written that before it came to pass!"

It is the truth. Divine prophecy bears witness, sure and certain, that the voice of the living God speaks in the Bible.

The need of the world is to know the living God. The Sabbath, the memorial of his creative power, is the divinely ordained sign by which men may know him. The prophetic Scriptures that speak with the voice of the living

God declare that the last days have come, and that the second advent of Christ is near at hand. Thus the Sabbath and the advent truths of God's Holy Word constitute the key-note of the gospel message for this generation. W. A. S.

## Note and Comment

### A Romanist and the Law

A CATHOLIC priest of Chicago, Peter O'Callaghan, speaks as follows in reference to his church's attitude toward the commandments of God:—

The enemies of the Lord's day are the enemies of the Lord. "Remember that thou keep holy the Sabbath day" is a commandment of God that will never become obsolete or suspended. The church will never abrogate, nor can the church abrogate, the commandments of God.

It is true that the church can not abrogate the commandments of God, nor can any other power that may attempt to set its will up against the will of God; but the church for which the above-named priest speaks attempts to do that very thing by putting the first day of the week into that law in place of the seventh day. She then stigmatizes as enemies of God those who keep the commandments as they read, and refuse to accept that church's substitution and her interpretation. The issue grows more clear-cut and striking with each new day.



### Caricaturing God's Law

LEADERS in the religious world have sought to nullify God's law by declaring it abolished; higher critics have sought to prove it a copy or a modification of some earlier code of pagan origin; the schoolmen have tried to belittle it, and have made light of the idea of its having been given by the Almighty; certain church leaders have been trying to improve upon it by abbreviation; but within the past few months we have seen numerous caricatures of the great "ten words." There have been published "ten commandments for wives," "ten commandments for husbands," "ten commandments for miners," and "ten commandments" for this class and for that class, all of which are written up in a language of pseudo-sanctity. It is perfectly apparent that there is in this a deliberate attempt on the part of the enemy of souls to bring the law of God into disrepute, and to lessen its convicting power upon the hearts of men and women. In that Satan strikes at the basis of God's government, and at the same time seeks to sear the hearts and consciences of individuals, so that the code of Christ's kingdom may not be permitted to do its appointed work for them. It is an indication that the conflict is nearing the climax.



### In Memoriam

L. D. SANTEE

To the memory of our fallen missionaries who have died in distant lands.

CALL them not back to earth's weariness now;  
Blossoms unfading will circle each brow.

Dim eyes are weeping, and fond hearts are sad;  
But when Heaven calls, they'll awake and be glad.

Angels watch over each earth-pillow pressed;  
They need no lullaby now for their rest.  
Sweet is their resting, and dreamless their sleep,  
Never hereafter in sorrow to weep.

Call them not back to earth's wearisome shore;  
Sorrows are ended, and burdens are o'er.  
Blest are their slumbers, and calm their repose,

Clear from earth's sorrows, and free from its woes.

Quiet the rest where the tears never fall;  
God sends the blessings of peace unto all.  
Storms are unheeded, their slumbers are deep,  
Never hereafter in sorrow to weep.

Call them not back; there's a seal on each brow  
Resting in stillness and quietude now.  
Pale lips are kissed with the quiet of peace;

They from life's burdens have endless release.

Solemnly resting through earth's passing years,  
Waiting the day when the Master appears,  
When the loud trumpet shall waken from sleep,  
Never hereafter in sorrow to weep.

Call them not back to the valley of tears,  
Soon they'll awake to life's radiant years,—

Only to sleep until Jesus shall come,  
Then to rejoice in the gladness of home.  
Far-away graves by the sad, restless sea,  
Precious the dust that is resting in thee,  
Peacefully sleeping where storms come no more.

Call them not back to earth's wearisome shore.

*Moline, Ill.*



### Armenian Mission Field

Z. G. BAHARIAN

ON Sept. 12, 1911, I left Mush for Diarbekir. It took seven days to make the trip. On my way I stopped over Sabbath in Lidja, where I found several disciples. This company had several years ago drawn away from the work in Turkey, and they were left in a piti-

ful condition. They could not conscientiously unite with the Congregationalists, and could not keep up their position as a separate church. I had interesting talks with them in those two days, and tried to encourage them with the present truth. I will follow them with correspondence.

Diarbekir is a city of medium size, situated on the river Tigris. The Congregationalists have a church here, and schools for boys and girls. One morning as I was having my breakfast in my room, the door opened, and a well-dressed young man entered. He was looking for another preacher. Seeing that I also was a minister, he sat down and for several hours listened to the truth. I found that he is the pastor of the Congregationalist Church in a village near by. He preaches in Arabic, and as he showed much interest, I ordered several tracts for him in that language.

I found Diarbekir a fruitful province. The shores of the river Tigris produce plenty of large, sweet watermelons and muskmelons. An ordinary watermelon weighs thirty pounds, and some weigh sixty pounds. I was told that some kinds weigh as high as one hundred eighty pounds. Two watermelons would make a heavy load for a camel. Bread is cheap.

Traveling on horse four days, I arrived at Mamuret ul-Aziz, the capital of Kharput province. Here I remained five days. I went to Malatia in three days. Malatia is the first city of Armenia where our message entered. In 1898 when I visited Adana, one young man had accepted the truth, and our Brother Alexan Buzugherian, taking from him the address of a noted Protestant in Malatia, had sent the latter several Armenian tracts. This man and about forty other persons at once obeyed the commandments of God. This new and strange doctrine when practised enraged the people, especially the Protestants, and they stirred up the government against the believers, causing the noted ones to be arrested and imprisoned. Seeing this danger, many turned back; but the three imprisoned ones and two others stood fast in the truth.

God delivered them from prison, and they were sent to Mamuret ul-Aziz. The government found them faultless, but in order to quiet the wrath of the people, ordered them to close their shops on Sunday. These brethren have continued in the truth until now, except the first one, who sleeps in Jesus. In 1907 I visited them and baptized four brethren, and in 1910 two sisters were baptized.

This time I found the situation wholly

different. The Protestant church was without a pastor. Sunday, October 1, I was invited to preach. The people were so affected that they began to beseech me to remain and help them. They were very willing to give me the pulpit Sundays. They were so earnest in their proposal that I was thinking of changing my field of labor to Malatia for the next winter. Just at this critical moment, Brother Bedros Tousdjian, a man of talent, whom we had called to be a worker, arrived from Albistan. After consulting about the situation, it was decided that he remain at Malatia. The burden left me, and with a glad heart I went on to Eghian.

Since leaving there I have received two letters from Brother Tousdjian. He has found much favor with the Protestants, who have willingly given their pulpit to him. He is preaching to them on Sundays, and holding another meeting on Thursdays. He also visits their homes and holds Bible readings, and in his own room he is giving a special course of Bible study. This seems a wonderful miracle. God has changed the times, glory to his name! We expect a good harvest from Malatia. Remember this field in your prayers.

*Takat, Turkey.*



### The Work in Burma

J. L. SHAW

DR. V. L. MANN, Brother and Sister C. E. Weeks, Mrs. E. E. Bruce, Mrs. Shaw, and the writer sailed from Calcutta for Rangoon, Dec. 15, 1911. On reaching Burma, we spent one day in Rangoon, and then proceeded up country with the object of visiting the Meiktila Industrial School, and also Mandalay, where work has been recently started.

Nearly four years had elapsed since we had visited Meiktila, and in the meantime an industrial school for Burmese boys had been started. Twenty-five acres of land was purchased, and a very creditable school building has been erected. Meiktila is one of the most healthful stations in Burma. The school land is situated about a mile from the center of the station, near a beautiful lake, toward which the school land gradually slopes. The soil seems quite fertile, and with abundance of water near at hand, we feel certain that fruit and vegetables in abundance can be raised. All the money obtained for buying the land and putting up the school building has been given by the people of Burma, who are interested in the enterprise. More money is in sight, and with five thousand rupees from the \$300,000 Fund, it is hoped that a workshop may be built and equipped, a means of irrigating provided, and a house erected for Brother Thurber and his family. Fences are also required.

We saw some very promising-appearing boys at the school. Brother Thurber is sparing no effort nor pains to make the school a great success. He has some good teachers assisting him, and all we

saw gave evidence that every one is making favorable progress. We were very much interested in the furniture which is being made at the school. Under the direction of a Christian Chinaman, the boys are already making and caning chairs. They are made of teak, mission style, are nicely put together, and are a great credit to the school.

While there are many problems yet to be solved in building up the Meiktila school, a beginning has been made, good judgment has been shown in the work thus far, and with the Lord's continued guidance we look to see an excellent school built up, and later young men going from it to the Master's work in Burma.

We spent several days at Mandalay. It is a city of more than one hundred thousand inhabitants, the streets are well laid out, houses are sufficiently far apart so that the city is not congested like most Eastern cities. Brother and Sister R. A. Beckner, who are located there, have been engaged principally in studying the language, but have also sold some literature. Our tracts and pamphlets meet with ready sale. We hope to see Mandalay prove a very fruitful field of labor. Burma is a wonderful province of the Indian empire, and the Burmese and their good-natured independence always appeal to me.

We are now in the midst of the Burma general meeting. Concerning it and the work at Rangoon, I shall write at another time.

◆ ◆ ◆  
**British Guiana, South America**

E. C. BOGER

Six months have passed since we arrived here from the States. It does not seem long, for we have been very busy. Soon after the news of the death of Elder O. E. Davis came from the interior, we began meetings in the Georgetown church. For a time they were held Sunday nights. Then a call came for tent-meetings.

After obtaining permission from the town council, we pitched our tent, Oct. 4, 1911, on the Bourda Green, one of the squares in the center of the city. From the very first we had all that the tent would hold. The interest was good, and the people would stay after the services to talk on the subject, sometimes until eleven o'clock. I finally asked Elder T. L. M. Spencer to come from New Amsterdam to assist in the work. The meetings continued for thirty-seven nights, during which time we had splendid weather. Best of all, about thirty took their stand for the third angel's message, nearly all adults. For this we praise the Lord. The people were sorry when the time came for the tent to be taken down.

After the close of the tent effort, those who had taken their stand were formed into a class, and continued to study the blessed truths of the Bible until they were established. On the last day of the old year, we assembled in the church for a baptismal service. It was a solemn occasion. Seventeen brethren and sis-

ters followed their Lord into the watery grave, coming forth to walk with him the new life. There are about fifteen others who were not ready to take this important step at that time. These will soon follow the Master all the way. We praise the Saviour that we can have a part in gathering with him. The work throughout the colony is taking a new start, and this year we are looking forward to gaining many souls for Christ.

The Indians in the interior are calling for help, and we should have some one to go up there and live among them, teaching them the precious truths that

antagonism this violent and vindictive monarch." The reply of Dr. Hammond was, "The Sultan of the universe can, in answer to prayer, change the decree of the sultan of Turkey." They gave themselves to prayer; the next day the sultan died, and the decree has never been executed.—*Selected.*

◆ ◆ ◆  
**Constantinople**

E. FRAUCHIGER

THIS winter we are working in four different places in Constantinople. Among the Turkish-speaking people in



OUR CONSTANTINOPLE TRAINING SCHOOL

have done so much for us. Who will go? It will take means also. Who will give? They have never heard the gospel except what was taught them by Elder Davis, and there are a great many Indians who have never even heard of the Bible. Does not their need appeal to you? I hope to take a trip among them this spring.

Over one half the population here is East Indian, and they must have the message. We have only one worker among them now, with seven believers. We have received some literature from India lately, and it takes well with the people here. God certainly must have some jewels among the East Indians of British Guiana.

We are of good courage in the Lord, and as we see the great controversy closing and the forces of evil being revealed, we pray that God will arouse his people to a realization of the times in which we are living, that they may give of their means for the closing up of this work.

We are enjoying good health so far, but this climate is very treacherous, and one must be careful. We are trusting all to His care.

◆ ◆ ◆  
**Prayer Wins the Victory**

THE sultan of Turkey in 1839 passed a decree that not a representative of the Christian religion should remain in the empire. Dr. Godell came home to Dr. Hammond with the sad news: "It is all over with us; we have to leave. The American consul and the British ambassador say it is no use to meet with

Stambul, Brother V. Pampaian is holding meetings. On the Pera side Brother A. J. Girou is giving a series of special lectures to the French-speaking people. In our own church hall I am speaking to the German and the French people, while to the Greeks Brother Girou and I speak alternately by translator. The meetings have been well attended. At present we have snow about one foot deep.

Since introducing systematic canvassing, we have sold twenty thousand piasters' worth of literature in the city of Constantinople. Our canvassers have been arrested week after week for knocking at the doors. It is an entirely unknown custom in the Orient to enter the house of a stranger for the purpose of selling anything. Only the overcoming faith of our canvassers makes them able to endure all the hardships of being beaten and put in prison. They know that this message must be carried to every one.

The accompanying picture shows the progress of our school. We have at present fourteen in attendance. They come from Konia, Smyrna, Brusa, Kaiseri, Adana, Magnesia, Nicomedia, and one even from Bagdad, in Mesopotamia. We have to teach in three languages,—Turkish, Armenian, and Greek. By educating the youth, we hope to get some good help to work among the natives in a more direct way in the future.

We expect this year to be a year of progress. I believe the tithe will increase to nearly ten thousand piasters. In the last nine months of last year we received in tithes as much as for the whole of the previous year. While fig-

ures are dead, they show the spiritual life of hearts in the message. Our members are scattered from the coast of the Adriatic Sea almost to Mt. Ararat, to Nineveh and Bagdad in the east, the Sudan in the south, and Adrianople in the north.

The new constitution has brought some sadness to our hearts on account of the military question. Many young men leave the country for Egypt or America for fear of the military service.

Things look really very serious and dark for the future of Turkey. The parliament has been dismissed, and the patrols are going through the streets.



A TURKISH SOLDIER

Many thousands of Turkey's young men are in the military camps to-day.

It is feared that revolution may break out at any time. Confidence in the management of the city is lacking. The city remains under war rules. There is a great deal of animosity among the Moslems, as they see that the Christians are taking Turkey piece by piece and putting it under Christian rule.

Our prayer is that the Lord may hold the winds until we are able to finish the work, that soon all nations may be united under one King. Pray for the work in Turkey.

### British East Africa

(Concluded)

A. A. CARSCALLEN

WE are indeed glad to report the first baptism in this part of the Dark Continent. On May 21, 1911, we had a baptismal service at Gendia Mission. All our workers were present, also Brother B. Ohme, our superintendent for German East Africa. Sixteen boys followed their Lord in baptism, and in the afternoon joined in partaking of the Lord's Supper.

All who have had experience in working for others, and seeing them leave the world for Christ, will understand our joy in seeing these sixteen boys, the first of the million Kavirondos, take their stand upon the principles of the third

angel's message. We often wonder where these boys get the courage to step out against the teachings, customs, and influence of all their own people. One of the sixteen is a little boy of only twelve years, but he is one of the most earnest and sincere of all. He took his stand alone in his family. He is now anxious to take the message to others. Once a week I read a few items to the boys from the REVIEW, translating as I read, and it is encouraging to see the interest they take in the spread of the message. They really feel as much a part of that message as any of our people. We have other boys who are almost ready to be baptized, and we hope to have another baptismal service in 1912.

We have just started three out-schools, and we are planning to open two more in a short time in connection with the Gendia Mission. Brother J. D. Baker is now opening his first at Wire Hill, and we trust others may be started there soon. We also hope it may be possible to begin work for the Kisii people by starting out-schools among them. The Wire Hill station is near the Kisii border, and we shall try to get some boys from that tribe to come to our schools. Brother Baker has been teaching several who know that language; and just as soon as we have a teacher ready, we are going to make use of him among the Kisii tribe.

We are sorry to report some sickness during 1911. Brother Baker has been ill since April. We were afraid for a while that we would have to send him home, but he took a decided turn for the better, and so stayed. He is not able to do much in the sun, but can work at the language in the house. To remain in the house is one of the hardest things to do out here. One always wants to move about, and that makes this a hard country in which to be ill. Brother H. H. Brooks was also very ill for several months. He developed abscess of the liver, and we sent him to the hospital in Nairobi. When he came out, we thought he would be quite well again, but as he had another bad turn and kept getting worse, we were compelled to send him home. He left us the first of November. He is the first worker who has had to give up his post in this field. We sincerely hope it will not be long before he will be strong enough to return to the work he so reluctantly laid down.

In the previous issue, we referred to the opposition of the government to our work in this place during the past four years. During that time I have talked with every official who could in any way help us, but the provincial commissioner has always said that the Seventh-day Adventists could not have any more sites. A short time ago he came to see us, and before going away, told us that from this time on he would treat us in a different manner. He said he had been against us because he had always been given to understand that we were working against the government, but that he had not been in our house long before he knew this was not true. He also

spoke about our work, our principles, and our plans, and then gave us ten acres of land, the very best in our district. Quite naturally we could not understand this change in one who had done all he could to oppose us. We therefore did not wish to say much until we should see if things would take another turn. We are glad to say that all the letters from the provincial commissioner since then have caused us to believe that there is indeed a change for the better for us in this field. The provincial commissioner is a strong man in the government, and if he really understands that we wish to do what is right, we think he will help us. We know that the country must be opened up for the message, and God can open it at his pleasure.

We indeed have much to be thankful for. God has not forsaken us, and his hand has not been withdrawn from us. We thank him for the progress during 1911, and trust that he will help us to accomplish more during the coming year.

A few days ago one of the men who comes to church every Sabbath, spoke out in the meeting and asked, "If Jesus is to come as every one hears, why do not a lot of your people come and tell our people the story of Jesus? Then it would be finished quickly." Our boys are regularly praying for God to send more workers to spread his Word. Will our people at home remember these calls, and think of us and our work in this field? Your prayers will help in two ways: First, sincere prayer will be answered; and second, your interest in our work will deepen, and perhaps some will feel called to come and help in bearing the message to these who sit in darkness.

### Moslems

T. E. BOWEN

JAMES P. McNAUGHTON, in the *Moslem World*, touches the root of the weakness of the Mohammedan faith to uplift the soul, in the following:—

"Although ninety names are used in characterizing God, Father is not one of them. Moslems have no conception of God in the capacity of fatherhood; their idea is more that of an Oriental despot,—merciful, if you will, but arbitrary to the last degree. It offers no hope of salvation except through personal merit; no Saviour, no atonement. . . . Lying, licentiousness, cheating, polygamy, divorce, and heaven are a program that so completely suits fallen man that it is no wonder Islam is gaining followers rapidly.

"The Moslem problem is difficult of solution on account of its strong points. A religion containing some of the cardinal truths of our faith is much harder to influence than that which is burdened with the crude conceptions of fetishism or crass idolatry. The Moslem holds much truth mixed up with much error. He believes in one God, maker of heaven and earth; he believes that Christ was a prophet, but not divine; he believes in the forgiveness of sins, in the resurrec-

tion and life everlasting. Now, a man holding in firm conviction so much that is strong can not be expected to abandon his fortress without a struggle; indeed, he thinks his fortress stronger than ours. We find men in the home land who say, 'Why do you not leave the Mohammedan alone? His religion is good enough for him.' Is it? Hear what Schlegel, the German scholar, has to say of it: 'A prophet without miracles, a religion without mysteries, and a morality without love, which has encouraged a thirst for blood, and which began and ended in unbounded sensuality.'

It is the incarnation of Christ—the divine Son of the living God, the only begotten of the Father, full of grace and truth—that tolls the death knell of Mohammedanism.

"Now why does not the Moslem accept Christianity that presents so much richer a monotheism, not only a God of infinite power, but a God of infinite love, interpreted to us through the blessed incarnation? It is just here that the difficulty appears. The presentation of Christ in his divinity is a direct attack upon monotheism. The Trinity to the Moslem is tritheism. It is the disintegration of the great thought of God's oneness."

"Christ in you, the hope of glory," is a statement wholly incomprehensible to a Moslem mind. What avail is it to him that the Holy Spirit penned, "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved"? Thus the very hopelessness of the Moslem faith should be the strongest appeal possible to lead those who know the living Christ, who have experienced the blessedness of his love, to seek to win to him the followers of Mohammed. The third angel's message has power in it to win Moslems. And it has already won some to Christ, the living Leader of this movement which is going to the nations of the earth to-day.

### A Constant Miracle

THE Bible itself is a standing and an astonishing miracle. Written fragment by fragment, throughout the course of fifteen centuries under different states of society and in different languages, by persons of the most opposite tempers, talents, and conditions, learned and unlearned, prince and peasant, bond and free; cast in every form of instructive composition and good writing,—history, prophecy, poetry, allegory, emblematic representation, judicial interpretation, literal statement, precept, example, proverbs, disquisition, epistle, sermon, prayer; in short, all rational shapes of human discourse,—and treating, moreover, of subjects not obvious, but most difficult; its authors are not to be found, like other writers, contradicting one another upon the most ordinary matters of fact and opinion, but are at harmony upon the whole of their sublime and momentous scheme.—*Maclagan.*



### My Heart's Desire

MAGGIE A. PULVER

GIVE me, O Lord, a faith that clings  
When darkness hides my Saviour's  
form,—

A faith that 'mid life's conflicts sings,  
And bides with me in calm and storm.

Give me, O Lord, a faith that feels  
That thou hast portioned me my lot  
According to my mortal needs,—  
My weakness thou hast not forgot,—

A living faith, a perfect trust  
That fails not till the crown is won;  
That lays my loved ones in the dust,  
And calmly says, "God's will be  
done,"—

A faith that grasps the Infinite,  
And lays my treasures up on high;  
That guides my footsteps day and night  
To mansions waiting in the sky.  
*Stoddard, Wis.*

### The Sleep of the Sleepless

DAVID PAULSON, M. D.

MODERN civilization is developing an alarming number of people who are almost entire strangers to the luxury of sound and refreshing sleep. The amount of sleeping powders and other nerve-quieting remedies that is sold is enormous, and is rapidly increasing year by year. All drug sleep is, however, a wretched substitute for the real article. Sleep-producing remedies induce a stupor by a species of intoxication. That is why the insomnia patient so frequently remarks after such sleep, "I feel as if I had been on a drunken spree."

Thirty centuries ago the Scriptures declared that "the sleep of a laboring man is sweet," and to-day it is the sedentary man, or he who earns his bread by brain work instead of by the sweat of his brow, that is a candidate for insomnia. This only confirms the inspired declaration that "the abundance of the rich will not suffer him to sleep." Eccl. 5:12. And this applies quite as well to the entire stress and strain of our modern business system.

A recent editorial on this subject in the *New York Medical Record* gives the following additional common causes for the prevailing sleeplessness:—

"Perhaps the second most efficient reason why we sleep too little is the general use of gray-matter stimulants—coffee, tea, cocoa, tobacco, alcohol, all or one or more in a day. Largely because at times they have enjoyed good sleep immediately after taking these, many un-medical persons are firmly convinced that they are not kept awake by these

stimulants, when, in reality, as a rule they are. Of course, at times one may sleep in spite of them, for reasons that no one can as yet explain. As it is, throngs of sedentary people are kept from feeling normally sleepy at the proper time by these stimulants."

"A third reason obviously is the evening-entertainment habit, despite the necessity of early rising for work. How numerous are the theater-mad and the opera-mad and the bridge-mad in our day! And they unduly waste the sleep-time."

Our city population, who must almost constantly endure the clanging of the street-car, the "honk" of the auto, the rattling of the heavy truck, and a thousand other artificial sounds, scarcely knows what a quiet sleep is except when a night is spent in the country with some friends.

In addition to these ordinary causes may be mentioned the uncertainty of business affairs, the remorse of a guilty conscience, and the despair of one who is not at peace with God.

#### How to Coax Sleep

It has been said that you may lead a horse to water, but you can not make him drink; so you may go to bed and close your eyes, but you can not force yourself to sleep. From a somewhat extensive experience in dealing with nervous patients, the majority of whom were more or less sleepless, I offer the following practical suggestions:—

1. Don't worry because you can not sleep. Some remarkable experiments made by Edison in his electrical laboratory show that very little sleep suffices for a time, provided the waking hours are not spent in worry. Remember that just lying in bed and enjoying the rest is a fair substitute for refreshing sleep.

2. All means that tend to relieve the congested brain are sleep producers; for instance, a short warm bath just before retiring, which draws the blood into the skin. Sometimes a long lukewarm bath is even more soothing. A fairly good substitute is a warm foot-bath, or even a hot-water bag or hot brick to the feet or to the spine after going to bed. Raising the head of the bed by putting two bricks under it works like magic in some cases. Occasionally, wrapping the head in a light towel wrung out of cold water will also encourage sleep.

3. The drinking of a cupful of hot water or hot milk is a reliable remedy for many a sleepless patient.

4. Moving the bed out on the veranda not only tends to induce sound sleep, but to improve the general health as well. Extensive experience has convinced me

that the "sleep-outs" actually require less sleep than the "sleep-ins."

5. Avoid, as far as possible, all exciting work, reading, or games in the evening. Some moderate but agreeable physical exercise is the ideal thing if nothing else is available. A pleasant walk may be indulged in often with the most happy results.

6. Sleeplessness is sometimes merely a bad habit, which can be broken most successfully by some decided change, like a brief visit to agreeable friends, a week's camping out, a little trip to the seashore or mountains. When planned sensibly, such an outing may easily be faken without any great outlay of either time or money, while the benefit to be derived from it generally far exceeds the actual expense.

7. Sleeplessness is sometimes caused by a heavy heart instead of a congested brain. Such cases require intelligent spiritual treatment rather than the most expert physical remedies.

The assurance of sins forgiven; the knowledge that divine grace not only can but will restore fully "the years that the locust hath eaten" (Joel 2: 25); that the domestic sorrow or other heartaches, when committed to the great Burden-bearer, will in his hands be transformed into a sweet blessing instead of a grievous curse,—such assurance I can say from abundant personal observation will enable many a poor, nerve-racked, sleepless sufferer to exclaim, "Thou hast put gladness in my heart. . . . I will both lay me down in peace, and sleep: for thou, Lord, only makest me dwell in safety." Ps. 4: 7, 8.

*Hinsdale, Ill.*

## Winning and Holding Boys —

### No. 1

MAX HILL

THERE is no set, definite rule that I know of for winning and holding boys. There are, however, some principles really more like axioms, which apply to the winning of boys as well as to older men, or older boys, just as you please to apply it.

When the Saviour said, "Suffer little children to come," I do not believe that he meant only very small boys and girls, the babes in arms, as the popular pictures imply. I am sure that as he ministered day by day, in the streets, by the wayside, on the mountain, by the sea, his arms often encircled strong, sturdy boys as well as the more childish forms. I can see him ready with a good, sincere embrace for the boy who sidled up to him, to be near the One who moved multitudes, who taught with such power, who preached and lived such a pure gospel of love and service. I know his heart must have had a warm place, and a large one, for the uncouth, bashful boy; because his love went out to all who needed it, and the growing, self-conscious boy needed it as much as any one in his great audiences, if not more.

And the need of the boy should appeal

to us. Sometimes I think it is little short of a miracle that many a boy ever grows up to man's estate without becoming hopelessly soured to all the world. He sees the little girls petted and favored, and their rooms better and more tastily furnished than his. He sees them given the lighter, more pleasant tasks. He grows up running errands, for which he receives scant thanks and few favors in return. He is expected to wait for the second table, and be sweet about it. He comes to feel that if no one else is actually caught in breaking rules and regulations, he will get the blame; which also accounts for the fact that he is so often the guilty one. But the fact that he is guilty is no reason for branding him a hopeless case from the very start. It is the strongest argument in favor of more wisdom and patience in dealing with him.

#### Winning the Boy

What do we mean by that? All talk and no do? or shall we consider the needs, and then actually do something? First of all we must get acquainted. You know when we set about getting acquainted with some one, we call on that one. When we see him, we speak to him, we notice him, we ask about his welfare, we investigate his occupation, and we talk to him about his business. Now every boy has his regular line of business. It takes a great deal of his time, and it claims a great deal of his attention and energy. He is as thoroughly wrapped up in it as is any business man.

If you would become acquainted with him, then, follow the regular business tactics in his line. Make yourself acquainted with his business. Find out how he prospers. Don't let it be a pretended interest; no one despises a fake any more than a boy does, and you can not deceive him in the least. When you make him understand that you are interested, really interested, you are getting acquainted.

Getting acquainted is only the first step. It takes more to win. When a young man decides that he wants to win a certain young lady, he gives her very special attention. That is the simplest and most logical method known. For centuries this plan, simple and natural, though infinite in variety of working, has resulted in the union of earth's millions in bands that only death can sever.

Now is it not reasonable to believe that the same tactics will be rewarded equally well if it is a boy who is to be won? Does it not seem logical, since human nature is so much the same in all ages, to follow at least similar methods with all? It is of course understood that methods may vary in application, they must vary, for different dispositions demand different treatment; but the principle referred to will be in it all.

When I find a boy whom I can not touch, a boy who shrinks from actual contact, I always feel that one of two conditions is in his life; either he is hungry for love and attention that he does not get at home, or he is mistreated. It is strange, one might think, that hun-

ger for love will make one shrink from advances; but that is the peculiarity of the boy. If no friendly hand ever rests upon his lonesome little shoulder, if no kindly arm ever slips about him in a real hug of good-fellowship, he comes to avoid even those who are not so stingy with their affection.

And the same result comes if the only human touch the boy knows is the touch of the hand that punishes or abuses. By abuse I mean the unfair advantage so many people take of boys. I have seen men who never missed an opportunity to pinch or tickle or actually hurt boys, taking delight in their annoyance or pain. They seem to forget that the natural result will be a dislike that often reaches positive hatred on the part of the abused boy.

We must remember that there is a stage in the lives of most boys when they must be treated with all the patience and love we can muster; for they must pass through some times of stress and battle that so many men seem to forget entirely, and that some women who "work with boys" never seem to understand or appreciate. Then is the time when we simply must not be stingy with our love. If they are rough and trying, then the demand upon us is the greater; then they must be won and held. When we learn to allow for this period of the boy's life, we have taken a long step toward winning lasting friends among those whose affections and ambitions are just being molded for life.

The world is full of boys hungry for love, boys who can not express themselves any other way than awkwardly, often roughly or coarsely. O then give us a generation of men and women—teachers and parents—who will make full allowance for this condition and time in the lives of the boys, who will be patient and careful, who will be determined to love the most ungainly and uncouth right through to the age when nature brings a change in the life and wakes up new affections and aspirations!

Are they hard to reach? Then greater the glory in winning. Do they utterly fail to show appreciation? If that is what you are working for, your aim is low. But there will be appreciation, only it will be expressed in boy language, and you have to learn that language, learn it again if you have forgotten it. You must learn to "read between the lines," learn to accept a little word, a shy touch of the hand, a nudge of the shoulder in passing, as full payment, and give a receipt in full. Accept it, and let it warm your heart; but do not say too much about it, either to the boy or to others.

LIFE is not all in getting, but quite as much in helping. Property is not an absolute possession, to be used or abused at will, but a responsible trust. Labor is not genuine that has no heart nor conscience in it. The mutual obligations of men are not discharged when they have performed their tasks and paid the stipulated price.—*Great Thoughts.*





**A Prayer**

M. H.

LORD, make each day a day of glad surprise  
That thou, the adoration of the heavenly throng,  
From scenes of purest bliss should turn thine eyes  
On one whose feet inclined to paths of wrong.

Me, even me, thou pitiedst, and cried,  
"Come unto me, O weary one, and rest;  
Raise your proud eyes to Calvary, where died  
One who his love for sinners there expressed!"

I thank thee, Lord, for that compelling love  
Which, by its very tenderness revealed,  
Fills this heart full with visions from above,  
Makes it a joy my foolish pride to yield.

May thy sweet grace from me outforth so shine  
That other weary ones be turned to thee,  
The future joy of this glad heart of mine,  
With them to praise thee through eternity.

**In the Kingdom of Saxony**

THE fifth annual meeting of the Saxon Conference closed last night, having been in session here at Chemnitz from January 10 to 14. The twenty-six churches and companies of the field were represented by ninety-one delegates and nearly two hundred other brethren and sisters. Seven companies were received into the conference. The report of Elder G. W. Schubert, the president, showed that 270 new members were received during 1911, raising the membership of the field from 644 to 844. There were seventeen workers employed throughout last year in Saxony.

The tithe showed an increase of over 22,000 marks. After the auditing committee had done its work, there was a surplus of more than 5,500 marks apportioned to the East German Union, to assist in caring for the large mission territory under its supervision. There was also an increase in the gifts to the work in general. Evening after the Sabbath, a call was made for donations to the mission fund, as had been the custom in other fields, and 1,521 marks in cash and pledges was given. There were seventeen canvassers in the conference during 1910, and their sales amounted to 22,938 marks; last year the twenty-five colporteurs of the kingdom sold literature to the amount of 36,173 marks.

Brethren H. F. Schuberth, O. Luepke.

F. Goetting, F. Boex, L. Trautmann, and the writer assisted the local workers in the business and meetings of the conference. We were all especially thankful to God for such a hearty spirit of cooperation among the brethren and workers present. Sabbath was an exceptionally good day. In the afternoon Brother G. Freund was ordained to the ministry.

All the public lectures, as well as the conference sessions, were held in the Bakers' Board of Trade Building. Two hundred to two hundred seventy-five of our own people attended, and about as many strangers were at the evening lectures. Meetings to follow up the interest will be continued in the same building. Many not of our faith expressed a deep interest in the message presented, and manifested a desire to hear more.

The kingdom of Saxony, with its many unentered cities and its densely populated districts, is perhaps one of the most promising fields in the world for our work. We trust the readers of the REVIEW will especially pray for the success of the cause of God in this kingdom, which exerted such a strong influence in behalf of the Reformation in Luther's day.

GUY DAIL.

**Panama City**

IN response to a recommendation of the conference committee, in July of last year we settled in this city as our place of labor, and have been working for the native Panamians and for the West Indian residents here. Early in January we had the privilege of organizing a church of seventeen members. We have a growing Sabbath-school of over thirty members, and an active young people's society.

Each month we are using more than four hundred of our periodicals in five different languages, besides the tract and book work. Pray for the progress of the work in this city, for truly "their wickedness is great."

B. E. CONNERLY.

**South India**

THE work at our station at Tinneveli has been making encouraging progress. Just at present there is a great deal of sickness in the villages. Persons are dying of cholera nearly every day, and we see on all sides poor people suffering with dysentery, fever, measles, etc.

For some time we have been holding meetings every night in the church for the benefit of those who have been baptized, and also for those who wish to hear more about the truth.

As a result, nine persons gave themselves to the Lord and asked for baptism. Last Sabbath evening all our people gathered at the place designated for the carrying out of this ordinance, which was only a short distance from our mis-

sion buildings, and there witnessed the baptism. You will be glad to know that four of the candidates were young people who have been in attendance at our school, and one was a young catechist who has had some experience in preaching and in colporteur work. We hope that he will be of some use to us in this kind of work in the future.

Brother James was with us a few days recently. We were very glad for the privilege of having his help in counseling and planning for the work here. While he was here, we made a short visit to Trichinopoli and Arumukunari, where work is being carried on.

There are some features of our work that look a little discouraging at times; yet on the whole, the prospects for the future are bright, and we are much encouraged as we see evidences of the Lord's presence with us. We realize that when the Lord of hosts is with us, he will be a present help in every time of need.

G. G. LOWRY.

**Carriacou**

THE little island of Carriacou is one of the Windward group of the West Indies, and lies about twenty miles due north of Grenada. The island is mountainous, and its hills tower high in proportion to its size. Its area is about thirteen square miles, and the highest point is High North, 980 feet; Chapeau Carre, in the south, 960 feet, comes next. The peaks are pointed in shape, and have been almost denuded of their trees. The appearance, while beautiful in itself, is entirely different from that of the larger islands. There are no streams to add fertility to the valleys, or to quench the burning thirst of man or beast here. The water-supply is derived from wells, and contains much saline matter. Rain-water is stored in tanks for use in the dry season,—February, March, April, and May. The population is estimated at about eight thousand.

The island is visited every Thursday at about 5 P. M. by a small steamer which plies between here and St. George, bringing mail and passengers. There is a good hospital, where the poor and indigent are treated at a very small cost.

From this hospital at Bellevue, the center of the island, one of the most perfect views of the West Indies may be obtained on a clear evening, when St. Vincent to the north, and Grenada to the south, sixty miles apart, are visible, with the chain of Grenadines islets lying like gems in between. Here, too, may be observed the practical development of the government scheme of settling peasant proprietors on allotments cut out of abandoned sugar estates, and the creation thereby of contented landowners, where a few years ago there was only desolation and acacia scrub.

Having given a brief sketch of the island of Carriacou, we shall add a short account of the work of the Lord here. These words of Jesus are applicable in all lands where the message is preached: "I am come to send fire on the earth; and what will I, if it be already kindled? But I have a baptism to be baptized with; and how am I straitened till it be accomplished!" Luke 12:49, 50.

We have verified the truthfulness of the words of this text by experience. The fire of the wrath of men has been kindled since the appearance of the first

Seventh-day Adventist missionary on this island. It still continues: the prince of darkness has fought us zealously; but notwithstanding the opposition and hard sayings of our adversary the devil, the work is onward. We are glad to be able to report the baptism of seven persons Jan. 26, 1912. It was through constant prayer and supplication to God that these were brought through the fiery trials of their faith to the place where we could present them to the Lord to be "planted together in the likeness of his death," that they "shall be also in the likeness of his resurrection." There are others who are not quite ready for baptism. Following the baptism, Elder A. N. Durrant organized the believers here into a church, after which we celebrated the ordinances. We ask the prayers of God's people everywhere that this little church may grow, and may shine as a light set upon a hill, in this dark corner of the vineyard of the Lord.

We have now reached the place in our work where it is very essential that a church building be erected. We have procured a lot for that purpose, but there is no money to purchase the building materials. Those who have united with us here are poor, and we can not hope to receive much from them, except a little free labor when we start work. Of necessity we must therefore appeal to our numerous friends, the readers of the REVIEW, for help. Whatever assistance our people would like to offer to this needy island may be sent through the treasurer of the General Conference, with the specification that it is for the church on the island of Carriacou.

A. G. PEART,  
E. ZETTIE SIMONS PEART.

### The Temperance Battle in Maine

MANY of the readers of the REVIEW who helped in the Temperance *Instructor* campaign in Maine last autumn, may be glad to hear some news from this great storm-center of prohibition. There is not much being said on temperance at present, but both parties are planning and working for the fierce battle to be fought in a few months.

The governor and many of the leading officers of the State and of the city of Portland are anti-prohibitionists; but the best class of the citizens stand strongly for prohibition.

Last week I asked a prominent man of Portland where he stood on the temperance question. His quick reply was, "I have five boys; I am for straight prohibition." The safety of the youth and the home is the foremost question in this issue on the part of the temperance people, while increased revenues and greed of wealth are the strength of the liquor man's argument.

The governor of the State has called a special session of the legislature to convene March 20. One reason given for this session is the need of the help of the lawmakers in coming to some satisfactory conclusions on the temperance question. It is thought that the legislature will either pass some laws regulating the question or propose an amendment to the constitution of the State that will meet the mind of both parties, and then let the citizens accept or reject the proposed measure at the ballot-box next September. It is a strange coincidence that this special session of the legislature

is to convene on the anniversary of the birth of Neal Dow, the great pioneer of temperance in the State of Maine.

Now is the time to educate the people on temperance principles. When we saw the present needs, we requested the Review and Herald Publishing house to print fifty thousand copies of the chapter "Liquor Traffic and Prohibition," in "Ministry of Healing." We wished it illustrated just as in the book. Sister White gave her consent to this, and the Review and Herald generously responded by donating us fifty thousand copies of this tract. We greatly appreciate the help and encouragement given us in our work here by the brethren in responsible positions at the headquarters of our work. Without the support they have so heartily given, it would have been impossible for us to do the work we have done.

We are working systematically with the temperance literature. Our company of workers connected with us here in Portland has already distributed several thousands of the "Liquor Traffic and Prohibition" tract, and we are now perfecting some plans by which we hope soon to have the tracts circulated throughout the entire State. We hope, by the help of the Lord, to do much more than circulate the fifty thousand tracts the Review and Herald has so generously given. We believe there are others just as deeply interested in this work as our brethren at Washington, who will help us to print fifty or one hundred thousand more of these tracts, so that we can do a work with them that will affect the votes at the polls next September.

One of our workers gave a woman a Temperance *Instructor* a few weeks ago. When he called again, she said: "I want to thank you for that beautiful paper you gave me. My husband has never taken any interest in religious things, has always seemed hardened; but when I read the article entitled 'A Bottle of Tears,' in the Temperance *Instructor*, the tears rolled down his cheeks. I went to our ladies' club the next day, and they asked me to read a select reading that the leader had chosen. What was my surprise when the leader gave me a Temperance *Instructor*, and I read another article from it." This shows that the people appreciate our temperance literature.

We have a company of workers with us, none of whom are on the conference pay-roll. They came to us as self-supporting workers, and the Lord is blessing them in sowing the seeds of truth. Since beginning our house-to-house work here in Portland, our workers have distributed the following literature: Tracts loaned in homes, 92,891 pages; tracts given away on the streets and in homes, 85,486 pages; papers given away, 3,162; papers sold, 609; bound books sold and delivered, 284.

We have been sowing bountifully, expecting the Lord to fulfil his promises wherein he declares that he that soweth bountifully shall reap bountifully, and that his word shall not return unto him void, but shall accomplish that whereunto he sent it.

Our brethren of the Pacific Press have kindly donated us a club of one hundred copies of the weekly *Signs of the Times*, and our workers are lending them in the homes from week to week. They find many who recognize the *Signs* as an old

friend. One woman said that for several years before her death, her mother had kept a file of the *Signs* as a great treasure, though none of the family was ever a Sabbath-keeper.

Before the weather was so severe, we had permission from the city authorities to place a tract table on the street. A worker sat by the table, giving tracts to all who paused and wished to take them. In this way we reached many who otherwise would not have been reached.

For the past three months, we have held a cooking school each week in the vestry of the church, with good success. In this way our work has been brought before some of the best people of the city. In a few weeks we expect to open a health school to be conducted each week in place of the cooking school.

The Maine Conference has just sent Elder E. E. Osborne to assist us, for which we are very thankful. He is opening cottage meetings in different parts of the city. Our workers have been studying hard, and are now beginning to make appointments for Bible readings in the homes.

Our plan of work has been to conduct public meetings in the church only three evenings each week, leaving the other evenings open for the workers to hold cottage meetings and Bible readings in different parts of the city.

The membership of the Portland church is small, and there are only a few to help, but they have taken hold heartily to do what they can to increase the attendance at the Sunday evening meetings, and we have all felt encouraged by seeing a good attendance.

There has been a deep-seated prejudice in this city against the truth, but we are thankful for the doors opened to the workers, and the amount of literature we have been permitted to place in the homes. We hope to keep pressing in the literature and visiting from door to door, as we feel sure, with the blessing of the Lord, this work will break through the highest walls of prejudice.

We are all of good courage, and trust our brethren will not forget to pray that God will bless the work in Portland.

S. N. HASKELL.

63 Grant Street, Portland, Maine.

### Costa Rica

PACUARITO.—Owing to the inclemency of the weather, our week of prayer could not begin on Sabbath, the ninth; nevertheless we did not fail to improve the first opportunity that presented itself to begin the week of prayer services; and truly if there was ever a time when God was among his people, it was from the tenth to the sixteenth of December. The whole district was stirred while our brethren and sisters made it their duty to invite strangers and friends, and these, in turn, invited not only their own friends, but any one with whom they came in contact. On Monday morning a stranger was heard saying to another after he had invited him, "If you come to-night, you will come to-morrow night and the next night and the whole week, because they call it the week of prayer."

We began our service at 6:30 P. M., and could never dismiss before 9:30, and sometimes even later. One brother said to our elder: "You have no control at all over the meeting. Truly the presence of God is here." A Wesleyan who

had been very zealous for his Sunday, heard the singing after he had retired for the night. He dressed and came to the meeting, took part in prayer, confessed his fault in having heard the message and lived among the Adventists so long without accepting it, and prayed that God would be merciful to him. Another stranger said that he had never before enjoyed such a meeting. The whole week was one of great spiritual blessing, for which we thank God.

ISAAC GORDON.

## Christian Education

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

### The Pemba Mission School, Northwest Rhodesia

"It is up-hill work here; but somehow we are blessed, and souls are accepting the truth. We shall have baptism soon. There are five candidates ready. This is what cheers our hearts, and makes us content, in the midst of fever, trials, and weariness." These words, just received from Brother W. H. Anderson, give the true secret of the power that holds the missionary in those difficult fields. At the autumn council, word came to us that the South African Union would not need so large an appropriation this year as last, as the Pemba mission station had sent the information that it would be entirely self-supporting. That was cheering news, for it meant the release of money that could be used in entering new fields, hastening that day when the full meaning of the expression "in all the world" shall be realized. Brother Anderson continues:—

"As you know, we are short of help at this station now, as Brother Robinson has been taken away to act as superintendent of the work in Nyassaland. That left Brother Campbell and me alone here; and, although he is the best of help, there is a limit to what a man can do, even in mission fields. I am glad that our action [the one referred to in the first paragraph, that the mission would be self-supporting] has met the approval of the Mission Board. It has been a long, hard struggle; but we see the light ahead, and with the continued blessing of God, we hope for still better things in the future.

"I have just been going over the total amount that has been appropriated to this mission field since it was started, and find it to be 4,675 pounds. I find, from looking over the invoice of the value of the property we now hold here, that it is worth 4,000 pounds; and that since the mission has been established, the church here has contributed for work outside, that is, to the union treasury, about 750 pounds, so that at present we have property here to the value of the amount that the Mission Board has spent in this field. This is not quite a new experience for me in the mission work, as the last two years that I was connected with the work at Solusi, we did not draw a penny from the Mission Board, and we also paid all our tithes and offerings to the union treasurer.

"While I am on this subject, I will send you a statement of the finances of our little native church at Pemba, for

the last year. We have received, in—  
Tithe ..... \$259.66  
Second tithe ..... 198.00  
Sabbath-school offerings ..... 31.53  
Weekly and annual offerings.... 56.87  
For the college indebtedness.... 194.00  
'Christ's Object Lessons' for college debt ..... 43.65

Total ..... \$783.71

"Now I know that we are away from civilization here, but I can not help feeling great satisfaction in the thought that from this church of fifty-three members, all but four of whom are natives, so large a donation could be received. We hope next year to raise the amount to two hundred pounds, and have set that as our mark.

"You will notice that one item is the second tithe. We wanted some literature in the vernacular; and as there were no funds for it, we paid a second tithe for this purpose. In the last three years, we have raised over one hundred pounds in that way, and we still have twenty-five pounds in the treasury for future use. I am sending you a copy of each book that we have printed. Two books, as you will see, are school-books. The last one which comes from the press is a series of Sabbath-school lessons on the life of Christ. Mrs. Anderson prepared the lessons, and Brother Campbell translated them.

"We have just finished the planting of the crops this year. We have planted one hundred twenty-five acres to mealies (corn), twenty acres to peanuts, twelve acres to potatoes, and fifteen acres to sweet potatoes. Then we have a large orchard, from which we get a good variety of fruit, and a vegetable garden that supplies the table all the year round, as well as pays all the salary of Brother Campbell, from the sales; and we have milk, butter, and eggs, which bring a good income. Brother Campbell goes to Livingstone to-day, to buy thirty cows, and we have fifty now, so we are doing something at dairying.

"I have gone into the details of our work here, in order that I might in part answer your inquiry about teachers for the field. As you see, we need all-round men. But especially on these mission stations we need strong teachers for the primary grades. There are few natives in South Africa who advance beyond the sixth standard [grade]. Few here ever arrive at that. They may go beyond it in their Bible study. Most of those we have here are incapable of going further. Of course some of our boys can not learn at all, while some, after trying for a year, suddenly wake up and make excellent advance; and there are others who run well for a time, and then seem to reach their limit, and can go no further. Then it is hard to keep up the interest of our native mission teachers, as they are surrounded for months with nothing but heathenism, which is a poor stimulant for spirituality. We are now arranging a strong summer school for this year.

"We must also push the evangelical work in the villages. We now have a lantern, and as soon as the rains are over, we shall make use of that in evangelical work. We are soon to have more help from the Cape, and expect to make much progress this winter. This is the only time that we can travel about in the country.

"To return again to the school: We are hard pressed for the present. The only thing we have in the vernacular is the Gospel of Mark and the three books I am sending you. Much teaching has to be done orally. On the farm, in the garden, as well as in the school, we try to sow beside all waters. It is up-hill work. But somehow we are blessed, and souls are accepting the truth.

"We have all had our turn at fever this year, but no one has been seriously ill."

H. R. S.

## Christian Liberty

Reports, Notes, and Comments Pertaining to the Current History of the Rights of Conscience

Conducted by the Religious Liberty Bureau  
K. C. RUSSELL Secretary  
S. B. HORTON Corresponding Secretary

### Lord's Day Alliance Meeting in Baltimore

ON Thursday evening, February 8, the Lord's Day Alliance of Maryland held a mass-meeting in the First Presbyterian church of Baltimore, at which Governor Goldsborough, ex-Judge A. S. Niles, and others spoke on the subject of the better enforcement of Sunday laws. The twelfth chapter of Romans was read as a lesson; and while the reader emphasized the admonition, "Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord," still, the tenor of all the speeches made seemed to be an appeal to men to take into their hands the protection of the Sabbath of the Lord. In other words, the Lord's Day Alliance proposes to take upon itself the duty of avenging the non-observance of the Sabbath.

In his speech on the Sabbath as a national asset, Governor Goldsborough said some very good things in regard to the power and influence of example.

He took pride in being the executive of Maryland, and referred to that State as being "the cradle of religious liberty."

He had promised to "clean up" Baltimore, but insisted that he must have clean men with whom to accomplish the work. He advised the people to let him know all about the antecedents of any man who was seeking public office, and if any were unfitted by character to occupy said office, he would refuse to appoint them.

The striking points of the governor's speech were:—

"There is need in Maryland for the death, burial, and resurrection of things political, and I intend to do my part as the executioner.

"The laws upon the statute-books must be enforced while I am governor. I have sworn that they should. I intend to appoint a police board that will think as I do on this point. And when the men I shall appoint take office, and their influence is felt, the Sunday laws of Baltimore and Maryland will be observed through fear, if not through respect. . . .

"No man will continue in office under me who does not observe Sunday, and who has not a good character. . . . If any of you knows aught against the character of any applicant for public office,

(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

## The New Summary

THIS first colporteur's summary for the year 1912 will be studied with special interest because it strikes the key-note of progress, both in scope and in volume. By omitting the two columns showing the record of the two previous years, we are able to include the summary of our ten-cent magazine sales in America and the sales of missionary papers by colporteurs in foreign fields. Also by omitting the column showing the number of books sold, we have made space for a column showing the total value of book and periodical sales by colporteurs.

As indicated, the first three columns represent the book sales as they have appeared regularly in the monthly summary. Columns four and five represent missionary periodicals as they have appeared monthly in their summary, and the last column shows the total value of both. In order that the general progress of the two lines of work may be shown by comparison with previous years, we are continuing the two comparative summaries at the close. The first of these is the usual comparative summary which has appeared each month in connection with the report of the book sales, and the second is the comparative summary of ten-cent magazine sales in America.

The sale of missionary periodicals in foreign lands is not included in this final comparative summary, but is shown in the tabulated report from foreign union conferences and mission fields. The value of sales shown in this summary speaks well for the year 1912. There is a large increase in book sales over 1911, even though we had not received the usual reports from the North Pacific, West Canadian and Scandinavian Union Conferences. We were sorry to omit these reports from the first summary in the new year, but for some reason they have not come to hand. However, the summary as a whole is most encouraging. Each year the work is growing stronger in every part of the world, is reaching out and laying hold of new fields, and is making conquests where, from a human point of view, success could hardly be expected.

E. R. P.

## Notes of Progress

THERE is, apparently, a great decrease in the book work in the British Union Conference, for in previous reports the missionary papers sold by colporteurs were counted in with the books. In this report they are separated. The total shows a good, substantial gain.

AGAIN, the German unions show a very large gain, not only over the previous month, but also over the corresponding month of the previous year. The general agent in Germany writes that during the past six months more than one hundred colporteurs have been added to their list, and the sales have nearly doubled. There are now 501 colporteurs in the two German union conferences. What a grand work this army of self-supporting missionaries represents!

## Colporteurs' Summary for January, 1912

	Book Sales			Magazines		TOT'L VAL.
	AGTS.	HRS.	VALUE	NO. COP.	VALUE	
<b>Atlantic Union Conference</b>						
Maine .....	5	100	\$ 72.15	860	\$ 86.00	\$ 158.15
Northern New England ....	4	351	308.77	254	25.40	334.17
Massachusetts .....	11	534	619.80	475	47.50	667.30
Southern New England....	2	61	78.75	1493	149.30	228.05
New York .....	9	368	588.75	1085	108.50	697.25
Western New York .....	3	106	85.20	1160	116.00	201.20
Greater New York .....	8	289	185.15	2835	283.50	468.65
Totals .....	42	1809	1938.57	8162	816.20	2754.77
<b>Columbia Union Conference</b>						
Ohio .....	6	390	340.25	4007	400.70	740.95
West Virginia .....	4	328	427.45	400	40.00	467.45
Virginia .....	7	442	963.40	1086	108.60	1072.00
Chesapeake .....	6	352	446.20	1289	128.90	575.10
Eastern Pennsylvania ....	5	310	199.00	1337	133.70	332.70
West Pennsylvania .....	11	615	680.20	676	67.60	747.80
New Jersey .....	...	...	...	725	72.50	72.50
District of Columbia .....	...	...	...	1230	123.00	123.00
Totals .....	39	2237	3056.50	10750	1075.00	4131.50
<b>Lake Union Conference</b>						
East Michigan .....	16	933	773.55	2189	218.90	992.45
West Michigan .....	5	286	141.90	1179	117.90	259.80
North Michigan .....	2	68	118.35	270	27.00	145.35
Wisconsin .....	5	359	307.55	2448	244.80	552.35
Northern Illinois .....	5	345	478.48	2362	236.20	714.65
Southern Illinois .....	8	415	415.05	555	55.50	470.55
Indiana .....	2	186	139.95	1085	108.50	248.45
Totals .....	43	2592	2374.80	10088	1008.80	3383.60
<b>Canadian Union Conference</b>						
Ontario .....	1	112	141.50	2060	206.00	347.50
Quebec .....	1	60	31.50	200	20.00	51.50
Maritime .....	1	56	79.80	...	...	79.80
Newfoundland .....	...	...	...	100	10.00	10.00
Totals .....	3	228	252.80	2360	236.00	488.80
<b>Southern Union Conference</b>						
Louisiana .....	6	343	356.55	364	36.40	392.95
Alabama .....	5	305	305.25	720	72.00	377.25
Kentucky .....	3	383	297.25	610	61.00	358.25
Mississippi .....	12	542	734.70	70	7.00	741.70
Tennessee River .....	10	432	415.15	862	86.20	501.35
Totals .....	36	2005	2108.90	2626	262.60	2371.50
<b>Southeastern Union Conference</b>						
Cumberland .....	8	245	244.25	100	10.00	254.25
Georgia .....	10	399	598.85	1000	100.00	698.85
North Carolina .....	8	489	564.75	210	21.00	585.75
South Carolina .....	9	325	442.00	325	32.50	474.50
Florida .....	17	959	1566.80	915	91.50	1658.30
Totals .....	52	2417	3416.65	2550	255.00	3671.65
<b>Southwestern Union Conference*</b>						
Arkansas .....	...	...	...	360	36.00	36.00
Oklahoma .....	11	521	678.10	220	22.00	700.10
West Texas .....	...	...	...	185	18.50	18.50
South Texas .....	5	341	292.85	392	39.20	332.05
North Texas .....	2	191	117.75	1735	173.50	291.25
New Mexico .....	5	321	276.10	740	74.00	350.10
Totals .....	23	1374	1364.80	3632	363.20	1728.00
<b>Central Union Conference</b>						
North Missouri .....	17	352	436.15	206	20.60	456.75
South Missouri .....	3	201	157.15	70	7.00	164.15
East Colorado .....	7	243	332.20	468	46.80	379.00
West Colorado .....	...	...	...	110	11.00	11.00
Nebraska .....	5	117	179.40	1470	147.00	326.40
Wyoming .....	...	...	...	300	30.00	30.00
East Kansas .....	2	70	66.50	1247	124.70	191.20
West Kansas .....	6	85	58.50	275	27.50	86.00
St. Louis Mission .....	...	...	...	25	2.50	2.50
Totals .....	40	1068	1229.90	4171	417.10	1647.00
<b>Northern Union Conference</b>						
Iowa .....	7	553	392.25	1126	112.60	504.85
Minnesota .....	...	...	...	1545	154.50	154.50

**Colporteurs' Summary for January, 1912 (Concluded)**

	Book Sales			Magazines		TOT'L VAL.
	AGTS.	HRS.	VALUE	NO. COP.	VALUE	
<b>Northern Union Conference</b>						
North Dakota .....	...	...	\$....	505	\$ 50.50	\$ 50.50
South Dakota .....	...	...	....	385	38.50	38.50
Totals .....	7	553	392.25	3561	356.10	748.35
<b>Pacific Union Conference</b>						
Northern California-Nevada	4	69	272.30	227	22.70	295.00
Arizona .....	2	252	1255.00	50	5.00	1260.00
Southern California .....	4	480	766.55	2311	231.10	997.65
Utah .....	2	199	461.95	110	11.00	472.95
Central California .....	2	301	541.70	162	16.20	557.90
California Coast .....	1	271	630.75	4776	477.60	1108.35
Totals .....	15	1572	3928.25	7636	763.60	4691.85
<b>North Pacific Union Conference</b>						
Western Washington .....	...	...	....	1910	191.00	191.00
Upper Columbia .....	...	...	....	850	85.00	85.00
Western Oregon .....	...	...	....	4015	401.50	401.50
Southern Idaho .....	...	...	....	307	30.70	30.70
Montana .....	...	...	....	90	9.00	9.00
Southern Oregon .....	...	...	....	233	23.30	23.30
Alaska .....	...	...	....	...	....	....
Eastern Oregon Mission .....	...	...	....	...	....	....
Totals .....	...	...	....	7405	740.50	740.50
<b>Western Canadian Union Conference</b>						
Alberta .....	...	...	....	215	21.50	21.50
Manitoba .....	...	...	....	750	75.00	75.00
British Columbia .....	...	...	....	455	45.50	45.50
Saskatchewan .....	...	...	....	578	57.80	57.80
Totals .....	...	...	....	1998	199.80	199.80
Subscription lists .....	...	...	....	51848	5184.80	5184.80
Foreign and miscellaneous .....	...	...	....	4879	487.90	487.90
<b>Foreign Union Conferences and Missions</b>						
British .....	47	3316	1632.45	264844	4887.09	6519.54
Australasian .....	78	6223	9766.74	...	....	9766.74
South Africa .....	10	790	1475.06	976	101.33	1576.39
India Mission .....	4	468	302.73	...	....	302.73
Scandinavian .....	...	...	....	...	....	....
German unions (2) .....	501	38930	13232.30	189566	5201.90	18434.20
Russian .....	37	...	1739.96	...	....	1739.96
Siberian .....	3	...	104.85	...	....	104.85
Latin .....	10	1060	647.65	...	120.90	768.55
Levant .....	16	810	77.78	...	....	77.78
South American .....	17	963	2018.20	...	157.36	2175.56
Brazil .....	11	1105	807.58	...	....	807.58
Mexican .....	4	423	1463.75	1736	779.44	2243.19
Cuba .....	1	110	316.00	...	....	316.00
Porto Rico .....	2	...	283.50	...	....	283.50
Totals, Foreign .....	741	54198	\$33868.55	457122	\$11248.02	\$45116.57
Totals, North America .....	300	15855	20063.42	121666	12166.60	32230.02
Grand totals .....	1041	70053	\$53931.97	578788	\$23414.62	\$77346.59

**Comparative Book Summary**

	1907	1908	1909	1910	1911	1912
Jan. ....	\$26,325.50	\$25,929.06	\$40,677.06	\$42,532.23	\$44,495.65	\$53931.97
Feb. ....	26,369.61	30,466.40	48,748.21	50,990.34	53,923.57	.....
March ...	36,253.65	35,757.15	52,703.85	55,711.55	73,015.56	.....
April ...	35,276.76	43,858.29	55,109.54	64,042.39	73,548.31	.....
May ....	51,097.51	67,455.44	82,971.94	86,333.58	81,923.78	.....
June ....	65,317.23	82,878.67	124,412.34	112,606.05	135,888.76	.....
July ....	75,691.57	120,973.89	95,445.21	103,919.12	127,256.86	.....
Aug. ....	46,590.68	66,946.38	71,652.97	91,145.11	91,810.46	.....
Sept. ...	32,503.48	51,148.56	55,625.41	66,523.65	86,001.72	.....
Oct. ....	40,646.45	62,719.91	52,669.93	62,461.13	81,367.89	.....
Nov. ...	30,016.77	53,787.31	49,964.99	58,211.68	67,600.00	.....
Dec. ....	25,361.54	39,873.18	45,759.73	54,663.93	58,386.24	.....
Totals, \$491,450.75	\$681,794.24	\$775,741.18	\$849,140.76	\$976,218.80	.....	.....

**Comparative Summary of Ten-Cent Magazines**

	TOTALS 1909	TOTALS 1910	TOTALS 1911	TOTALS 1912	TOTALS 1909	TOTALS 1910	TOTALS 1911	TOTALS 1912
Jan. ....	71094	89462	122202	121666	Aug. ....	174136	152520	215773
Feb. ....	91812	116198	99234	.....	Sept. ....	102033	120020	135179
March ...	134206	132165	244003	.....	Oct. ....	108571	116157	164537
April ...	120582	183981	192757	.....	Nov. ....	106860	102795	110326
May ....	115145	174886	141204	.....	Dec. ....	90737	99137	98541
June ....	163545	193727	145025	.....	Totals, 1447510	1703187	1866363	121666
July ....	168689	222146	197582	.....				

THE three unions of the Southern field are also planning for a prosperous year, and the good work is well under way. The reports indicate that a large number of the colporteurs are planning to lift the standard by becoming one-thousand-dollar and sixteen-hundred-hour colporteurs.

It is indeed a great inspiration to receive each month the reports which make up these summaries. They contain a wonderful record of the progress the third angel's message is making all over the world. We greatly rejoice in the triumphs of the message, and our brethren and sisters who read these good reports will rejoice with us.

SPECIAL mention should be made of the progress of the book work in the Pacific Union. The Lord has greatly blessed the colporteur work in that union during the past year, and the work has grown from a position near the bottom of the list to the very head of the unions in North America, for the first month of this new year. The sales for January, 1911, amounted to \$721.35. Compared with the first month of 1912, there is a gain of \$3,206.90.

THE general agent of the Lake Union Conference, Brother J. B. Blosser, writes that the prospects have never before been so good in the Lake Union Conference. Several very large institutes are being held, and from the present outlook there will be a gain of from twenty-five to fifty per cent in sales during the present year. There was also a most encouraging gain in that union last year. We trust that the expectation of our brethren will be fully realized.

As we all work together during the year 1912 to spread this precious truth, may the Lord help us to keep in mind, and be encouraged by, the blessed hope that when this gospel of the kingdom shall have been preached in all the world for a witness, then shall the end come. Let us all work and pray to the end that the splendid progress which the work is now making may not be interrupted until every nation, kindred, tongue, and people has heard the message of salvation.

BROTHER C. J. TOLF, general agent of the Atlantic Union Conference, writes that while their gain for the month of January is small, they "are surely on the up-grade, with a good pressure of steam on the boiler." It was with considerable difficulty that the Atlantic Union held its own during the year 1911. However, a small gain was made in the sales, and the outlook is far better for the present year; and the workers, according to Brother Tolf's report, "are out for success, by God's help." E. R. P.

AN infidel workman in Bulgaria bought a copy of the New Testament, and when he found it was a Christian book, he tore it in pieces and threw them away. The other workmen gathered up some of the torn leaves, and were so charmed with the words that many bought copies for themselves. Thus the one book destroyed was the means of interesting many men.—*World-Wide*.

## Lord's Day Alliance Meeting in Baltimore

(Concluded from page 19)

it is your duty to tell me about it, and, if you are right, the objectionable man shall never sign the State pay-roll."

Ex-Judge A. S. Niles, speaking on the same subject, "Why We Should Retain Our Sunday Laws," said that for one he was glad Maryland had such a governor as Governor Goldsborough promises to be. He held that the object of the Sunday law was not to make men go to church, nor to prevent men from drinking on Sunday if they wish to. "It is desirable," said he, "that men should go to church, and that they should not drink on Sunday; but if men desired to go to church, the opportunity, under the Sunday law, would be given therefor; and if a man desired to drink on Sunday, he could buy his drink the day before." It was evident that the judge stood for the protection of the day rather than for the protection of the rights of the individual. He maintained that the Sunday law is a platform upon which all can stand, the atheist saloon-keeper as well as the Christian. Judge Niles admitted that some laws were obsolete, but insisted that the essence of the present Sunday law — one day out of seven for rest, is not obsolete and must be enforced. In summing up the claims in behalf of the need of a Sunday law, he said:—

"It is up to every man to show that these claims are wrong, or to join the alliance for the purpose of enforcing the Sunday law."

He said that the people who should favor Sunday laws may be divided into three classes, the Christian, the laboring man, and the patriot, and hoped all these classes would see that the law is obeyed. The Christian should be stirred in this behalf, he declared, because of his religious convictions concerning Sabbath observance; the laboring man, through the influence of the labor unions, should demand the observance of the Sunday law because of his selfish interests; the patriot, because of his love of country, should see that the law is obeyed because it makes for the moral betterment of the citizenship. When all these influences are aroused, there will be little fear of the repeal of the law, which, in his judgment, should not be repealed.

Secretary Davis, of the Lord's Day Alliance, submitted a brief report in which he referred to the fact that of the eight vice-presidents of this Lord's Day Alliance meeting, one was the former governor of Maryland, another the present mayor of Baltimore, another the president of the State Senate, another the speaker of the House of Delegates. The two legislative officials wrote letters regretting the fact that they could not be present, but indorsed the alliance in its move for better Sunday observance.

The meeting was not very largely attended, but considerable enthusiasm was evoked by the speeches of the gentlemen above referred to. As the legislature is now in session, this meeting will doubtless be followed by some move in the direction of making the Sunday law of the State more stringent or amending it in some way.

S. B. H.

WE wish to thank our friends for sending in to the office clippings from the press on questions pertaining to religious liberty principles.

## News and Miscellany

Notes and clippings from the daily and weekly press

— The Chinghwa Republic is the official name of the new Chinese government.

— February 13, forty-six persons were drowned by the sinking, after a collision, of two Japanese steamers near Nagasaki, Japan.

— The city of Chicago receives \$15,000,000 annually as a tax on vice. For this amount 5,000 human lives are sacrificed every year.

— Eight persons are dead and about fifty injured as the result of a tornado that swept through a section of Shreveport, La., on February 20.

— Interest in the Chinese political situation ought not to obscure the fact that in the Yangtse Valley a great famine is raging, in which nearly four million persons are facing absolute starvation.

— The Mississippi Legislature has passed an anti-tipping bill. Any employer who allows an employee to take a tip is to be fined \$150. Any waiter who takes a tip, and any man who gives one, is to be fined \$50.

— The Mexican government has agreed to pay an indemnity of \$3,100,000 to the Chinese republic for the death of 300 Chinese at Torreon, Mexico, during the revolution last July, according to a recent cablegram. The Chinese were murdered by Mexican revolutionists.

— The Russian government is seriously considering the tunneling of the Caucasian mountains near Tiflis, thus connecting the Black and the Caspian Seas. The length of the tunnel would be sixteen miles, and the engineers estimate that the work could be completed in seven years.

— The situation in Mexico is still unsettled, and is causing much anxiety to the State Department at Washington. Lawlessness prevails in both the north and south, and the Madero government has, so far, been unable to quell the insurrection. Foreigners are leaving the country for safety.

— Biblical students await with interest the completion of an English translation of the Old Testament projected by a company of American Jewish scholars who purpose to provide a version based upon "the historical Jewish interpretation of Scripture" in the light of rabbinical tradition and learning.

— Four trainmen were killed in a rear-end collision between a freight-train and the Boston-bound express in the Hoosac Tunnel, near North Adams, Mass., on February 20. The passenger-train was not seriously damaged, but the wrecked freight-cars took fire, and it is said that the tunnel can not be cleared for several days.

— A coal strike is threatened in Great Britain which will involve about 800,000 miners. March 1 has been named by the federation as the date of the walk-out. It is reported that miners in this country and on the Continent will be asked to stop work in support of the British strike. The government is endeavoring to bring about a satisfactory settlement.

## NOTICES AND APPOINTMENTS

### Notice

THE tenth annual meeting of the Sanitarium Food Company will be held at Sanitarium, Napa Co., Cal., on Thursday, March 14, 1912, at 12 M.

L. M. BOWEN, *President*;  
L. A. WHITNEY, *Secretary*.

### Notice

THE fifteenth annual meeting of the California Medical Missionary and Benevolent Association for the purpose of electing four or more members of the board of directors, and transacting any other business that may properly come before the meeting, will be held at Sanitarium, Napa Co., Cal., on Wednesday, March 13, 1912, at 12 M.

H. W. COTTRELL, *President*;  
J. B. GIDDINGS, *Secretary*.

### Northern Illinois, Attention!

WE have moved the office of the Northern Illinois Conference and Tract Society from 440 S. Dearborn St. to 3645 Ogden Ave., Chicago. We are near the corner of Millard Avenue, and may be reached by three car-lines,—the Douglas Park elevated to Lawnsdale Avenue station, and the Ogden Avenue and Twenty-second Street surface lines. All communications for the office or for any officer of the conference should be addressed to our new number, as noted above.

NORTHERN ILLINOIS CONFERENCE AND TRACT SOCIETY.

### Pacific Union Conference Biennial Meeting

THE sixth biennial session of the Pacific Union Conference of Seventh-day Adventists is called to convene at 417 West Fifth St., Los Angeles, Cal., at 9:30 A. M., March 21, 1912, to continue until the 26th, for the purpose of electing officers for the ensuing biennial term, and transacting such other business as may properly come before the meeting.

Each local conference shall be entitled, aside from its president, to one delegate in the sessions of this conference, without regard to numbers, and one additional member for every three hundred church-members in the conference.

A ministerial institute will be held in Los Angeles from March 12 to 20, which will precede the opening of this session of the conference.

By order of the executive committee,  
G. A. IRWIN, *President*;  
J. J. IRELAND, *Secretary*.

### St. Helena Training School for Missionary Nurses

ON April 2, 1912, we would gladly welcome thirty-five consecrated young men and women to our spring class.

A call for a class of this size has never before been made, but it is now possible because of the expansion of the sanitarium and hospital work, and the opening up of additional facilities in San Francisco,—the laying of the foundation for a more extensive work in anticipation of the great opportunities offered by the world's fair of 1915.

The sanitarium board has decided to open treatment-rooms in the best part of the city of San Francisco, in addition to the Laguna Street Dispensary. This added work will necessitate more workers; but the cities *must* be warned.

Believing that "medical missionary work is the door through which the truth is to find entrance to the large cities," and realizing the need of medical missionary workers in foreign fields as well as in the home field, we urge our young people to come now and enter this branch of the cause.

With a large four-story hospital connected with the sanitarium, those in the training-school have the advantage of a thorough preparation in surgical work. A laboratory course in gastric and urine analyses is also now part of the required work.

It is necessary that students shall have completed at least the eighth grade of preliminary school work.

The training-school calendar and an application blank will be forwarded upon request.

Read the testimony given June 1, 1909, in Volume IX, page 167.

GEO. THOMASON, M. D., *Med. Supt.*;  
MYRTLE B. HUDSON, M. D., *Sec.*

◆ ◆ ◆  
**Addresses Wanted**

THE Boulder, Colo., church would like to know the whereabouts of the following persons: Caroline Bixby, Mr. and Mrs. G. F. Britton, Maud Butcher, Helen Carlton, and Lawrence Kerr. Any information should be addressed to the church clerk, Mrs. F. W. Alcorn, 805 Maxwell Ave., Boulder, Colo.

◆ ◆ ◆  
**Change of Address**

ALL mail for W. G. Buckner should be addressed to Redondo, Cal.

All correspondence intended for the president of the Montana Conference should now be addressed to Elder L. A. Gibson, Box 118, Bozeman, Mont.

Communications intended for the president of the Southern Union Conference should be addressed to S. E. Wight, 511 Cole Bldg., Nashville, Tenn. All mail intended for the treasurer of that union should be sent to E. H. Rees, at the same address.

◆ ◆ ◆  
**Publications Wanted**

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

Mrs. J. W. Johns, R. F. D. 6, Jefferson, Tex., desires papers for free distribution.

Mrs. J. M. Fittro, Branson, Mo., desires late, clean copies of our papers and magazines for free distribution.

Copies of *Life and Health*, *Signs of the Times* (weekly and monthly), *Life Boat*, *Youth's Instructor*, *Watchman*, and *Our Little Friend* are desired for use in missionary work by Mrs. J. L. Holm, R. F. D. 3, Bon Aqua, Tenn.

◆ ◆ ◆  
**Business Notices**

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

No advertisements of "agents wanted," or "partners wanted," and no "promotion" nor "colonization" enterprises, will be printed in this column. Brief business notices will be published, subject to the discretion of the publishers, and on compliance with the following—

**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 advertizing, 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 five cents.

No discount for several insertions.

KOKOFAT is a pure coconut product, firm like butter most of the year. Ideal for cooking purposes and to replace dairy butter. Highly refined, and free from the coconut flavor so noticeable in shipments until recently. Five-gallon can, \$5.50; gallon cans, \$1.15. The factory uses no other shortening. Nashville Sanitarium-Food Factory, Nashville, Tenn.

FOR SALE.—Farm, 40 acres, good 10-room house, furnace, windmill, well, cistern, bank barn, fruit, rural route, 1½ miles from store, 60 rods from Seventh-day Adventist church; land rolling. F. D. Snyder, R. F. D. 27, Osseo, Mich.

FOR SALE.—Two students, ready to enter the work for their race, must sell their farm in northwest Kansas to equip their school. Well watered, good grass, corn and wheat land, practically all fenced, fair improvements. Hillcrest School, R. F. D. 3, Nashville, Tenn.

COOKING OIL.—Quality guaranteed. Extensively used. Nutritious, odorless, keeps 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; 50-gallon barrel, \$30. Purity Cooking Oil Co., Chattanooga, Tenn.

WANTED.—Seventh-day Adventist to work on farm. Must be a competent farm worker and good with horses. Twenty-five dollars a month and board first year; higher wages second year. State age and experience; send recommendations from two persons. Address John Baer, Rushville, Nebr.

FOR SALE.—Worth \$1,800. First-class 5-room cottage. Rooms tinted, bath, toilet, hot water, wash-room, stationary tubs, lawn, cement walk, out shed, fruit-trees. Near Adventist church, high school, and grammar school. Good climate, 1½ lots. Only \$1,300. Offered at this low figure to close an estate. Address Geo. J. Powell, Morgan Hill, Cal.

FOR SALE.—The following choice bulbs at prices given: Gladioli (mixed), 25 cents a dozen; tuberose (excelsior pearl), 25 cents a dozen; cannas, 75 cents a dozen; caladium (elephant's-ear), 10 cents each. If by mail, add 10 cents a dozen for postage on gladioli, tuberose, and cannas; for caladiums, 5 cents a bulb. Orders will be booked, and bulbs forwarded as soon as danger of frost is over. Your patronage appreciated. Address Oakwood Manual Training School, Huntsville, Ala.

**Obituaries**

LYMS.—Rebekah Jane Gilmore Lym was born in Juniata County, Pennsylvania, Oct. 1, 1828, and died at Grand Ledge, Mich., Feb. 6, 1912. Her husband and four children survive. Sister Lym accepted present truth about seventeen years ago. Words of comfort were spoken by the writer, from her favorite text, John 15:7. R. E. PUTNEY.

BRUCE.—Died at Roswell, New Mex., Dec. 18, 1911, Frances Saxton-Bruce. She was born May 2, 1837, and became a Christian early in life. At the time of her death she was a member of the Seventh-day Adventist Church at Keene, Tex., and had cherished the blessed hope of a soon-coming Saviour for fifteen years. Six children are left sorrowful, but cheered by the hope of the first resurrection. C. F. PARMELE.

SOUTHWICK.—Merrit Zelotes Southwick died at his home in Milton Junction, Wis., Jan. 28, 1912, aged 84 years, 2 months, and 17 days. He was converted early in life, and later embraced present truth. Two sisters, two brothers, and a daughter are left to mourn; but they are comforted by the assurance that their loved one fell asleep in the blessed hope of a soon-coming Saviour. W. W. STEBBINS.

WEED.—Nancy L. Boyce was born in Lapeer County, Michigan, Jan. 10, 1853. In 1876 she was united in marriage with Daniel Weed, who died eleven years ago. A foster-daughter, one sister, and many friends mourn their loss. Sister Weed accepted present truth in 1889. She loved the message and was an active worker for her Master until her death, which occurred Jan. 31, 1912, in Battle Creek, Mich. The writer, assisted by H. G. Bayley, conducted the funeral service, speaking words of comfort from Rev. 14:13. C. N. SANDERS.

WELCH.—William Henry, son of George A. and Addie R. Welch, was born Sept. 26, 1895, and died at his home near Van Wert, Ohio, Jan. 28, 1912. In many ways he was a model young man, and those who knew him saw before him a bright future, had not his brief illness cut short his noble life. He maintained his Christian hope until the last. His father, mother, four sisters, and three brothers are left to mourn. The funeral service was conducted by the writer, the text being Isa. 40:31. JOHN FRANCIS OLMSTED.

SUMNER.—George W. Sumner, local elder of the Seventh-day Adventist Church of Sandprairie, Richland Co., Wis., died Jan. 27, 1912, aged 65 years, 10 months, and 6 days. Brother Sumner was a member of this denomination for the last thirty-six years of his life. A devoted companion, two sons, and three daughters are left to mourn. The little church of which he was elder feels deeply the loss of a faithful shepherd. A large and attentive congregation at the funeral gave evidence of the high esteem in which he was held by the community. The writer spoke words of comfort from Rev. 2:10. W. S. SHREVE.

CHASE.—Clarecy A. Stilwell Chase was born at Rochester Center, Ohio, Dec. 11, 1844, and died at Hart, Mich., Dec. 30, 1911, aged 67 years and 19 days. She came with her parents to Michigan in 1861, and thirteen years later was united in marriage with Florence Chase. To this union were born three sons and one daughter. In 1881 Sister Chase embraced present truth, and remained faithful until her death. She suffered intensely during her last illness, but bore it very patiently. Two sons survive. The funeral service was conducted by the writer, words of comfort being spoken from Ps. 146:3, 4. C. N. SANDERS.

GIBSON.—Charles M. Gibson was born in Muncie, Ind., July 28, 1837, and fell asleep in Jesus at Salina, Kans., Jan. 7, 1912, aged 74 years, 3 months, and 11 days. In 1857 he was united in marriage with Jennie D. Heaton. To this union six children were born, four of whom, with their mother, are still living. About thirty-two years ago Brother Gibson accepted the third angel's message. From that time until his death he was a conscientious Christian, and dearly loved his Bible. It was his delight to talk of the soon-coming Saviour. A large number of friends and neighbors attended the funeral service, which was conducted by the writer, assisted by Brother B. H. Shaw. M. G. HUFFMAN.

**The Advent Review and Sabbath Herald**

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

ISSUED EACH THURSDAY BY THE Review & Herald Publishing Association

General Church Paper of the Seventh-day Adventists

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WASHINGTON, D. C., FEBRUARY 29, 1912

## CONTENTS

## GENERAL ARTICLES

Following Christ, <i>Mrs. E. G. White</i> . . . . .	3
The City Problem—No. 3, <i>John D. Gillatt</i> . . . . .	3
Profanity, <i>John D. Snider</i> . . . . .	4
Reverence for God's House and Day, <i>F. D. Starr</i> . . . . .	4
Two Similar and Touching Requests, <i>Arthur L. Manous</i> . . . . .	5
Thoughts on the Soul's Immortality, <i>John N. Quinn</i> . . . . .	5
"Hold Your Breath and Your Tongue," <i>Mrs. C. O. Hickok</i> . . . . .	6
"College Men Studying the Bible," <i>Byron E. Tefft</i> . . . . .	6
A Great Missionary Program, <i>P. G. Stanley</i> . . . . .	7
In Sight of Port, <i>Mrs. May L. Hanley</i> . . . . .	7

## EDITORIAL

Editorial Correspondence—A Challenge to Protestantism—Sweeping Back a River With a Straw—The Hand of God in History, No. 2 . . . . .	8-11
THE WORLD-WIDE FIELD . . . . .	12-15
HOME AND HEALTH . . . . .	15, 16
THE FIELD WORK . . . . .	17-19
CHRISTIAN EDUCATION . . . . .	19
CHRISTIAN LIBERTY . . . . .	19, 22
PUBLISHING DEPARTMENT . . . . .	20, 21
NEWS AND MISCELLANY . . . . .	22
MISCELLANEOUS . . . . .	22, 23

THE death of Elder F. Anderson, who has had charge of the North Swedish Mission, is reported by Brother Guy Dail. Brother Anderson was on his way to the Skodsborg Sanatorium, but died at Malmo, Sweden. The date of his death is not stated. Full particulars will be given later.

MRS. O. E. DAVIS reached Washington last week, Wednesday, on her return from British Guiana. She went on north the next day, where she will spend some time with friends of her deceased husband in New York and Michigan before going to her former home in Seattle, Wash. No further particulars developed regarding the death of Elder Davis other than those published. Brother Boger plans to visit the Indians this spring, and may be able to get more information.

IN emphasizing the importance of receiving the Holy Spirit, Elder A. G. Daniells, in one of the Sabbath services at the ministerial institute at College View, Nebr., said: "Finances and plans of administration are important, but they are not supreme. The blessing of the Spirit comes first. The pioneers in this work lacked organization, but they had the Word and the Spirit. These were the essential elements in the establishment of this work. They will prove essential elements in its finishing. We must pray, as did Dr. Chalmers, that the material things shall not secularize us. I thank God for our organization, for our conferences, our educational institutions, our publishing houses, and our sanita-

riums. But it will prove our ruin to look to these material agencies instead of to God. We must seek the power of the divine Spirit, and emphasize it above all else."

THE supply of the January *Life and Health* is exhausted. All 15-months-for-\$1 subscriptions hereafter will therefore include the October, November, and December, 1911, issues, and begin with the February number. This offer expires April 1.

SATISFACTORY arrangements have been made for the Sabbath-school Memory Verse Cards to be supplied by the Sabbath School Worker at 7 cents per set of 13 cards. These cards have been tested thoroughly enough to demonstrate their utility and desirability. All schools where there are children should have the Memory Verse Cards. In ordering, remember to order *one full set for each child*, and to send the order to the Sabbath School Worker, Takoma Park, D. C.

## Closing Up the \$300,000 Fund

THE last report on the \$300,000 Fund, which appeared in the REVIEW of February 15, shows receipts on this fund up to January 31, amounting to \$161,482.66. One conference and one mission field—Nebraska and Saskatchewan—are reported as having paid their full portion on this enterprise.

By action of the autumn council of November, 1911, this fund will be kept open until July 1 of the present year, after which date it is desired to close the account and effort. As a result of this action and of a somewhat similar one taken at the Friedensau council, many pledges to the fund have been made in almost all conferences in America. In view of the rapid passing of the allotted time, and also of the notification coming to the General Conference Office that China, India, and Japan are desirous of having large contributions from this fund in the very near future, it becomes exceedingly important that special effort at once be made by all concerned to help the General Conference treasury to secure speedy payment upon all pledges made.

W. T. KNOX.

## Another Worker Fallen

TUESDAY morning of last week, a cable from Shanghai announced the sad news of the death of Esta Miller. The cable gave the cause of his death as appendicitis. These words flashed across the sea came as a shock to all, as no intimation had been given of his illness.

Brother Miller had been in China only a few months since his marriage and return to that field, he and his wife having sailed from San Francisco the latter part of September, 1910. Having acquired the language during his former stay, the brethren in China urged his return, as his help was greatly needed at that time at Chang-sha. They sailed, therefore, a little earlier than they had planned. Up to the time of the revolution, when all our workers were compelled to leave the interior for a place of safety, Brother Miller was doing good service among the Chinese in evangelistic work. His labor is now finished. Other hands must grasp the fallen standard and

press the message on into the waiting fields of China.

In this hour of sorrow, the parents, Elder J. O. Miller and his wife, of St. John, New Brunswick, and the wife in China, will have the sympathy and prayers of the brethren and sisters. May God bless and comfort them.

T. E. BOWEN.

MISS IDA THOMASON arrived in Washington Thursday of last week. She is on her way to South Africa, being obliged to return a little earlier from her furlough than was planned on account of Dr. Thomason's not returning to Africa. Another brother, Oscar, goes over to Africa with her, having accepted a private offer to superintend a ranch in the vicinity of Lake Nyanza. Miss Thomason's heart is in the medical missionary work in South Africa, she having labored earnestly with her brother in building up the patronage of the sanitarium at Plumstead. She will have the prayers and best wishes of her many friends as she returns to her work. She sails from New York next week.

## Providences in Our Magazine Work

THE influence exerted by our ten-cent magazines is marvelous. Our correspondence shows that even the giving out of one single copy often results in many subscriptions returned, and the development of agents among clergymen, attorneys, business men, and other professional classes. The city clerk of Milwaukee, Wis., who is a contributor to *Life and Health*, says: "I have been interested in reading your magazine *Liberty*, and appreciate very much the numbers of *Life and Health*. Best wishes for the future of your work."

The religious liberty secretary of the North Pacific Union Conference, sends this encouraging item: "Within less than one month, Elder F. S. Bunch and myself have secured more than 975 yearly subscriptions for the *Protestant*. I secured in two churches 410 subscriptions for *Liberty*."

One of our lady agents in Philadelphia reports a sale of 28,633 ten-cent magazines during 1911, in 2,974 hours; an average sale of nearly ten copies an hour, a profit for each hour of over 57 cents. During this time she also distributed 40,575 pages of tracts.

One of our new subscribers says: "A copy of the *Protestant Magazine* for the fourth quarter, 1911, accidentally fell into my hands while unpacking furniture at the — house-furnishing store, at —, Pa. I am interested, and have decided to subscribe. Enclosed find 25 cents, also postage-stamp for reply." G. G. S. Another, W. H. W., of N. Brookfield, Mass., says: "I have just read *Liberty* for the first quarter, 1912, which is in our public library in this town. If you will mail me sample copies, I will try to interest others, and secure subscriptions to your valuable magazine."

What are you doing to get these truth-filled magazines before the people in your community and elsewhere? Send 20 cents to your tract society for sample copy of *Life and Health*, *Liberty*, and the *Protestant Magazine*, asking for agency, territory, terms, etc.

A. J. S. BOURDEAU,  
Manager Magazine Department.