



The Advent
Review and Herald
Sabbath

Vol. 89

Takoma Park Station, Washington, D. C., May 9, 1912

No. 19



WHO WAS TO BLAME?

Lines on the loss of the steamship "Titanic,"
with sixteen hundred souls on board

FRED CLARE BALDWIN, D. D.

Who was to blame?

Pray, do not charge this monstrous tragedy to God.
He made the icebergs? Well, what then?
He also made the human mind;
And he hath taught our ever-curious ken
How best the ways of safety we may find,
And how to shun the paths by danger trod —
God will not take the blame!

Who was to blame?

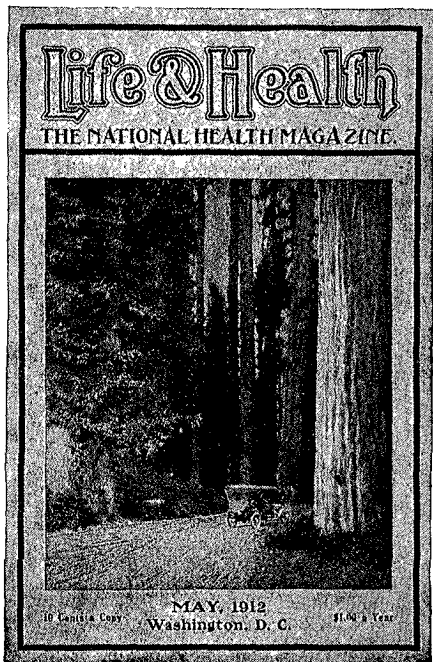
His head the captain can not raise
To answer us or shield his name
From censure or from praise.
Beneath two miles of ocean depth he sleeps
With that grave throng for whom the whole world weeps.
Great names adorn that good bark's list;
Great deeds relieve that sickening mist;
Great men were there; when came the time
That human nature shows its best or worst,
They measured up to all that greatness durst
Expect of them: in death all were sublime.

Who was to blame?

In part the spirit of this prideful age —
Our blind, insatiate lust of luxury;
Our false disdain of all simplicity;
Our wild and senseless rage for speed;
Our maddening haste
That will not pause to reckon up the waste;
Nor least of all, our gluttonous greed!
Where were the life-boats? Answer ye
Who can not forfeit for a single hour
The warm and genial hospitality
Of palace life. What though the treacherous sea
Stands ready to reveal its ruthless power —
The Public was to blame!

So ancient Rome went down,
And other empires of renown!
And so, God grant we may not do,
And will not if our sodden ears will hear
The message these calamities make clear:
We must return again to simpler ways,
And be content oftentimes to sacrifice
Our self-indulgent pleasures and our ease,
Our earth will lose what heaven has learned to prize;
And we shall surely fall on darker days,
Yea, darker days than these!

— Christian Advocate.



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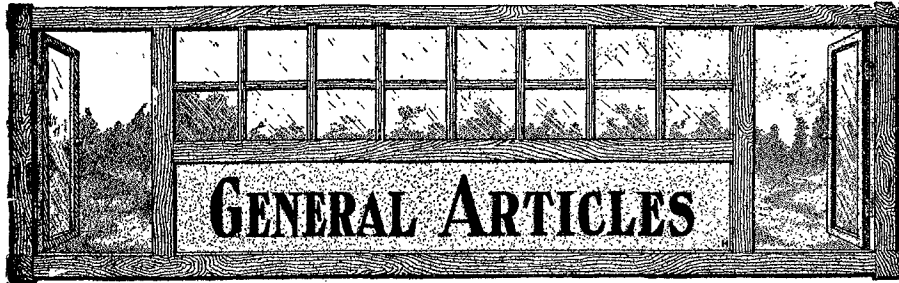
The Review and Herald

"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, MAY 9, 1912

No. 19



The Glad Exchange

WORTHIE HARRIS HOLDEN

So fitful is life's day,
We long for glad to-morrow,
For joy is wreathed with grief
And love is weighed with sorrow.

Our God in mercy bound
The thorns among the roses,
And through our anxious night
His star of hope discloses.

Man's sin in paradise
Could never be abiding;
It shunned God's majesty,
And sought a place for hiding.

The guard with flaming sword,
The toil that saps our pleasure,
The loss of friends or wealth,
Point us to heaven's treasure.

His Son God gave to save,
And naught is he withholding
To lure us back to him,
Safe in his arms enfolding.

O question not his grace,
Nor spurn his loving kindness
Who purchased all our woe
And gives us light for blindness.
Portland, Oregon.

Missionary Nurses

MRS. E. G. WHITE

FROM Christ's methods of labor we may learn valuable lessons. He did not follow merely one method; in various ways he sought to gain the attention of the multitude, that he might proclaim to them the truths of the gospel.

Christ's chief work was in ministering to the poor, the needy, and the ignorant. In simplicity he opened before them the blessings they might receive, and thus aroused a soul-hunger for the bread of life. Christ's life is an example to all his followers. It is the duty of all who have learned the way of life to teach others what it means to believe in the Word of God. There are many now in the shadow of death who need to be in-

structed in the truths of the gospel. Nearly the whole world is lying in wickedness. Yet we have words of hope for those who sit in darkness: "The land of Zabulon, and the land of Nephthalim, by the way of the sea, beyond Jordan, Galilee of the Gentiles; the people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up."

Earnest, devoted young people are needed to enter the work of God as nurses. As these young men and women use conscientiously the knowledge they gain, they will increase in capability and become better and better qualified to be the Lord's helping hand. They may become successful missionaries, pointing souls to the Lamb of God, who taketh away the sin of the world, and who can save both soul and body.

The Lord wants wise men and women, acting in the capacity of nurses, to comfort and help the sick and suffering. O that all who are afflicted could be ministered to by Christlike physicians and nurses who could help them to place their weary, pain-racked bodies in the care of the great Healer, in faith looking to him for restoration.

Every sincere Christian bows to Jesus as the true physician of souls. When he stands by the bedside of the afflicted, there will be many not only converted, but healed. If through judicious ministrations the patient is led to give his soul to Christ, and to bring his thoughts into obedience to the will of God, a great victory is gained.

Soul-saving is the object for which our sanitariums are established. In our daily ministrations we see many care-worn, sorrowful faces. What does the sorrow on these faces show?—The need of the soul for the peace of Christ. Poor, sad human beings go to broken cisterns, which can hold no water, thinking to satisfy their thirst. Let them hear a voice saying, "Ho, every one that thirsteth, come ye to the waters." Poor, weary, oppressed souls, seeking you know

not what, come to the water of life. All heaven is yearning over you. Come unto Me, that ye may have life.

There are many lines of work to be carried forward by the missionary nurse. There are openings for well-trained nurses to go among families and seek to awaken an interest in the truth. In almost every community there are large numbers who do not attend any religious service. If they are reached by the gospel, it must be carried to their homes. Often the relief of their physical needs is the only avenue by which they can be approached. As missionary nurses care for the sick and relieve the distress of the poor, they will find many opportunities to pray with them, to read to them from God's Word, to speak of the Saviour. They can pray with and for the helpless ones who have not strength of will to control the appetites that passion has degraded. They can bring a ray of hope into the lives of the defeated and disheartened. Their unselfish love, manifested in acts of disinterested kindness, will make it easier for these suffering ones to believe in the love of Christ.

Many have no faith in God and have lost confidence in man. But they appreciate acts of sympathy and helpfulness. As they see one with no inducement of earthly praise or compensation coming to their homes, ministering to the sick, feeding the hungry, clothing the naked, comforting the sad, and tenderly pointing all to him of whose love and pity the human worker is but the messenger,—as they see this, their hearts are touched. Gratitude springs up, faith is kindled. They see that God cares for them, and as his Word is opened they are prepared to listen.

Whether in foreign missions or in the home field, all missionaries, both men and women, will gain much more ready access to the people and will find their usefulness greatly increased if they are able to minister to the sick. Women who go as missionaries to heathen lands may thus find opportunity for giving the gospel to the women of these lands, when every other door of access is closed. All gospel workers should know how to give the simple treatments that do so much to relieve pain and remove disease.

Teaching Health Principles

Gospel workers should be able also to give instruction in the principles of healthful living. There is sickness everywhere, and most of it might be prevented by attention to the laws of health.

The people need to see the bearing of health principles upon their well-being, both for this life and for the life to come. They need to be awakened to their responsibility in regard to the human habitation which has been designed by their Creator to be his dwelling-place, and over which he desires them to be faithful stewards.

Thousands need and would gladly receive instruction concerning the simple methods of treating the sick,—methods that are taking the place of the use of poisonous drugs. There is great need of instruction in regard to dietetic reform. Wrong habits of eating and the use of unwholesome food are in no small degree responsible for the intemperance and crime and wretchedness that curse the world.

In teaching health principles, keep before the mind the great object of reform,—that its purpose is to secure the highest development of body and mind and soul. Show that the laws of nature, being the laws of God, are designed for our good; that obedience to them promotes happiness in this life, and aids the preparation for the life to come.

Lead the people to study the manifestation of God's love and wisdom in the works of nature. Lead them to study that marvelous organism, the human system, and the laws by which it is governed. Those who perceive the evidences of God's love, who understand something of the wisdom and beneficence of his laws, and the results of obedience, will come to regard their duties and obligations from an altogether different point of view. Instead of looking upon an observance of the laws of health as a matter of sacrifice or self-denial, they will regard it as it really is, as an inestimable blessing.

Every gospel worker should feel that the giving of instruction in the principles of healthful living is a part of his appointed work. Of this work there is great need, and the world is open for it.

Individual Work

Christ commits to his followers an individual work,—a work that can not be done by proxy. Ministry to the sick and the poor, the giving of the gospel to the lost, is not to be left to committees or organized charities. Individual responsibility, individual effort, personal sacrifice, is the requirement of the gospel.

"Go out into the highways and hedges, and compel them to come in," is Christ's demand, "that my house may be filled." He brings men into touch with those whom they seek to benefit. "Bring the poor that are cast out to thy house," he says; "when thou seest the naked, . . . cover him." "Lay hands on the sick, and they shall recover." Through direct contact, through personal ministry, the blessings of the gospel are to be communicated.

Those who take up their appointed work will not only be a blessing to others, but they themselves will be blessed. The consciousness of duty well done will have a reflex influence upon their own souls. The despondent will forget their des-

pondency, the weak will become strong, the ignorant intelligent, and all will find an unfailing helper in Him who has called them to his service.

The Wonderful Name

J. S. WASHBURN

"All hail the power of Jesus' name."

THERE is real, practical saving power in the name of Jesus. "Wherefore God also hath highly exalted him, and given him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

The name of Jesus is "above every name." Why?—Because to man, fallen and lost, all heaven and eternity would be nothing but anguish; to behold the glories of heaven would only intensify the pain of their loss. He can never have eternal life, never gain heaven, without a Saviour. To the repentant sinner the Saviour is first, above all others; and the name which is above every other name expresses the thought of Saviour.

Heaven's first principle is love. God and his angels live not for themselves, but for others. Love to the lost means with God a sacrifice to save. Hence the word Saviour expresses the highest thought of heaven. The name Saviour is above every name not only in earth but in heaven.

Jesus has many names, Michael, Christ, etc., but the name Jesus means more to us than any other name divinely given him. "Thou shalt call his name Jesus, for he shall save his people from their sins." Matt. 1:21. Note the margin of the word Jesus,—Saviour. When I call the name Jesus, I call him Saviour, my Saviour. Satan is the destroyer, Jesus is the Saviour.

Truly when in faith and trust though it may be in deepest anguish, we call the name Jesus, Satan and all the hosts of hell must flee from our presence. How can they, whom Jesus conquered, hear without fleeing in terror the name which is truly a prayer of faith, even though only the single word Jesus be spoken?

O the power in that name, the name which is above every name, when from the heart, it may be out of the depths of darkness and ruin, it is repeated over and over, with longing faith.

"How sweet the name of Jesus sounds
In a believer's ear!

It soothes his sorrows, heals his wounds,
And drives away his fear.

"It makes the wounded spirit whole,
And calms the troubled breast;

'Tis manna to the hungry soul,
And to the weary, rest.

"Dear name! the rock on which I build,
My shield and hiding-place!
My never-failing treasury, filled
With boundless stores of grace!"

Truly his name is the rock on which we build. When Peter walked upon the water and, forgetting Christ for a mo-

ment, began to sink, he cried out, "Lord, save me!" These three words are all in the one word Jesus. To the soul in anguish and distress too deep to form a prayer of many words, the Lord has given us one word, than which there is no higher prayer, no stronger appeal,—the one word Jesus, Saviour.

"Never feel that Christ is far away. He is always near, and his loving presence surrounds you. Seek him as One who desires to be found of you. He desires you not only to touch his garments, but to walk with him in constant communion."

"When temptations assail you, when care and perplexity surround you, when, depressed and discouraged, you are ready to yield to despair, look to Jesus, and the darkness that encompasses you will be dispelled by the bright shining light of his presence. When sin struggles for the mastery in your soul, and burdens the conscience, look to the Saviour. His grace is sufficient to subdue sin. Let your grateful heart, trembling with uncertainty, turn to him. Lay hold on the hope set before you. Christ waits to adopt you into his family. His strength will help your weakness; he will lead you step by step. Place your hand in his, and let him guide you.

"The souls that turn to him for refuge, Jesus lifts above the accusing and the strife of tongues. No man nor evil angel can impeach these souls. Christ unites them to his own divine-human nature. They stand before the great Sin-bearer, in the light proceeding from the throne of God."

"No voice can sing, no heart can frame,
Nor can the memory find,
A sweeter sound than Jesus' name,
The Saviour of mankind."
Memphis, Tenn.

A Dangerous Pedler

G. B. THOMPSON

THE country is filled with pedlers carrying various wares, advocating many schemes, and disposing of numerous concoctions and healing tonics. Some of these things are valuable, while others are a positive detriment to the purchaser.

There is another class of peddling, however, of which I wish more particularly to speak. It is engaged in by more people, and attended with greater evils, than that of any other business. It is carried forward by all classes of persons, some of whom profess religion and belong to the church. The business to which I refer is that of *peddling gossip*. Scandal-mongers, backbiters, and tattlers are everywhere. They hear a rumor, more or less unfavorable concerning some one, and they must run and tell it. They drop these morsels of scandal around without going to the individual to find out if it is true. They have *heard* it; that's enough. Whether true or not doesn't matter; it is something to *tell*. They will go quicker and run farther to tell some scandal than something good. They prefer to destroy reputation rather than build it up. They peddle a little

here and a little there. Others take up the reproach, add a little perhaps, drop words and insinuations, and destroy without a qualm the reputation of some one, perchance at the same time professing to be his friend. Usually after repeating the scandal they add, "Now don't say anything about it, I would not tell anybody except you." Considerable of this evil work is done by professed Christians who claim to follow the Lord, and to be seeking a home where nothing unclean or wicked will ever come.

A large amount of business can be done in this line of peddling without capital. No refinement of character, social polish, modesty of speech, education, nor mental power is necessary to constitute one a successful busybody and a recognized neighborhood gossip. The only thing that will in any way hinder a person's being a decided success in this kind of peddling is pure and undefiled religion. This is an effectual barrier.

Paul mentions those in his day who "learn to be idle, wandering about from house to house; and not only idle, but tattlers also and busybodies, speaking things which they ought not." 1 Tim. 5:13. Not having any business of their own to occupy their attention, they were able to devote most of their time to attending to other people's business, tattling from door to door, making merchandise of other people's reputation. In this way family and neighborhood feuds have been started, reputations blasted, and homes wrecked. Church difficulties have been gendered, alienations and coldness brought in and souls have been driven to perdition as a result. In some instances the church of the Most High God, which should stand as the very example of peace, has been transformed into what has oftentimes resembled the synagogue of Satan.

I know of no more unchristian or ungodly business than this. There is no language too severe with which to condemn it. It originated with the son of perdition and belongs to his kingdom. Those who engage in this work will not long retain the confidence of any one. It would seem that they could have little respect for themselves.

Gossip pedlers are a serious menace to any community. They are more dangerous than a plague. No contagious disease is to be feared and dreaded so much. When they enter the door, a shadow dark and threatening has entered. Beware! You can scarcely speak with safety. With a smile they creep into the home, clothed in the garb of a friend, perchance that of a Christian, and begin the work of backbiting and dissecting some neighbor, friend, or brother. They have heard something and have come in to tell you. But, be on your guard. The burglar comes for your purse; that's trash: the gossip comes to destroy reputation and honor. You can be sure of one thing: that a person who will sit in your home and backbite and tattle concerning somebody else, will sit in somebody's else home and backbite and tattle concerning you.

But one asks, What am I to do when these scandal pedlers come and insist on gossiping and backbiting about other people, and spreading rumors. A writer in a religious journal offers the following:—

"Taking up a reproach against a neighbor is a *dangerous business*. Persons have been killed recently by handling old shells that had been dropped twenty-five years ago, during the war. If you should happen to plow up one, you would better bury it again. If people bring to you reproaches against their neighbor, carry them no farther. If they lay them down at your door, leave them there till they die. Positively refuse to have anything to do with them. You take them up at your peril. They are an unclean thing, which we are not permitted to touch. Scandal-mongers should find no market for their wares at the house of a Christian. They may offer to give them to you, but you should spurn all such offers as you would an offer to give you the smallpox or the yellow fever."

Takoma Park, D. C.



"Arise, Go to Nineveh"

T. E. BOWEN

JONAH'S experience has been made by many the subject of much jesting comment. Others go farther and discredit the whole book as an unbelievable tale, and so throw a slur upon the Bible itself. But Jesus compared his deliverance into the power of evil men, and his experience with death itself, with Jonah's experience in the deep within the great fish. He thus tells us it was a real experience, not fiction, even as his was a real experience with the powers of darkness and the grave. If the former was untrue, we may also discredit the latter.

The book of Jonah presents some intensely practical lessons. Jonah received a definite call. His work was very plain, apparently a simple thing to do. "Now the word of the Lord came unto Jonah the son of Amittai, saying, Arise, go to Nineveh, that great city, and cry against it; for their wickedness is come up before me." This is all: simply go down to Nineveh and proclaim there the message the Lord would give to him to give to the people.

It would seem that Jonah might have gone. To us now it certainly seems that it would have been as easy for him to obey the Lord and go to Nineveh, as it was for him to do the thing he did do. But somehow some unaccountable desire or inclination, or whatever one may wish to call it, influenced him not to go. So he picked up his belongings, and started for another town,—“any place besides Nineveh,” at least so said his actions. He went down to Joppa, and there found a boat going to Tarshish. Jonah, no doubt, said to himself, Here is my chance. Now I can get away from the presence of the Lord.

He embarked and sailed. Presently a terrific storm arose. The men having

charge of the ship became greatly alarmed. By and by they began calling upon their gods. Just how it came about, we do not know; but the impression deepened that some one aboard their ship was guilty of some sort of crime which was resulting in this dreadful sea. They finally proposed casting lots to find out the man. It was not mere chance that the lot fell on Jonah. "Then said they unto him, tell us, we pray thee, for whose cause this evil is upon us; What is thine occupation? and whence camest thou? what is thy country? and of what people art thou?" Jonah replied: "I am an Hebrew; and I fear the Lord, the God of heaven, which hath made the sea and the dry land."

This reply added to his companions' trouble. They feared all the more, and asked Jonah this searching question: "Why hast thou done this? For the men knew that he fled from the presence of the Lord, because he had told them."

The men made an honest effort to get their boat to a friendly shore. It was of no avail. God overruled that storm. Jonah had a lesson to learn. At last the men cast Jonah into the raging sea. Of course they understood it to mean certain death for Jonah. That no evil was in their hearts is made plain by their prayer. They cried unto the Lord,—Jonah's God, the one who he had said had made the sea and the dry land,—and said, "O Lord, we beseech thee, let us not perish for this man's life, and lay not upon us innocent blood: for thou, O Lord, hast done as it pleased thee." Then they took Jonah up and cast him into the sea. And what must have been their surprise to see it immediately cease its raging. A wonderful miracle! They saw truly that they were dealing with the great God of heaven who ruled the mighty deep, and that Jonah was being dealt with in earnest for his disobedience.

Did Jonah perish?—Ah! no. Another miracle was performed to help him to see that he, too, was dealing with the great God whose word was not to be trifled with. "Now the Lord had prepared a great fish to swallow up Jonah. And Jonah was in the belly of the fish three days and three nights."

Was this a harder thing for God to do than calming the raging deep?—Not in the least. How did he keep Jonah alive? We know not, nor need we know. One thing is sure,—he did it, and Jonah learned his lesson. For we read, "Then Jonah prayed unto the Lord his God out of the fish's belly."

His is a wonderful prayer when we consider the circumstances surrounding him when he offered it. It was not until Jonah came down into the very jaws of death that his soul cried out unto God. The moment he did so with all his heart, the victory was gained over the devil. God then began to deliver Jonah. "And the Lord spake unto the fish, and it vomited out Jonah upon the dry land. And the word of the Lord came unto Jonah the *second time*, saying, Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee."

Jonah had the same thing facing him now that he had when he paid his fare to Tarshish. "So Jonah arose, and went unto Nineveh, according to the word of the Lord. Now Nineveh was an exceedingly great city of three days' journey. And Jonah began to enter into the city a day's journey, and he cried, and said, Yet forty days, and Nineveh shall be overthrown."

Not a very eloquent message, but it was that which God wanted given. And it attracted attention. It stirred the city mightily. These people believed what Jonah said. God was behind that message. The people of all ranks, high and low, rich and poor, repented, and God saved their city from the doom he had pronounced upon it. And they knew that it was spared because they had repented and turned from their evil deeds.

What was all this written for? Surely there must be some lesson in it for us. Nineveh contained more than one hundred twenty thousand persons who could not tell their right hand from their left; but when one servant of God proclaimed in it the message that the Lord gave him, it was quickly warned. It was a message against sin. Today there are teeming millions within city limits; and a warning against their terrible sins must be given by some one.

Messages are coming to us as a people, laying the burden upon us to go into these cities with the last warning message. The time of God's great wrath is just before us, and that will surely be a day of "fierce anger." May God help us to be as faithful to duty as was Jonah after he came up from his watery grave, a subdued and obedient man, that the Lord may use us in the finishing of his work, as he used Jonah in days of old.
Takoma Park, D. C.

Worship

W. R. UCHEMANN

No greater tribute can be rendered to God than that of true worship. Jesus said to the woman of Samaria: "But the hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him." John 4:23.

Is it not wonderful that the great Father, the source of all light, the greatest and most majestic being in all the universe, is looking from above, seeking for true worshipers? The question may be raised, What is true worship? According to Webster, it is defined as "acts of adoration to God."

"The preaching at our Sabbath meetings should generally be short. Opportunity should be given for those who love God to express their gratitude and adoration."—"Testimonies for the Church," Vol. VI, page 361. And again, page 366 of the same volume: "In the inner court of heaven they [the heavenly intelligences] listen to the testimony of the witnesses for Christ in the outer court on earth, and the praise and thanksgiving from the worshipers below is taken up in the heavenly anthem, and praise and

rejoicing sound through the heavenly courts because Christ has not died in vain for the fallen sons of Adam."

It seems to me that if our preaching or teaching fails to bring about a condition among our people as described above, we have not accomplished God's purpose, and the Father is compelled to continue to seek for true worship and worshipers. We all realize the importance of preaching, but as this is merely a means to an end, it can never take the place of true worship on the part of the people. See Volume VI, page 367. Let us bear in mind that in every assembly of the saints below are angels of God, listening to the songs, testimonies, and prayers. Let us remember that our praises are supplemented by the choir of the angelic host above. While the sermon fills its place in divine worship, the angels listen as well to the testimonies and praises and prayers of the saints.

South Lancaster, Mass.

The Bible the Cure for Evils

ARTHUR V. FOX

THE Bible is admirably adapted for the removal of all the evils of mortal life. Among these stands poverty. By this we mean that lack of spiritual food as well as physical food which God is able to supply. If we live not for others, how can we expect the Lord to supply us with that upon which life depends? "Let us not be weary in well-doing: for in due season we shall reap, if we faint not." Idleness and improvidence are both forbidden in the Word of God.

That law which was given on Sinai, while the mount trembled, and smoked, and grew terrific with the symbols of divine majesty,—that law graven on stone, to denote its perpetuity, and by the finger of God, to signify its authority,—requires industry. The gospel is not less exacting than the law. "This we commanded you, that if any would not work, neither should he eat." "He that observeth the wind shall not sow; and he that regardeth the clouds shall not reap." "In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good."

The Saviour went about doing good against many odds; and his great ambassador to the Gentiles, with the care of all the churches upon his heart, often made his own hands minister to his necessities. One writer has said, "Did you ever see a lazy Christian? As well look for a holy devil." You have seen the poor, contemptible, profane idler converted by the power of the gospel into the contented, faithful laborer, the pest of society turned into its benefactor.

In a small village on the western reserve, there lived an influential, strong-minded infidel. He was a tiller of the earth and an officer of the State; he was moral and thrifty, sober and diligent, his habits having been acquired in a Christian family before his change of views on religious subjects. His excellences

seemed to give him great power, and it was not surprising that they should secure for him an extensive influence among the youth. In a short time he had the satisfaction of finding himself surrounded by fellow infidels. As his hope of salvation rested upon his moral conduct, he was very kind and benevolent to the poor. Finding, however, that the drafts upon his resources were becoming more and more numerous, he began to inquire how it happened that while all around was prosperity, his neighborhood should be getting more and more thriftless. In prosecuting this investigation, he visited all his neighbors, and was startled to learn that in every home where the Bible was found, there was plenty; and in every abode where the Bible was absent, poverty was present, or was approaching.

Not long after, there came into the village an itinerant preacher, who proposed to hold a protracted meeting. His place of preaching was an old schoolhouse. Here he addressed the people who assembled night after night. The truth was presented with such power that it reached the hearts and troubled the consciences of the hearers. Those who were skeptical became demon-like, and began to produce disturbances, and to offer insults to the speaker, who, having appealed in vain to their sense of justice, character, and propriety, at length dismissed them by saying that he felt that he had done his duty to them; and seeing that they put the gospel from them, he would turn to those who would receive it with more respect. The next morning, while preparing to start away, he was visited by the infidel, and urged in the most cordial manner to remain and continue his meeting. To this solicitation he yielded. In the evening he went to his accustomed place of worship, and found his usual congregation, whom he addressed as faithfully as before; but when he had concluded his discourse, and the disturbance was about to be renewed, his infidel friend, who this evening had been seated just below him, arose and addressed the assembly, saying, in substance: "This man must be treated with respect; the law can, and I will, protect him. Infidel as I am, I believe he is doing a good work. I have been around among you, and I find that you who revere the Bible live in prosperity; you who despise it are approaching pauperism, if not actually in distress. I am alarmed at what I have done. I have made you infidels, but in doing so, have I not ruined you? Many of you are young men of good minds. I have a family of daughters, but I would rather follow them all to the grave than see them united in marriage with you. Henceforth I will be the friend of the Bible: it is the instrument of good."

Pomeroy, Wash.

"THE gain of rigid, habitual accuracy enters richly into our whole life, and nowhere more vitally than in our spiritual life; for accuracy is applied truthfulness."



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Editorial

The Disaster on the Deep

WHEREVER civilized human beings live, human hearts have ached since the day when there was flashed around the world the fearful intelligence that the mightiest ship that ever sailed had gone down with her freight of human lives. The details of the terrible tragedy have been reiterated in every city and village in the civilized world, and we can not add to them, nor would we harrow the minds and souls of our readers by picturing these horrors over again. It is the greatest tragedy the annals of the sea record. Perhaps no single disaster has ever smitten the heart of man with so stunning a blow, and so stirred the compassion and the sympathy of the world. It has made the souls of millions a storage-battery of condemnation against those who are responsible for the foundering of the ship and the loss of those who went down with her.

The "Titanic" was well named. She measured 882 feet in length. She was capable of accommodating the inhabitants of a small city, and was designed to be the mistress of the seas. Her builders had declared her unsinkable; and having such faith in her ability to ride the stormiest seas in safety, they considered life-boats and other life-saving apparatus as useless impedimenta. In fact, it was declared by her builders that the "Titanic" was herself considered a life-boat. She was on her maiden voyage. Her owners were anxious that she should make a striking speed record on this her first trip, not merely for the honor of the record, but for the increased patronage that her speed and her luxurious accommodations would bring them. She had on board one who held the position of chairman of the board of directors of the line to which she belonged. Her captain was proud of the honor which came to him with the command of this majestic palace of the seas, and which made him the associate of the greatest and wealthiest

of earth, who traveled as the guests of his company. All that money could buy or the lust of luxury suggest was provided on that ship; but for the saving of lives there was little thought. There was pleasure in plenty; but life—ah, how that lack of its consideration typifies the age in which we live!

Thus equipped, and with 2,208 souls on board, she slipped from her moorings, strong as man could build her, majestic in every line, graceful as a swan, and riding the waves in seeming disdain of the very sea that buoyed her up. "She can not sink," they said; and as she plowed her way out into the billows of the blue deep, her mighty propellers thrusting her mammoth hulk through the waves at a speed of twenty-five miles an hour, a miniature volcano deep down in her hull was sending up a cloud of smoke that trailed away over the waves like an emblem of defiance to the sea itself. Some had said, "She is the last word in ship-building," and they felt she had conquered the sea.

But ages ago the Word of God came to man with this admonition: "Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish. Happy is he that hath the God of Jacob for his help, whose hope is in Jehovah his God: who made heaven and earth, the sea, and all that in them is." Ps. 146: 3-6. Too much have men come to trust in themselves. With every increase in the size of their ships there has come an increase of confidence in the safety of sea travel and in their ability to insure that safety by the mere size and strength of the vessels.

Apparently forgetful of the unmeasurable power of the forces of nature, this "last word in ship-building," this unsinkable ship, this fortress of overconfidence, this challenge to the Almighty, this gigantic instrument of commercialism for reaping a harvest of gold, drives on into the rolling sea and into the night. Her captain hears through the pulsating ether that there is danger ahead. The wireless telegraph warns him again and again of the silent, ghostly ships of ice, launched by unseen hands from the ports of the frozen north, which are steering a chartless course toward the southern seas. The captain tells the director, and then both sit down to a banquet and toast the great unsinkable ship while she drives on toward her trysting-place with the unnamed leviathan of the polar seas.

There is mirth and music, feasting and drinking, and all is "merry as a wedding-bell." Suddenly there appears just ahead a misty apparition, now shapeless, now almost invisible, now like a blur of mist or a filmy mountain of vapor. Ah, it is not mist nor vapor! It is the terror

of the northern seas. Quick flies the order to port the helm and reverse the port propeller; but it is too late. The speed and the weight of the mighty ship are against her. The crash comes. She rises on a spur of the iceberg and slides back into the sea, her frame racked and strained, her very vitals pierced and the cold sea pouring into her hold. She settles lower and lower, but the great monster that answered her challenge sails away unshaken and uninjured. The cyclone and the flood on land and the iceberg and tidal wave at sea are thundering in the ears of man from year to year the admonition of the Almighty: "Put not your trust . . . in man, in whom there is no help."

Every calamity such as this divides the company concerned quickly into two classes, the heroes and the cowards, the men who will willingly sacrifice their own lives that others may live, and the men who will sacrifice the lives of others that they themselves may live. Both classes were here. Instance the conduct of that grand old Jew, declaring, "I will not set my foot into a life-boat so long as there is a woman on board unprovided for." He went down with the ship, his wife with him, because she would not seek safety while he was in peril. And a common sailor, when asked why he did not have on a life-belt, replied, "I don't think there are enough to go around, mum." On the other hand, we hear of a passenger attempting to strip a life-belt from another to provide for himself. Thus we see self-sacrifice and self-service in every avenue of life.

We do not wish to attempt the impossible and harrowing task of describing the horrors of that night, when 1,595 human beings floating upon life-belts were slowly perishing in the icy sea, while the wives and children of many of them were in the life-boats, unable to lend them aid or to close their ears to the death-cries of their loved ones. Such fearful disasters cause the child of hope to yearn with deeper longing for that land where none of these fruits of the curse can ever come.

With the light of day came the rescue ship, imperiling her own passengers and crew to aid their fellows in distress, her work a faint likeness of the work which our Saviour did in our behalf. She was not able to help all to safety who cried for help in that bitter night; but he who has given himself for us is able to bring to the haven of eternal safety all who call upon him.

Who was to blame for this fearful catastrophe? It is impossible to place the blame upon any individual or company of individuals. The whole world is to blame. This age in which we live is to blame. It is an age of speed and luxury. The mass of the people who travel

are speed-mad, and give more thought to luxury than to life and what it means. The managers of the great steamship lines know that the more perfectly they can cater to these whims of the age, the more patronage they can secure, and the more rapidly they can pile up their riches. The love of luxury, the love of speed, and the love of money form the tyrannical triumvirate that made such a catastrophe possible. Some would call it a direct judgment from the Almighty. It is rather a direct consequence of man's forgetting God and pandering to his own inclinations and desires. Nevertheless, it is a sign of the times which we should not disregard. The world will witness more painful scenes than this before the end of time, and God will permit them to come that men may learn to trust less in themselves and more in him who alone can save.

C. M. S.

On the Argentine Plains

OUT on the rolling plains, fourteen miles from the river port of Diamante, the South American Union training institutions are located. They grew up here more in the course of nature than by the planning of the brethren. That is, the truth gained a first foothold in this country between the great rivers of the Parana and the Uruguay, because here were German and Russian colonists.

As believers were raised up, the young people wanted an education for the work. Land was given and purchased, and here the school work began. Six years ago there was but one building here, and class-room facilities of the most meager sort. Yet the school turned out young people who are bearing burdens to-day and leading out in the work in various fields.

Now there is a good college building, and an enrolment of about one hundred twenty-five is expected this year. Prof. W. C. John is director, and he and his associates are leading an earnest band of young people and children into the way of service. The union conference has called Elder W. W. Wheeler, of Ecuador, to take the department of Bible instruction, and all expect this year to be the best and strongest in the history of the school.

Alongside the school is the sanitarium, a health institution in the country,—so far in the country that on busy days the roadway alongside is lined with carts and farm wagons that have brought patients or their friends.

The growth of the institution is a wonderful testimony to the power of the methods that the Lord has given us for the healing of the sick. Years ago Dr. R. H. Habenicht came to South America. He settled here among the farm colonists. No permission could be secured to practise in towns where other physicians

were; but here in the country the sick began to learn that there was help for them. Six years ago, on my first visit, when there was no institution, I saw how the doctor's house was visited by the sick brought in by farm wagons, and how he was sent for to come many leagues over the plains to visit those who could not be brought to him. Out of this has grown up a health institution, to-day as full of patients as its accommodations will allow.

The special law passed to restrict the institution's growth allows but twenty-five in-patients. The house has this number now, and there are more than a dozen others in outbuildings. Our brethren thank God that the law recognizes their work even to this extent, and hope to see the restriction removed. Last year, through the influence of physicians in the towns, who found their patients coming to the country to get the care of our institution, it seemed for a time that the work would be stopped. But so many had been helped and blessed by the medical work that protests came to the local government from every side. It led really to a sort of cabinet crisis; and out of it came the compromise law allowing the work to go forward, but with limitations.

Still Dr. Habenicht is called to go long journeys to attend the sick. Last evening a farm wagon was sent, and the doctor left our committee meeting to make the journey, accompanied by a nurse. This forenoon he got back, having saved two lives.

Now Dr. Geo. B. Repogle is associated with Dr. Habenicht, and Sister Lillian Voris is matron and one of the instructors in the nurses' class. The first class graduates this year. There is a sturdy band of young men and women in training, who will be a success in the work, we are assured. It is encouraging to see the sanitarium training-school turn out these nurses, who already have the Spanish tongue and can take up the work in needy fields. We shall doubtless be called upon now and then to supply still further trained nursing help from North America, but from now on we may expect to see more and more of the South American young people in active field service in this department of work.

The third angel's message is bearing the same fruitage in South America as in all the world. It is good to meet the workers and believers, and the Lord has richly blessed in the meetings.

Camerero, Entre Rios.

W. A. S.

The Roman Catholic Peril

FOR more than seventy years Seventh-day Adventists have been warning the world of a growing Catholic peril. This peril they have believed would become so great that it would prove a serious

menace to the people of every nation under heaven. Their reasons for maintaining this position for the last seventy years are found in the predictions of the Holy Scriptures in which the character of the papal power is clearly delineated, and the work which it has done during the ages of the past and which it will do in the closing drama of earth's history is clearly outlined.

In the second chapter of 2 Thessalonians is found the prediction that there would arise a power, the man of sin, a development of the mystery of iniquity of the first century, which would work havoc in the Christian church. This power would seek to exalt itself "above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God." The same power is brought to view in the seventh chapter of the book of Daniel, and of it the prophet declares:—

"And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws; and they shall be given into his hand until a time and times and the dividing of time."

In these scriptures is clearly outlined the work that has been done by the papal power. This power has indeed exalted itself above God. It has spoken great words against the Most High by arrogating to itself titles that belong alone to the Creator. It claims the power to forgive sins. That it has worn out the saints of the Most High reference need only be made to the millions who have been put to death as the direct or indirect result of its influence.

This power over the consciences and bodies of men was to continue for "a time and times and the dividing of time," or 1260 years. This period began in 538 A. D., when the bishop of Rome became by imperial decree the head of all the churches and the corrector of heretics, and extended to 1798, when his power as a persecutor was taken from him.

But this was by no means to witness the end of its operations. A later prophet in the Christian church, John the revelator, looking down the stream of time to the closing days of earth's history, sees this great system of error again on the stage of activity, engaged in the carrying forward of its old-time work. Under the symbol of the "beast" in Revelation 13, the Papacy is represented. Of it John declared that the deadly wound which it received (in 1798, in the taking away of its power) should be healed, and it should be restored once again to its old-time prestige. The nations of men would rally to its support. "All the world wondered after the beast, . . . and they worshiped the beast, saying, Who is like unto the beast? who is able to make war with him?" And this great

evil system, conscious of its glory in its restoration to power, cries out in exultation, "I sit a queen, and am no widow, and shall see no sorrow." Rev. 18:7.

The conditions in the closing days of earth's history which will make possible this return of papal prestige will be similar to the conditions that resulted in the exaltation of the Papacy in the fourth century. Then it was the loss of gospel simplicity in the church; a discarding of gospel truth for human error and heathen superstition; a love for show and ceremonialism and pomp and pageant; a trust in form, in the externals of religion, to a discarding of the spiritual. The spirit of the world controlled the church. The teachers of spiritual truth toned down their message to meet the common standard of the people; and the people, lulled to sleep in their carnal security, allowed their spiritual teachers to become their consciences and to rob them of their liberty in Christ Jesus. Lacking divine power, the church sought the aid of the state in the carrying forward of its work.

It is not hard for the student of church history to find the counterpart of these conditions working in the church at the present time. The Protestantism of the twentieth century has largely lost its power. The line of demarcation between it and Rome grows less and less distinct.

The same causes operating to-day will produce the same results as they did in the times which witnessed the elevation of the papal power. So marked indeed is the likeness, and so strong the current Romeward during the last decade, that on every side are found men and women who recognize the danger that threatens. The great multitude are indifferent, but from every quarter are coming anxious queries as to the significance of the trend of the times. Many are asking if we are not as truly confronted with a Roman peril as was the church in the fourth century.

One great church in its representative assembly—the Presbyterians—declared last year that it viewed "with serious concern the growth and pernicious activity" of the Roman Catholic Church, and deplored "the apathy of our public men concerning this menace." A writer in a recent number of the *Philadelphia Presbyterian* expresses the same concern:—

With president after president distributing offices right and left to the Roman Catholic Church; with an ex-president proclaiming openly that there is no reason why we should not have a Roman Catholic president; with both great political parties working on the same line for votes, we can not wonder that the Roman body looks to the time when it will control the secular and religious affairs of the nation.

He then proceeds to show how all their

organizations are combining with this purpose in view. A writer in *Zion's Herald*, a Methodist weekly of New England, expresses his belief "that Rome is determined to conquer in the United States." Other papers speak in a similar strain, expressing the same fear. That this is Rome's purpose goes without saying. Nor does she seek to disguise her aims, but openly proclaims them.

Various organizations, comprehending in part the principles involved, have been formed to stand against this threatening danger. One of these, The Guardians of Liberty, has among its supporters such men as Lieut.-Gen. Nelson A. Miles, Maj.-Gen. D. E. Stickles, Rear-Admiral G. W. Baird, and former Congressman Charles D. Haines of New York. This organization states, in its declaration of principles, that—

as the fathers established, so are we resolved to maintain, the separation of church and state.

We deny the right of any political or ecclesiastical organization to manipulate or control the sovereign citizenship of our people, or to dispose of their rights and privileges for political office or power; and we are determined that every citizen shall exercise those rights and privileges unmolested, answerable only to his conscience and to his God.

We unite to protect and preserve the free institutions of our country, especially our public educational system, against any foreign or menacing influence, and we particularly protest against the diversion of any public funds or lands to any religious purpose whatever.

Cardinal Gibbons recognizes in this organization a menace to the Catholic Church, and charges that it is "an attempt to revive the bigotry of the A. P. A." In reply to this charge from Cardinal Gibbons, former Congressman Haines declares:—

Cardinal Gibbons is mistaken in his statement that the order is an attempt to revive bigotry; yet if he and others so comprehend our declaration of principles, then we proudly proclaim ourselves bigots in fact as well as in faith. We are of the blood that takes pride in our American citizenship. We do not assail any fraternal organization, yet we are alive to the fact that the Masonic and other orders have by scurrilous methods been and are still being secretly, energetically, and persistently attacked, while no protest has been entered against the secret military order known as the Knights of Columbus.

Several publications in the United States are endeavoring to meet the issue and warn the people of this growing menace. Regarding these, *Current Literature* in its May issue, from which we make the above quotations, in an article entitled "Is There a Roman Catholic Peril in America?" says:—

Papers in various parts of the country are devoting themselves to anti-Catholic propaganda. The latest and most vigorous of these is the *Menace* (Aurora,

Mo.), which claims a circulation of sixty thousand. Thomas E. Watson, the brilliant, eccentric Populist leader, is running in *Watson's Magazine* (Thomson, Ga.) a series of articles headed "The Roman Catholic Hierarchy, the Deadliest Menace to Our Liberties and Our Civilization." The *Protestant Magazine* and *Liberty* are carrying on a campaign from Washington, D. C. Seventh-day Adventist, Methodist, and Presbyterian journals confess themselves perturbed by increasing Roman Catholic strength.

While we appreciate the spirit of earnestness that characterizes some of these attacks against Roman Catholics, we deplore the spirit in which much of this anti-Catholic propaganda is carried forward. It is to be regretted that some anti-Catholic papers greatly lessen the force of their appeal by the intense partizan spirit which they manifest. We can commend the fearless, dignified spirit with which *Liberty* and the *Protestant Magazine* have entered their protests against the Catholic propaganda.

But mere protests alone from the papers of the various denominations will not meet the situation, which is daily becoming more marked. A weak, decadent Protestantism can not hope to cope successfully with the virile strength of this great error. Before Protestantism can do this, it needs itself a rejuvenation. It needs to return to first principles. It needs to raise aloft again the standard of true Protestantism, which has fallen in the dust. It needs to clothe itself in the mantle of Luther and Melancthon truly to represent the cause for which they so nobly contended. Protestantism must have something better to offer in the place of Rome's delusions and errors; and this truth is recognized by some of the writers to whom we have referred. Says the editor of the *Philadelphia Presbyterian*, as quoted in *Current Literature*:—

If Protestantism will bestir itself and arise to its true self, it can neither be uprooted nor conquered. . . . The great difficulty is that while Catholicism has stuck to its position with definiteness and determination, Protestantism has been wool-gathering in the fields of speculation. It has lost its old-time vigor and message, and may therefore become a prey to any ism. The only thing which will maintain Protestantism is a return to the message of the gospel and its liberty. Liberalism is the greatest foe to Protestantism, and the real spy of all other isms.

If Protestants stand true to their position, any attempt of Catholicism to subdue this land will be met by such reaction as will repeat Catholic experience in other nations.

To all this we can heartily agree. Let the great Protestant church to-day take as its rule of faith and conduct the Bible, and the Bible alone. Let it return to its old-time simplicity of faith and practise. Let it preach the gospel of Jesus Christ in its purity. Let it offer to the

world a true and a sure foundation for faith, and many, and some even from the Catholic communion, will be found who will discard error and again enroll themselves under the banner of gospel truth.

But this we fear will never be done by the large majority. Modern skepticism is honeycombing the masses. Higher Criticism is doing its baneful work. The great churches of the world have become for the most part social organizations. They likewise are seeking political affiliations. True, they still contain many godly men and women, but they are in the minority. The trend is downward. We are in the days of a great spiritual declension.

In recognition of this condition, for this very time, and to meet this very peril which threatens not alone this country but the world as well, God is sending to the nations of earth the warning embraced in the threefold message of Revelation 14. That message is the message of old-time Protestantism. It calls men to take their stand upon the infallible Word of God, to obey its commandments, and to seek salvation alone through the merits of the Lord Jesus Christ. Conversely, it warns against the doctrines of the papal church and against the reign of bondage which that great system is again seeking to force upon the world.

While in every church are found those who still possess the spirit of true Protestantism, as an organized movement the work represented by this paper and this denomination is the Protestantism of this day. This is the people who are giving the message of Revelation 14. This is no egotistical claim, but a consciousness of the work to which Providence has called us. Let us seek to give the message in its power, and let us seek to give it as well in love. It can be given in power only as it is given in love. It is not for us merely to warn men, but it is for us to seek to save men. The strength of this message will be seen not alone in that it warns men of their impending doom, but chiefly in that it brings into their lives a power that will save them from sin, and sanctify them through obedience to the truth. F. M. W.

The Hand of God in History — No. 9

Notes on Important Eras of Fulfilling Prophecy

"Unto Messiah the Prince"

"SEVENTY weeks are determined upon thy people and upon thy holy city. . . . Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the prince shall be seven weeks, and threescore and two weeks." Dan. 9: 24, 25.

The plain statement of the angel that the seventy weeks extend to the time

of the Messiah, shows at once that a day in the prophecy must be used as a symbol for a year (as in Eze. 4: 6; Num. 14: 34).

Seventy weeks were allotted to the Jewish people, and sixty-nine of these weeks — 483 years of the 490 — were to extend from the going forth of the commandment to restore Jerusalem "unto Messiah the prince." One more week, seven years, would yet remain of the seventy; and "in the midst" of that closing week of years, the Messiah was to cause the sacrifices to cease. There the great sacrifice was to be made.

First, we consider the 483 years to the Messiah. The manifestation of the Messiah — which means the Anointed — was at Christ's baptism by John, when he was anointed of the Holy Ghost to his earthly ministry: —

"And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: and lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased." Matt. 3: 16, 17. "John . . . saith, Behold the Lamb of God, which taketh away the sin of the world." John 1: 29.

This was the event to which the 483-year period had pointed for centuries.

Now, 483 full years from 457 B. C. reaches to A. D. 27. What is the historical evidence as to the time of Christ's baptism?

The key to the solution of this question is found in Luke's Gospel: —

"Now in the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate being governor of Judea, . . . the word of God came unto John the son of Zacharias in the wilderness. And he came unto all the country about Jordan, preaching the baptism of repentance for the remission of sins." Luke 3: 1-3.

It was (1) the fifteenth year of Tiberius, and (2) Pilate was governor.

1. *The fifteenth year of Tiberius Cæsar.* The death of Augustus was in A. D. 14. But Tiberius was associated with him as colleague shortly before Augustus's death. Some modern histories give the time of this appointment as probably A. D. 13; others say A. D. 12. Dion Cassius (Roman senator, born in the second century) wrote a great "History of Rome," most of which is lost. But in the history of the events of A. D. 12 he says: —

Augustus, because he was growing old, wrote a letter commending Germanicus to the senate, and the latter to Tiberius. — *Book 56, chap. 26, translation by Herbert Baldwin Foster.*

The less is commended to the greater — Germanicus to the senate, but the senate to Tiberius, indicating that in A. D. 12 Tiberius was recognized as having the imperial dignity. It was doubtless toward the latter part of the year, as the

events seem to some to crowd it even into A. D. 13.

Again, in a foot-note in his "History of the Christian Church," Dr. Philip Schaff says: —

There are coins from Antioch, in Syria, of the date A. U. 765 [A. D. 12], with the head of Seberius, and the inscription, *Kaisar. Sebastos* (Augustus). — *Vol. I, page 120.*

And as the first year of Tiberius would be from the latter part of A. D. 12 to A. D. 13, the fifteenth year would be from A. D. 26 to A. D. 27.

2. *"Pontius Pilate being governor of Judea."* Was Pilate governor in A. D. 27? Josephus says that Pilate so exasperated the Jews that at last Vitellius, president of Syria, took action: —

So Vitellius sent Marcellus, a friend of his, to take care of the affairs of Judea, and ordered Pilate to go to Rome, to answer before the emperor to the accusation of the Jews. So Pilate, when he had tarried ten years in Judea, made haste to Rome, and this in obedience to the orders of Vitellius, which he durst not contradict; but before he could get to Rome, Tiberius was dead. — *"Antiquities," book 8, chap. 14.*

Tiberius died March 16, A. D. 37, while Pilate was "making haste" to Rome to save his position, and possibly his life. He must, then, have left Jerusalem early in A. D. 37, or in the end of A. D. 36. But he left after "ten years in Judea." Ten years reckoned back from the end of A. D. 36, would bring the first year of his governorship from the end of A. D. 26 to the end of A. D. 27.

The time prophecy of Daniel 9 declared that 483 years from the going forth of the commandment to restore and build Jerusalem, the Messiah, the Anointed, would appear. That index-finger of divine prophecy pointed through all the centuries to the date A. D. 27.

When that year of the prophecy came, "in the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate being governor of Judea, . . . the word of God came unto John," who bore witness, "Behold the Lamb of God, which taketh away the sins of the world."

"Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God, and saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel." Mark 1: 14, 15.

The word that came to John in the wilderness of Judea was the word of the same living God whose angel had uttered the prophecy over half a millennium before.

"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. Thou hast heard, see all this; and will not ye declare it?" Isa. 48: 5, 6.

W. A. S.

Note and Comment

Ocean Disasters

THE following ocean disasters are recorded since the year 1866:—

1866—Steamer "London," on her way to Melbourne, foundered in the Bay of Biscay; 220 lives lost.

1867—Royal mail-steamers "Rhône" and "Wye," and about fifty other vessels were driven ashore and wrecked at St. Thomas, West Indies, by a hurricane; about 1,000 lives lost.

1873—British steamer "Northfleet" sank in collision off Dungeness; 300 lives lost.

1873—White Star liner "Atlantic" was wrecked off Nova Scotia; 547 lives lost.

1874—Emigrant vessel "Cespatrick" took fire and sank off Auckland; 476 lives lost.

1878—British training-ship "Eurydice," a frigate, foundered near the Isle of Wight; 300 lives lost.

1878—British iron steamer "Princess Alice" sank in collision on the Thames; 700 lives lost.

1878—French steamer "Byzantine" sank in collision with the British steamer "Binaldo," in the Dardanelles; 210 lives lost.

1880—British training-ship "Atlanta" left Bermuda with 290 men, and was never heard from.

1887—Steamer "Kapunda" in collision with bark "Ada Melore" off coast of Brazil; 30 lives lost.

1887—British steamer "Wah Young" caught fire between Canton and Hongkong; 400 lives lost.

1890—British steamer "Duburg" was wrecked in the China Sea; 400 lives lost.

1890—Turkish frigate "Ertogrul" foundered off Japan; 540 lives lost.

1891—Anchor liner "Utopia" in collision with British steamer "Anson" off Gibraltar; 574 lives lost.

1892—Steamer "Namehow" was wrecked in China Sea; 414 lives lost.

1894—Steamer "Norge" was wrecked on Rockall reef in the North Atlantic; nearly 600 lives lost.

1895—German steamer "Elbe" sank in collision with British steamer "Crathie," in North Sea; 335 lives lost.

1895—Steamer "Chicora" vanished in Lake Michigan; 26 lives lost.

1895—War-ship "Reina Regina," collision; 400 lives lost.

1895—Steamer "Colina," was wrecked; 171 lives lost.

1896—Steamer "Copernicus" sank; 152 lives lost.

1897—Steamer "Kapunda" foundered; 300 lives lost.

1898—Steamer "La Bourgogne," collision; 540 lives lost.

1904—Steamer "General Slocum" was burned; 958 lives lost.

1904—Steamer "Norge" was wrecked on reef; 750 lives lost.

1905—Steamer "Hilda" sank; 123 lives lost.

1906—Steamer "Valencia" foundered; 119 lives lost.

1906—Steamer "Sirio" foundered; 225 lives lost.

1906—Brazilian cruiser "Aquada-ban" sank; 212 lives lost.

1907—Steamer "Larchmont" was lost; 185 perished.

1907—Steamer "Hongkong" struck rock; 130 lives lost.

1907—Steamer "Berlin," was wrecked; 125 lives lost.

1907—Steamship "Lakota," struck a reef; loss unknown.

1907—Steamship "Columbia"; 70 lives lost.

1912—"Titanic"; 1,595 lives lost.



Liquor Selling on Railroads

In a recent number of the *New York Observer*, Mr. Andrew Stevenson raises serious objection to a state of affairs by which he is forced against his will, in order to obtain necessary food while traveling, to "enter the barrooms conducted by the transportation companies of this country"; for such he charges railroad dining-cars have in most instances become. He then proceeds to give several incidents occurring on different roads, where the passengers were brought into a state of offensive intoxication through liquor that was dispensed to them in the dining-car. Most of these railroads strongly promote Young Men's Christian Associations among their employees; but while they do this, Mr. Stevenson charges that these roads operate dining-cars that compel young men to act the part of bartenders, and to serve to others intoxicants which, if they themselves used, would result in their discharge from the service. When so-called Christian men vote as they talk, and are willing to carry out in their own business, even though it may mean the loss of dollars and cents, the same principles which they profess as a part of their Christian belief, conditions of this sort, and many other conditions in the world, will be greatly modified.



The Spirit of the Age

OF the wild, mad rush for wealth which characterizes the world to-day, Rev. R. J. Campbell, of London, according to the *Lutheran Witness* of April 25, 1912, bears this testimony:—

My recent visit to America has made plainer to me the nature and direction of some of the characteristic tendencies of our time, which are more accentuated up to the present in the New World than in the Old. In the mad race for money, the scramble to excel one's fellows, the cruel, merciless competition between man and man for the possession of worldly good, the claims of the soul are ignored and trampled upon. Again and again, in the course of my travels, I was thrown into the company of men whose general quality could be summed up in one word—"soullessness." There was only that one word for it. It was plainly to be seen that they lived for nothing, thought for nothing, wrought for nothing, but dollars; they could imagine no good that could not be expressed in terms of dollars. Their higher faculties were atrophied; spiritual susceptibility, they had none; all their ideals and aims were utilitarian, materialistic, mundane. Do not imagine that I am describing the

character of the American people as a whole; I am not; I am merely indicating a spirit which is so wide-spread among them, and exercises an influence so great, as to be a menace to their national future. And, more or less, the same spirit of temper of mind is observable everywhere throughout Christendom, though in older countries it expresses itself in some other forms than the tireless pursuit of money.

As Dr. Campbell observes, this spirit is not characteristic of America alone. It is the spirit of the age,—the spirit which forgets God, which seeks the gratification of every selfish endeavor. In the midst of this spirit, which prevails everywhere, the children of God are to show that they are possessed by different aims and purposes. They can not manifest a sordid or mercenary spirit. It is for them to show that they regard the riches of heaven of greater value than all this world can give.



Affiliation Means Compromise

RECENT reports from Japan tell of a conference held in February of representatives of the Shinto, Buddhist, and Christian religions, to study, according to the *Independent*, "if the forces of the three religions could not be united for the purpose of improving the moral character of the Japanese people." According to the *Independent* the purpose of the meeting was threefold: First, to study and elevate public morality; second, to counteract the influence of an order by the minister of education last year; encouraging ancestor-worship and visits to public shrines. It was felt that this was a breach of the spirit, if not of the letter, of the "freedom of conscience" clause in the constitution; third, "to give Christianity recognition as a reputable and established religion of the Japanese people, thus making public amends, as it were, for the suspicion and unfair treatment of Christianity in the past." It is stated that the members of the "present cabinet were wise enough to avoid any attempt to combine the three religions, or to establish a state religion, or to interfere in any way with the internal affairs of any of the religions." If this policy on the part of the government is adhered to, all will be well; but we must regard with disfavor any effort on the part of Christianity to affiliate or unite with the cults of heathenism. Affiliation can only mean compromise, and the worst thing for the cause of Christian missions in Japan, as for Christianity in every land, would be governmental recognition. For the liberty to teach religion without interference from the state, Christian missionaries have the right to ask. But to seek governmental promotion or influence or legal recognition, or to seek any affiliation with false systems of worship, can only result in compromising the holy character of Christianity.



Nearer, My God, to Thee

NEARER, my God, to thee,
Nearer to thee;
E'en though it be a cross
That raiseth me,
Still all my song shall be,
Nearer, my God, to thee,
Nearer, my God, to thee,
Nearer to thee.

Deep in thy sacred heart
Let me abide,
Thou that hast bled for me,
Sorrowed and died.
Sweet shall my weeping be,
Grief surely leading me
Nearer, my God, to thee,
Nearer to thee.

Friends may depart from me,
Night may come down;
Clouds of adversity
Darken and frown;
Still through my tears I'll see
Hope gently leading me
Nearer, my God, to thee,
Nearer to thee.

When though the shadows fall
Naught shall I fear;
When darkest seems the night
Morning is near.
Sweet shall my trusting be,
Sorrow still bringing me
Nearer, my God, to thee,
Nearer to thee.

And when the goal is won,
How like a dream,
In the dim retrospect,
Sorrow will seem.
Sweet will my transports be,
Jesus, thy face to see,
When I have come at last
Nearer to thee.

— Selected.

Personal Experiences in Japan

W. L. FOSTER

A YOUNG man, Matsumoto by name, recently accepted Christ, and was compelled to leave home because of his faith. In passing through that experience of cold and hunger, he told me: "I am no more ambitious for wealth. Education and worldly honor are nothing to me now, for I am living for heaven. It matters not what I have to eat, or where I sleep. I have my Bible, and read no other book. Though I possess nothing else, I am happy, and hope my parents will learn to serve God." Matsumoto San has since been permitted to return home, and he is not ashamed to tell of his hope. Some are already much interested on account of his earnestness.

During the winter we held a series of meetings in Kumamoto, in a store on one of the main streets. We had no way of

heating the room, and it took considerable courage to go every night for a month, when the cold was intense; but this was done by at least one young man, whose name is Fuku. His home is on a small island beyond our most southern station in Japan. Although he seemed to be poor, and of a simple mind, I soon learned from others that he is no ordinary student, for he is at the head of his class, which contains more than five hundred students. In the course of a conversation, he said: "I have tried to forget these things [about Christ's coming], but I can not. They ring in my ears day and night, and a voice tells me to accept



Steps leading up to a noted shrine, where several hundred lepers formerly were permitted to beg.

your message." He has since decided to obey, and we hope Fuku San will become like a "tree planted by the rivers of water."

A teacher also from one of the advanced government schools has been faithful in coming to study the Scriptures. Hearing how near we are to the end of all things earthly, he seemed much surprised, and said, "You people have known this so long; I wonder why no one came to tell us before."

It is pleasant to think of the victories for Christ; but there are so many who, like King Agrippa, are almost persuaded. Our experience is that of the sower; much seems to fall by the wayside, among thorns, or upon stony ground; but some falls on good ground, and we claim the promise of Isa. 55: 11.

The New Zealand Camp-Meeting

J. PALLANT

THE New Zealand camp-meeting was held at Grey Lynn, Auckland, from Jan. 19 to Feb. 11, 1912. The camp was situated in a natural amphitheater, and was said to be in sight of ten thousand houses. It was on a slope, the land running down into a ravine on three sides. Part of the surrounding land was a park. The situation was a very quiet and pleasant one.

The meeting opened on Tuesday eve-

ning, January 29, with a service of thanksgiving for the blessings of the year just closed. The next three days were given to the conference business proceedings, which passed off very harmoniously. The first public meeting was held on Friday night, when the subject was "The Inspiration of the Word of God." This service was largely attended by the public, and the interest continued until the close of the camp-meeting. On both Sundays the attendance was large, and at both the afternoon and evening services the tent was crowded, and as many were sitting and standing outside. These large congregations listened with rapt attention to the subjects presented, and although some of the sermons were long, on account of the matter to be presented, scarcely one left the tent at any time until the meeting closed. After leaving the meeting-tent, a number repaired to the book-tent, and provided themselves with literature, that they might further study the questions presented.

There were fifty-nine living-tents, all well filled, and some of them filled twice, as a part of some families came for the first half, and part for the second half of the meeting. In all, there were 251 in attendance, 204 on the ground, and the remainder in rooms near, the supply of tents having been exhausted before all could be accommodated.

The dining-tent was remarkably well equipped, all who took their meals there, or bought food from the kitchen, being well satisfied. It looked more like a café than a camp-meeting dining-tent. Consequently it did a good business, as also did the health-food tent, which stood beside the dining-tent.

Each day, after dinner, all the campers who could get away, and these were the large majority, went out in the neighborhood, distributing literature and inviting people to the meetings. The city and suburbs had been previously carefully districted; and bands of workers, each having a leader, were assigned to different localities, so that the entire district was well worked, which doubtless helped to increase the attendance.

The sales of literature at the book-tent were good, the cash taken being about \$365, besides orders to be paid later. The people provided themselves with reading-matter to take back to their homes for future work. Some did their first personal work at the camp, but as they testified to the blessings received, it is probable it will not be their last.

Meetings were held each day for Bible study, and for instruction in methods of work. Meetings were held for the children each morning, and for the youth each afternoon. Their tent was very prettily decorated, and was adorned with some effective mottoes, which it is hoped may influence the lives of those who read them day by day.

The two Sabbaths were good days. The first service was led by Pastor J. E. Fulton, and the last by Pastor J. M. Cole. The leading thought through both was that the goodness of the Lord leads us to repentance. As the matchless love

of God was dwelt upon, hearts were touched; and when a call was made for those who had wandered from the Lord to return, and for those who had never acknowledged his claims to take their stand, many responded. A number of youth and children took their stand definitely for the Lord for the first time, and others expressed their repentance for having followed afar off, or for having drifted almost away. At the close of the second meeting, nearly the entire congregation rose to express their desire to reconsecrate their lives to the Lord.

At the early morning meeting on the last Sunday, an opportunity was given to all to express their thanksgiving to the Lord in a tangible manner, in offerings for the extension of the work in the home field, and in a short time over \$2,500 was pledged. At times the amounts were called so quickly that a halt had to be made in order to get all the names, and the happy faces of all showed that they were tasting of the blessedness of giving.

At 11 A. M. on the second Sunday, a baptismal service was held in the Ponsby church, when ten brethren and thirteen sisters were baptized by Pastor Cole.

The Monday morning praise service closed a camp-meeting which all who attended said was the best they had ever known. We trust that the blessings received will be given forth in work for the unsaved during the year which will elapse before we shall again gather for such a meeting.

Among Moslems in Persia

ONE of our missionaries in Persia gives us a little insight into the present-day situation among Moslems there, in the following:—

"They have been kept bound by the shackles of darkness for so long that it is entirely beyond man's power to free them. Their religion in many respects resembles ours. They believe in God, the creator; in all the prophets, especially Daniel; they highly regard Jesus as a prophet; and believe in good and evil angels, in the resurrection, and in the judgment; they claim to believe the Old and New Testaments, though they believe that these have been falsified; they abhor swine's flesh, reject alcoholic drinks, and some of the more conscientious discard tobacco; but they absolutely deny the Sonship of Jesus, and while regarding him as sinless, hold Mohammed as far superior, though admitting that the latter has sinned.

"A change for the better has taken place. Half a decade ago, it would have been hazardous to venture to open a Testament and preach Christ in the open market. Last summer the gospel was preached evenings to crowds on the open highway. The Mussulmans will listen with great interest to the gospel stories. At a number of villages we showed our prophetic chart, explaining the prophecies of Daniel. They showed great interest for these things, and one invited

me to his home. When asked whether there were any bad people in the village, they answered, 'O, no; we are all, every one of us, good people.'"

Our Fallen Brother

ALTHOUGH announcement has been made in the REVIEW of the death of Brother Esta Miller, at Shanghai, China, Feb. 19, 1912, it was not possible at that time to insert his picture, for no photograph was at hand. We are glad to present it herewith.

From the last report Brother Miller wrote, we quote the following, as sent by Brother Allum, from China:—

"We opened a street chapel in Hankow, and held meetings daily. In February five were baptized, these being our first converts in the province of Hupeh. In May another out-station was opened at Chang Djang Poo, forty miles inland from Hankow, and now there is a large



ESTA MILLER

company of believers in that place. Later, five others were baptized, and a church of sixteen members was organized. Our chapel in Hankow was burned when the city was destroyed. The Lord has greatly blessed in the starting of our work, for which we feel to rejoice."

Brother Allum adds: "In the death of Brother Esta Miller our mission mourns the loss of a worker who was dearly beloved by all who knew him."

Let us pray that the work so well begun by our fallen brother may be carried forward successfully by other consecrated laborers, and many be saved at harvest-time. T. E. BOWEN.

An Interesting Trip (Fiji)

A. G. STEWART

WHILE traveling in Fiji during the summer months, we called by boat at one place that particularly interested me. This was Labasa, a European village on the northwest coast of Vanua Levu, where the Colonial Sugar Refining Company has a very large sugar-mill, employing about six thousand Indians, or coolies as they are usually called.

I found my way to the home of the Church of England minister, which was

about half a mile from the village; but a hurricane had flattened his house like a brick falling on a cardboard box, and the poor man had removed to other quarters. As he was then out visiting, I left some papers for him, and a message telling him that I was aboard the steamer, and would probably call upon him the next morning. In the evening, however, he came aboard to see me, and we had a long and interesting conversation about his work. Before leaving that night, we arranged that I should accompany him the next morning on one of his visits to an outpost where some Buddhist believers have some interest in the Christian faith.

This visit proved very interesting indeed, and I learned from our conversation that my friend has a knowledge of three Indian dialects, which he uses in his work for the coolies,—Hindi, Telegu, and Urdu. Hindi, however, seems to be the dialect chiefly spoken among the Indians of Fiji. Part of the time he acted as interpreter while a Buddhist priest and I compared the Christian religion with Buddhism. Such experiences make one long to be able to help these people let go the soulless doctrine of Buddha for the grand truths of the Christian religion. When the minister learned that we intended starting work among them, he said, "Well, there is plenty of room for us all, and anything that I can do to help you I will gladly do." He apologized for not being able to accommodate me while there, and said he hoped if ever I was around that way again, he could ask me to stay with him.

It is good to find inquirers in these out-of-the-way places, and we trust that many of them will be included among those who will sit down at the marriage supper of the Lamb. We invite you all to have a part in helping them by continually praying for their conversion.

Suva Vou.

The Voice of God

OLIVER P. WILSON

GIVE ear, O Earth, amid thy strain,
And rest awhile to-day,
Come back and list the glad refrain,
Return without delay,
For 'bove thy bosom's motley host
Rings out a clarion call:
"Get ready now from coast to coast;
Arouse thy people, all."

It is the voice that Bethle'm heard
Proclaiming peace and song;
Good will to men of earth, the word
To turn and flee from wrong;
Yea, mighty is that voice, and sweet,
A tower of strength; but storm
To all who would in sin retreat;
To others no alarm.

Then list, O Earth, amid thy strain,
And hear His voice, and see
His day is near to come again,
Once more thy joy to be,
Return thy beauty as of old
Among the worlds to win,
Where all will join thee in his fold.
Secure and free from sin.
Ketchum, Okla.



At the End of the Day

MEN hurry past him in the street,
And yield him no regard at all;
Where those whose pride is great com-
pete

He has a place obscure and small;
He humbly serves as best he may
Where giants battle for success,
But at the end of every day
He hurries home to happiness.

Where traffic roars and walls are high
He earns the pittance he receives,
And few men would be gladdened by
The little triumphs he achieves.
Denied the talents of the great,
He hurries home when night arrives,
To be a blissful potentate
Among the ones for whom he strives.

Men wonder why his look is glad,
Since he is poor and underpaid;
Obscure, hard-pressed, and cheaply clad,
He goes to duty, undismayed;
With common gifts, he envies none
The glories of supreme success,
For when the day's hard work is done
He hurries home to happiness.
— *Chicago Tribune.*

Transient Troubles

MOST of us have had troubles all our lives, and each day has brought all the evil that we wished to endure. But if we were asked to recount the sorrows of our lives, how many could we remember? How many that are six months old should we think worthy to be remembered or mentioned? To-day's troubles look large, but a week hence they will be forgotten and buried out of sight.

If you would keep a book, and every day put down the things that worry you, and see what becomes of them, it would be a benefit to you. You allow a thing to annoy you, just as you allow a fly to settle on you and plague you; and you get angry,— or in other words, lose your temper; for when men are surcharged with temper, they are said to have lost it,— and you justify yourselves for being thrown off your balance by causes which you do not trace out. But if you would see what it was that threw you off your balance before breakfast, and put it down in a little book, and ascertain what becomes of it, you would see what a fool you were in the matter.

The art of forgetting is a blessed art, but the art of overlooking is quite as important. And if we should take time to write down the origin, the progress, and the outcome of a few of our troubles, it would make us so ashamed of the fuss we make over them that we should be glad to drop such things and bury them at once in eternal forgetfulness. Life is too short to be worn out in petty worries, frettings, hatreds, and vexations.

Let us think only on whatsoever things are pure, and lovely, and gentle, and of good report.— *Selected.*

Responsibility of Parents

MRS. JULIA L. ZENER

IN "Testimonies for the Church" we read: "Parents are, in a great measure, responsible for the mold given to the characters of their children." Parenthood is a great privilege, and yet a great responsibility. "They [parents] should aim at symmetry and proportion." That is, as the context shows, every part of the body and mind should be properly developed. We read again: "There are few well-balanced minds, because parents are wickedly negligent of their duty to stimulate weak traits and repress wrong ones."

Our children inherit our natures to a great degree. Then, instead of teaching them our prejudices and biased habits of thought and our incorrect ways of living, we should consider them as talents loaned us by the Lord. If our worldly goods belong to him, how much more our children! If parents would remember this and act accordingly, they would be spared a great deal of anxiety while their children are young, and untold regrets in later years.

Again we read of parents: "They are under the most solemn obligation to watch the tendencies of each child; it is their duty to train their children to right habits and right ways of thinking."

I have often thought that some parents let their children grow like a wild vine, instead of training them. To train a child does not necessarily imply the use of the rod, neither does it mean to lecture and scold. When we train a vine, we do not let it alone to grow its own way for a while, and then break off the little tendrils that cling to the nearest object, and proceed to tie it up and try to make it grow some other way; but every day we see that it is inclined in the right direction, pick off the dead leaves, provide supports for the new shoots, and, if the ground is dry, give it plenty of water.

In the same way the careful mother looks after her child. She turns its mind each morning toward the God who gave it life and all the good things it enjoys. She sees that the tendrils of its faith are clinging to God's promises. As new shoots, or ideas, appear, some fitting promise or truth in God's Word is presented as a trellis upon which they can grow and expand. Her love and her prayers keep the soil of its young heart always moist and fertile.

There is a great lack of careful mothering. Men and women are often too selfish to train their children. They are too busy looking after their own worldly interests or seeking their own comfort and ease. They bring children into the world, clothe and feed them, and send them to school, and think they have done their duty.

It takes watchful, wakeful vigilance to train children. You must keep the confidence of the little ones. Never grow too old for them, nor suffer them to outgrow you. Enter heartily into whatever you allow them to become interested in. Offer them each morning, and all the time, to the Lord. Press them upon him. Keep him reminded of his promise to give you wisdom and patience to bring them up in the right way. Give them plenty of warm, tender, unselfish love. It will plant the same seed in the soil of their young hearts, and will prepare them for the early reception of the pure love of Jesus. Don't forget to pray with your children; it will strengthen their characters, and draw them to Jesus and to you.

It is not necessary to indulge their appetites and whims in order to show our love for them, nor to insure their love for us. Children very early begin to reason; and as soon as they can comprehend, we may safely begin to explain to them why it is best for them to do thus, or not best to do the other way.

If I have had any success in training children, it is largely because I trained their consciences. And this I did in spite of strong opposition. My husband and my mother continually told me I was spoiling my children, that I ought to use more authority. With my husband, No meant no, and the children learned to abide by it. My mother's ideas were of the old-school type. She considered her word authority, and tried to have her children think so, too. I think I had no well-defined ideas on the subject. I wanted to train them right, but they were quite self-willed; and I didn't enjoy punishing them, but did enjoy explaining things to them and reasoning with them; and so I naturally adopted that method as the rule, leaving the corrections for times of extremity when all else failed. I did it then, feeling it was the best I could do, and later experience and observation have shown me that it was the right thing to do. It is God's way. The way he governs his children is the best way for parents to govern theirs.

Whatever traits of character or principles we wish our children to have, must be firmly fixed in us. It will not be difficult to instil into the minds of our children those principles that have been a part of our nature. Children admire decision and firmness in their elders. If the father and mother are kind, and at the same time firm, adhering to principle, they can do almost anything they please with their children. So if we unite our weakness with God's might, looking to him continually for wisdom and strength, we shall as certainly make a success of our child-training as God's word is true.

As I look back over my life as a mother, well do I remember how my heart used to sink within me when the selfish, self-willed little mortals whom the Lord had given me to train for him would rise up, as it were, as if taken possession of by some untamed spirit, and show me just how unable I was for these things. With back, head, and heart all aching, I would be compelled to seek the Lord for help. He always answered me, and often showed me that the trouble was right in my own self. And here is where the trouble always lies. If parents take God's Word for their guide, realize the importance of training their children, and have faith, the work of bringing them up need not be uncertain in its results.

Fathers and mothers, which is easier, to train a child to be an honor to the Lord, or to remove a mountain? But you can do neither without that mustard-seed faith that Jesus tells us of. Nothing staggers faith; and although we all have made mistakes in training our children, and have much to regret, and though we may have grown-up children yet unsaved, if we now turn to the Lord with confidence in his word, and faith in his power and willingness to help, we may yet see them all saved in the kingdom of God. How I wish that parents whose children are yet of tender years would heed the instruction given in God's Word, and train their children in the way they should go, remembering that God says they shall not depart from it when they are old.

Boulder, Colo.

The Queer Little List

RUTH CAMERON

"THERE," said the little lady who is always doing original things, as she rolled up the darned stocking with the whole one in that memorial fashion of all housewives, and tossed it into the mended pile. "There, now, I can cross that off my list."

"What list?" I inquired.

"O, didn't you ever see my list?" she laughed. "Well, almost every morning I make out a little list of the things I have to do; and then as I get them done, I check them off; and you don't know how it helps."

"Here," she brought out a folded paper from under the cloth. "Here's my list for to-day. Of course I don't put down the routine things, like dishes and beds."

The list reads:—

Darn the stockings.

Make a batch of cookies.

Mend Fred's trousers.

Put Jeannette's coat in the chest.

Clean the silver.

Brush up the living-room and dining-room.

Finish embroidering table-cover.

Four of the seven items were checked off.

"Every one laughs at me," defended the lady who is always doing original things, "and some say they should think I'd rather have the time to do the things

instead of writing them down; but truly it helps. In the first place, it keeps me from forgetting the most important thing I have to do, the way I used to. And in the second place, it takes the load of remembering off my mind. Really, I used to be always thinking in the back of my head, 'Now, what was I going to do next?' Now I simply attend to what I'm doing, and then when I get it done, I look at my list.

"And then I get such a satisfaction out of checking things off when they're done. It's like the way my mother used to do when I was going to have some pleasure that it seemed to me I couldn't wait for. She'd cut me out a string of paper dolls, one for each day before the day of pleasure, and I would tear one off each night, and it helped so much."

If there really was a twinkle in my eye, I think it had vanished before the end of the lady's plea for her quaint little custom.

Some great person has said something to the effect that the wise folks in this world are the folks who refuse to grow up, who play at life as if it were a game, and die still happy children.

Don't you think he would have loved the lady who is always doing original things, and her quaint little list?—
Northwestern Christian Advocate.

An Excellent Motto

"Joy and light are mine, not gloom and fear;
And I will give to others love sincere,
Not merely for this month, but all the year.

Unceasingly I'll strive each day to be
A help to every one who comes to me,
Regardless of his birth, condition, creed,
Yielding all I have for others' need."

Medical Question Corner

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

Intestinal Inactivity

"I AM greatly troubled with constipation. I had an operation for piles, but am more or less troubled with them yet. I use cereals, whole-wheat bread, and have tried eating prunes and apples for supper; but this does not help me much. Have been taking injections of tepid water for six years, using about two quarts, and holding it for half an hour. I also massage the abdomen, but without much effect. What can I do more than I am doing?"
Mrs. C. R.

TREATMENT.—For constipation one should observe a very regular program for work, repose, and eating. Any exercise that strengthens the abdominal muscles or serves to jar the abdominal contents will be helpful, such as boating, walking, bicycle riding, jumping, horseback riding, or any outdoor work. The skin must be kept active. It is a good plan to rest one hour after meals. Of

course, all causes of constipation should be removed. Piles may be one cause.

There are two types of constipation, the spastic and the atonic kind. The treatment in these cases is very largely dietetic. For spastic constipation avoid foods leaving too much residue in the intestine, as, for instance, coarse vegetables or fruits with their skins; also avoid stringent foods, like raspberries, blackberries, and all fruits that are unripe. One should not eat greasy foods or foods cooked in grease. Avoid highly seasoned foods, pastries, spices, all foods leaving too much indigestible residue, and all irritating foods. Drink abundantly, but not to excess, preferably hot drinks—no tea nor coffee.

For atonic constipation the diet régime is, in general, the opposite of that for the spastic form. A certain amount of fat and fatty foods should be insisted on. Quite large quantities of fat, such as butter or olive-oil, may be taken with the meal, or, better, in a free form. The bulk of the diet should be vegetarian in nature, food that has much residue for the purpose of stimulating the bowel activity by its bulk, though all coarse and green vegetables should be chopped fine before using. Milk and milk products are of benefit. Acid fruits are excellent, except those containing tannic acid, like blackberries and raspberries. Large quantities of grapes produce excellent results in some cases. A large dish of prunes eaten just before retiring is very effective, and figs are also laxative. Any acid fruit before breakfast is recommended. Bread should be made of the whole kernel of the grain; that is, it should contain the bran, whether it is wheat, rye, or barley. Water should be taken in sufficient quantities, but it should be cold water, and in some cases it may be very cold, a glass before breakfast being found very helpful. Cold stimulates intestinal activity.

The enema is helpful when the bowel does not move freely, but it may easily become a bad habit. If warm water is used, a few ounces of cold water should be used after the movement, in order to tone up the bowel walls. A small cold enema is often better than a larger warm one. An ounce or two of olive-oil may be taken as an enema at night and retained, insuring a movement the next morning. Medicine is, of course, the last resort, and a doubtful one, for constipation, and should be used only in cases of absolute necessity. One of the best, perhaps, is cascara in some form; but when the bowels move freely, the doses should be gradually diminished. Massage, mechanical vibration, electricity, and hydrotherapy are very useful when they can be properly applied.

WHAT do you imagine the world thinks when it sees the demon of hate stalk forth in a church where brotherly love ought to prevail, and with drawn sword pierce the very vitals of the church until it bleeds and dies?—*W. F. Biederwolf.*



The Hindered Christ

ALICE J. NICHOLS

THE Lord Christ wanted a tongue one day

To speak a message of cheer
To a heart that was weary, worn, and sad,

And weighed with doubt and fear.
He asked me for mine, but 'twas busy quite
With my own affairs from morn till night.

THE Lord Christ wanted a hand one day
To do a loving deed;

He wanted two feet on an errand for him
To run with gladsome speed.
But I had need of my own that day;
To his gentle beseeching I answered
"Nay!"

So all that day I used my tongue,
My hands, and my feet as I chose,
I said some hasty, bitter words
That hurt one heart, God knows.
I busied my hands with worthless play,
And my wilful feet went a crooked way.

And the dear Lord Christ—was his
work undone

For lack of a willing heart?
It is through men that he speaks to men.
His men must do their part.
He may have used another that day,
But I wish I had let him have his way.
—*Missionary Tidings.*

Western Washington

By invitation, I met with the church at Bellingham on Sabbath and Sunday, April 13, 14. It is pleasant, and I trust profitable, to leave the routine of sanitarium work for a few days and meet and worship with others of like precious faith. Our train arrived at Bellingham on Friday, at 7:50 P. M. Hastening to the church, I found a congregation awaiting my arrival. How encouraging to the minister, as he enters the house of God, to find a people ready and waiting to hear the word of the Lord, and singing the sweet songs of Zion as they wait. How blessed, as he kneels in the pulpit to ask help of God for the hour, to know that the people are also praying, "Speak, Lord; for thy servant heareth." Our hearts were made glad as we studied together the scripture, "The eyes of the Lord run to and fro throughout the whole earth, to show himself strong in the behalf of them whose heart is perfect toward him."

Sabbath was a good day for those who sang from the heart,—

"Welcome, delightful morn,
Thou day of sacred rest."

After an interesting Sabbath-school and a short sermon, we all joined in a testimony and praise service. It is good to praise the Lord, and to hear God's

saints witness for him and tell of his mercy to them. "I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness," for by so doing I could at least hear his saints praise him. After our praise service, the ordinance of humility and the one that shows the Lord's death till he come, were celebrated. Why should not the people of God have frequent meetings of this character? Do you remember that "they that feared the Lord spake often one to another," and how the hearts of the disciples burned within them as the risen Saviour spoke to them and opened to them the Scriptures?

I also spoke on Saturday night and twice on Sunday in our church. These meetings were well attended by our brethren, and a few others were present. Our theme was the signs of the times and the preparation necessary for our soon-coming King.

On Monday I went to Lynden to visit friends and interested ones who had been here at our sanitarium. In the afternoon we had a small meeting at the home of Mrs. A. J. Cudney, the widow of Elder A. J. Cudney, who, in Nebraska, in the early days of my ministry was my yoke-fellow in the gospel. Brother Cudney was lost at sea on his way to visit the people on Pitcairn Island, in the year 1888. I found Sister Cudney hopeful and busy in her Master's service. We should not be full of sorrow, or without hope, but with cheerful, loving hearts should go on to help finish the work of God, expecting soon to meet all our dear fellow workers and the beloved church of God where there shall be no more sad partings, tears, nor death.

DANIEL NETTLETON.

The Blessing of Personal Missionary Work

THE following incident is gleaned from a letter written by Miss Frances Brockman, one of our missionary nurses in Uruguay, South America:—

"Not long ago I was called to take a case at the — hospital. The matron was particularly prejudiced against Seventh-day Adventists, and had forbidden us to mention religion to the patients or give them literature, so it was quite a struggle for me to decide to go. The call came at nine o'clock at night. A Franco-German man was to be operated on for appendicitis. The first incision showed that he was suffering from peritonitis, and past all earthly help, so it was immediately closed. By twelve o'clock he was weak and grew very restless and nervous. I never had had such a face-to-face battle with Satan as I had that night. The still, small voice said to me, 'Speak to him of his salvation,' but Satan said, 'This is no time to trouble him with such matters.' I walked the floor in agony; for I felt that my own salvation depended upon my talking with

him, yet medical ethics forbade it. Finally, with a prayer for help, I asked if he was a Christian.

"He said his mother had been a Christian woman, and that she had taught him to pray, but he had wandered far from the right path, and God would never forgive one so wicked. I told him of the prodigal son, of the widow who lost the coin, and of the Good Shepherd. Each time I stopped he would say, 'Tell me more of your God.' At last he grew quiet and thoughtful, and I told him he must rest. As morning dawned and death drew near, his distress was pitiful. We talked more concerning the Father's love, and I told him of the joy in heaven over 'one sinner that repenteth.' Then I knelt by his bedside to pray, and asked him to join me. Though too weak to speak, the folded hands, upturned eyes, and moving lips told that he was communing with his Creator, into whose hands he had committed his spirit. Ten minutes later he passed away without a struggle.

"O, the condemnation had I refused to go to the hospital or delayed to obey the guiding of the Spirit! O the joy that God was willing to use even me in so sacred a work! Before I left, I had a long talk with the matron, and we parted friends."

Norfolk Island

WE have been encouraged and stimulated by the visit of Brother and Sister C. H. Parker, who were followed on the next boat by Brother and Sister S. W. Carr. Our little company here had been in expectancy for a long while, and gladly welcomed the visitors. We have had quite a good attendance on Sunday nights to hear Brother Parker; and on Sabbaths his direct appeals to the members of the church have had a good effect. The Spirit of the Lord has drawn graciously near to us, and on the occasion of Brother Sidney Nobbs's ordination as deacon, quite a good impression was made throughout the entire island, many expressing themselves as desirous of attaining higher ground.

We have been busy holding cottage meetings in the different homes, several new homes being opened to us. We are also holding meetings in a hall, which are well attended. We pray that the Lord will bless the efforts put forth, and that precious souls will be added to his commandment-keeping people.

Our young people's working class is still progressing, quite a number coming to learn painting, etc., in aid of missions. We have studies on present truth with these young people, and trust that the seed sown may yet have good effect.

Our cooking class is still attended by the prominent women of the island. We give health lectures on these occasions, which are well received. Brother Carr will help in this while he remains here.

Our children have quite interesting meetings on Sunday afternoons, reporting their weekly missionary work, such as tract distribution, visits, Christian Help work. We endeavor to teach them Bible principles in Bible-story form, encouraging them to discuss the story.

The weather has been dry, and the mission live stock has suffered somewhat. Our water-supply became almost exhausted, but good rains have fallen, freshening up the grass, and filling our

tanks. We thank the Lord for answering our prayers.

There is much sickness on the island. Two members of our church are seriously ill. Brother Carr is in demand, and quite busy giving treatments.

The work on Lord Howe Island is hopeful. I visited there in December, and had a number of meetings and studies, and left a good interest. I am returning again now, to try further to develop the interest. I ask your prayers on behalf of this work.

On board the "Makambo" on Sunday evening I secured the captain's permission to hold a meeting in the saloon. Quite a number came together. The Lord helped me, and a good interest was manifested as I gave a study on the history of the world in prophecy, hanging my charts on the port-hole curtains. Several expressed themselves as seeing something that they had never seen before, and I am sure the impression was good.

I had opportunity to distribute literature the next day. May God bless all our workers, and water the seed sown. We are all well and of good courage.

A. H. FERRIS.

Progress of the Message in Chile

THE following extracts are taken from Elder F. H. Westphal's address at the session of the Chile Conference recently held in Santiago:—

"I can say with Samuel, 'Hitherto hath the Lord helped us.' We have plain evidence that the Lord has been in the work from the beginning in Chile.

"About eighteen years have passed since the first laborers came to this country from the United States. They labored under great difficulties, yet from the very first the Lord gave success to his cause. Brother F. W. Bishop is with us still, helping to forward the work in its present stage. Brother Thomas Davis worked faithfully until the time of his death, Nov. 28, 1911. With the banner of truth in his hands, and with a profound interest until the end, he died in the first line of battle. He was director of the colporteur work. We believe Brother Davis will be in the kingdom to meet his loved ones, and that his crown will contain many bright stars to make it beautiful.

"According to the treasurer's report, there was a gain last year in tithe of \$520, and in Sabbath-school offerings of \$270.

"The membership has increased during the past year, so that now we have 463 church-members [394 members being reported in 1910].

"We praise the Lord for the prosperity that has attended us. Now we need to attack the enemy with more energy. There are left Concepcion, Valdivia, Punta Arenas, Nutafagasta, and many other cities that need to be evangelized with the message of the third angel.

"The colporteurs have worked with courage, and have covered a large territory. They have placed many thousands of pages of books, papers, and tracts in the hands of the people. The preachers have worked without ceasing to plant the truth among the people. The members of the churches are firm in the faith, and are gaining souls for the Saviour.

"Our school at Pua has also had a year of prosperity. Fifty-seven were enrolled during the past year. The school had to be closed two months on account of smallpox, but only two students had the disease."

The Awakening South

Forty years or more ago, the Lord, through the spirit of prophecy, called upon Sabbath-keepers of the United States to consider the great needs of their closest mission field, the Southern States. At that time this section lay broken and bleeding, apparently in a helpless and almost hopeless condition, as a result of the long struggle between the North and the South. But in that weakened condition, God saw the making of a great commonwealth to which this message must be given, and through which a mighty work might be done for other parts of the world.

It is evident that Sabbath-keepers did not see in this field what their Lord saw; for they have been slow, very slow, about responding to the call. The Testimonies tell us that we have not done what we might have done. They tell us that hundreds of families should move South to live out the truth in places where the every-day life-work of the Christian will have a telling effect.

The whole country is now awaking to the fact that the South is really alive, that it is a factor in history worth considering. Only recently one of the Washington, D. C., papers devoted an entire section to the educational and agricultural recovery of the South. The front page of that same issue made a most vigorous call to men and women of all classes and professions to come South to help in the general growth and prosperity.

I would not argue that our people should use these methods, but certainly in this matter we have another illustration of the Saviour's words that children of the world are wiser in their generation than the people of God. Had our people given a hearty response to the call forty years ago, they might to-day be in the lead of this great Southern movement, and be recognized as the greatest missionary people in the world; for the men who to-day, in the educational conferences of the South, talk of the South's recovery are advocating the very principles of education,—free rural schools of an industrial nature,—the very system of education given us as a people forty years ago.

A little work has been started in the South, but it is such a little work compared with what it should be! Now as educators are calling in clarion tones to all the country, "On to the South!" we should lift our voices and call aloud to Seventh-day Adventists everywhere, "Come South!"

Have you read that farmers, mechanics, tradesmen of various sorts, men of extended education, and men of more limited education can each find a place in the South where his talent can be used, and better still, where his talent will increase? The South needs you. You also need the South, and the experiences which come as a result of pioneer work. Here, we are told, is the best training ground in all the world for foreign mission workers.

The Nashville Agricultural and Nor-

mal Institute, Madison, Tenn., is preparing workers for this field. Its young people receive a practical education that fits them to take a farm and make of it a school center, or to carry on medical missionary work, or to preach the gospel (every teacher should also be a preacher in the South), or to canvass, or to do city mission work.

During the coming summer term—June 23 to August 31—unequaled advantages are offered those who desire a speedy preparation for self-supporting missionary work. Are you interested? Particulars will be sent upon request. Now seems to be the time for work in the South, and we all should cooperate to meet the situation. There is a time for everything under the sun. Now is the time to work the South.

M. BESSIE DEGRAW.

Triumphs in the Canvassing Field

I FEEL it indeed a privilege and a joy to recite how wonderfully the Master has blessed my efforts in Arizona. Nov. 27, 1911, I left my home in Loma Linda, Cal., for this field. Since that time I have delivered over \$1,100 worth of books. This total does not include the helps and small books that I disposed of, such as "Ministry of Healing," "Coming King," and "Steps to Christ."

By the grace of God I have just finished a new canvass, taking orders for more than \$860 worth of books and helps to be delivered within the next few weeks. I have spent to-day (Sabbath) in fasting and prayer, seeking God's help in my coming delivery, and asking that the seed thus sown may bring forth fruit for the kingdom.

By the latter part of May, I hope to return home for a much-needed rest. Remember the canvassers in your prayers. We need your help in this way.

WALTER HARPER.

Tonga Islands

FROM Nukualofa, Tonga, Elder G. G. Stewart writes: "We have had a very hard gale since we have been here. One little girl spoke of it as 'half a hurricane.' None of us care to see the other half. The ground everywhere is strewn with green coconuts. Many trees were broken down; one of the large ones in our yard was broken off at the ground. Many natives' houses were blown over. We are glad that so little damage was done to the mission property. The bananas suffered a great deal, the out-houses are all down, the wash-house was moved off from its foundation, and one sheet of iron taken off from the veranda of the mission house; but we are thankful that greater damage was not done. The wind continued to blow very hard for two nights and one day. The weather is now pleasant. There was a long dry spell here, but plenty of rain fell just after we arrived, so things are looking well."

—HERE is my work to do, not to worry over. My work, I say; but if I can know that it is not my work, but God's, should I not cast away my restlessness, even while I work on more faithfully and untiringly than ever?—*Phillips Brooks.*

to this movement, and educate and train them for efficient service.

This question is one of very great importance,—one that involves the well-being of our young people, the joy and courage of their parents, and the progress of our cause. Through the spirit of prophecy we are told that the Lord “calls for whole armies of young men and young women who are large-hearted and large-minded, who have a deep love for Christ and the truth, to enter his service.”

During the past three months I have visited many of our colleges, academies, and State schools; and as I have talked with the teachers and students of these institutions, the value of our young people as a great denominational asset has been greatly enlarged in my mind, and the importance of working for them has received new emphasis. I feel that we ought to give the welfare of our young people serious consideration. We ought to take them into our thoughts, our plans, and our prayers as we never have before. Many, I am sorry to say, are slipping away from us. I can not believe that this should be our experience. It seems to me that a message that has laid hold of the hearts of the parents of these children as this message has done, and has led them to give up their business positions and financial prospects, and has separated them from their old social and church associations, ought to hold their children whom they have brought up in the truth. Why should not a message that can move people from their old moorings and bring them into this movement, hold their children who have never had any other associations than those of our message? I believe it can. But I am afraid that in our great efforts to reach those who do not know this message, we have not been working as we should for those who are already with us. Then let us turn our hearts to our young people, and do all we possibly can to bind them to this cause. When we do this, I believe we shall hold them. Every earnest effort we put forth in this direction brings most encouraging results.

While a revival was being conducted in one of our colleges, the teacher of the normal department came to me and requested me to hold meetings with the children in her department. I found the children very restless, and in my first meeting I could scarcely hold their attention. The next day it was but little better, and the teacher was much disappointed. The third day I suggested to the children that we have a season of prayer at the beginning of the meeting, and I requested them to keep as still as they could, and to pray with me that the Lord would help them to be good. I had not prayed long until those children began to weep and sob. I scarcely knew what it meant. When we arose from prayer, they continued weeping. I asked them if they did not want to give their hearts to God, and immediately a lad got up and said that he wanted to be good, and then turned to the teacher and asked her to forgive him for having made her so much trouble. One after another did the same. Finally, the teacher stopped them, and said: “Children, I don’t want you to confess to me and ask my forgiveness; I want to confess to you and ask you to forgive me for not having loved you more in the past. This morning I love you so much that I can not remember that you have ever done anything wrong.

Last night I prayed all night that God would save you.” Before that meeting closed, every child took a stand to be a Christian. The Lord wrought a marvelous change in their hearts. The secret of that wonderful work was revealed by the teacher when she said that she loved them, and prayed all night for them.

I believe that this is the secret of holding all our young people to our cause. We must love them, and pray and work for them.

As I have looked upon the bright, active, ambitious young people in our schools, and have realized that they are now passing through the most critical period of life, it has greatly impressed me with the importance of doing earnest work for them just now, when they need help to form true ideals and to make right decisions. I wish here to state briefly some of the things which it seems to me would be a help to our young people:—

1. A study of their needs and interests by those of more mature years and experience. Our young people are not themselves able to judge of their most important needs and highest interests. The men and women who have passed the period of youth, and have come to the more sober experiences of life, are best qualified to judge and to give good counsel. It was this consideration that led to the creation of the Young People’s Department. One of the great objects of this department is to give very careful study to the interests and needs of our young people, from the time they begin to grasp the meaning of things until they are finally located in permanent service.

In the reorganization of our work, we have made many changes, and have set on foot important movements, but no other has given me the satisfaction that the creation of this Young People’s Department has. I can not look upon our young people without having my heart greatly stirred. When I see how easy it is to turn from the right road into the wrong one; when I hear the sad wail from fathers and mothers at our camp-meetings, because their children have wandered from the cause, and hear their earnest pleas for us to pray for their return, I feel that the Young People’s Department is one of the most important features of our work.

In view of this important work, I appeal to conference officers, ministers, and church elders to take hold of it in hearty, active, positive cooperation. It should not require pressure from without to lead us to do all in our power to make the work of this Young People’s Department effective. A realization of the worth of these souls should cause us to put forth most earnest endeavors to carry into effect the plans of the department.

2. Wise plans and practical movements to meet their needs. We must not only have a keen realization of the needs of the young people, but, like men seeking to rescue those who are in danger of perishing in some great disaster, we must do something of a practical character to meet their needs. It is not enough to stand on the seashore and feel sorry for people who are going down; we must throw out the life-line; we must launch the life-boat; we must do something to rescue them.

It is not enough for us to talk about

the needs of our young people. We must put forth heroic efforts to help them. I fear we are not awake to the importance of this matter. The denomination has endeavored to launch enterprises, which it has felt are necessary to save our young people and hold them to the cause. Literature has been provided. Courses of reading have been outlined. Plans have been formed to reach every young person in our ranks, but these must have the cooperation of the ministers of this denomination in order to be effective. There must be cooperation on the part of all our organizations and institutions,—schools, sanitariums, and publishing houses,—and of the parents as well.

3. Practical instruction on how to work for the young. It requires great wisdom to work effectively for young people. Neither old nor young can do this work without careful study. Many must be taught how to work; they can not accomplish much without instruction and training. We are endeavoring to give this help through the Young People’s Department.

4. Unceasing efforts in their behalf. From some source there must continually be exerted a strong influence for unceasing effort in behalf of the young. I am sure that if all our ministers and conference officers would give their hearty support to these plans, urging our people to take them to heart, keeping them before our churches and especially the parents of our young people, we should see wonderful results. I believe that the great majority of our young people can be led to consecrate their lives to the Lord’s work.

5. Placing before them true ideals of life and service. Here, then, is needed especially the cooperation of the ministry. Young people do not know what to choose for themselves. They need wise, careful direction in shaping their ideals. The great majority of them make wrong decisions simply because they are not instructed regarding the right course to pursue. Our Young People’s Department was organized to place before the thirty thousand young people in our denomination right ideals, right incentives, right purposes; and it greatly needs the cooperation of all our ministers and parents. It is worth everything to a boy to have a man in whom he has confidence place before him right ideals. Who can do that work as well as the minister to whom the young look for good counsel?

6. Wise and firm direction to their energies. It is not repression of their activities that young people need, but direction. A good supply of energy which manifests itself in constant activity is a precious gift from God. It is needed for the accomplishment of things, and should be fostered and trained. But how many attempt to repress the activities of the young instead of making earnest efforts to direct them wisely. The young people’s department is making every effort to both stimulate and direct the energies of our young men and women, and we earnestly desire the cooperation of all our workers.

7. Training, while young, in the Master’s service. If we would lead our young people to love to work for Christ, we should teach them how to work while they are young. There is no better way of binding our youth to the cause of God than to get them to work for others.

Earnest endeavors to save others have a reflex action. Our young people who are working earnestly to lead others to Christ are not wandering away from the fold.

Twenty years ago I baptized a company of children in the Adelaide church, in South Australia. Before leaving them I organized a young people's band for the purpose of training these youth to work for the Lord. I think there were ten or twelve in the band. They were all young—from ten to fifteen years of age. We organized for work, and gave every one something to do. I was surprised to see how cheerfully and actively all took hold of the work. Every time I visited this church, I would meet the band and hear their reports, and give them all the encouragement and instruction I could. It is a great satisfaction to me now after twenty years have passed, to know that nearly every charter member of that band is in this message, and most of them are active workers, giving their lives to the advancement of this cause. Nothing we can do for our children and youth will bring such large and cheering results as faithful endeavor to train them in service while they are young.

8. Influencing them to enter school and lay a good foundation for their life-work. It is gratifying to know that there are more than twenty thousand of our children and young people receiving a Christian education in our denominational schools, yet there are thousands not in our schools who might be induced to enter them if they were counseled by our ministers and workers to do so. This should not be done in a merely professional way. It is not always necessary to call a meeting for the purpose of talking on the subject of education, to impress upon our young people the need of attending our schools. The strongest influence we can exert over them is to talk with them personally and privately.

One great object of our Young People's Department is to create a desire on the part of our young people to secure an education for successful work in the cause of God. The cooperation of our ministers and parents in this work is greatly needed, and will place thousands of our young people in our schools who are now letting the years go by without securing the education they so much need.

9. Locating them in permanent service. We must not stop when we have induced our young people to enter our schools. We must not cease our efforts on the day of their graduation. It is then that they must decide what they are to do in the future, and we must help them to make right decisions. Ministers should take an interest in locating these young people in permanent work for God. Conference committees should make every possible effort to open the way for them. It is safe to say that hundreds of our young people who have left our schools, have turned to some commercial enterprise because there seemed to be no place for them in the Lord's work.

These considerations make a strong appeal to the union and local conference organizations to cooperate with the General Conference in its endeavors to help our young people; they appeal to ministers and church officers to join the local, union, and General conferences in this great work; they appeal to the managing

boards of our schools, sanitariums, and publishing houses for hearty cooperation; and they appeal to us all to put forth new endeavors in behalf of the young people of this denomination.

A. G. DANIELLS.

What the Young People's Society Has Done for Me

"WITH such an army of workers as our youth, rightly trained, might furnish, how soon the message of a crucified, risen, and soon-coming Saviour might be carried to the whole world!" Is the organized work, which we fully believe, God has called into existence, helping to train young people for service? That question is well answered in the following paragraphs from young people in various places:—

"Since I have become a member of the young people's society, my interest in the cause of truth has grown more intense, and I have been given an inspiration to dedicate my life to the Lord's work. It is giving me a constant desire to press onward, and a better realization of the importance of the times in which we are living. My view of the necessity of a preparation for the Lord's work has been broadened and deepened into a desire to have an active part in the giving of the message to a darkened world. What could a society do more?"
—Anita F. Bucci, New Jersey.

"The Missionary Volunteer Society has brought many rich blessings into my life. Young people naturally wish for some kind of entertainment. The young people's society furnishes this. It also serves as a medium through which I can work for my associates who are unacquainted with the message for to-day. It has given me a training that makes me better equipped to fight in the Christian warfare."—W. H. Tarver, Jr., Georgia.
"I have received many blessings from our young people's society. I have come nearer to my Saviour, and have a greater desire to lead others to God. We have had good meetings, and have had some good experiences in the canvassing work. Some of my missionary letters have been to a young girl in a hospital. She is interested in our literature and wishes our prayers."—Bertha E. Pflaum, Eastern Pennsylvania.

"The young people's society certainly has done me good spiritually and otherwise. I think the programs prepared in the *Youth's Instructor* are excellent. I enjoy hearing of the work that is being done in foreign fields. I am glad to be of some service in the Lord's work as secretary of the young people's society here. Hope that this may be an encouragement to other secretaries."—Ruth M. Sterner, Eastern Pennsylvania.

"I have been benefited in many ways by the young people's society. It helps one to become more active in the Lord's service. Through our young people's society, we find many opportunities of helping others, and for this we are always blessed. The Morning Watch has been a great help to me. I thank the Lord for our young people's society and for the young people's work."—Bessie A. Nichols, West Pennsylvania.

"I have enjoyed the books in the Reading Course very much. I sincerely wish to put into practise some of the good things found in them. I think our young

people could not take up anything better in their spare time. With regard to young people's meetings, I can say for myself that they have been a great benefit to me. I look forward to them and enjoy them more than anything else, and I wish to help all I can to make the meetings a success."—Elizabeth Wasell, Ontario.

"I believe I can truly say that the young people's work has helped me to higher ground. I have tried to make the motto and the aim of the society my own. The Reading Courses have been especially helpful to me. By giving me a new view of missionary work, they have broadened and ennobled my ideas of life, and given me a deeper longing to see others converted. I have learned the texts and some of the poems in the Morning Watch Calendar, and I know that they have helped me gain some victories over the enemy. I shall never regret the time and study needed to pass the Standard of Attainment examinations. As I studied the special truths which we believe, and then read how the early pioneers sacrificed and suffered to spread those truths, I felt more firmly convinced than ever that we have the message for this time, and my greatest desire is to have a part in publishing it. I can not express how much it all has done for me. It has helped me better to appreciate good reading, and to overcome my desire for light reading. It has helped to keep my aim in life before me, and to strengthen that aim. These are but a few of the many things that the young people's work has done for me."—Emma Twitchell, New York.

"I will tell you just a little
That the work has done for me:
I can look upon the fallen
With more tender sympathy,
And the dear souls now in darkness
Seem to call me to their side,
When I read the readings given,
O to point them to my Guide!
And the Standard of Attainment
—Has helped me to look above,
Ever longing to press onward,
Trusting in my Saviour's love.
Then the Morning Watch—God bless
it!—
Helps me through the trying day,
And I know my Bible better;
Brighter shines the narrow way."
—Olive Twitchell, New York.

"The young people's work has been of inestimable value to me. In society work I have had the privilege of being both learner and leader. From the Reading Course I have learned the importance of systematic study, and the need of spiritual food for Christian development. The Morning Watch texts have increased my store of Bible knowledge, and I have learned many texts that are not only helpful to me now, but will be a source of help and strength in the time of trouble, when our Bibles will be taken from us. And more than this, the young people's work has helped me to advance spiritually, and has increased my faith in the soon-coming Saviour."—Lynne Rainwater, Tennessee River.

"The work of the Missionary Volunteer Society has been of benefit to me in many ways. It has enabled me to appear in public with less embarrassment, and to work more intelligently on committees. But above those things, I value the interest it has given me in personal

work for the young people. I realize that such work is more beneficial than any other line of work taken alone. This work is a means of making the young people feel that they have a part in the work of the church."—*A society leader in Oklahoma.*

"My connection with the young people's society has caused me to have more confidence in the work for the youth; it has also caused me to have more faith in God. It has given me a greater insight into the work of the young people, and the responsibilities connected therewith. I can not recommend the work too highly to those who become members with the determination to work with and for the society. There is a peculiar pleasure in this to be found nowhere else, when we keep in mind that it is God's work, and that we are really working for him."—*A society secretary in Oklahoma.* X

"My experience in Missionary Volunteer work has been limited to a small country society, yet I can recall many instances that have helped me to a higher and better life. I have acted as leader of the society much of the time, and my experience has not been without heartaches; but God has made all things work together for good, and I have a deeper love for souls, a firmer trust in God, and a stronger desire to become like the perfect Pattern. I thank God for what he is doing for me and others through the young people's work."—*Lottie A. Gibson, Ohio.*

"The help that I have received from the young people's work is beyond the expression of words. The helpful Christian association, the prayer bands, personal work, and the Christian Help work have awakened a new love for this great truth, and a greater sense of the work and sacrifice of Christ. The Reading Course, too, has given me a breadth of mind and a higher aim in life. The Morning Watch Calendar has led to a systematic and thoughtful study of the Bible."—*Mark Wilson, South Texas.*

"I believe those who planned the course of Standard of Attainment were guided by the Spirit of God. I can not speak too highly of its merits, for it has been a great blessing to me. I feel better acquainted with the great principles upon which our denomination is founded, and the spirit of sacrifice and devotion which characterized the pioneers of this work. I would recommend it, together with the Morning Watch Calendar, to every Missionary Volunteer. I am sure that these two factors will do much to prepare the young people to give the message."—*Blanche Hicks, Indiana.*

"The Missionary Volunteer Society has been a help to me in more ways than one. I believe that the greatest benefit I have derived from it is the realization that I am one of many thousand young people, scattered throughout the world, all of whom are interested in the same things, and striving to do what they can to finish this great work. This has been an inspiration to me which nothing else could have been."—*Anna J. Olson, North Dakota.*

"The young people's organization has been of great benefit to me. From among the multitude of books constantly before me, I have found those chosen for the Reading Courses to be among the best that could be obtained for young people who are striving to prepare themselves for some place in the third angel's mes-

sage. The Standard of Attainment sets before us a worthy aim, and I feel that more of our young people in this State should strive for it. For four years I have kept the little Morning Watch Calendar in my Bible, and have found the verses learned to be a comfort and strength to me. May this work for our young people be ever pushing onward, for I know it is helping many in the upward way."—*A Missionary Volunteer in South Dakota.*

"What has the young people's work done for me? It has given me a clearer vision of God, and has brought before me more strikingly what he expects each one to do. It has helped to give me a longing for the salvation of my fellow men. My work in connection with the society has shown me much concerning my duty to those who have charge of such work. The Morning Watch has brought me more blessings than any other thing that I can think of. Many times it has helped me to spend a day quietly and peacefully with God which otherwise might have been filled with failures. In short, this work has placed me in closer relationship with my Master."—*A Missionary Volunteer in South Dakota.* X

"Before stating what the Missionary Volunteer Society has done for me, I stop and ask myself the question, What have I done for the society? It is a faithful saying, 'Whatsoever a man soweth, that shall he also reap.' I can truly say that my labor in this department of the Lord's work has been richly rewarded. The Christian association, the exchange of the best thoughts, the cooperation of effort for a definite purpose, bring strength. My interest in the Young People's Department increases as I advance in harmony with the splendid plans laid for its development; the Reading Course, the Morning Watch, and the Standard of Attainment are truly in the line of Christian progress."—*Byron A. Meeker, Upper Columbia.*

"My connection with the Missionary Volunteer Society has given me an increased interest in missions, both at home and in the foreign fields. It has made me feel a greater personal responsibility in the salvation of unconverted young people. I believe an increased impetus could be given to our missionary work if every young person in the denomination was encouraged to join the organization."—*Bessie Plaiz, Upper Columbia.*

X "The young people's work has been a great help to me. It has made me realize more fully God's love and protecting care and the great need of consecrated young people to make special preparation for missionary work both at home and in foreign fields. I am so glad to be a member of the Morning Watch circle, for it brings us nearer together as one large family of the same kind, long-suffering Heavenly Father."—*Lida Ackley, Northern California-Nevada.* X

"One of the greatest benefits I have derived from the young people's work has been the knowledge it has brought to me of the work in foreign fields, and with this knowledge has come a burning desire for service in the regions beyond."—*Edith Barnes, Northern California-Nevada.*

"The young people's society has been a training-school to me. Preparing papers to read, learning texts for Scripture drills, and doing other small tasks as-

signed have given me a valuable experience. Realizing that the Lord's work demanded my best efforts, I have tried to do faithfully the work allotted to me, and the Lord has abundantly blessed every effort. Reading our good books, and studying the great harvest-field and the need of workers, have helped me to become acquainted with our best Friend, and have given me a greater desire to devote my strength and talents to the Master's service."—*Vivian Nightingale, Southern California.*

"First, by attending regularly, it has taught me to be faithful in all things. The Morning Watch texts, learned to be answered at society roll-call, have strengthened my memory, and given me a clearer and deeper insight into our Sabbath-school lessons. Second, it has been an encouragement to hear of the work of the missionaries, and to see the interest of the young people to improve the opportunities afforded in our meetings to train for service in the great vineyard of the Lord. Third, I have found the conventions beneficial along the lines of society work and social improvement. Fourth, I have learned from the Reading Course that, like Livingstone, we may take up our duty daily, and wind our path in the shape of the cross. It is my earnest desire that others will attend and learn faithfulness, happiness, endurance, and friendship. This is the help the young people's work has given me."—*Lillian Jaeger, Southern California.*

Just here we must close this interesting symposium. We can not at this time hear from the other young people who are waiting to add their tributes of gratitude for the Missionary Volunteer work. In our symposium the first representative speaks from near the restless Atlantic, and the last from the shores of the sunny Pacific. Here we have a chain of representatives reaching across the continent, and we might extend this chain until it encircled the globe; for not only in our own country, but in other lands also young men and women are pressing into this young people's movement. In South America, in Europe, in Africa, in Australia, in the Orient, and in the South Pacific islands our Missionary Volunteers are advancing with firm tread under the blood-stained banner. Truly, God has marvelously blessed this work in the past, and we can not doubt its future success. MATILDA ERICKSON.



The Call of the Hour

Written especially for Young People's day
 THIS wicked world rolls toward its judgment-day,
 And God has given to his chosen band
 A work to do, a message to proclaim,
 A faithful warning of impending doom.
 To every soul who owns the claims of
 Christ,
 And hopes through him eternal life to
 gain,
 The call has come to sound the warning
 forth,
 That men may hear and heed and choose
 and live,
 And with the smitten Christ, who died
 for us,
 Eternal pleasures know at his right hand.
 And hast thou heard, and hast not heeded
 yet?

Then turn, in Heaven's name, and take
the hand,
Nail-pierced for you, that stretches out
in love
To give you gifts more precious than
the wealth
Of all earth's millions blended into one.
O grasp that hand, and know the blessed
joy
Of sins forgiven, and the comfort of
His all-abounding grace that heals the
wounds
Of sin, and every sadness mollifies!
Thy Saviour waits, and shall he wait in
vain?

And you who know him, what a work
awaits!
The conflict of an age is focused here,
And Satan's cohorts press on every hand.
A cloud of doubt rolls 'round this smitten
world
To blind and stupefy a fallen race.
A thousand noxious dogmas issue forth,
And seeds of death are sown with lavish
hand.
The Christ we love is smitten in the
house
Of those who call themselves his chosen
friends;
And they who smite him hurl a poisoned
shaft
At those for whom he gave his precious
blood.

The day draws on when he will come
again
To reckon with a recreant world, and
give
A just reward to all who honor him.
He calls on all, the youth, the middle-
aged,
And those whose heads have whitened
with the snows
Of many years,— he calls them, one and
all,
Who own his kingship and his love su-
preme,
Not to a life with pleasure stupefied
And filled with ease and comfort; but a
life
Of service and of hardship oft,— a life
Free-given to a righteous cause in which
He laid aside the glories of the blest
And suffered 'neath the curse that sin
had brought.
In that hard strife he gave his all, and
you
Are called to follow in the path he trod.

God calls you all; his standard is up-
reared,
The muster-roll is free to youth and age.
Let none refuse, let none rejected be
Who seek to give the message God has
given.
Speak courage to the faltering; speed
the foot
That runs the errands of our glorious
King.
Let glad cooperation be our theme
While valiantly we press the battle on
Till that glad day when we shall see his
face
And know the wonders of redeeming
grace.

C. M. SNOW.



It does not change the truth because
men refuse to obey it. It is the truth
still. It is he who "turns away his
ears from hearing" that is damaged.
Men "can do nothing against the
truth," and they are certain to learn
it, sooner or later.

News and Miscellany

Notes and clippings from the daily
and weekly press

— Four hundred plots of land, each an eighth of an acre in size, will be placed at the disposal of Chicago working men this spring, to be used as gardens. The rental will be \$1.50 for each plot.

— By the tragic death of John Jacob Astor, one of the victims of the "Titanic" disaster, his son William Vincent Astor becomes the head of the Astor family in the United States, and heir to \$100,000,000.

— Italian emigration to the United States is reported to be again increasing. Attempts of the Italian government to divert emigrants to Tripoli, in spite of liberal inducements, have not so far been successful.

— There are about 600,000 automobiles in operation in the United States at the present time. Those in close touch with the industry predict that during the present year pneumatic tire sales will amount to more than \$120,000,000.

— The regular army of the United States numbers 77,500 men, though under the existing laws a maximum of 100,000 is permitted. This is by far the largest regular force that the country has ever authorized or maintained.

— A graphic word-picture of the wreck of the "Titanic" is contained in a 2,500-word message supposedly received from the eminent London editor and Spiritualist, William T. Stead, by prominent Spiritualists in different parts of the country.

— Dr. Daniel K. Pearsons died on April 27. This eccentric philanthropist and millionaire, but excellent man, gave away between six and seven million dollars to small schools and colleges in the United States, in order that he might die penniless.

— What is intended to be the deepest hole in the world is being drilled near Charleston, W. Va., by William Seymour Edwards, owner of extensive oil holdings in this country. The well is now 5,230 feet deep, and is being drilled for geological investigation. At present the deepest hole in the world is in South America, and is 6,001 feet deep.

— Congress has authorized the expenditure of \$1,500,000 for the rebuilding and repair of levees along the Mississippi River and its tributaries. The flood situation is still serious, and reports state that in many sections it will not be possible to reestablish regular mail service within thirty days. The government is feeding 160,000 refugees daily.

— The closing of the Dardanelles is causing such costly interference with international shipping that it is reported the powers have decided upon a joint effort to induce Italy to abstain from active operations in the Aegean Sea and restrict the Turco-Italian war to Tripolitania.

— The preparations that are being made by every port on the Pacific Coast, in both North and South America, for increased trade as a result of the opening of the Panama Canal will aggregate in expenditure, it is estimated, \$125,000,000.

NOTICES AND APPOINTMENTS

Camp-Meetings for 1912

ATLANTIC UNION CONFERENCE

Southern New England June 6-16
Massachusetts June 13-23
Western New York June 20-30
Northern New England ... Aug. 21 to Sept. 1
New York Aug. 29 to Sept. 8
Maine Sept. 5-15

WESTERN CANADIAN UNION CONFERENCE

British Columbia, Kamloops June 6-16
Alberta, Strathcona June 20-30
Manitoba, Winnipeg June 27 to July 7
Saskatchewan, Bulyea July 11-21

Western Washington Conference

The eleventh annual session of the Western Washington Conference of Seventh-day Adventists will be held in connection with the camp-meeting, at South Tacoma, Wash., June 6-16, 1912, for the election of officers for the ensuing year, and the transaction of such other business as may come before the conference at that time. The first business meeting of the session will be held at 9 A. M., June 7. Each church is entitled to one delegate for the organization, without regard to membership, and one additional delegate for every fifteen members.

L. JOHNSON, *Chairman of Committee*;
H. A. GREEN, *Secretary*.

Western Washington Conference Association

NOTICE is hereby given that the annual meeting of the Western Washington Conference Association of Seventh-day Adventists will be held in connection with the annual conference of the Western Washington Conference, which will convene in camp on grounds located on Prospect and Fifty-third Avenue, in the city of Tacoma, Wash., June 6-16, 1912.

The first meeting of said association will be called at 9 A. M., June 12, 1912. The election of a board of trustees, and such other business as may be necessary or proper to be transacted, will come before the meeting.

S. W. NELLIS, *President*;
H. A. GREEN, *Secretary*.

Minnesota Conference

THE fifty-first annual session of the Minnesota Conference of Seventh-day Adventists will convene in connection with its camp-meeting at Northfield, Minn., at 10 A. M., June 7, 1912.

S. E. JACKSON, *President*;
E. L. SHELDON, *Secretary*.

Minnesota Conference Association

THE constituency of the Minnesota Conference Association of Seventh-day Adventists will hold its annual meeting at Northfield, Minn., at 9:30 A. M., June 13, 1912, for the purpose of electing its officers, and transacting other business that may come before the meeting.

S. E. JACKSON, *President*;
H. R. GAY, *Secretary*.

Northern California Conference Association

THE annual meeting of the constituents of the Northern California Conference Association of the Seventh-day Adventists, incorporated under the laws of the State of California, will convene on the camp-ground at Sacramento, Cal., Monday, June 10, 1912, at 9 A. M., for the election of a board of trustees for the ensuing year, and for the transaction of such other business as may come before the session.

C. L. TAGGART, *President*;
VERAH MACPHERSON, *Secretary*.

Northern California-Nevada Conference

THE third annual session of the Northern California-Nevada Conference of the Seventh-day Adventists will convene on the camp-ground in Sacramento, Cal., June 6, 1912, at 2:30 P. M., for the purpose of electing officers for the ensuing year, and of transacting such other business as may properly come before the delegates. Each church is entitled to one delegate for its organization, and one additional delegate for each twenty members. The executive committee, ordained ministers, and representatives of the Pacific Union Conference and of the General Conference are delegates at large.

C. L. TAGGART, *President*;
VERAH MACPHERSON, *Secretary*.



District of Columbia Conference Corporation

THE first annual meeting of the constituency of the District of Columbia Conference Corporation of Seventh-day Adventists, incorporated under the laws of the District of Columbia, will be held in the Memorial Seventh-day Adventist Church, 1210 Twelfth St., N. W., Washington, D. C., Monday, May 13, at 10 A. M., for the purpose of electing the officers of the association, and of transacting any other business that may come before the meeting.

J. L. McELHANY, *President*;
A. J. BRISTOL, *Secretary*.



District of Columbia Conference

THE annual session of the District of Columbia Conference of Seventh-day Adventists will be held May 12, 13, 1912, in the Memorial Church, 1210 Twelfth St., N. W., Washington, D. C., for the purpose of electing officers and of transacting such other business as may come before the meeting. Each church in the District of Columbia Conference is entitled to one delegate without regard to numbers, and an additional delegate for every ten members. A full delegation is earnestly requested.

J. L. McELHANY, *President*;
A. J. BRISTOL, *Secretary*.



British Columbia Conference

THE eleventh annual session of the British Columbia Conference of Seventh-day Adventists will convene at Kamloops, British Columbia, June 6-16, 1912. Officers for the ensuing term will be elected, and such other business will be transacted as may properly come before the meeting.

J. G. WALKER, *President*;
ANDREW ROEDEL, *Secretary*.



British Columbia Conference Association

THE British Columbia Conference Association of Seventh-day Adventists will hold its annual meeting in conjunction with the conference to be held at Kamloops, British Columbia, June 6-16, 1912. The first meeting of the association will be held June 11, at 10 A. M. Elders of churches should see that delegates are appointed to attend this meeting. According to the amended by-laws the delegates to the conference, the ordained ministers, and the members of the conference committee compose the constituency of the association.

J. G. WALKER, *President*;
ANDREW ROEDEL, *Secretary*.



Western Oregon Conference Association

THE Western Oregon Conference Association of Seventh-day Adventists will meet on the camp-ground in Portland, Ore., Thursday, June 6, 1912, at 10 A. M., for the purpose of electing officers for the ensuing year, and of transacting such other business as may properly come before the delegates. The regularly accredited delegates to the conference are delegates to the association.

P. A. HANSON, *President*;
F. W. PETERSON, *Secretary*.

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 advertising, and cash must accompany each order.

A charge of two dollars will be made for each insertion of forty words or less. Each additional word, initial, or group of figures in excess of forty, will cost five cents.

No discount for several insertions.

BEAUTIFUL BIBLE MOTTOES.—Twelve, 65 cents (stamps received); 100, \$3.65; 200, \$7; 300, \$10 (post-cards, free); 1,000, \$25. Express prepaid. Also Finest Cooking Oil: 10 gallons, \$8.50, delivered any place in Iowa. Hampton Art Co., Nevada, Iowa.

FOR SALE.—Pleasant Southern home in Memphis. Buy it, move South, help the work here, and thus enable me to answer call to Boston, Mass. Illustrated leaflet, photographs, price, terms, etc., forwarded. J. S. Washburn, 665 Decatur St., Memphis, Tenn.

COOKING OIL direct from refinery; pure, healthful, delicious. Eight 1-gallon cans, \$7.35; 5-gallon can, \$4.10; 10 gallons, \$8; 30-gallon barrel, \$21.96; 50-gallon barrel, \$36. Cash with order. Lookout Cooking Oil Co., Chattanooga, Tenn.

CANNING OUTFITS for home or market. All sizes. Latest methods. Full information free. Every Seventh-day Adventist should know about it. Retains the fine natural food flavors. Keeps indefinitely. Write to-day. Royal Canner Company, 77 News Bldg., Chattanooga, Tenn.

FOR SALE.—A pleasant six-room house and about one acre ground in Rosedale. Good water, fenced, chicken-house, coal-shed. Adventist settlement. Half-mile from Alberta Industrial Academy. Excellent church and school privileges. Address J. C. Christensen, Box 282, Lacombe, Alberta.

COOKING OIL.—Best quality. Delicate flavor. Purely vegetable. Guaranteed, Extensively used by best cooks. Five gallons, \$3.75; 10 gallons, \$7.25; 8 1-gallon cans, \$6.40; 6 5-gallon cans, \$19.50; 30-gallon barrel, \$18.30; 50-gallon barrel, \$30. Purity Cooking Oil Co., Chattanooga, Tenn.



The June "Signs Magazine"

A TYPICAL scene in California the last week in March. It shows what greeted the eye on every hand in this beautiful Santa Clara valley, where Mountain View is located. As it will reach our readers in the East just about the time the spring blossoms are well advanced for them, it will come in very appropriately for this month of the year. The picture is full of color, and covers the entire front page.

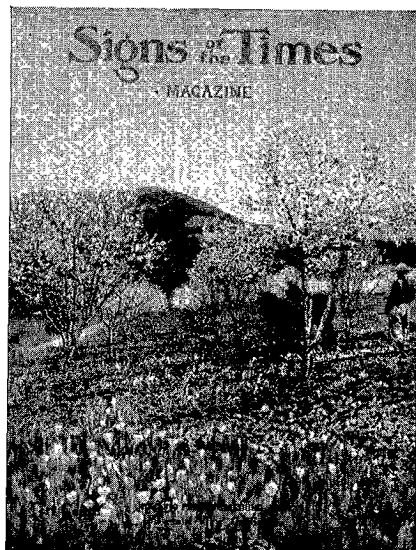
"The True Education," by Prof. H. R. Salisbury. As this is the magazine that opens the scholarship campaign, it is appropriate that we give some consideration to the subject of education. Here is a timely, forceful article from one of our leading men in the educational work.

"Lessons From the Great 'Titanic' Calamity." Some typical errors of our times. Lessons to learn. Will humanity learn them? A timely article.

"What Modern Inventions Mean." An age of unparalleled advancement. What does it mean? Its real significance from a prophetic standpoint.

"The Message of the Electric Telegraph." The discovery of both the electric and the wireless is briefly described, and its meaning presented from the Scriptural viewpoint.

"The Significance of International Peace." The great guilt that broods over the earth is explained in the light of the prophetic Word,



FACSIMILE OF FIRST COVER PAGE

showing its meaning for our time, and what it will do for the future.

"Steam Cars and Automobiles in Prophecy," by Frank S. Weston. The fulfilment of another prophecy.

"The Advance of Anarchy," following the article of last month on "The Advance of Socialism."

"Signs of Christ's Coming in the Social World—Lawlessness," by Prof. George W. Rine. Another article in this most important series.

"The Fifth Universal Empire," by Charles L. Taylor. Is yet future. Its territory, subjects, and time of duration all definitely stated in the prophetic Word.

Bible reading, current topics of world-wide interest, and good illustrations. A most timely and important number. A real science number. Every article bearing right down to the times in which we are living. Our scholarship workers will find it a most helpful number. Best of all, though, it carries a most important message. It is, in reality, the magazine with the message.

Ten copies for 50 cents; twenty copies for \$1; fifty copies for \$2. Order through the tract society office.

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WASHINGTON, D. C., MAY 9, 1912

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THE *Washington Foreign Mission Seminary Record*, containing the annual report of the president of the Seminary, as well as other interesting data relating to the institution, may be obtained free, by addressing Prof. M. E. Kern, Takoma Park, Washington, D. C.

THE matter contained in the Church Missionary Work department this week is of great importance. The appeal in behalf of work for our young people by Elder A. G. Daniells, the president of the General Conference, should find a response in the heart of every worker.

By the explosion of a kerosene lamp, the Brazil printing-office, at Sao Bernardo, came near being destroyed by fire. It was only by heroic work, and the blessing of the Lord upon the efforts put forth, that the plant was saved. As it was, damage to the amount of about one hundred thirty dollars was the only loss, and this was fully covered by insurance.

AMONG the many valuable articles in the current issue of *Liberty* is the able defense made by the Hon. Robert G. Valentine, Commissioner of Indian Affairs, at a hearing before Secretary Fisher of the Department of the Interior, on the question of religious garb in Indian schools conducted by the government. This paper was kindly furnished by Mr. Valentine for this number.

PASTOR R. C. PORTER left Cape Town, March 23, for a three months' tour among the South African mission stations. He will first go to Solusi, and from there to the Barotse land Mission, then to Somabula, Tsungwesi, and on to Nyassaland. He will be accompanied by Miss Mary Long and Miss E. Edie, from Beira to the Malamulo Mission. These two sisters go to connect with the mission as workers.

IN a recent letter from Pastor J. O. Miller, president of the Maritime Conference, and his wife, they speak as follows concerning the death of their son Esta Miller, who died recently in Shanghai, China:—

"We take this means of expressing our sincere thanks to the many brethren and sisters throughout the land, for their expressed sympathy by letter to us, in the loss of our dearly loved son Esta, who recently passed away in Shanghai, China, while at his post of duty. While we are unable to explain such a sad occurrence, we can not question the wisdom of our Heavenly Father, and will bow submissively to the divine will. Surely the Lord will supply his place in that great, needy field."

The Training of Missionary Printers

AT the annual meeting of the Review and Herald constituency recently held in Pittsburgh, Pa., a resolution was adopted looking toward making the Review and Herald Office an important training-center for missionary printers and tract society secretaries. Many calls, to which we are unable to respond, come to us from the Mission Board for such workers. Sometimes it is necessary, therefore, to send persons abroad to fields where they must work largely alone, without the thorough general training they need in all departments of the publishing work to prepare them to take charge of even a small missionary printing plant.

Our factory offers good opportunities for the training of printers, and the business office for the training of secretaries.

We invite correspondence from young people who, by good health, education, experience, and consecration, are fitted for foreign mission service and whose hearts are prompted by the Spirit of God to respond to this call. Definite particulars will be given by correspondence. Address Review and Herald Publishing Association, Takoma Park, Washington, D. C. E. R. PALMER, *Manager*.

A RECENT number of the *Southwestern Union Record* has this to say of the Nashville Sanitarium: "The Lord has been smiling upon the sanitarium ever since the conference decided to take hold of the work in real earnest and to carry it on in harmony with the revealed will of the Lord. The work of the Lord has always prospered under such conditions, and this will not be an exception. Although handicapped for want of proper facilities, a good measure of success has attended its work, and at this writing the number of patients and guests in the institution is larger than at any previous time for six months or more. Satisfied and discharged patients are recommending their friends to visit the place, and this is as it should be. Let all the people work and pray for the Nashville Sanitarium, until its reproach is rolled away and it stands an honor and a credit to our work in the South." Dr. H. J. Hoare, of Los Angeles, Cal., has been secured as medical superintendent, and has been accorded a hearty welcome by the friends in Nashville, where he has already entered upon his duties. We believe this institution has before it a brighter future.

REV. W. F. SUHR, of Illinois, encloses \$4 for 16 yearly subscriptions to the *Protestant Magazine*. He adds: "At a conference of Lutheran ministers, mention was made of your magazine, and several of the brethren spoke highly of it. We recognize the danger threatening from the Pope of Rome, the Antichrist, and are fighting against this power of darkness with the right weapon, the pure gospel of Jesus Christ. In the spirit in which Luther prayed, we pray for you. The enclosed subscriptions were taken at that conference."

WEDNESDAY evening, May 1, by appropriate exercises, the opening of the Sanitarium and Seminary Medical Dispensary took place in the city of Washington. The building is located at 427 Four and One-Half St., S. W., Washington, D. C. The exercises consisted of song, prayer, Scripture reading, and short addresses by Prof. M. E. Kern, Elder J. L. McElhany, and others, setting forth the character of the work and its demands upon us. Further information relative to this work will be published later.

ONE letter from Elder C. L. Butterfield, superintendent of our Korean Mission, encloses 207 yearly subscriptions for the *Protestant Magazine*. He writes: "Being desirous of giving the truth to all in our field, we have as workers agreed to send the *Protestant* for one year to all missionaries in Korea. We trust that these magazines will do much to give a true knowledge of conditions existing in these last days, and also lead many to prepare to be among the redeemed at last."

WE were pleased to receive a call last week from Brother B. N. Brown, the circulation manager of the *Watchman*. Brother Brown is doing some field work, visiting institutions and State offices in the interest of this excellent journal. He reports receiving a hearty reception, and bright prospects for increased circulation and larger sales of the *Watchman* in the future.

FROM South America comes the word that Mrs. F. H. Stahl, who has been laboring with her husband among the Indians in Peru, is seriously ill with typhoid fever. Brother Stahl left the union conference in Chile before it closed, to return home to care for her. Remember these faithful workers in prayer.

THE article "How to Escape the White Plague," in the *May Life and Health*, by Dr. A. B. Olsen, editor of *British Good Health*, is but one of several from his pen to appear during the present year. Read it and pass it on to others who are afflicted with, or in danger from, this dread disease.

SEVERAL weeks ago there appeared in the Home and Health department an article, "Let There Be Light," from the pen of Brother J. F. Coon, of Walla Walla, Wash. Through our mistake the initials M. D. were added to Brother Coon's name. It is but just to him that we should make this correction.