



The Advent Review and Herald Sabbath

Vol. 89

Takoma Park Station, Washington, D. C., February 8, 1912

No. 6



Everlasting Righteousness

Harken to Me, ye that follow after righteousness, ye that seek Jehovah: look unto the rock whence ye were hewn, and to the hole of the pit whence ye were digged. . . . For Jehovah hath comforted Zion; He hath comforted all her waste places, and hath made her wilderness like Eden, and her desert like the garden of Jehovah; joy and gladness shall be found therein, thanksgiving, and the voice of melody. Attend unto Me, O My people; and give ear unto Me, O My nation: for a law shall go forth from Me, and I will establish My justice for a light of the peoples. My righteousness is near, My salvation is gone forth, and Mine arms shall judge the peoples; the isles shall wait for Me, and on Mine arm shall they trust. . . . Harken unto Me, ye that know righteousness, the people in whose heart is My law; fear ye not the reproach of men, neither be ye dismayed at their revilings. For the moth shall eat them up like a garment, and the worm shall eat them like wool; but My righteousness shall be forever, and My salvation unto all generations. Awake, awake, put on strength, O arm of Jehovah; awake, as in the days of old, the generations of ancient times. . . . And the ransomed of Jehovah shall return, and come with singing unto Zion; and everlasting joy shall be upon their heads: they shall obtain gladness and joy; and sorrow and sighing shall flee away. Isa. 51: 1-11.

At least 5,000 EDITORS should read the current "Catholic Peril" and "Free Press" number of the PROTESTANT MAGAZINE, and help us DEFEAT Rome's plan to exclude anti-Catholic publications.

WILL ADDRESS, WRAP, AND MAIL one copy FOR YOU, to 20, 50, 80, or 100 different editors, attorneys, school-teachers, or legislators, in ANY STATE YOU MAY NAME.

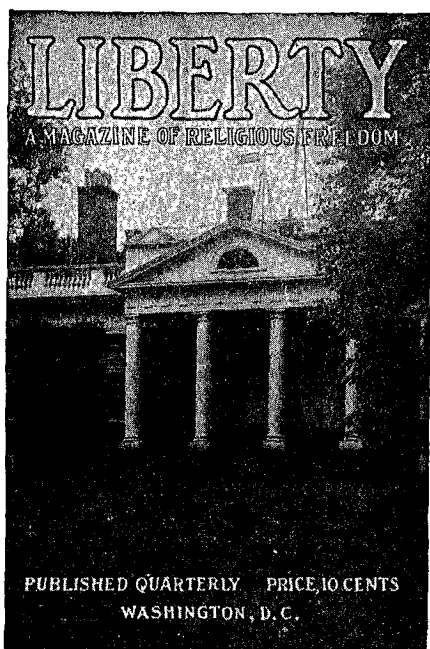


Photo Cover Design in Three Colors

A Good Proposition for Agents!

PRICES: 25 cents a year, 10 cents a copy; 5 to 40 copies, 5 cents each; 50 or more copies, 4 cents each. Send 10 cents for sample copy. Better still, send \$1.00 for 20, or \$2.00 for 50. Discount to agents on yearly subscriptions.

PLEASE ORDER THROUGH YOUR TRACT SOCIETY

If you do not know your Tract Society address, send to "Liberty," Washington, D. C.

OUR LIBERTIES ARE IN DANGER!

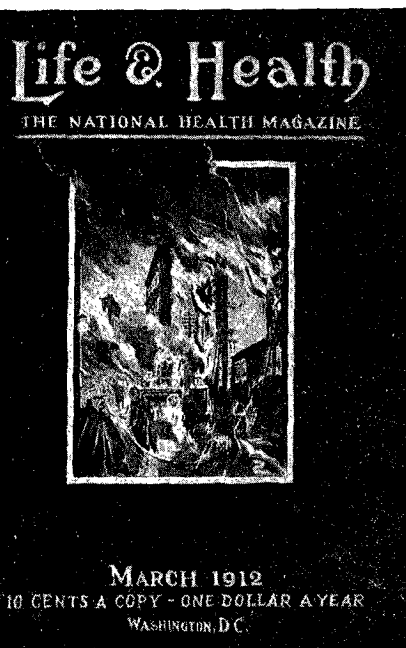
Young and Old Should Read and Circulate This Thomas Jefferson and "Freedom of the Press" Number, Just Out!

First Edition, 50,000 copies. Number of new yearly subscriptions added during the past three months, 6,764. List still climbing.

A FEW FEATURES

- Three-color Photo Cover—Picture of Jefferson's Home.
- Interior View of Jefferson's Home.
- Rome's Plan to Exclude Anti-Catholic Publications from the U. S. Mails.
- The President Again Attends St. Patrick's Cathedral Thanksgiving Day. (Illustrations)
- Visit to an Inquisition Prison in Holland. (Illustrations)
- A Governor's Plan to Increase Church Attendance by Law.
- Spain and Religious Liberty.
- America a Beacon-Light to the Nations.
- Should the State Teach Religion?
- Cardinal Gibbons on Church and State Union.
- Russian Passports and Religious Liberty.
- The Church in Politics.
- Religious Laws Now Before Congress.
- Religion and State in Turkey.
- Spain Tired of National Reformism.
- Roosevelt on Liberty.
- The Liquor Traffic and the Home.
- An Important Temperance Convention.
- Striking Cartoon: "Is It Constitutional?"

SPECIAL OFFER ON TEN, ONE YEAR: 10 or more copies, one year, to one address or to ten separate addresses, cash with order, only 15 cents each. Sender may include his own name as one of the ten. SEND THIS NUMBER TO EVERY EDITOR, ATTORNEY, AND PUBLIC-SCHOOL TEACHER IN YOUR COUNTY. WE CAN FURNISH THE NAMES AND ADDRESSES.



Cover Design Printed in Three Colors
EARN YOUR OWN SUBSCRIPTION

By sending us two new subscriptions at \$1 each, you may earn your own yearly subscription, including the three extra numbers offered above. These three extra numbers will also be sent to your two new subscribers.

Send \$2 for 50 copies; sell 20 to get your money back; then sell or give away the other 30 copies in the interests of true health reform.

PRICES

\$1.00 a Year, 10 Cents a Copy; 5 to 40 copies, 5 Cents Each; 50 or More Copies, 4 Cents Each.

THE MARCH NUMBER OF
LIFE & HEALTH
NOW READY!

Over two thirds of February Edition sold by January 28

The striking cover picture in three colors (Forest and City Fires) is realistic, and rivets the attention.

Special Offer: Until March 15, 1912, all subscribers for one year who make definite request for the same, will receive, in addition to the 12 numbers for 1912, the beautiful October, November, and December, 1911, issues free of charge,—a 15 months' subscription for \$1.00. Date of offer extended one month upon request.

"QUESTIONS AND ANSWERS"

In this new department the editor will reply to all reasonable questions by subscribers. **Subscribe now.** Send \$3.00 for 5 years' subscription (or 5 yearly subscriptions); \$2.00 for 3 years' subscription (or 3 yearly subscriptions); or \$1.00 for 15 months, as offered above.

WILL YOU BE OUR AGENT?

Send 10 cents for sample copy and particulars. Pleasant and profitable work the year round.

PARTIAL CONTENTS

- Frontispiece, "Old Faithful," the world's greatest geyser.
- Surprise, of God's Out-of-Doors, by Geo. W. James (illustrated).
- Fire and Fire Prevention, by F. W. Fitzpatrick (7 illustrations).
- Milwaukee's Campaign for Health, by Carl D. Thompson, City Clerk.
- The Organization of Junior Civic Leagues, by Mrs. Agnes McGiffert Bailey.
- How to Cook Legumes, by George E. Cornforth.
- Medical Missionary Work in Burma.
- Editorial.—Shall Right and Truth Be Embodied in the Law?—The Tabooed Subject.
- As We See It.—The Appalling Fire Hazard—Prevention Versus Cure—A Worthy Enterprise—"Uncle Sam Is Our Partner."
- Abstracts.—Foreign Missions and the Liquor and Opium Traffic—We Want Aid and Not Interference by the Federal Government—Changing Habits.
- Current Comment.—Diet and Health—How the Cigarette Does Its Work.
- Questions and Answers, News Notes, and other Departments of interest.

Send All Orders Through Your Tract Society

If you don't know your Tract Society address, ask "Life and Health," Washington, D. C.

"Resolved, That the Federation of Catholic Societies do enter their solemn protest against the mailing or offering for sale of obscene literature, including under this title, books, papers, writings, and prints which outrage religious convictions of our citizens and contain scurrilous and slanderous attacks upon our faith."—Resolutions, Tenth Annual Convention, American Federation of Catholic Societies, Columbus, Ohio, Aug. 20-24, 1911. Page 20 of "Bulletin of A. F. of C. S." for September-October, 1911. Note the words "our faith."

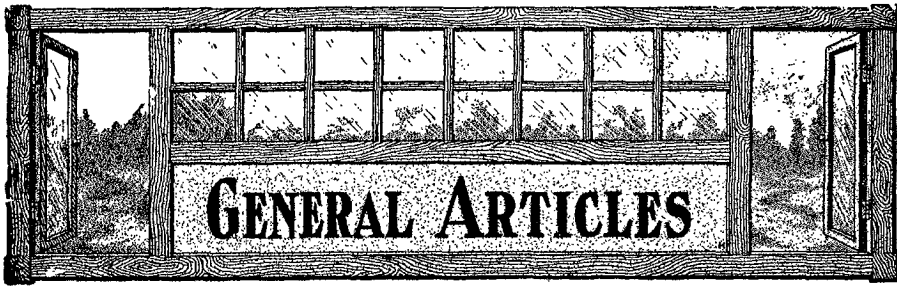
The Review and Herald

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

VOL. 89

TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, FEBRUARY 8, 1912

No. 6



The Angel's Record — No. 5

The Deeds That Shine

MRS. S. M. SPICER

BEHOLD! a gorgeous, golden throne,
A sceptered lord of many a realm,
Submissive millions ready own
His word as law, his wish their will.

And many a noble, generous deed,
Perhaps, has graced his regal power;
The slave oppressed he may have freed,
And kindly dealt with rich and poor.
Then well may fame delight to twine
Her loveliest garland for his brow,
If wealth and power with goodness
shine;
So rare this triple crown is worn.

On history's fairest page will shine
The name earth honors, loves the best;
And after death, almost divine
His virtues glow, his faults suppressed.

But when with saints he upward flies,
Admitted to the mansions blest,
The angel's record meets his eyes,—
His earthly name in heaven made
bare,—
Uncrowned, untitled, only bright
With simple deeds of goodness done;
These radiant glowed in heaven's light;
All else, with earthly dross was gone.
And, in his heavenly diadem,
Mid pearls of love, not one star more
For all the stars on earth he wore.

More strange than all, beside his name
Scores of his subjects were enrolled,
Of equal rank or higher still,
Whose deeds on earth were never told.
Of humble name, of lowly walk,
Earth's sorrowing ones they ever
knew;
Knew well of Jesus' love to talk;
And in his name all good to do.

Some, faithful heralds of the cross,
Who sought men's dying souls to bless,
Whose holy lives continual taught:
"The way to heaven is righteousness."

Some, busier still, the record said,
Love's unseen ministries dispensed,—
Smile for the sad; for hungry, bread;

On mercy's errands tireless spent,
Earth's angels they; whose gentle lives
Flow out to gladden everywhere,
As silent dew the earth revives,
And wakes sweet fragrance in the
flowers.

While many a noble great resolve,
Awaiting time away is riven,
The constant, trickling drops of love
Have filled a crystal cup in heaven.
Others to feast, is love's best feast,
Unheeding what reward may be.
"What ye have done to lowliest, least,"
The angel writes, "ye've done to Me."
Some loving well, have served as well,
Bearing affliction's chastening rod;
In pain and sorrow whispering still,
"Thy will, not mine, be done, O God!"

Others discerned the midnight gloom,
Which ignorance spreads o'er mind
and soul;
Toiled hard the mines of truth to find,
Her priceless treasures to unfold.

Long was the list, the page was bright,
So many faithful ones inscribed,
Whose faults were hid in virtue's light,
So much of heaven on earth imbibed.
Takoma Park, D. C.

A Message to Parents

(Concluded)

MRS. E. G. WHITE

WE need to seek for a true understanding of how to train our children for the future life. At this time when wickedness is constantly increasing, we can not afford to be careless or negligent. Our children are God's property. Shall we let them depart from the paths of righteousness, and make no effort to save them? They have eternal life to win; eternal death to shun; and it is ours to help them to choose the good and resist the evil. When they learn to welcome the spirit of Christ into their hearts, the salvation of God will be seen in their lives.

It is sometimes essential to correct

children; when this is necessary, do it in love. Show them that you punish them, not because you like to, but because you fear not to do so, lest they continue to cherish evils in their lives. Parents and children need the softening, subduing influence of the Holy Spirit of God. Often we do more to provoke than to win. Let your methods be of a character that they will create love. Love begets love. Do not scold. This will work counter to the results which God desires to see accomplished. An exhibition of passion on your part will never cure your child's evil temper. Talk kindly with the children. Pray with them, and teach them how to pray for themselves. They will not forget these experiences, and the blessing of God will rest upon such instruction, leading the hearts of the children to Christ. The Lord wants you to lay hold of eternal things, and to have an experience in Christian development that will be marked by those with whom you associate. It is your privilege to give to the world a representation of the transforming grace of Christ that will cause them to wonder.

When children realize that their parents are trying to help them, they will bend their energies in the right direction. And to the children who have right instruction in the home, the advantages of our schools will be greater than to those who are allowed to grow up without spiritual help at home.

Do not be turned away from your God-given work by the fleeting and unsatisfying pleasures that the world can offer. Parents have no time to spend in parties of pleasure while their children are left to the temptations of the enemy. Say to those who invite you to join them in worldly pleasure, God has given me the work of training my children for eternity. I want them to stand by my side to help me, and I want to help them to accomplish all that they are capable of accomplishing through faith in Christ and his Word. I want to take my children with me to the city of God, to be crowned with immortal life. I want them to sing his praises in the earth made new. I can not serve the world and accomplish this work.

Do not neglect your children for visitors. Your children should not be left to themselves because company has come to your home. Let your friends understand that your first attention belongs to your children, and that you can not engage in pleasures that will divert your

mind from the interest you should exercise in their behalf. You can not afford to let any time pass unimproved. You can not afford to let your children go hither and thither without guardianship or control. The solemn work given to you to do can be neglected only at eternal loss, but the reward for faithful effort is greater than human minds can compute. In winning heaven your children win an inheritance whose value is above that of any earthly possession. Great will be your satisfaction and reward in the future life when you see your children enjoying eternal pleasures, which might have been denied them, had you by the indulgence of self in this life withheld the advantages to be gained by an education in right principles and practise.

Do not spend your time in chatting on the trifling subjects of dress and fashion. Talk of the heavenly dress, the spotless robe of Christ's righteousness, which all must wear who stand in confidence before the throne of God. Talk to your friends of the truth and the requirements of God's Word. As you make use of the knowledge you have, God will give you increased light.

There are neighbors whom you should labor for. Go to them in the Spirit of Christ, and seek to instruct them in Bible truth. As you have opportunity, read to them the promises of God, and the inducements he holds out to those who follow on to know the Lord. Engage with them in prayer, if they are willing. By such profitable association with your neighbors you will be doing the work of God and laboring in Christ's lines.

We are facing events that closely precede the coming of the Lord. At this time it behooves us to be faithful, to guard well our words and actions. Let us not trifle with eternal realities. Those who would be prepared for the coming of Christ must make diligent work for eternity. They have no time to lose; for the end of all things is at hand. Let heart and mind be sanctified by the truths of the Word. Give evidence that you are preparing for the solemn events of eternity.

Will fathers and mothers work wisely for their children, helping them to form righteous characters? You with your children are to prepare to graduate to the higher grades of the school above. Then educate yourselves daily away from every tendency and practise that would unfit you to pass the test of the great examination day. Let it be seen by those with whom you associate that Christ is your pattern in all things.

Let the instruction you give your children be simple, and be sure that it is clearly understood. The lessons that you learn from the Word you are to present to their young minds so plainly that they will understand. By simple lessons drawn from the Word of God and their own experience you may teach them how to conform their lives to the highest standard. They may learn, even in childhood and youth, to live thoughtful,

earnest lives, that will yield a rich harvest of good.

As united rulers of the home kingdom, let the father and the mother show kindness and courtesy to each other. Never should their deportment militate against the precepts they seek to inculcate. Parents, be in earnest in seeking to perfect in your children true wisdom,—the wisdom of righteousness. If you would do this, you must set them an example worthy of imitation. Should you be remiss in this respect, and your children fail in meeting the standard of the Word of God, what will you answer when they stand before the bar of heaven as witnesses to your neglect? How terrible will be your realization of loss and failure as you face the Judge of all the earth with the fruits of your unfaithfulness before you!

I can not find words to describe to you the scenes of the judgment. I can not represent to you how terrible in that day will be the disappointment of those who in this life have chosen to follow their own will instead of the will and way of God. The low standard of the world is not Christ's standard. The world's measurement of righteousness is not his measurement. Those only who in their probationary time use their capabilities to honor and glorify God will hear from his lips the benediction and welcome: "Well done, good and faithful servant: . . . enter thou into the joy of thy Lord."

To every father and mother God has given a work in soul-saving that they can not throw upon others. In this work it is their privilege to draw from the Word of God instruction that will give help in every time of need. For all who make it their life-work to seek for the righteousness of Christ there awaits a welcome to the city of God, where they may join the song of triumph and praise, that the battle of life is over. O that we might as a people appreciate more fully the Word which teaches us the way of this wonderful salvation!

The Result of Exclusiveness

W. E. GERALD

INSTEAD of recognizing that they had been called of God to be missionaries to other nations less favored than themselves, the Jews of old used their blessings and privileges to magnify themselves alone.

Instead of using the magnificent and imposing ceremonial of the Mosaic law as a means of knowing Christ, they construed it to be a matter of exclusiveness and separation from their fellow creatures, the Gentiles. Instead of recognizing that Jerusalem was to be a beacon-light to the oppressed and burdened of all nations, they indulged in exultation over the fact that they were the favorites of Heaven.

There is nothing that is more diametrically opposed to the mission of the loving, compassionate Redeemer than the spirit that was revealed at the mention of the word Gentile. These facts

contain a solemn object-lesson for the people who have been called of God for the special gospel work of this time. To the extent that we have been blessed with more truth than have other people, are we not debtors to them? Can we fold these blessings, in any degree whatever, to our own breasts and escape a worse ruin than that which befell the Jewish people?

If a man "seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" If we do not recognize that our work is to be the channel for these blessings that they may flow on to others, rather than a dam to intercept them and hold them for ourselves, we shall as surely be condemned as were the Jews. This is the simple truth, and would that it might reach the soul of every individual among us who is slumbering in inaction! "Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem; . . . shake thyself from the dust; . . . loose thyself from the bands of thy neck, O captive daughter of Zion. Isa. 52: 1, 2.

Striving to Enter In

HANNAH J. BAKER

ONE said unto Him: "Lord, are there few that be saved? And he said unto them, Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able." Luke 13: 23, 24. No careless seeking will be rewarded with eternal life. We must give diligence to make our calling and election sure. 2 Peter 1: 10. "Only take heed to thyself, and keep thy soul diligently," lest ye "fall from the grace of God." Deut. 4: 9; Heb. 12: 15, margin.

It was according to God's eternal purpose, which he purposed in Christ Jesus, that he chose us "in him before the foundation of the world." Eph. 1: 4. This purpose was fulfilled when in the garden of Gethsemane our Saviour "offered up prayers and supplications with strong crying and tears." Heb. 5: 7. "And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground." Luke 22: 44.

Christ endured the cross, and despised the shame, for the joy of seeing souls saved; and if we would have his joy, we must share his sufferings. Abraham endured, as seeing him who is invisible, when he offered his only son Isaac. Of Moses it is written that he esteemed "the reproach of Christ greater riches than the treasures in Egypt." Heb. 11: 26. "Yea, and all that will live godly in Christ Jesus shall suffer persecution." 2 Tim. 3: 12. Paul also served "the Lord with all humility of mind, and with many tears, and temptations." Acts 20: 19.

If we earnestly desire to work for Christ; if we are willing to suffer with him; if we can "take pleasure in infirmities, in reproaches, in necessities, in

persecutions, in distresses for Christ's sake," then we, too, may hear the "Well done, thou good and faithful servant: . . . enter thou into the joy of thy Lord." 2 Cor. 12:10; Matt. 25:21. The joy of seeing souls eternally saved, is the reward of all who put their feet in the footprints of Him who said, "Follow me." "If ye know these things, happy are ye if ye do them." John 13:17.

Oklahoma City, Okla.

Our Conversation

MRS. JESSIE AMES

IN "Testimonies for the Church," Vol. V, page 164, are found the following important words:—

"Here is a work for families to engage in before coming up to our holy convocations. Let the preparations for eating and dressing be a secondary matter, but let deep heart-searching commence at home. Pray three times a day, and, like Jacob, be importunate. At home is the place to find Jesus; then take him with you to the meeting, and how precious will be the hours you spend there. . . . Teach them [our children] that it is not of so much consequence that they appear with fine clothes as that they appear before God with clean hands and pure hearts."

Having attended camp-meetings for years, and in a number of different places, my field of observation has not been entirely of a local nature, and I have noted with pain of heart the thought and care that are given to the appearance of the person by so many of our people, especially the young people. Instead of hearing them talk about the blessings they were receiving, the interesting meetings we were having, the good points brought out in the various meetings, planning for their part in the Lord's work, seeking the Lord for a better religious experience, and many other things which should be their theme of conversation, we hear on all sides such remarks as these: "How do you like my new dress?" "Say, but that's swell! Where did you get it?" etc., and there follows a discussion of dresses. We pass on a little farther, and hear, "What did you do with that curling-iron? My hair is a fright;" and, "I've mislaid my rat somewhere. We girls and some of the boys are going to the park, and —" but we hear no more, for we pass on. Soon we meet a group of young people criticizing so and so because he or she had taken them to task over some misdemeanor. Although deserving the reproof, they are very indignant.

These are but a few of similar observations, and they witness to the fact that there had not been that deep, heart-searching preparation which there should have been before the meeting began. In other words, the fallow ground of the heart had not been broken up and made ready for the seed to be sown at the meeting; hence it fell on stony ground

and could not bring forth fruit meet for repentance.

O, that there might be a waking up among us as a people; a waking up to such a deep realizing sense of our great need as would send us to our knees in earnest prayer for our children and for ourselves, that we might be living examples of what true Seventh-day Adventists should be.

May God grant that this new year will mark a new era in our lives. Let us gather our children about us, and instead of discussing what we shall wear or how it shall be made, spend some time each day in seeking the Lord with them for an outpouring of his Holy Spirit. Then may we indeed expect a rich blessing when the time of refreshing shall come. If we do this, we may rest assured that the coming year's blessing will be the most wonderful one we have ever enjoyed.

Mountain Grove, Mo.

Reasons Why Civil Government Should Not Legislate on Religious Questions

CHARLES P. WHITFORD

IN view of the present agitation of the Sunday question, and the efforts now being made to have Sunday as a day of rest and worship more securely entrenched in the law of the land, it is well to have clear ideas of the relation which such laws sustain to the principles upon which our government is founded.

The Declaration of American Independence says: "We hold these truths to be self-evident: that all men are created equal; that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness."

In the preamble of the Constitution of the United States, it is declared that one of its objects is to "secure the blessings of liberty to ourselves and our posterity." These great principles of liberty and equal rights are imbued in the life of the nation in poetry, in speech, and in song. The national anthem, "America," has as its first and chief glory, liberty:—"My country, 'tis of thee, sweet land of liberty."

The great and direct end of government is liberty. Liberty is the greatest of all earthly blessings. Give us that precious jewel, and you may take everything else. Secure our liberty and privileges, and the end of government is attained. If this is not effectually done, government is a failure.

Liberty does not include the right to infringe upon the rights of another, but does include the recognition of that other great American principle, equal rights. Herbert Spencer says: "Every man has the power to do as he will, provided that he infringes not the equal freedom of any other man."

What Liberty Means

Liberty, then, includes freedom of action, with a recognition of the equal

rights of others. The majority have no right to make laws granting to themselves privileges that they refuse to the minority, for in so doing, the principle of equality is violated; and unless this principle is recognized, there is no protection from the tyranny of the majority, in case they choose to exercise it.

John Stuart Mill in his essay on liberty very truthfully said, "If all mankind, minus one, were of one opinion, and only one person were of the contrary opinion, mankind would be no more justified in silencing that one person than he, if he had the power, would be justified in silencing mankind."

While favoring everything that tends to promote the spiritual and moral welfare of humanity, we can not but deprecate all coercive legislation in the direction of Sunday observance; or any other religious rite or ceremony, as violative of the letter and spirit of the Constitution of the United States, and of the principles of Christ as well.

We freely grant the right of any body of men to seek by all proper means to influence public opinion in favor of a better observance of Sunday; but when they attempt to use the lawmaking power to compel others to act in harmony with their religious views, there are many thousands of voices uttering emphatic protest.

Civil government can punish for crime, but can not legitimately punish for sin. A business which is not criminal on other days of the week, is not criminal on Sunday. Hence, if it is to be prohibited on Sunday and not on other days, it must be because of the religious character of the day.

Sunday Laws Unconstitutional

Sunday is a religious institution. Sunday laws are therefore religious laws, and religious laws are contrary to every principle of good government. They are contrary to the Constitution of the United States, which declares: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." For the State to enact and enforce Sabbath laws is for the State to enact and enforce religion. But in no State are the citizens all agreed in matters of religion.

With reference to a day of rest, there are at least three classes: Sabbatarians, Sunday-observers, and those who do not believe in or hold any day as sacred. Sabbatarians observe the seventh day, Sunday-observers observe the first day, and non-professors do not regard any day. Sunday legislation is therefore class legislation, because it favors a class of citizens in matters of religion and at the expense of another class. But as we have already shown, such discrimination is unjust.

Religion a Matter of Faith

Religion has to do with man's personal relation of faith and obedience to God. With this relation civil government can not rightfully have anything to do. The Bible says: "Without faith it is impossible to please him: for he that com-

eth to God must believe that he is, and that he is a rewarder of them that diligently seek him." Heb. 11:6. "Whoever is not of faith is sin." Rom. 14:23.

From these scriptures and many others that we might cite, it is plainly manifest that all true religious service must be voluntary. It must spring from the heart, and be performed in love. But men can not love that in which they have no faith, or that which they believe to be wrong. To observe outwardly any religious institution in which a man has no faith, or which he believes to be wrong, is hollow mockery. To compel men and women against their convictions of right and duty to render such outward service, is to rob them of their dearest and most sacred rights. It is as plain as facts can demonstrate that religious legislation invades the conscience of the citizen, and therefore can only work injustice to all the citizens of the state. It is therefore to be condemned, and all movements seeking such legislation are likewise to be condemned.

There is no more reason or justice in the state's enacting and enforcing a Sunday law, than there would be in enacting and enforcing a law that all the citizens of the state should be baptized. The only authority for either the Sabbath institution or baptism, is the Word of God. The moment it is conceded that it is the duty of the state to enforce the Sabbath institution, that moment it must be conceded that it is the duty of the state to enforce baptism. Both institutions were established by Christ; both are enjoined in the Scriptures; both are religious; and both are a matter of faith with men. Neither institution can be acceptably observed in the sight of God without faith, for "without faith it is impossible to please him."

Every unbiased person can see that it would be wrong for the state to pass a law requiring every one of its citizens to be sprinkled. What a pitiable spectacle it would be, to see the police of our cities dragging unbelievers to the police courts to be prosecuted and fined for refusing to be sprinkled! What a travesty on religion! What an outrage on the conscience!

But what is the difference in principle between Sabbath laws and baptismal laws? As we have already stated, both are purely religious, and there is as much difference of opinion among men respecting which day should be observed as the Sabbath as there is as to what mode shall be adopted when being baptized. The state has no more right to enforce the one than to enforce the other.

The state has no more right to compel men to rest, and to say just when they shall rest, than it has to compel them to labor, and to say just when they shall labor.

To enforce any feature of religion by civil law is not the protection, but the invasion of rights, and is therefore a perversion of the power committed to civil government.

Whenever any law enforcing any re-

ligious observance is placed upon the statute-books, however good may be the motives of those who make or pass the law, it will be taken advantage of by religious bigots to oppress conscientious people who are not in harmony with it. The religious persecutions of the dark ages began by legislating on religious questions.

In taking the position we do, we are advocating the rights of conscience of all the people. We plead that all men be forever free from interference and dictation of the state, in all matters pertaining to religious faith and practise.

In the history of the formation of the Constitution, Mr. Bancroft says that the "American Constitution withheld from the federal government the power to invade the home of reason—the citadel of conscience."

When the Congress of this nation shall begin to legislate on religious questions, the doom of religious freedom, the foundation of which is set like a diamond in the Constitution, will have been fixed. The onward march will surely be, step by step, down the road of religious intolerance, to religious tyranny.

May voices everywhere be heard saying: Let the American Constitution, wisely framed in the interests of civil and religious liberty, forever remain as our forefathers established it. Let the watchword of every man who loves liberty and his country be, *Freedom for all; oppression for none.*



The Immortality of the Soul

MRS. M. E. STEWARD

THREE passages of Scripture are cited to prove that a person is conscious in death, and that the soul never dies:—

1. The rich man and Lazarus. Luke 16:19-31.

a. This is, without doubt, a parable; it is connected with a series of parables, spoken to the Jews, whose favorite method of teaching was by parables. They would listen to figurative instruction, when they would not for a moment endure the literal.

The Saviour had a way of proving a point by assuming the standpoint or belief of the one with whom he was talking; as in the case of the unfaithful servant. You say I am an austere man; why, then, did you not put my money out to usury? Christ did not attempt to prove that he was not an austere man. History informs us that the Jews obtained this belief of the immortality of the soul from the heathen.

b. The Pharisees were covetous; just before giving the parable of the rich man and Lazarus, Christ had reproved them for covetousness. The parable struck directly at this wicked root. The Jews believed that if any one were ill, poor, or suffering, it was a sign that God had forsaken him, or was at least displeased with him. This belief nurtured self-righteousness, and consequent heartlessness.

c. This parable is an appeal not alone

to the rich and the selfish, but also to Christians, to make every effort possible to save the perishing!

2. "These shall go away into everlasting punishment." Matt. 25:46.

a. Punishment is not always suffering; the loss of a cherished object, may be a most severe affliction. The loss of eternal life, with its "eternal weight of glory" would surely be a punishment.

b. "Who shall be punished with everlasting destruction." 2 Thess. 1:9. When anything is destroyed, it ceases to exist. This scripture agrees with Ps. 37:10: "Yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be." To be is to exist.

c. Everlasting destruction is destruction that lasts forever, knowing no salvation, no resurrection.

3. "He shall be tormented with fire and brimstone: . . . the smoke of their torment ascendeth up forever and ever: and they have no rest day nor night." Rev. 14:10, 11. The view of the three worlds of 2 Peter 3:5-10 harmonizes the above scripture with the plain statements of the Bible which deny the immortality of the soul.

a. The first world "perished" at the flood, in Noah's time.

b. The second world, the one which is now, is "reserved unto fire against the day of judgment and perdition of ungodly men." "The day of the Lord will come as a thief in the night; in the which the heavens [atmospheric heavens] shall pass away with a great noise, and the elements shall melt with fervent heat,"—the "unquenchable fire" of Matt. 3:12,—a fire so terrific that no man's device can quench it; this fire, uniting with the fire that is now inside the earth (Job 28:5), and the fire and brimstone which God declares he will rain upon the wicked (Ps. 4:6), will melt the whole earth, causing it to become "a lake of fire." In this lake of fire, the wicked receive their doom. Rev. 20:15. Peter calls it the "perdition of ungodly men." The burning, melted earth is therefore the lake of fire.

c. This is not the end of the earth. The revelator saw "a new heaven and a new earth." Speaking of the second earth, God says, "Behold, I make all things new;" not all new things. Rev. 21:5.

"The righteous shall be recompensed in the earth: much more the wicked and the sinner." Prov. 11:31. The righteous will be in heaven during the thousand years; they will have the privilege also of visiting other worlds during eternity; the wicked never leave this earth.

When the lake of fire gives place to the new earth,—the "new things" which the Lord creates,—all life in it will have become extinct; for "death and hell," the grave, have been cast into the lake of fire. "Forever and ever" has lasted while the lake of fire continued. "Forever and ever" is not, then, a term signifying endless duration; it is always determined by the length of duration of that to which it relates.



WASHINGTON, D. C., FEBRUARY 8, 1912

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

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

Editorial

Editorial Correspondence

COLLEGE VIEW, NEBR., JAN. 24, 1912.

WHAT is the inspiration of the recent ministerial institutes which have been held in our denomination? Why has it been deemed necessary to call together our ministers and Bible workers in various sections of the country to spend a number of days in institute work?

The answer to these questions may be found in the consideration of the character of the work we as a people are seeking to do. God has committed to us a message which is to be carried to earth's remotest bounds. Beginning in weakness, that message has advanced with the years until now it reaches out into, and has obtained a foothold in, nearly every nation under heaven. God has signally blessed the efforts of our laborers. Before the power of this great movement, mighty obstacles have been swept aside, mountains of difficulties surmounted, and the truth carried into the strongholds of darkness and superstition.

For some time the conviction has been growing in the hearts of our workers that the purpose of God could never be met in the accomplishment of this work by might or by power, through human devising or organization, however perfect. They have felt that while God has wonderfully blessed thus far in the prosecution of the work, that he had for them still greater blessings of spiritual power and strength. Our workers have been longing in their labors for a power to move mightily the hearts of men. That they may go forth better prepared as the ministers of the Lord Jesus Christ; that they may enter into the highways and byways opening before them with better plans and methods, better mental equipment, and above all a spiritual preparation, they have come together in these gatherings.

That the Bible instruction which has been given in these institutes is well calculated to aid in securing these desired

results is apparent. Three leading topics have been considered, as stated in the past; namely, the message, the messengers, and the power of the Holy Spirit. In the institute now going forward at this place, Elders A. G. Daniells and G. B. Thompson are leading out in the discussion of the first topic. This they are considering under the following heads:—

Our Message

1. Why the third angel's message is necessary at this time.
2. God's preparation for the proclamation of the message in this generation.
3. The beginning and development of our movement under the third angel's message.
4. Every feature of our movement meets every specification of the prophecies.
5. The doctrines of our message.
6. Doctrines.
7. Doctrines.
8. The organization of our movement.
9. Knowing the message.

Instruction on the subject of the ministry is being given by Elders A. G. Daniells and H. R. Salisbury. Brother Daniells considers the following features of this great subject:—

The Ministry

1. Its place in the gospel plan.
2. Its purpose.
3. The call to the ministry.
4. The Holy Spirit's place in the ministry.
5. Preaching.
6. Personal effort.
7. Evangelistic work.
8. Pastoral work.
9. Relation to organization and to individuals.
10. Intellectual and spiritual development.

Brother Salisbury has given a series of lessons on the following practical phases of the ministry:—

1. Preparation—
 - a. Before entering.
 - b. After entering.
2. Study—
 - a. Too little.
 - b. Too much.
3. Preparation of the sermon.
4. Delivery of the sermon.
5. Out of the pulpit—
 - a. General deportment.
 - b. Conversation.
 - c. Dress.
6. Mannerisms.
7. Vocabulary.
8. Observation.
9. Value of time.
10. Opportunities.

The work of the Holy Spirit has been presented by Elder G. B. Thompson. The subject has been brought before the institute under the following topic heads:—

The Holy Spirit

1. Our greatest need, and why.
2. The work of the Holy Spirit in the Old Testament and in the life of Christ.
3. The Paraclete.
4. The work of the Holy Spirit after Pentecost.

5. Conditions of receiving the Spirit,— three lessons.
6. The result of rejecting the Spirit's work.
7. The fruits of the Spirit.
8. The gifts of the Spirit.

Four hours a day have thus been consumed in Bible study and instruction. These studies have been filled with living interest to all who have taken part in the same. In addition to these regular classes, Elder Daniells has conducted the daily question box, in which many questions relating to the operation of our cause and practical Christian experience connected with the work of the ministry have been considered.

The workers meet together daily for an hour of social worship. This is the meeting of the great spiritual family of brothers and sisters of the same common faith who come together and exchange experiences, telling each other of their hopes and fears, praying with and for each other, and thus seeking to make the excellent principles brought out in the lesson hour practical and effective. Of the spirit attending the institute and of some of the excellent results which have already been achieved and which the closing days will bring, we believe, still more liberally, we will speak more particularly next week.

F. M. W.

Following the Flight of the Message

(Concluded)

It was in 1848, just as our pioneer brethren were preparing to publish the first paper to herald this message of the judgment-hour, that three New York men petitioned the Colombian government for a concession to construct a railway across the isthmus. Wherever we turn our eyes, we see a divine providence has been making ways for the message as the hour of God's judgment came.

And we can learn a lesson in system and hygiene and careful organization from the modern engineer. The French engineers began with little thought of sanitation, and in the days when no one knew about the mosquito as a disease-bearer. The first work-camps were death-traps. The laborers were called in and settled in the mud and marsh and went to work. The result was disease and death and failure.

When the American government began the work, a new age of systematic sanitation had dawned. The first thing the authorities did was to spend a year or two in cleaning up towns, paving streets, establishing sewer systems, and building sanitary homes. The wide verandas were screened completely by wire mosquito-netting. Everywhere ponds and lakes were covered with oil to pre-

vent the breeding of the mosquito. Care of health is compulsory. The result is plainly to be seen. I have been told by canal workers again and again that they have never had better health in their lives. It has completely transformed the region that only twenty years ago stood for every disease and fever pest known.

We are surely on right lines in our missionary operations, in planning for sanitary and habitable quarters for the missionary as the first essential. Health for the service is the first thing after the spiritual equipment for ministering to souls. The new light that has come in recent years, as to the care of the health and the avoidance of disease, has come in the providence of God just as we are ready to respond to the commission to go through every unhealthy clime with the message of salvation.

But we must resolutely work to the plan. Sanitation is enforced by military discipline in the Canal Zone. We shall have to let the yet higher law of the divine commission put us under discipline. Our workers in unhealthy fever climes must watch insanitary conditions and the mosquito, as soldiers watch the enemy at the gate. The work that has been done in sanitation and the sharp results secured in the Canal Zone are one of the greatest lessons of history. It is taught us just at the time when our picket-line is pushing into the heart of the tropics in every continent. Thank God for his wonderful preparation of the way for the message, and for the divine power that is causing it to raise up the fruitage of commandment-keepers everywhere.

I find our workers of good courage. They say that the rare visits from brethren of the general work passing through, with the opportunities to talk of the experiences and progress of the message as looked at from the home point of view, greatly cheer and encourage them.

On the other hand, it is cheering to us who come out from the home lands to feel the warm, glowing love for the message that abounds in the homes of these missionaries of ours. They live under unnatural conditions; they often see their children growing up amid disadvantageous circumstances.

But these workers have come out in the name of the Lord to seek for the lost sheep over every plain and mountain trail. They are here for the love of souls; and wherever I find these missionary homes I thank God for the inspiration of them. We do not always hear the reports of the work the missionary wives are doing. But there they are, in our missionary homes all round the earth, keeping the home spirit and making the home one of the most blessed things on earth, and a type of the eternal home in heaven. Thank God again for the mis-

sionary homes, and remember them in prayer at the daily worship-hour.

Our lines are so long drawn out, and so thin at every point; and sin and evil seek so determinedly to check the advance that our only hope is in the living God whose arm is moved by prayer. The bigness of our work is terrible as we think of the smallness of our ranks and resources. But with us are the living God and all the holy angels. So the work will hasten on to completion.

W. A. S.

Panama City.



Roman Optimism

WHEN the besieging army was at the gates of Babylon, the king Belshazzar showed his contempt for his foes, and his confidence in the protecting care of his deities by holding an idolatrous feast, during which the wine of Babylon was served in the vessels of the house of God, and praise was given to "the gods of gold, and of silver, of brass, of iron, of wood, and of stone." This daring blasphemy marked the downfall of the kingdom of Babylon, for "in that night was Belshazzar the king of the Chaldeans slain. And Darius the Median took the kingdom."

We are reminded of this episode in ancient history by the overweening arrogance of modern Babylon and her boasted feeling of security in spite of her loss of power in lands which have for centuries been most loyally Catholic. Taking courage from the ability of the Papacy to rally in periods of acute crisis in the past, the representatives of Rome carry themselves proudly, and with much emphasis confidently assert their belief in the triumph of Catholicism over her present foes.

Aroused to the highest pitch of enthusiasm by the rapid growth of their church in this country, and filled with ecclesiastical pride over the appointment of new cardinals for America, and the spectacular celebrations of their return from Rome, the Roman hierarchy is proclaiming abroad the superior qualities of Romanism and the certainty of Rome's early victory over all opposing forces. As indicating the present feeling and the hopefulness of American ecclesiastics, we make the following extract from an editorial in *America* (Roman Catholic) of Dec. 30, 1911:—

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

sisting the enemies that seek to destroy her, but of repairing all the material and spiritual havoc of which they are the authors. . . .

Protestantism is disintegrating before her eyes, and multitudes of its greatest representatives are hurrying to the temples which their forefathers had abandoned.

All the old enemies are gone, and she faces new ones to-day, not pagans, nor heretics, nor Turks, but apostates and atheists, who hate the very name of God and rail like madmen against the faith they have foresworn. They have seized on the machinery of governments, and by confiscation, robbery, and expatriation are striving with almost satanic fury to efface from the souls of men every memory of Christianity. But the lesson of the past will be repeated. The church will be called upon to quell the tumult which these very men have provoked among the people, and to save from ruin the very governments which were fashioned to compass her destruction.

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

The apostasy of modern Protestantism and the tendency to yield the ground gained in the Reformation of the sixteenth century, and so to join hands again with Rome, doubtless inspire fresh courage in the minds of the representatives of the Papacy, and tend to strengthen the feeling that Rome will again have spiritual dominion over the whole world; but the hour of Rome's triumph will mark the time of her overthrow. When her sins reach unto heaven, then God will remember her iniquities, and then "shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her."

At no time in the past has there been a more emphatic demand for the proclamation of the pure gospel and the announcement of the fall of Babylon than in this generation. The threefold message which announces the hour of God's judgment and warns against the worship of the beast and his image, must now be proclaimed in every land. Already the voices have been heard in heaven saying, "The kingdom of the world is become the kingdom of our Lord, and of his Christ;" and it only remains to spread the announcement of his speedy return and to make ready a people prepared to meet him. When this work is finished, the end will come. The pride of modern Babylon is the pride which goes before a fall.

W. W. P.

An Inspiring Outlook

To this people has been committed the giving of a great truth to the world. Christ is soon coming, and to every nation, kindred, tongue, and people the proclamation is to be heralded in this generation. From a human standpoint the outlook would appear most forbidding. How can a hundred thousand believers accomplish this mighty result during their lifetime? If, indeed, the work depended upon human effort, we could well be discouraged; but though our numbers are small, and human effort at best is feeble, we are the bearers of mighty principles, and a mighty God stands back of this movement, pledging for its strength his own infinite power. We are not left to our own wisdom or ingenuity. It remains for us only to place ourselves in the hands of God, and become willing instruments for him to use as his providence shall indicate. We may furnish the feet to carry his message, the tongues to speak his words, and the hands to do his bidding. This is our part. He himself will take the mighty truth borne by such humble instruments, and clothe it with his own great power.

It is most encouraging to-day to consider the spirit of evangelism which is taking hold of the hearts of our people, and to see the scores of young men and women who are giving themselves for service in the great world-wide work. We were forcibly impressed with this recently in attending a meeting of Missionary Volunteers at the Foreign Mission Seminary, and in hearing scores of young men and women tell how the Spirit of God had filled their hearts, and they had received, in different but unmistakable ways, a clear, convincing call to the work of the Lord. One young couple, who had recently completed their school work in the far West, were burdened for work among the Japanese, and they had laid aside every worldly prospect to answer that call. Several others told of how God had impressed their hearts with the needs of the great Indian field, and they had come to the Foreign Mission Seminary to better fit themselves for work there. A brother from Kansas told of the manner in which he and his wife had been called of God to take up the work, and they are expecting soon to enter the great Spanish Catholic countries. One spoke who had been for seventeen years a Methodist missionary in India. While on a furlough to this country he had received the truth through the humble effort of one selling our publications. He is now attending the Seminary to better acquaint himself with our work, that he may return again to the land of his adoption to present the gospel in greater fulness. Others spoke of like calls to other fields.

This experience in the Foreign Mission Seminary can no doubt be duplicated in many of our higher schools through the country. A recent letter from Prof. E. C. Kellogg, president of Walla Walla College, brings a photograph of the Foreign Mission Band in that school, comprising a large number of young men and women who have dedicated themselves to foreign service. Similar bands have been formed in Union College, Berrien Springs, and other schools. In the dedication of these fresh young lives to the cause of God lies the hope of the completion of this message, and this is but an earnest of what we shall see in the future.

There will come a blessed time, we believe, when the hearts of God's people as one man will be turned to the Lord, when the lives of young and old will be laid upon the altar of service, when in answer to the call of God there will arise from every heart the cry, "Here am I; send me." God's work is hastening to a speedy triumph. Let us no longer delay to throw ourselves into the channel of his blessing. We can not afford to wait, lest the pillar of God's providence be moved forward and we be left behind. We must move quickly in these times if we would keep step with God's advancing providence, and triumph with his work in the near future.

F. M. W.

The Coming Jubilee

THERE are frequent expressions in the Bible which seem to indicate that even the Spirit of Inspiration was unable to find words adequately to express his feelings of exultation over the prospect of the triumph of righteousness and the end of the reign of sin.

Study the significance of these wonderful words:—

"Awake, awake, put on strength, O arm of Jehovah; awake, as in the days of old, the generations of ancient times. . . . And the ransomed of Jehovah shall return, and come with singing unto Zion; and everlasting joy shall be upon their heads: they shall obtain gladness and joy; and sorrow and sighing shall flee away. . . . Awake, awake, put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come into thee the uncircumcised and the unclean. Shake thyself from the dust; arise, sit on thy throne, O Jerusalem: loose thyself from the bonds of thy neck, O captive daughter of Zion. For thus saith Jehovah, Ye were sold for naught; and ye shall be redeemed without money. . . . How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation, that saith unto Zion, Thy God reigneth."

These expressions from the fifty-first and fifty-second chapters of Isaiah reveal in unmistakable language that heaven is

intensely interested in the culmination of the controversy between good and evil, between truth and error, between righteousness and iniquity. Heaven is jubilant over the victory which is soon to be accomplished; and this language is only a foretaste of what will be heard in heaven itself when the victory is won and the ransomed of the Lord are gathered home.

We hear an earnest of that pæan of praise in this language, spoken of the Redeemer as he returns to heaven with the fruits of his sacrifices on earth:—

"Lift up your heads, O ye gates; and be ye lifted up, ye everlasting doors: and the King of glory will come in. Who is the King of glory? Jehovah strong and mighty, Jehovah mighty in battle. Lift up your heads, O ye gates; yea, lift them up, ye everlasting doors: and the King of glory will come in. Who is this King of glory? Jehovah of hosts, he is the King of glory."

When that being, with the hosts of the redeemed, has passed through the everlasting doors, through the gates of pearl into the city of eternal peace and everlasting righteousness, we are given just a glimpse of the joy-filled host and just a hint of the jubilant song of praise they sing upon the sea of glass around the throne of God.

"They sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvelous are thy works, O Lord God, the Almighty; righteous and true are thy ways, thou King of the ages." Rev. 15: 3, 4.

And again we read:—

"After these things I heard as it were a great voice of a great multitude in heaven, saying, Halleluiah; Salvation, and glory, and power, belong to our God: for true and righteous are his judgments; for he hath judged the great harlot, her that corrupted the earth with her fornication, and he hath avenged the blood of his servants at her hand. And a second time they say, Halleluiah."

The same idea is expressed in the appearance of the New Jerusalem which the prophet John was privileged to see "coming down out of heaven from God, made ready as a bride adorned for her husband."

Then comes that consoling assurance from the Redeemer himself:—

"Behold, the tabernacle of God is with men, and he shall dwell with them, and they shall be his peoples, and God himself shall be with them, and be their God: and he shall wipe away every tear from their eyes; and death shall be no more; neither shall there be mourning, nor crying, nor pain, any more: the first things are passed away." Rev. 21: 3, 4.

Could any language be more expressive of the intensity of Heaven's interest in the culmination of the work of the gospel in the world? We have at best but a faint idea of what the culmination of God's plan for the world means to the universe. If we could realize all that

is involved in it, we would not wonder at Heaven's intensity, but we would wonder at our own lack of it. We would not wonder that God speaks of spewing a portion of his professed followers out of his mouth; but we would wonder how he refrains from doing this to practically the entire body of his professed people.

When that work is completed, and the trophies of God's grace are gathered home; when the universe is swept clean of sinners and of sin, and the heritage of man is again in his possession through the work of the second Adam,—there will be such a time of rejoicing as this universe has never known and as human words can not express. If the morning stars sang together and all the sons of God shouted for joy when this earth was called out of nothing into existence, what may we not expect when that same portion of God's creation is called back out of the clutches of sin into the rightful possession of the ransomed sons and daughters of the Almighty! To have a part in that jubilee will be a more precious experience than the human mind can conceive. To have a part in that jubilee means to have eternal life in the everlasting kingdom of righteousness and to enjoy the association of our Redeemer and of unfallen beings through eternal ages.

C. M. S.

Protestantism and Romanism

IN recent papers and magazines much space has been devoted to reports and discussions relating to the Roman Catholic Church. The elevation of three archbishops to the cardinalate and the public celebrations attending the return of two of them to this country have brought the Roman Church to unusual prominence of late, and have called out very different expressions of opinion concerning the attitude of Protestants toward Roman Catholics. Notable in this discussion is an article in a recent issue of the *Christian Work and Evangelist* (New York), by Rev. Frederick Lynch, who asks whether the attitude of Protestants toward Roman Catholics is "to be one of hostility and prejudice, such as our fathers entertained, or one of most cordiality and friendliness as to one of the same faith as ours." To quote further:—

Are we going to waste our energies and our feelings in hating that which, in spite of some doctrines and practises which we dislike, is with us, on our side, instead of welcoming any ally in the fight against the sin of the world? For, fundamentally the Roman Church believes as we do: God, righteousness, the sacrificial life, the forgiveness of sins, Christ the only Saviour of humanity, the unparted life of God, eternity in our hearts, the immortality of the soul. For our part, we have no time to waste in hating

another Christian church while we stand almost despairing before a thousand enemies of Christ.

It is a well-known boast of the Roman Catholic Church that she does not change, and that her doctrines to-day are the same as in past centuries. Thus Cardinal Gibbons affirms that "her creed is now identical with what it was in past ages."—"Faith of Our Fathers," page 29. This being the case, it follows that there is the same reason for separation from the Roman Catholic Church to-day as in the sixteenth century, and it is perfectly evident that if Martin Luther had taken the same view of this matter as is here expressed by Dr. Lynch, there would never have been any Reformation. Since Rome has not repudiated any of the assumptions which were put forth in the middle ages, and on the other hand by the decree of infallibility has set the seal of inerrancy upon the utterances of the whole line of popes, it ought to be plain to all that any union with Rome in the twentieth century can be brought about only by yielding the whole ground gained by the Reformers, and repudiating their break with the Papacy as unwise and unnecessary. Such utterances as the one we have quoted testify to the apostasy of Protestantism, and indicate the marked change in the attitude of the Protestant clergy toward Romanism which has taken place in the last quarter of a century.

Dr. Lynch evidently makes the mistake which is so common among Protestants of supposing that theological terms well understood by Protestants, have the same meaning in Roman Catholic theology as is attached to them in Protestant theology. This leads him to conclude that "fundamentally the Roman Church believes as we do." But let us note the actual facts: While the Protestant is at liberty to accept the revelation made in the Scriptures according to their plain sense, the Roman Catholic must accept the interpretation of the Scriptures made by the doctors of the Roman Church. This is clearly stated in paragraph 3 of the Creed of Pope Pius IV:—

I also admit the Holy Scriptures according to that sense our holy mother church has held and does hold, to which it belongs to judge of the true sense and interpretation of the Scriptures; neither will I ever take and interpret them otherwise than according to the unanimous consent of the fathers.

We call attention to the result of applying this principle to two or three of the doctrines mentioned in the paragraph quoted above. The Catholic doctrine of righteousness or justification is defined at length by the Council of Trent. We quote canon XII:—

If any one saith that justifying faith is nothing else but confidence in the

divine mercy which remits sins for Christ's sake, or that this confidence alone is that whereby we are justified, let him be anathema.

This was Rome's answer to the gospel of justification by faith as preached by Luther and his associates. It is this definition which lays the foundation for the Roman Catholic doctrine of righteousness by works. Are Protestants of the present day prepared to deny the glorious doctrine of justification by faith proclaimed by the Reformers, and to consent to the idea that Roman Catholics and Protestants are in perfect harmony upon this fundamental teaching?

Roman Catholics formally admit that "our Lord Jesus Christ is alone the great center of the Christian religion, the fountain of all grace, virtue, and merit," and that "union with Jesus Christ is the highest and noblest aim of man;" but the practical value of this teaching is entirely nullified by the claim "that only the holy Catholic Church supplies the means for this union with Jesus Christ." Thus while apparently consenting to the idea that Jesus is the only mediator between God and man, they so make this mediation to depend upon human means that they thereby practically introduce other mediators and saviors, and make the experience of salvation wholly dependent upon the priesthood of the Roman Church. This was one of the vital questions at issue in the Reformation. Are Protestants now ready to admit that it was a mistake to differ with Rome concerning this doctrine, and do they wish to accept the canon of the Council of Trent in the place of the teaching of the Reformation?

The wide difference between the teaching of genuine Protestantism and the teaching of Romanism concerning the forgiveness of sin, may be shown by an extract from an authorized text-book. The title is "Familiar Explanation of Christian Doctrine. Adapted for the family and more advanced students in Catholic schools and colleges." It has the approbation of the Roman hierarchy and was printed by the Roman Catholic publishers, Benziger Brothers, in 1877. We submit this extract:—

Question.—Does the priest truly forgive sins, or does he only declare that they are forgiven?

Answer.—Keys are not given to a person that he may declare the gate to be open, but that he may have the power either to open or shut it. Thus also the power of forgiving sins is not given to priests, in order that they may declare sins to be forgiven, but that they may really and truly forgive or retain them.—Page 375.

This blasphemous claim places in the hands of the priesthood absolute control of salvation, and bestows upon every priest the power to shut any person out of heaven.

In view of these facts we inquire, Is it true that "fundamentally the Roman Church believes as we do?" And are Protestants prepared for union with Rome on the basis of the acceptance of Roman Catholic doctrines as substantially identical with Protestant teaching?

What has been designated as "the invasion of Protestant lands by Rome in a spirit of fierce aggressiveness," and the tendency of some Protestant leaders to compromise with Rome, emphasize the need at the present time of such a proclamation of the gospel in its purity as will show clearly the difference between Protestantism and Romanism, between Christianity and baptized paganism, and will invite all to the standard of "the commandments of God, and the faith of Jesus."

W. W. P.

Word From the Far East

LEAVING San Francisco, Nov. 22, 1911, our little company of workers, consisting of Elder Elbridge Adams and his wife and their six months' old babe, and Brother Floyd Ashbaugh, all bound for the Philippines, with Miss Eunice Le Master, Mrs. Evans, and myself, arrived November 28 at Honolulu, where we spent a pleasant day with Elder and Mrs. C. D. M. Williams. None of our workers ever stop at this port without receiving a most hearty welcome from these devoted servants of the Lord. The work in the Hawaiian Islands is moving somewhat slowly, owing to the conditions prevailing in this beautiful island field. We found Elder Williams and his wife both of good courage in the Lord and anxious to do all they can in the advancement of his work.

Leaving Honolulu the evening of the same day, we sailed direct for Japan, making the trip on schedule time, and reaching Yokohama on Sabbath morning, December 9. A number of the brethren from Tokio met us at the boat, and we were indeed glad to see their faces once again. They brought with them several letters from our workers in Shanghai, urging us, in view of the situation there, to continue our journey to China without delay. This we accordingly did, canceling our appointments in Japan and Korea.

Sabbath morning, December 16, we arrived in Shanghai, and were met by quite a large company of the friends in this place. They had risen long before daylight, and taken the long, cold ride down the river where our ship anchored, twelve miles below Shanghai, to bid us welcome. We were happy to meet these dear friends again, after our six months' absence. The workers for the Philippines spent one day with us in Shanghai, Elder Adams speaking to the foreign workers in the afternoon, and taking ship

immediately afterward for his field of labor. We felt sad to part with these workers after our pleasant association together on our long voyage; but thus it is in the great work in which we are engaged—we meet and part continually. The one all-important thing is for each worker to be loyal to God, and to do the best possible work for the Master.

In Shanghai we found all our foreign workers gathered from the central and northern provinces of China. During the trying crisis through which China is now passing, the Lord has mercifully protected his workers, and the lives of all have been preserved. In the destruction of the city of Hankow we lost the furnishings in two chapels, some medical supplies, and some literature. But the lives of the workers were spared; and so far as we know, their homes have not been molested.

In the city of Chang-sha a number of missionaries of other denominations made their home in the cottages which we built last summer. Nearly a dozen of these were with Elder R. F. Cottrell and Brother S. C. Harris; and after our workers left for Shanghai, these missionaries continued living in these cottages.

Our brethren here believe that not one of our Chinese church-members will give up the truth because of the present troubled condition of the country. If this be so, it will speak well for those who have accepted the message. Our native evangelists have endured much during these trying times, and have shown themselves loyal to the message. One case seems almost miraculous when we read how God wrought for his faithful servants.

Money was needed for the native workers in Honan. There was no way to get the money to the field unless some person would carry it there; and this could be done only at the risk of the messenger's life. But the hour always brings the man in the Lord's work. A Chinese brother, Liu Tien Bang, volunteered to come down to Shanghai with Elder O. A. Hall, get this money, and return with it to Honan. Two belts were made, each holding two silver shoes (a silver shoe is worth about twenty-five dollars gold); and this man and a boy, each wearing one of these belts, started for Honan. It was impossible for them to go by the way of Hankow, as the route was in the hands of either imperial or revolutionary troops. Away from the troops, bands of robbers terrorized the roadways. Altogether, from a human view-point, there seemed little likelihood that they would ever get through with their lives, to say nothing of the money.

In view of the conditions on land, Brother Liu and his assistant took a route mostly by water, steering, as they

supposed, where the soldiers would not be. They passed through the famine-stricken district of Anhwei. While in this district, for no reason that they were conscious of, they tarried two days at a small place, and then started again on their way. Afterward they learned that the road they planned to take had been for a long time under the terror of an armed band of robbers. During the two days these men waited, a company of soldiers marched through this district, defeating the robber band, and setting the country free from their power.

On another occasion these brethren were called in before the officials, and their belongings were examined to see if they were carrying money or contraband of war to the enemy. But again the Lord delivered his faithful servants; and though their baggage was carefully examined, their persons were not touched. Thus they were allowed to pursue their way; and through the great mercy of our Heavenly Father the needs of the workers were relieved.

In Shanghai an epidemic of the measles has been raging for some time, both natives and foreigners suffering from the disease. So far about fifteen of our workers or members of their families have suffered from the epidemic; but all have made a good recovery.

The circulation of our literature is practically at a standstill for the present; but it now looks as if matters would soon be so adjusted that the future of our work in this field would be more and more bright.

A general meeting for the foreign workers in China has been called, Jan. 25 to Feb. 10, 1912. Three years have passed since we have held a meeting of this kind; and we earnestly ask the prayers of the believers everywhere that God will greatly bless us during this important gathering.

Our workers are of good courage, and we look for splendid results in giving this last great message in this darkened land.

I. H. EVANS.

IN the House of Representatives on May 26, 1908, Hon. Joseph J. Russell, of Missouri, quoted the following timely statement from a speech made by Mr. W. J. Bryan:—

The attempt to unite church and state has never been helpful to either government or religion, and it is not at all certain that human nature can yet be trusted to use the instrumentalities of government to enforce religious ideas. The persecutions which have made civilization blush have been attempts to compel conformity to religious beliefs sincerely held and zealously promulgated.

The above is a statement of truth which ought to be apparent to each one conversant with history.



The Night Is at Hand

M. E. YERGIN

THE evening lamps are lighting;
The sun is going down;
The stretching shade along the glade,
Is blending farm and town.
The muffled tread of armies
Sounds through the gathering gloom;
The world, astir, perceives the whirr
Of a coming stroke of doom.

Each throne is thrilled with trembling;
Each crown sits insecure;
Each royal heart, with troubled start,
Feels fear and terror sure.
The last white fields of harvest,
Evangel reapers glean;
Their dots of light in the edge of night
Will soon no more be seen.

For the dread of all the ages
Creeps out within the shade;
And each skulking king swift hastes to
bring
The fear his hands have made;
While the Saviour of the ages
Comes o'er the furrowed hills,
With his angel throng sent out along
Where earth's raging battle kills.

With praise, and shouts of triumph,
Come hosts from ancient graves;
And from dungeon gloom, and prison
room,
And from under the ocean waves.
The living rise to their Saviour,
With the last sheaves they could glean;
They light no more earth's death-dark
shore,
They are stars in eternity's sheen.

Forever and forever,
As long as the ages roll,
Our God will give to all who live,
The desire of their inmost soul;
And joy shall be transcendent
With the souls whom they beacons
home
With their dots of light in the edge of
night,
When the night of this earth had come.
Chicago, Ill.



China

O. A. HALL

ABOUT the first of October, 1911, I wrote from Chowkiakow. At that time was traveling from station to station, making the usual round. I came in to Chowkiakow for a day or two before going to visit the stations to the south. While on the way I heard rumors that in Hupeh, the province south of Honan, a rebellion against the government had arisen. I thought little of the matter at the time, but on reaching home I found the report to be true, though no one thought it would immediately interfere with our work.

As I was preparing to continue my visits to the out-stations, our leading Chinese evangelist came to my room, and said he thought I would better remain at the station a few days longer, until we could learn the real condition of affairs, and that he would go out in my place to the companies. His suggestion was followed, and I waited two weeks for some news regarding the situation.

During this time mail and telegraphic communications were cut off. One or two telegrams reached us four or five days after they were sent, but no news regarding the rebellion was allowed to go through. Finally a mail came through, containing one or two letters written some three weeks before. Two Chinese newspapers also came, from which we were able to get some information and a little idea of the gravity of the situation.

The same mail brought a letter from the American legation at Peking, containing permits for the women to board troop trains returning northward, and stating it was apprehended that it would become advisable to remove women and children to a place of safety. This was Friday. Sabbath passed, and we had given the matter no thought. Sunday morning rumors came of acts of lawlessness not far from Chowkiakow, and also of threats to cut off the railway connections to the north.

The entire company was unanimous in the opinion that the women and children should leave at once for Shanghai. They could not undertake this difficult journey alone; and Brother Allum, not being able to leave the school, felt that I, with one of the Chinese evangelists, should go with them, procure a supply of money, and return, that we might go on without any break in our work.

As we proceeded north, we found those from other missions leaving for Tientsin, having been notified from Peking to remove from inland points immediately. Much excitement was manifested all along the line to Peking. Train-load after train-load of cavalry, infantry, cannon, provisions, etc., impressed one deeply with the fact that he was in the midst of a great battle-field.

On reaching Shanghai, we learned that the situation was much worse than we had thought, and the brethren felt that it would be both dangerous and unprofitable for me to return to Honan, as it would be impossible to remain there long. The other workers from the interior were advised to come to Shanghai. All workers from Mandarin-speaking China are here.

It is almost unbearable to have to be here away from our stations, and un-

able to carry out our plans for the fall and winter work; but the Lord knows best, and can turn all this to his glory. We were unable to hold our yearly meeting, as planned, which was a great disappointment to us and to the people.

While here we are endeavoring to improve our time in language-study. We have daily class work, in which Dr. Selmon gives us profitable instruction. Three evening prayer-meetings are appointed for this week, in which we may untedly seek the Lord that the winds of strife may be held and such conditions of peace concluded as will give greater freedom for the proclamation of this message. We are expecting a blessed season next week during the week of prayer. In China we have not had the privilege of spending a week of prayer together, so we are looking forward to it with great expectations.

While this trouble has brought a sort of gloom over our spirits, we are not discouraged; for we know God can cause light to spring out of the darkness, and bring forth good where only evil seems to prevail. There are many lessons we can learn while we wait, and we desire faithfully to learn each one.

British Malaya

G. F. JONES

A LITTLE over a month ago I returned from a trip up the Malay Peninsula, having visited several important places of interest. Since the new railway has been constructed through the state of Johore, we are able to take train from Singapore to Penang, a distance of about six hundred miles, crossing by railway steamers the narrow strait between the island of Singapore and the mainland, also the strait between the mainland at Province Wellesley and the island of Penang. This railway will soon be extended through to Siam and Burma.

The railway through the Malay states passes through dense jungles, the home of the tiger and other wild animals of the peninsula. Here also, until this modern intrusion of the white man, the wild people of the jungle have roamed undisturbed; but now they have been obliged to retreat farther and farther away in order to still follow their nomadic life. Being of an extremely shy nature, they prefer the retirement of the jungle among the wild beasts to modern life and customs. They are called Sakey, and it is supposed that there are about twenty thousand of them scattered through the peninsula. From among these strange, wild people we are to find some who will walk in the full light of the third angel's message,—chosen ones who will sing the song of Moses and the Lamb. Incomprehensible is the power of our gospel message, that can quickly transform the lowest species of the human race so that they may have a place among the highest of the redeemed.

As our train whirls along through many miles of jungle land, it also passes through sections where there are thou-

sands of men from southern India clearing the land on each side of the railway. There are seen well-ordered plantations of pineapples, coconuts, peppers, and more abundant than all, rubber. During the late rubber boom in this country, valuable fruit-trees were cut down in order that rubber-trees might be planted on every available piece of ground. A gambling epidemic seemed to take possession of the people. Men and women were in feverish haste, running about and inducing every one, rich and poor, to put his last cent into rubber shares. It was, "as with the people, so with the priest; as with the servant, so with his master; as with the maid, so with her mistress; as with the buyer, so with the seller; as with the lender, so with the borrower." It seemed difficult even for the missionaries to keep themselves from entanglement with this last-day snare. I was told that a number of missionaries were as much under the excitement as were the populace. A few became suddenly rich; but the majority, especially the poor who had by hard earnings and difficult savings been able to invest, irretrievably lost their all. The jungle of the Far East has become the speculative object of the gambler of the cities of the Far West; and the scripture is undoubtedly fulfilled, which likens the present age to the time of Noah,—“they bought, they sold, they builded, they planted.”

About half way up the Malay Peninsula, among the hills, is Kuala Lumpur, a modern city of beautiful suburbs and pretty bungalows. Here are the headquarters of the federated Malay states government. In this important place Brother and Sister R. P. Montgomery are located. They report an interest among some of the better class, and also among the Tamil people. From time to time hundreds of our large subscription books have been sold in Kuala Lumpur, as well as in most other parts of the Malay states and Straits Settlements. We expect in due time a rich harvest as the result of the canvassers' faithful work. Their work will live, and be the means of bringing many into the kingdom of God, though they have been obliged to return to home lands in order to build up broken constitutions, caused by the enervating and malarial climate of this land. They did what they could at the expense of loss of health, and the Lord has promised not to forget their labor of love. We desire your prayers for the prosperity of the work and workers in this trying climate.



Barotseland Mission, South Africa

MRS. W. H. ANDERSON

I HAVE been in the mission field one year and a half, and I will try to tell a few of my impressions concerning the field and the work here. One's first impressions usually change after a year or two in the field.

We count it something of a sacrifice to leave the pleasant associations of

friends and loved ones at home, and we have to learn to meet patiently and cheerfully the little privations and inconveniences that come in the mission fields; but to my mind the greatest sacrifice and the greatest heartache come when one is compelled by illness to lay down his burdens for a while; not that the Saviour in his great love for suffering humanity, does not willingly and lovingly invite his worn warriors to rest when fatigue comes, even in the heat of the battle, but because there is so much to do and so little time in which to do it.

If one were to compare the burdens that he carries the first six months he is in the field with his usefulness after a year or so, there would be a vast difference. We generally think at first that we are quite a boon to the work; but when the burdens get heavier, we feel quite insufficiently prepared to do the Lord's work as it ought to be done. We feel that if we only knew what to do and when to do it, it would be a great satisfaction.

Dealing with the minds of the heathen is a different proposition from dealing with those of civilized people. Their minds have not been trained along the same line, or in the same channels as ours, therefore they look at things differently, and it is hard for them always to comprehend our motives. It is said out here that "a white man can never know the working of a native's mind." There is no question but that it works. The native has a keen mind, and a very clear conception of justice on his side, but it is so hard to make him feel the necessity of standing to principle. He always works from impulse rather than from principle; but the Spirit of God can remedy this defect for him.

The best and easiest way to reach the native's heart is through his own language. It is hard for the worker at first, but he soon sees results if he perseveres. When Dr. Moffat was feeling a bit discouraged over not seeing any results from his work for the natives, his good wife told him it was because "they have not the gospel in the tongue in which they were born." It would be rather difficult for us to comprehend the gospel in its fulness if a Frenchman or a Dutchman brought it to us in his language, if we knew only a few sentences of French or Dutch. And usually the native learns but little of the English language. The sentences are constructed backward to him and according to his language. The beautiful phrases in our language are not found in his, and he does not understand them. We are told by those who are educated in other tongues than the English that it is a very difficult language. Therefore it is easier by far for us to learn the native language than for the native to learn ours.

We have been greatly blessed in our work here during the past year. Our work is gradually increasing each year, and sometimes it seems imperative that we should have more help. Just recently Brother C. Robinson was called from our station to the work in Nyassaland, and

Brother and Sister E. C. Silsbee went to take charge of the medical work at Kimberley, so that it leaves only Brother J. R. Campbell and Mr. Anderson to carry the heavy burdens here. But help has been promised us, and we hope soon for some relief.

Brother Campbell is away at present, looking after the new out-stations which have been opened this year along the Zambesi, the nearest one being eighty miles from here. We are hoping for a good report on his return. Mr. Anderson has just returned from a trip around the old stations. He found the boys all doing good work. We feel so thankful for the faithfulness of our boys.

We are greatly encouraged by the way the work is progressing here this year. The Lord has especially blessed us with rain. I say especially blessed because we have had hard rains on several occasions when adjoining farms had none.

We long for the time to come when this message will have reached the uttermost parts of the earth, and all be ready to go home. Brethren and sisters, we need your prayers. Pray for the work in these dark fields.



Rome and the Bible To-day

IN the greater part of the Austrian dominions, in the beautiful Tyrol, in magnificent Vienna, and in Bohemia, with its Carlsbad and Prague, the circulation of the Bible is practically prohibited. In a word, the sale of the Bible is treated as some American States treat the sale of intoxicating liquor. No sale of Bibles is permitted without a license. After weeks of delay, if this is granted at all, a colporteur slowly trudges through the country, from door to door, exhibiting Scriptures, but never allowed to do more than take orders for them. Next, he goes over the same route, to fill these orders, only to find that a priest has in most cases succeeded in getting each purchaser to cancel his order, thus frustrating all his labors. In some provinces, even such licenses are forbidden altogether. This barbarous tyranny is not known in savage Africa, over vast areas of that Dark Continent, nor in China, nor in Russia, nor in Turkey, nor in Italy. But here it is, in Austria, in the very heart of European civilization.

Romanism still has a strangle hold on Austria.

Spain is even now attempting to throw off the yoke.

How long will Austria bear it?—*Lutheran Witness*.



ANSWERS to unformulated and unuttered prayers, equally with expressed petitions, call for gratitude to the Giver of all good. But thankfulness for anticipated blessings and for blessings not even thought of until received is possible only to implicit trust in God's goodness that does not wait to know what his determination toward us may be, but, with confidence, declares beforehand, "He doeth all things well."



It springs from a great egotism. Young people should be quick enough to see that their elders are not scrutinizing them and judging them as they imagine. Elderly people who retain their shyness are, as a rule, distinctly disagreeable. When great personages who have been unpopular through life, on account of their rude, brusque manners, pass away, the newspaper explains that they meant very well, but that they were shy. These explanations are seldom felt to be satisfactory.

Egotism is inconsistent with good manners. I need hardly to say that a person who is always thinking about etiquette is sure to make blunders, and to convey an impression of vulgarity. The true gentleman is infinitely above such paltriness. He is not thinking about himself; he is thinking about others. He is not miserably comparing his station and his fortune with those of the people he meets. He meets them as a gentleman meets ladies and gentlemen, and his business is to give and receive what pleasure he can. It is an essential of good manners that they should always be maintained. I do not say that we can always be quite the same.

We should try to be constant in our ways. If we have taken what we think reasonable offense at the doings of a friend, we ought not to show it by an icy manner. It is our business to explain to our friend where he has apparently come short, and to hear what he says about it. In all probability with his explanation, the misunderstanding will pass like a summer cloud.— *Selected.*

"The Lord Thinketh Upon Me"

How wonderful that thou, my Lord and King,
Dost think on me;
That from thy throne, where halleluiahs ring,
Thou art quick to see
My smallest need, and send a full supply
Of grace and help ere I have ceased my cry.

So often, when I do not lean on thee,
But feel quite strong
And confident of my sufficiency,
And so go wrong,
Thou thinkest on me, and in perfect love
Dost let me stumble my weak self to prove.
Thou thought upon me ere thou left thy throne
On earth to die;

Thou thought upon me in the garden lone,
With Calvary nigh.
My sins have pierced, my guilt been laid
on thee;
In overwhelming mercy I go free.

Now fill my mind and heart each passing hour
With thought of thee;
And let the Holy Spirit's love and power
Abide in me;
Bring fruit unto thyself from all my ways,
And let me daily live unto thy praise.
— *New York Observer.*

His Mother's Bible

LITTLE Carl stood by his mother's bed and cried bitterly.

"My boy, the doctor says I have not a long time left to live. I have nothing to give you except my Bible. Promise me that you will keep it and read it every day. Put the faith of your whole soul in our dear Saviour, who died on the cross for our sins. Then we shall meet in heaven.

"When I am dead, there is nobody to take care of you here. Therefore take your Bible and go to Uncle Wilhelm in the next city, and ask him to take care of you."

When his dear mother's remains rested in the churchyard, Carl started for his uncle's home. It was a hot day, so he soon grew tired, and sat down under a tree by the road to rest. After a while he opened his Bible and began to read.

While he was reading, a man came up to him, and said:—

"What book is that you are reading?"

"It is the Bible."

"What do you want to sell it for?"

"I will not sell it."

"If I give you five dollars?"

"No, I will not sell it."

"You shall have ten dollars, thirty dollars, if you will let me have it."

The boy looked down upon his poor clothes and thought how much he could buy for thirty dollars. So large an amount he had never had. But he remembered his promise to his dear mother, and bursting into tears, said:—

"I will not sell it even if you give me a hundred dollars."

Surprised at the boy's words and tears, the stranger sat down beside him and let him tell his story—his mother's death, his promise to her, and that he was on his way to his uncle's home.

"I shall go with you," said the kind gentleman. The boy soon got to know that his uncle Wilhelm had six children and did not care for another one. He was glad when the stranger wanted to take care of the orphan.

With this friend Carl had a good home. He grew up true to his promise, read his Bible and prayed every day, and received strength to overcome all temptations that came to him.— *Selected.*

More About Fuel

MRS. D. A. FITCH

MORE might have been said about economical fuel in my former article; but even now some housekeeper may be helped, and those who have not been so successful as they expected, may find advantages in these added suggestions.

Put an inch or more of coal-oil in some vessel, then fill it with upright portions of the "paper wood" described in the previous article. In a few minutes it will be ready for an extremely hot fire.

When the weather is not propitious for drying the wet papers as directed before, they may be closely rolled dry, tied with any kind of string, and treated to oil as above suggested. An old magazine partially moistened with coal-oil makes a good fire, and leaves less of refuse and ashes than is left by the ordinary method of burning the papers.

Good Manners

AN essential condition of the perfect manner is the absence of self-consciousness. There is a kind of self-consciousness that is most excusable, and sometimes pretty and attractive. It is the shyness of the young. This often comes from the feeling that they are not understood, and they have not the means of making themselves understood. They do not possess, or at least they do not know how to handle the weapons of society.

Sometimes it has a less worthy source.

"Well Said"

THE following terse reference to the subject of criticism is worthy of attention, as published in the *Western Recorder*:—

"A minister was being discussed by members of his church, in his absence, and, of course, the weight of criticism was unfavorable to him. Finally an old lady, being asked her opinion, said: 'Well, the poorest preacher I have ever heard could preach so much better than I can live that I never feel like criticizing any of them.' And silence fell upon the company of critics. . . ."

"While it is true that a minister is a public character, and therefore subject to comment and criticism, it is equally true that he is often unnecessarily and harshly criticized, and that by those whose duty it is to strengthen his hands.

"The indifference of many of the young people to the church and its minister often arises from an unfavorable criticism of the preacher.

"It may also be said that those who indulge in this sort of thing hardly realize the extent of the injury they are committing, though this in no wise atones for the wrong.

"If we would pray for and praise the preacher as much as we criticize and cauterize him, there is little doubt that his ministry would be far more effective. At least, let us give it trial and see how it works."



Gifts

AND one gives wealth, and one gives rank,
And one gives pleasures rare;
And one gives naught but a loving heart,
And a life of loving care.

And ever one finds the diviner trace,
Or in earth or in skies above,
The fairer, rarer, heavenly grace,
In the glad free gift of love.
—John A. Simpson.

Southeastern Union Conference

THE Spirit of God continued to bless this meeting from the day of its opening, Sunday, Jan. 7, 1912. A spirit of the utmost unity and harmony was noticeable from the beginning among all the delegates.

Sabbath, January 13, was a day of great blessing. Elder W. T. Knox preached at the morning service on the promises of God; and when the appeal was made for renewed consecration, scores came forward, among them a large number of the students of the Southern Training School. Another consecration service was held in the afternoon, at which Elder K. C. Russell spoke to the young people.

Elder Chas. Thompson was reelected president of the union; Elder C. B. Stephenson, vice-president; W. H. Williams, secretary-treasurer; Prof. H. M. Hiatt was chosen for educational secretary; Dr. A. L. Gregory, medical secretary; Chas. Thompson, religious liberty secretary; V. O. Cole, general field agent; Prof. H. M. Hiatt, Missionary Volunteer secretary; and W. H. Williams, missionary secretary.

During the conference, the daily newspapers of Chattanooga and Knoxville gave many columns of space to the reports of the meetings furnished by the writer. A most enthusiastic class in newspaper reporting met for daily instruction in this most important work. The ministers and other workers in this class expressed a determination to engage more extensively in this work when they return to their fields of labor.

The brethren from outside the union who attended this meeting were Elders W. T. Knox, K. C. Russell, E. R. Palmer, A. J. Haysmer, C. F. McVagh, and the writer.
CARLYLE B. HAYNES.

Sunday-Law Agitation in South Carolina

A BILL was introduced recently in the House of Representatives of the State of South Carolina now in session, providing for an amendment of the present Sunday law, increasing the penalty for Sunday labor to a fine not to exceed one hundred dollars or imprisonment not to exceed thirty days. Under the present law the highest fine that can be im-

posed for a single offense is one dollar. The bill was presented before the House by a Mr. Osborne, of Spartanburg. Petitions have been printed against the passage of the bill, and are now being circulated.

Judging from an article published in one of the Spartanburg papers by a friend of the bill, it is not difficult to see at whom the bill is aimed. The article begins as follows: "Seventh-day Adventists, who have obtained much free advertising for their faith in Spartanburg County by being prosecuted for working on Sunday, may not find conviction on such a charge so trivial a matter if a bill introduced in the legislature by Representative H. K. Osborne, of this county, becomes a law."

The bill has been favorably reported by the judiciary committee of the House. Plans have been laid to supply all the legislators with literature on the principles of religious liberty, and to send memorials from our leading churches against the bill. If it passes the House, we are promised a hearing before the judiciary committee of the Senate, where it must next be considered.

W. H. BRANSON.

The Vistula Conference, East Germany

THE first annual session of the Vistula Conference was held here in Bromberg Dec. 27-31, 1911. Nearly two hundred of our own people were in attendance. The local workers were assisted by the same visiting brethren who were at the Konigsberg meeting. Because of the interest in the public illustrated lectures, it was necessary for us to secure a larger hall, and also to request our people to absent themselves from the public evening meetings entirely, and attend the overflow meeting held specially for them in our own rented chapel. The good interest awakened will be followed up by a new series of lectures for those not of our faith.

The night of the first lecture, after Elder O. Luepke and I had gladly given place to the strangers who were trying to get into the lecture, we attended a prayer-meeting in one of the churches of the city. After we both had said a few words of good cheer at the pastor's request, we were greatly surprised and pleased to hear him make the following announcement: "As you have no doubt noticed, there is a series of lectures being held in this city, and I judge from the posters that they are of a decidedly religious character. I would invite you to pray for the success of these lectures, to attend them yourselves, and to invite others to attend them. I myself expect to go."

At the close of the meeting, the minister offered a prayer in which he asked God to be with the brethren who were conducting the meetings at the place

mentioned on the handbills, and to give them much of his Spirit and success. This gentleman did not know that the meetings had anything to do with our people, and therefore, of course, he did not pray for them on account of the two strangers who had dropped in to hear him that evening, and had taken part in the services. This experience greatly rejoiced our hearts, and made us feel that the Lord of hosts is working for his children in more ways than we realize; we are convinced that the God of heaven is anxiously waiting for his servants to humble their souls before him, and to clear the King's highway, that he may do a short work in the earth.

The president's report of the year's work shows that during 1911 ninety-seven persons were received into church-membership in this field. Ten workers are employed here. There was a net gain of sixty-seven, giving a membership of 499 at the close of the year. The tithe averaged forty-three marks a member. At the meeting 1,349 marks (263 marks of which was cash) was given for the work in the regions beyond.

In spite of the fact that there were only twenty-three canvassers engaged in the territory of this conference during 1911, which was one less than during the previous year, the sales for 1911 amounted to 6,000 marks more than the sales for 1910,—being 18,468 marks,—and the prospects for future success in the canvassing work are bright.

The delegates were glad that they could comply with the recommendation of the East German Union committee, and release the province of Posen, which is to become a part of a new conference, beginning with Jan. 1, 1912.

The Sabbath day was one greatly blessed of the Lord. Brethren Andreas Krautschick and Otto Kapitz were set apart to the gospel ministry. The brethren and sisters in this field go forth to their homes with renewed strength and courage for another year's earnest labor in the Master's vineyard.

GUY DAIL.

The Armenian Mission Field

AFTER our general meeting at Friedensau, Germany, I returned to my field of labor. There being cholera in the western part of Armenia, I visited the eastern part. August 10 I took the boat for Trebizond (Pontus). On the way, I stopped at Samsun to see our brother, M. Azkabedian. After holding a Bible study with him, he told me of his willingness to enter God's work. He said that his present business was very promising, and the future looked prosperous, but that he could not have rest because of the great need of this Armenian field. I gladly accepted his proposal, and told him to put into order his affairs with his master merchant while I was finishing my tour. As he was a faithful clerk, his master would not let him go without an earnest effort to retain his services.

August 13 I landed at Trebizond, where I found the interested Greek family who were in correspondence with us. I encouraged them to hold to the truth. Passing through this province, I arrived at Erzurum in six days, where I stayed only three days. Then I continued my journey south six days on horse, and arrived at Mush on August 28. This small town has been built on the top of, and

around, a hill. It is composed of Moslems, Turks, Kurds, and Armenians. Many having migrated because of massacres, I found but few Armenians. I was told that there were only from six to seven thousand people in the place. To the north and east of Mush there is a vast, fruitful plain, where may be seen small villages, mostly Armenian. I visited several of the villages, and saw the poor, miserable, neglected, and uneducated condition of the people. Though missionaries of the American board began there an evangelical work about fifty years ago, they have not been able to reform the condition of the people. At present the evangelical work is in the hands of a German society, which has established two orphanages for boys and girls, and five common schools in as many different villages. One of these villages is Havadvorig, where there is a Seventh-day Adventist. I went there to find him, and stopped several days in the building used as church and school by the Protestants. The teacher-preacher treated me kindly, and invited me to preach twice on Sunday. This opened the way to become acquainted with the people. I also met a teacher of another village, together with his wife. He had been interested in our truths while he was in Russia, and was glad to study more now. I helped him as much as I could. After I left them, I received a letter from him manifesting increased interest. Even the Gregorian priest of his village has been interested.

In Mush there is a Protestant pastor who showed love and kindness to me. He invited me to preach in his church, and I did so. There were about fifty hearers. Three teachers were there, and showed much interest. We had several talks together on different Bible subjects. They bought our tracts and books. I tried to call their attention to the prophecies of the Bible. Through correspondence I shall follow the interest awakened. Some wanted me to stay there and labor among them, but it was impossible for me as I had planned to labor in western Armenia, probably in Bitlis.

At present our brother in Mush will do a little canvassing work with our few tracts in the Armenian language. I received a letter from this brother saying that it has been very difficult and dangerous to travel in the villages, on account of Kurdish invasions. They have again begun to pillage and murder Armenians since the war between Tripoli and Italy began. May God yet give us a little quiet time in order to gain souls from this corner of the field. Seeing the situation, I entreat you to raise your voices to God for us. Z. G. BAHARIAN.

The Time Now to Work for the Jews

THE Lord has told us that this message must be proclaimed to every nation, kindred, tongue, and people; and the word of the Lord must be fulfilled. True it is that many of God's people have wondered at times how this message would go to all the nations of the earth, but we are agreed that the Lord has ways and means to carry on his work which most of us know very little about.

There is no doubt but that one of the most difficult tasks connected with this work of God has been to know how to

reach the Jewish nation. These people for centuries were the chosen people of God, and were the depositaries of his sacred truth. On account of their rejection of light and of the Saviour, their light was extinguished, and for nearly two thousand years they have been groping in the dark, as sheep without a shepherd.

The professed Christian world has in the main treated the Jew very unkindly and very harshly; and as a result, he has come to the conclusion that the Christian religion is a cruel, hard, and persecuting religion. The rabbis have forbidden the Jew to read the New Testament; as a result, for the centuries during the last two millenniums, the Jew has known practically nothing of the Christian religion only as he has seen it illustrated by those in Russia and in Rome who have professed to follow the Christ.

But we are glad that the Lord has raised up a people who have the blessed truth of God, and through that special people the Lord will bring light, truth, and comfort to the Jews. We believe that God has given this people a key whereby they are able to unlock the Jewish heart, and they will be helped by the Holy Spirit to show the Jew that Christ is the Messiah, the Bible is the truth of God, the New Testament as well as the Old, and that there is hope for the Jews to-day as well as for all people.

The Jews are bitterly opposed to missionary work. The minute you speak the word missionary to the Jew, he thinks of all the horrors and cruelties practised on his ancestors for many centuries at the hands of Russia and of Rome. Missionary work to the Jew means everything that is bad, and he fears to have anything to do with a missionary. But the Jew appreciates sympathy; the Jew feels that he is a man, and likes to be treated as such. We know that the acme of the religion of Jesus is kindness; therefore the pure and the true gospel of Christ must find an entrance into the heart of the Jew when it is presented to him in a right and proper way.

Some time ago, the Greater New York Conference of Seventh-day Adventists passed a set of resolutions sympathizing with the Jews touching the bitter persecutions waged against them by the professed Christian world; and they also entered a protest against such conduct as being unchristian. The following are the resolutions:—

"Whereas, The Jewish people for centuries have believed, and the larger number still believe, that the Christian religion is a persecuting religion; therefore,—

"Resolved, That this body of Christian people, the Greater New York Conference of Seventh-day Adventists, in conference assembled, place itself on record as protesting against such conduct toward the Jewish people as *antichristian*; and affirm that the teachings of Christ and of the New Testament are opposed to any such course by the followers of the meek and lowly Jesus; and further,—

"Resolved, That we believe according to the teachings of the New Testament as well as of the Old, the Jewish people have the right to worship God according to the dictates of their own consciences.

"We recommend, That a copy of these resolutions be sent to every Jewish organization, rabbi, periodical, and synagogue in this conference."

In harmony with the last recommendation a number of letters have been sent to different editors and rabbis throughout the country, as well as to many of the laity, and the responses which have come to us as a result of this sympathy have been encouraging. It indicates to us that we are on the way to find the key whereby the Jewish heart may be unlocked.

As a sample of the feeling of some of the Jewish newspapers toward this attitude on the part of the Seventh-day Adventists, we insert the following letter, which appeared in the *Hebrew Standard* of New York, Sept. 8, 1911:—

"Correspondence

"Seventh-Day Adventists and the Jews

"EDITOR *Hebrew Standard*: At a recent conference of the Seventh-day Adventist denomination, held in New York City, the following set of resolutions were passed. [Then follow the resolutions as given above.]

"These people are a very loyal people to the Bible, and are strong advocates of civil and religious liberty. By the reading of these resolutions you will at once recognize that they are not only a Christian people, but they also believe that the teachings of Christ and of the New Testament condemn any such acts as have been perpetrated against the Hebrew people in Russia, and by Rome.

"It is to be regretted that the professed followers of Christ have so grossly misrepresented him, since he was the Sent One of God to declare to all men the kind and benevolent character of God. The holy Sabbath of the Lord, the dietary laws, the pure and holy principles of civil and religious liberty, all the divine and fundamental Bible truths as given to the world by Moses and the prophets, are still observed by this body of Christian Sabbath-keepers, and they wish to place themselves on record as having no sympathy with any class of people who, even though they call themselves Christian, would persecute the Jewish people. Such persecution is anti-Christian, and reflects upon the cause of the Master whom they love and serve.

"These people believe that the true and pure Christian religion, as taught in the New Testament, still confirms the truth of the Old Testament, that the seventh day is the Sabbath of the Lord, and should be so regarded by all men.

"Yours very truly,

"F. C. GILBERT.

"South Lancaster, Mass., Sept. 3, 1911."

If any one had told the writer five years ago that such an article would appear in a Jewish newspaper, it would have been almost impossible for him to believe it. The Jewish papers formerly would not even allow the word Christ to be mentioned in their columns, neither would the readers tolerate such a thing. But we see that times and conditions have changed; not only has this paper inserted this letter with the set of resolutions, but as far as we are able to learn, at least twelve of the most prominent Jewish newspapers in this country, from Massachusetts to California, have given great prominence in their papers to this matter, and it has called forth some very encouraging statements from the Jewish editors and from the Jewish people.

This is truly encouraging; this is an omen of good. We believe that the Lord is going to work for the lost sheep of

Israel, and we must be ready to do what we can to present the truth of Christ to these people in its clearness and in its purity. The Lord has surely given to us that we should give to others, and may he help us to do so in love and in power.

In another article we shall notice more of the sentiments of the Jews toward the Seventh-day Adventists, and we believe that the readers will be encouraged. Let us ask God to help us remember the poor lost sheep of the house of Israel.

F. C. GILBERT.



Arkansas

BENTONVILLE.—Elder Leslie Littell conducted a series of meetings at this place last summer, as a result of which a number accepted the truth.

We have raised nearly enough money to build a church, and expect to begin work on it sometime in March.

Mr. C. R. Craig and family, who are not members of our church, gave us a lot, and assisted us with both money and influence.

We are located in one of the best and most healthful parts of Arkansas. The land is level, free from rocks, and very fertile. It is the home of the big red apple, and is a splendid field for missionary work.

Why not move south into such a locality as this, and help to give the gospel of the kingdom where the need is so great?

L. E. SMITH.



The Work in Bengal, India

THE work in Bengal, on the whole, is quite encouraging. By the blessing of God we are able to say that our work in this section of India has made advancement in all branches during the last year. By means of the help that has come from the \$300,000 Fund, two mission stations have been established on land of their own, where work can now be carried on to better advantage than formerly.

In Gopalgunj the prospects for our work are good. Miss Brunson, who has passed her first year in language study, is joining the workers there. With this increase in the force, we hope to see results the coming year. Brother Watson will unite his efforts with those of the colporteurs in pushing the sale of our literature, with the hope of increasing the output of our Bengali *Signs of the Times*. During the last three months, while he has been staying in Calcutta, he has, by the blessing of God, succeeded in taking about four hundred orders for this paper.

I have just returned from a visit to Karmatar and Babulmohal. At the former place we found the work progressing. In spite of the fact that this is the busy season of the year, about two hundred children were present at the Sabbath-school. These are children of Hindu and Mohammedan parents, and are members of our day-schools, where the Bible is daily taught to them. Surely, the Word will not return void, but will produce a harvest in time. The work on the buildings of the new mission station is well under way, and we hope to be able to occupy them by the close of the year or soon after. When the buildings are completed, we shall have a large bungalow for our European workers, three houses for native workers, a

church, a dispensary, and a school. For the erection of a dispensary one hundred seventy-five rupees has been donated by the Indian people who live in the station.

At Babulmohal we found the boys in the boarding-school making encouraging progress in their studies. One village school-teacher came with his boys, ten in number, to be present while we were there. These boys quoted a number of Bible verses, sang two Christian songs, and also did some reading and writing which showed that they are making progress. It is encouraging to see these boys receiving Christian instruction; for it is said in the Word, "Train up a child in the way he should go: and when he is old, he will not depart from it." We hope to see some of these boys develop into good Christians, and have homes in God's kingdom. Pray that the Lord may add his blessing to the work that is being done in Bengal.

W. R. FRENCH.



The Atlantic Union Biennial Conference

THE biennial session of the Atlantic Union Conference was held in the city of Brooklyn, Jan. 8-21, 1912, and was attended by fifty-two delegates, and many of our conference workers and brethren and sisters from all parts of New England and New York. The conference was held in Tollner Hall at the corner of Bedford and Putnam avenues, in a large block newly built, and was about all that could be desired as a place in which to hold such a gathering. Every thing was new and clean; and the large hall, with its committee-rooms, banquet-hall, kitchen, and ladies' and gentlemen's parlors, all nicely furnished, made a very inviting place in which to hold our meeting.

The evening services had been especially arranged for the public. About sixteen or eighteen thousand attractive four-page announcements had been scattered in that part of Brooklyn. But the weather during the conference was not at all propitious for a large attendance. Sleet, rain, and snow, with severe cold, had to be contended with, and only a few outside persons were present during the week; but on the three Sunday evenings our hall was well filled, and at the last meeting many could not be seated. Our brethren in Greater New York are following up the interest with Sunday evening meetings.

Elders A. G. Daniels and G. B. Thompson were with us during the first week. Elder O. A. Olsen was with us three or four days, and Elders W. W. Prescott and S. B. Horton and Brother A. J. S. Bourdeau were with us the last week. Elders B. G. Wilkinson, B. F. Kneeland, and A. R. Sandborn spent a few days at the convention.

City work among the English-speaking people was the topic of the conference for the first three days. The next two days were given to the consideration of our duty to the foreigners that are flocking to the Atlantic Union from all quarters of the earth. A day and a half was given to the consideration of our publishing interests and to our home and foreign missionary work. Papers had been prepared upon these different topics, and their reading was followed by discussion. Much thought had been given to these papers, and valuable information was imparted.

The conference presidents had their biennial reports in writing, and their statistical and financial reports were upon wall charts, which showed very clearly the progress each conference is making. Success has attended the work in the Atlantic Union the last two years. It is estimated that about six hundred new Sabbath-keepers have been brought into the church. The tithe of the union has increased \$38,241, and the funds sent to the General Conference have increased \$36,806. Our Sabbath-school offerings increased \$5,873, and our annual offerings, \$4,441. The treasurer's report showed that during the biennial term, which covered the years 1910 and 1911, the Atlantic Union paid \$2,153 more than its quota on the ten-cent-a-week plan. The reports of the conference presidents showed a healthy increase in all lines of effort, and were very encouraging.

One of the greatest problems that the Atlantic Union has to face is the matter of bringing the truth to the millions of foreigners within its borders. Greater New York Conference is fully alive to this line of work. This question was given earnest consideration, and there was a general feeling that decided efforts must be put forth to reach the great mass of people from other lands. The work has been well started among the French; and it must be started and carried forward among the other nationalities.

A Bible workers' institute was held during the union conference, and the most of the Bible workers in the Atlantic Union were present. Their work was carefully studied, and we are sure that all our Bible workers were greatly encouraged by the meetings. To reach the great cities of the East, a strong band of consecrated Bible workers is greatly needed, and an earnest effort is being made throughout the union to develop such a class of workers.

During the last week of the conference, Prof. W. W. Prescott gave a series of stirring addresses and Bible studies on true Protestantism, the growth and development of papal influence in this nation, and the mediatorial work of Jesus Christ as our High Priest, contrasted with the false mediatorial system established by the Catholic Church. These addresses and studies were greatly appreciated by the conference.

An excellent spirit of harmony and love pervaded all the sessions, and a good spiritual influence was felt throughout the meeting. On the last Sabbath the delegates and visiting brethren and sisters visited the several churches of the Greater New York Conference. In many places powerful revival efforts were held, backsliders were reclaimed, and all reconsecrated themselves anew to the work of quickly giving this message to all the world.

The same officers who served the last biennial term were reelected. We feel that this meeting has been truly an inspiration to the work in the Atlantic Union.

W. B. WHITE.



The Message in the Daily Press

THE Press Bureau which began active work on January 1 has had a very successful beginning. A good test of what can be done in spreading the gospel message through the columns of the daily

newspaper, was made during the biennial session of the Atlantic Union Conference which was held in Brooklyn, N. Y., January 8 to 21.

For two days before the opening of the session and a day or two after its convening, efforts were made to have articles published in the New York papers, but these efforts proved unsuccessful. Professional reporters explained that the New York papers devote their columns almost exclusively to happenings in Manhattan and the Bronx as far as Greater New York is concerned, and only give space to Brooklyn events when they are of extraordinary interest. After that, our efforts were centered on telling the readers of the Brooklyn papers of what we were doing by daily reports of the conference session. Excellent reports as well as extracts of the sermons preached each night appeared, the *Standard Union* and the *Eagle* giving us reports practically every day. Several items also appeared in the *Times* and the *Citizen*. Different phases of our message have had a wide circulation through the newspapers, and we feel grateful to the Lord for the manner in which the columns of the newspapers were opened to us, and that, too, without a cent of expense.

The brethren took much interest in the lessons that were given on writing for the press, and quite a number promised to devote more attention to this work in the future. W. L. BURGAN.

Field Notes

A NEW church building at Leach, Tenn., was dedicated Dec. 13, 1912.

A SPECIAL effort was recently made for the Norwegian people of Northfield, Minn. Three have begun to keep the Sabbath.

FOUR persons have recently embraced the truth in East Richmond, Va., through the labors of Elder McLay, who is holding meetings in that place.

TWO persons with whom one of our Bible workers has been holding readings in Kansas City, Mo., have accepted of God's message for this time.

ELDER J. E. JAYNE recently assisted in organizing a church of fourteen members at Ogdensburg, N. Y. Six of these persons were new Sabbath-keepers.

THE Lord is blessing the workers in Nanaimo, British Columbia. There is a deep interest on the part of many, and eight persons have recently begun to observe the Sabbath.

ELDER DANIEL NETTLETON sends this report from the Port Townsend, Wash., sanitarium: "We are having a good time in our work at this place. Three were baptized and four united with the church not long ago. God is blessing our efforts to let his truth be known and his 'saving health among all nations.'"

ELDER JOHN P. GAEDE reports that since the close of the tent effort in Pittsburgh they have been doing house-to-house work with those interested in the third angel's message. Two adults have been baptized, and it is believed that others will soon take this important step.

Statement of the \$300,000 Fund

Jan. 1, 1912

Atlantic Union Conference	
Central New England	\$ 3678.05
Greater New York	3318.85
Maine	483.61
New York	1885.93
Northern New England	1121.03
Southern New England	635.69
Western New York	1994.00
Total	13117.16
Canadian Union Conference	
Maritime	326.41
Ontario	1745.23
Quebec	599.60
Total	2671.24
Central Union Conference	
Colorado	2189.04
East Kansas	1653.15
Nebraska	12080.00
North Missouri	1105.32
South Missouri	520.95
Western Colorado	841.26
West Kansas	2150.61
Wyoming	1615.70
St. Louis Mission	113.50
Total	22269.53
Columbia Union Conference	
Chesapeake	1089.99
District of Columbia	1475.67
Eastern Pennsylvania	2231.40
New Jersey	1892.19
Ohio	4607.86
Virginia	445.35
West Pennsylvania	1161.41
West Virginia	474.50
Total	13378.37
Lake Union Conference	
East Michigan	5119.56
Indiana	4412.47
Northern Illinois	2681.56
North Michigan	792.94
Southern Illinois	2182.84
West Michigan	5800.90
Wisconsin	2363.74
Total	23354.01
Northern Union Conference	
Iowa	6260.78
Minnesota	4286.94
North Dakota	2397.37
South Dakota	2606.38
Total	15551.47
North Pacific Union Conference	
Montana	1588.78
Southern Idaho	1973.51
Southern Oregon	1013.38
Upper Columbia	3355.31
Western Oregon	3921.69
Western Washington	3631.27
Alaska	7.15
Total	15491.09
Pacific Union Conference	
Arizona	756.61
California	7529.18
Southern California	6660.60
Utah	147.65
Central California	1948.03
Northern-California-Nevada	2469.40
Total	19511.47
Southeastern Union Conference	
Cumberland	1616.26
Florida	1858.40
Georgia	704.62
North Carolina	508.55

South Carolina	\$ 369.04
Asheville	1.00
Total	5057.87
Southern Union Conference	
Southern Union Conference	70.66
Alabama	205.31
Kentucky	389.20
Louisiana	505.97
Mississippi	697.03
Tennessee River	798.81
Southern Union Mission	6.15
Total	2573.13
Southwestern Union Conference	
Arkansas	290.91
New Mexico	189.14
North Texas	864.77
Oklahoma	2241.79
South Texas	216.86
West Texas	163.35
Southwestern Union Mission	3.05
Total	3969.87
Western Canadian Union Conference	
Alberta	760.20
British Columbia	857.98
Manitoba	935.60
Saskatchewan	1023.50
Total	3577.28
Miscellaneous	15727.65
Grand total	\$156250.14

W. T. KNOX, Treasurer.

Young People's Work

Conducted by the Young People's Missionary Volunteer Department of the General Conference
 M. E. KERN Secretary
 MATILDA ERICKSON Corresponding Secretary

We Need Your Cooperation

MISSIONARY Volunteer workers have always felt that successful young people's work requires the cooperation of parents, but I fear that this need has not been emphasized as much as it should have been. Wherever the workers for the youth and the parents keep in close touch and wisely supplement one another's efforts, we see cheering results.

Miss Graham, until recently the Missionary Volunteer secretary of the Australasian Union, in giving her annual report, says:—

"At the beginning of the report this year I wish again to thank the parents and older church-members for their support and kindly cooperation in our young people's work. In almost every part of Victoria and Tasmania we have had their hearty support, and I believe their prayers. About sixteen of the parents have written me at intervals to tell me how their children are getting along with their study or their work. They often tell about their perplexities, and ask advice concerning reading-matter, amusements, etc., suggesting that I write to the children about things wherein they feel they need help. Such information helps me to write more intelligently to them than I otherwise could.

"An elderly sister writes: 'I am very thankful to say that Gertie is now trying to serve the Saviour. She looks forward to your missionary letters each month with great expectation. Thank you for the kind advice you give her. I am sure she is trying to do right. She sells three

or four *Signs* every week, and enjoys it."

The influences prevailing in our homes have more to do with the work for the youth than many of us realize. A generous giver was once asked how he happened to make so large a contribution to missions. He replied, "I did not *happen* to make it; I had a missionary mother." A Christian mother who read many missionary stories to her children was rebuked by a friend who said: "Don't you know that you'll make missionaries of those children?" "That is why I read them the books," was the mother's reply. The gentleman who related this incident at the Rochester convention said also: "The majority of those who apply for appointment as missionaries testify to similar early training, and it is a well-known fact that practically all of the missionary leaders of the day were reared in a missionary atmosphere."

Do you wish your children to become missionaries and bear their God-appointed responsibilities in this rapidly closing work? Are you creating a missionary atmosphere about them? Young people's workers will be glad to correspond with you. They will be grateful for any suggestions you can give them, and will gladly study your problems with you. The youth and the children merit the best counsel our combined efforts under God can give. Then let us have full cooperation. M. E.



A Word to Parents

Just around the corner from my home is a fire-engine house. Although I have never visited it, it has given me much food for thought.

Sometimes I hear a quick sound of a gong. Without an instant's delay there follows the sound of the horses springing into action, and in less time than it takes to tell it, the engine is dashing through the street. Every nerve of the horses, every fiber in the men who are guiding them, is on the stretch. Their eyes turn neither to the right nor to the left, and a glance at them reveals intensity. Only *one* thought and one purpose is controlling them, and nothing can turn them from it.

And what is the cause of this? Some one's *property* is in danger, perhaps some one's home, and possibly human *life* is at stake. Bravely these noble men work, without a thought of the hardship or the danger to themselves.

What comparison can there be between the value of property or of temporal life and that of souls? Jesus said, "What shall a man give in exchange for his soul?" And yet, when the souls of our own children are in danger, many of us are asleep. We are told, "The world is full of snares for the feet of the young. . . . Parents should remember that their children must encounter these temptations." "Parents, help your children. Arouse from the lethargy which has been upon you. Watch continually to cut off the current, and roll back the weight of evil which Satan is pressing in upon your children."

Here is an earnest message from the Lord: "Work as if working for your life to save the children from being drowned in the polluting, corrupting influences of the world."

"The Bible contains the searching maxims which God has given to guide men and women, youth and children, through the conflicts of this life to heaven." There is nothing that can so fortify the mind against evil, or that can so strengthen the character, as the study of the Bible.

Over and over the Lord has, through his servant, sent special messages to this people, urging parents to take time to study the Sabbath-school lessons with their children. The opportunity for this has never been better than is presented by the series of lessons that we are just beginning, nor has the need ever been greater. The Sabbath-school lessons, the Morning Watch texts, and the study of Bible doctrines for the Standard of Attainment, are all running in parallel lines. This gives the best of opportunity for daily, family study.

Will you not begin at once, if you have not already done so? Read the following earnest words from "Testimonies on Sabbath-School Work: " "Observe system in the study of the Scriptures in your families. Neglect anything of a temporal nature, . . . but be sure that the soul is fed with the bread of life." Encourage the young people to learn these Sabbath-school lessons so thoroughly that they can not be forgotten, then to take the test for the Standard of Attainment in Bible doctrines when these are finished. Write to, or talk with, your Missionary Volunteer secretary, and together plan for the accomplishing of a definite work for your children this winter.

Sometime each one of us will have to meet the question, "Where is the flock that was given thee, thy beautiful flock?" May the Lord help us to arouse to the situation, and show as much zeal for the salvation of souls as in saving human life, that our answer may be, Here am I and the children thou hast given me.

MRS. CARRIE R. MOON,
M. V. Sec. Lake Union Conf.



Extracts From Letters

MRS. D. E. WELLMAN, of Riversdale, Jamaica, writes: "We have so little to do with down in these fields that it is hard to know what to do with our young people and children. We are not discouraged, and mean so to consecrate our efforts that God will give wisdom, and we hope to see victory before we finish. We had excellent consecration services both here and in Kingston, with our young people, during the week of prayer. One of our young sisters sold over one hundred papers last month, and for January she has taken three hundred, and others are doing well. I trust we shall have good reports, as their hearts are warm and full of zeal.

"At a recent convention we were holding, I was asked, 'Can you help us to know what to do for our young people's meeting?' I said, 'Do you have the *Instructor*?' When told that they did not, I replied, 'So they have no helps for you to help them with.'"

Another worker writes: "Seven years ago I came to this conference with a great burden on my heart for the young people. I tried to get the brethren to form some kind of society, but they did not seem to see the way clear. I could see that the young people in the church

where I was, were just hanging on by the tips of their fingers. One evening they came to me, and asked if they could not have a young people's meeting. The church elder objected, and the members of the church did not approve; but finally we decided to try, and appointed a time for the meeting. Just two or three days before the meeting was to be held, I received from the General Conference Office an envelope containing leaflets on this work and a sample membership card. We began our meetings along the line suggested.

"The young people were anxious to learn the truth, and we studied hard. At the end of two months I went to the church elder, and asked that we be given the meeting hours one Sabbath. He did not know whether it would be just the thing, but finally arranged the matter. At the close of our first meeting a gray-haired man arose and said that he wanted to belong to the young people's society. This was the first organized meeting in this union. There are now ten fully organized societies, and one hundred seventy-five members."

Christian Liberty

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

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

Religious Liberty Service for Sabbath, Feb. 24, 1912

Program

SONG: "Heir of the Kingdom," "Christ in Song," No. 679 of new edition, 557 of old edition.

SCRIPTURE READING: I Peter 2: 11-25.

PRAYER.

SONG: "Who Will Volunteer?" "Christ in Song," No. 512 (new edition).

READING: "Prepare for the Soon-Coming Crisis." Questions suggested by the paper.

OFFERING.

SONG: "I Have Promised," "Christ in Song," No. 319 (new edition).

BENEDICTION.



Prepare for the Soon-Coming Crisis

THE crisis toward which the ages have been tending is gradually appearing above the horizon. Steadily on toward the world's climax marches the present generation. Evil forces are being definitely welded together for the last great struggle between truth and error. Prominent in the contest for supremacy in this land of freedom is the dark specter of the papal propaganda, and Protestantism seems powerless to meet the issue.

Facing this crisis and these conditions stand the remnant people, who are being marshaled under the banner of Prince Immanuel through belief in, and acceptance of, the messages of Revelation 14: Upon this people has been bestowed the honor of bearing aloft the banner of truth, and of proclaiming the doctrines of religious liberty which the Reformers

of the sixteenth century in a measure espoused. The subject of religious liberty is the very message for this time. And, so far as equipment with which to meet these crises and conditions is concerned, we are well fortified to do battle.

The knowledge of the fact that we as a people are so highly favored of God ought to be a source of great satisfaction. But how are we relating ourselves individually to this great trust committed to us? What is our personal experience day by day in regard to the messages for this time? and how shall we meet the crucial test which will come to each of us? Some thoughts on these questions from the recent volume, "The Acts of the Apostles," by Mrs. E. G. White, are pertinent at this time:—

Firmest Trust Required

"All who in that evil day would fearlessly serve God according to the dictates of conscience, will need courage, firmness, and a knowledge of God and his Word; for those who are true to God will be persecuted, their motives will be impugned, their best efforts misinterpreted, and their names cast out as evil. Satan will work with all his deceptive power to influence the heart and becloud the understanding, to make evil appear good, and good evil. The stronger and purer the faith of God's people, and the firmer their determination to obey him, the more fiercely will Satan strive to stir up against them the rage of those who, while claiming to be righteous, trample upon the law of God. It will require the firmest trust, the most heroic purpose, to hold fast the faith once delivered to the saints.

"God desires his people to prepare for the soon-coming crisis. Prepared or unprepared, they must all meet it; and those only who have brought their lives into conformity to the divine standard, will stand firm at that time of test and trial. When secular rulers unite with ministers of religion to dictate in matters of conscience, then it will be seen who really fear and serve God. When the darkness is deepest, the light of a godlike character will shine the brightest. When every other trust fails, then it will be seen who have an abiding trust in Jehovah. And while the enemies of truth are on every side, watching the Lord's servants for evil, God will watch over them for good. He will be to them as the shadow of a great rock in a weary land."—*The Acts of the Apostles*, pages 431, 432.

Things Written Aforetime

"In the experience of the apostle John under persecution, there is a lesson of wonderful strength and comfort for the Christian. God does not prevent the plottings of wicked men, but he causes their devices to work for good to those who in trial and conflict maintain their faith and loyalty. Often the gospel laborer carries on his work amid storms of persecution, bitter opposition, and unjust reproach. At such times let him remember that the experience to be gained in the furnace of trial and affliction is worth all the pain it costs. Thus God brings his children near to him, that he may show them their weakness and his strength. He teaches them to lean on him. Thus he prepares them to meet emergencies, to fill positions of trust, and to accomplish the great pur-

pose for which their powers were given them.

"In all ages God's appointed witnesses have exposed themselves to reproach and persecution for the truth's sake. Joseph was maligned and persecuted because he preserved his virtue and integrity. David, the chosen messenger of God, was hunted like a beast of prey by his enemies. Daniel was cast into a den of lions because he was true to his allegiance to heaven. Job was deprived of his worldly possessions, and so afflicted in body that he was abhorred by his relatives and friends; yet he maintained his integrity. Jeremiah could not be deterred from speaking the words that God had given him to speak; and his testimony so enraged the king and princes that he was cast into a loathsome pit. Stephen was stoned because he preached Christ and him crucified. Paul was imprisoned, beaten with rods, stoned, and finally put to death because he was a faithful messenger for God to the Gentiles. And John was banished to the isle of Patmos for the word of God, and for the testimony of Jesus Christ."—*Id.*, pages 574, 575.

Reasons for a Large Offering

One of the most striking signals to the advocates of religious liberty to sound the warning against the beast and his image is the fact that the Lord is still holding the winds of religious intolerance and persecution. It is now over a century since certain religious elements in this country first brought influence to bear upon Congress with the hope of securing a national Sunday law, but up to the present time they have failed. No one who is acquainted with the powerful and influential organizations that have been working to secure religious legislation can doubt that God's hand has been seen in the success attending the work of the Religious Liberty Department in its efforts to stay this evil work.

It must be evident to all that, as the result of the repeated victories which the Lord has been giving us, our enemies will be aroused in the future to greater activity in their efforts to bring about a union of church and state. Some of the forces with which we must reckon in our campaign are the Papacy, the National Reform movement, the Church Federation, the Lord's Day Alliance, the New England Sabbath Protective League, the Christian Endeavor Society, the Epworth League, and the Baptist Young People's Union.

The rapid strides being made by the Roman Catholic Church of late can not fail to impress all that we are in the very closing crisis of the third angel's message. The spectacular functions of the Catholic Church are significant; such as, the eucharistic congresses; Vanuelli's celebrated dedicatory service of St. Patrick's Church, in Greater New York; the Pan-American Thanksgiving occasions, the third of which was held Nov. 30, 1911, in St. Patrick's Church, Washington, D. C., all of which are designed to bring the Catholic Church in this country into great popularity with the executive, judicial, and legislative branches of our government; the celebration of the fiftieth anniversary of the elevation of Cardinal Gibbons to the priesthood, held in Baltimore, Md., when the wheels of the national government

almost ceased to revolve in Washington as the result of attendance at this function by distinguished officials, from the President down.

The great attention now being paid the appointment of three American cardinals is indicative of the rapidly growing influence of the Roman Catholic Church in America. The same may be said of the annual conventions of the Federation of Catholic Societies. The work of the Paulist Fathers in conducting non-Catholic meetings, so called, and the work of that church in changing and revising encyclopedias, histories, and school-books, eliminating all features of Roman Catholic history which they do not wish the people to be familiar with, are performing their part in deceiving the people. Catholic activities in seeking political positions in municipal, State, and national governments, and the utilization of the public press by the Catholic Church, and its attempt to limit the freedom of the press by a proposed amendment to the post-office law, are all designed to overthrow the principles of religious freedom upon which this nation is founded. (Upon this point see article entitled "The Freedom of the Press Endangered," in the magazine *Liberty*, first quarter, 1912.)

Besides the Roman Catholic Church, with her various schemes to undermine the principle of religious freedom upon which this government was founded, we have the efforts of false Protestantism, as reflected in the movements of the various associations already mentioned, in their work to bring about a union of church and state in this country.

With this tremendous array of forces to meet, with the whole world as an easy prey to their sophistries, it must appeal to all that we shall need to unite as never before in this great battle for the principles of religious freedom. Prayer will be one of our greatest and most effective sources of strength in the conflict, but this must be supplemented with a true spirit of sacrifice. Means will be required to prosecute the work in the circulation of literature by which the multitudes may be warned before it is too late. Our conferences should place the magazines *Liberty* and *Protestant* in the hands of State, county, and municipal officials, as well as in the hands of others in the prominent walks of life. "American State Papers" should be supplied to State legislators and other State officials. Besides this, funds will be required to meet the expense of opposing Sunday-closing campaigns, which are not confined to any one locality.

By an action of the General Conference Committee, the religious liberty annual offering is to be equally divided among the General, the union, and the local conferences. Our earnest prayer is that a spirit of liberality may characterize each one as he contributes to this important work.

Questions on the Paper Read

1. What are the remnant people facing at the present time?
2. What has been committed to this people?
3. What questions should appeal to each of us?
4. What is urgently needed in order to stand in the evil day?
5. Who only will be prepared to stand in that crisis?

6. Name some Bible characters whose experiences are to serve as lessons for us?

7. What fact stands as a signal to us to sound the warning against the beast and his image?

8. What circumstance will arouse the enemies of our message to greater activity in behalf of church and state union?

9. Name some of the forces and spectacular events engaging general attention.

10. What two things will assist in furnishing us with the strength we need in meeting the conflicts?

11. In the face of these rapidly culminating crises, what should be our attitude in regard to *Liberty*, the *Protestant*, and "American State Papers"?

12. How shall we relate ourselves to the important question of funds with which to prosecute the religious liberty work?

NOTE TO THE LEADER: Before reading the paper, announce that questions upon the subject of the paper will be asked members of the congregation. In this connection it will be well to emphasize the points which suggest the different questions.

RELIGIOUS LIBERTY DEPARTMENT.
Washington, D. C.

◆ ◆ ◆
"Christ, the Reformer"

The following editorial from the *Marion (Ohio) Daily Star*, under the heading "Christ, the Reformer, Seeks the Individual," is worth reproducing:—

"It is to be regretted that Rev. Mr. King, of Trinity Baptist Church, could not have preached his morning sermon of last Sunday to all of Marion; nay, more, such a sermon should be thundered throughout the length and breadth of the land. It is a bit of the convincing gospel that the whole country needs.

"Rev. Mr. King had for his theme "Christ, the Reformer," and the central, dominant thought was that reformation must reach the individual. The pulpit application, of course, is that the saving grace of Jesus Christ in the heart is the key to all reformation. A Christian world will not dispute, it can not; but whether or not one accepts Christianity, he must accept the logic of a better order with any people beginning in the individuals that make up that people.

"The world needs more of such convincing sermons. We need more converts to righteousness, and less futile efforts to legislate everybody into a righteous state. We need more convincing, and less attempt to coerce by law.

"It has always struck us that it was a confession of weakness that the great and good Christian religion never deserved, to confess an inability to reach men through its teaching, and seek to reform them by legislation. It has detracted from the influence of the church. But upon reflection, the weakness is not of the church; it is the ineffectiveness of the ministry. The American people are not drifting from the influence of the church, but the pulpit has too often failed to convince and carry the needed conviction. The great truth has never failed; the failure is in its utterance. Not enough preaching has stirred the individual conscience.

"The truth is that the uplifting, help-

ful, moralizing influence of Christian teaching has been too much neglected, while accomplishment has been sought in legislation. The force of moral law has been ignored in seeking cure-alls in statutory law enacted by men. There has been more concentration on civic correction than moral redemption; and as Rev. Mr. King so forcefully pointed out, the latter must come first, and must have its beginning in the individual heart.

"Sermons like this of Rev. Mr. King at Trinity Church are more than devotional pabulum to his congregation. They stir thought and conscience and a new consecration, and the effects reach beyond congregational and denominational lines. And more men and women, with righteousness in their hearts, will soon make Marion a fairer and better city, no matter what the statutes require, no matter who is elected president or what goes into the new constitution, no matter whether initiative and referendum and recall prevail." S. B. H.

◆ ◆ ◆
The Publishing Work

Conducted by the Publishing Department of the
General Conference

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

◆ ◆ ◆
**The Bookmen's Convention at
College View**

FOR the first time in the history of the work in this Western field, all the union missionary agents in the Pacific Press territory met for counsel in connection with the bookmen's convention of the Central and Northern unions held in College View, Neb., Jan. 8-15, 1912.

Two days the union agents were occupied in laying plans for the work during 1912, and in seeking God for wisdom and power to carry them out successfully. This was indeed a profitable meeting, and will mean much for the work in this field.

Besides the field missionary agents of the Northern and Central Union conferences, the following leaders in the publishing work were present: A. A. Cone, general agent of the Pacific Union Conference; W. R. Beatty, general agent of the North Pacific Union; F. E. Painter from the Northern Union; W. L. Manful from the Western Canadian Union, and the writer from the Central Union Conference.

Besides these, we had with us N. Z. Town from Washington, D. C.; H. H. Hall and G. C. Hoskin from Mountain View, Cal.; and James Cochran and S. J. Abegg from Kansas City, Mo.

The convention proper opened January 10, with most of the field agents of the Northern and Central unions present. The good spirit of the union men's meeting was carried into the convention. A note of victory was sounded from the very first. It seemed hardly possible that any meeting could be better than the first one, but each succeeding one grew in interest.

The recommendations of the General Conference Publishing Department relative to uniting the magazine and subscription-book work under the management of the union and field agents, was not only voted unanimously, but with enthusiasm. This is a step in the right

direction, and will mean great advancement in the circulation of our literature in this field.

The thought of faithful service was prominent throughout the convention. Each union and field agent pledged himself not only to spend ample time assisting the canvassers in field work, but to spend at least two successive weeks with prospectus in actual field work during 1912, reporting the result with the other canvassers.

The following important measure was passed by the convention:—

"That a regular colporteur's credentials be granted to permanent canvassers who have demonstrated their faithfulness and consecration to the satisfaction of the conference committee; and to students who have declared their intention of making this their permanent work, and have spent at least two vacations canvassing."

"That a colporteur's license be issued to those who have had less experience, but give evidence of becoming successful laborers in this branch of the work."

We believe this will be a source of great encouragement to our faithful, permanent workers.

The sale of subscription books in the Northern Union for 1911 amounted to \$21,625.38, and in the Central to \$35,036.43. But for 1912 we have set our stakes for sales far beyond these, and intend by God's help to reach them.

We believe that our bookmen should have proper encouragement and assistance from the conference, and then be expected to get results. The ox that treads out the corn ought not to be muzzled, but we also believe he ought to tread out corn.

Above all, stress was laid upon the fact that the very best plans and methods in the world are useless without the Spirit of God to breathe life into them. We feel that an advance step must be taken this year. Only ordinary things have been done in the past, but the time has come when extraordinary things must be accomplished. We are in God's hands for service. C. G. BELLAH.

◆ ◆ ◆
News and Miscellany

Notes and clippings from the daily
and weekly press

— "It has been estimated that 1,500,000 men and women of the United States are disqualified for work by the use of intoxicants."

— The dentists have learned that they can make teeth insensible for thirty minutes of dental work by injecting into the spongy bone beside the tooth a solution of novocain. This discovery will be a great boon to humanity.

— Out of 62,400 building-trades workmen regularly employed in Chicago, 41,600 are now idle. This great slump in building is the result of extreme cold weather since the first of the year. Plumbers are the only men not affected.

— Fifty-three of the crew of the British steamer "Wistow Hall" were drowned on the morning of Jan. 18, 1912, when the ship foundered on the Bullers of Buchan, off the coast of Aberdeenshire, Scotland. Only the captain and three of the crew reached shore.

— The Norwegian cabinet will ask for an extraordinary credit of \$4,125,000 for the development of Norway's naval defense.

— The revolt in the republic of Santo Domingo is spreading rapidly. All the telegraph land wires have been cut by the rebels.

— It is estimated that 750,000 people gathered to welcome John Cardinal Farley when he landed in New York January 17, on his return to America as a newly created prince of the Catholic Church.

— Through the munificence of Andrew Carnegie and other philanthropists another magnificent marble building, rivaling in architectural beauty the Pan-American Union building, soon is to be erected in Washington, D. C., at a cost of \$850,000, for the Brotherhood of North American Indians. This society is of recent origin, and has the financial and moral support of many men of means throughout the country.

— An aftermath of the late Moroccan affair between Germany and France, was the resignation recently of the entire French cabinet, including Premier Cailaux. This was brought about by the charge that members had been in secret negotiations with the German government. As a result of the upheaval, the resignations were accepted by President Fallieres, and Raymond Poincare has been appointed premier. This new head of affairs has chosen a cabinet that seems to give general satisfaction.

— The impending coal strike in England brings the nation face to face with a great peril. More than a million miners have decided to walk out, throwing still other millions of workmen out of employment; and for want of fuel the industries everywhere will be forced to suspend operations by April 1, 1912. Viewing the situation from Manchester, it is declared that the country confronts the greatest industrial strike it has ever had to meet since the peasant uprising in 1381, more than five centuries ago.

— The great Peace Palace, donated in the main by Mr. Carnegie, is gradually rising with majestic form on its site at The Hague. It is expected that it will be in readiness for the Third Hague Conference in 1914 or 1915. Various nations are contributing from their leading products for the finish or the furnishing of rooms. Rare woods are being furnished by South America, and ivory and other means of ornamentation are being contributed by the East. It is expected that each nation will have a room, and that the various peace organizations will have headquarters there.

— The Chicago *Tribune's* summary for 1911 shows there was a decrease in the United States in the number of suicides, legal executions, embezzlements, and homicides compared with the figures for the year before. There were 12,242 cases of suicide, against 12,608 in 1910. The proportion of suicides as between men and women remained about the same, being 8,130 men and 4,112 women. Physicians again head the list among professional men, they numbering 27, as compared with 51 in 1910, and clergymen come next, 11 having taken their own lives. Among business men 19 bankers and brokers have committed suicide during the past year.

— At last, after sixty years' effort, New Mexico, on Saturday, Jan. 6, 1912, was admitted into the Union as a State.

— Arthur M. Beaupre, the American minister to Cuba, has been notified by the Cuban secretary of state of the full ratification by the veterans' leaders, on Jan. 20, 1912, of an agreement with the Gomez administration, which assures the country of peace without the necessity of intervention by the United States.

— Conpetroline is a new generative power for air-ships. The inventor has succeeded in transforming gasoline into a paste, which is put up for use in the form of tablets. These can be dissolved and diluted by a certain liquid, the identity of which the inventor does not disclose. These tablets are non-explosive, and light.

— The completion of one of the greatest engineering feats of the present age was celebrated Jan. 22, 1912, when the first great "railroad over the sea," the Key West extension of the Florida East Coast Railway, was formally opened. By using the Florida Keys as stepping-stones, this steel highway runs over miles of salt water, from a point a few miles south of Miami, Fla., to the island city of Key West.

NOTICES AND APPOINTMENTS

Western Canadian Union Conference

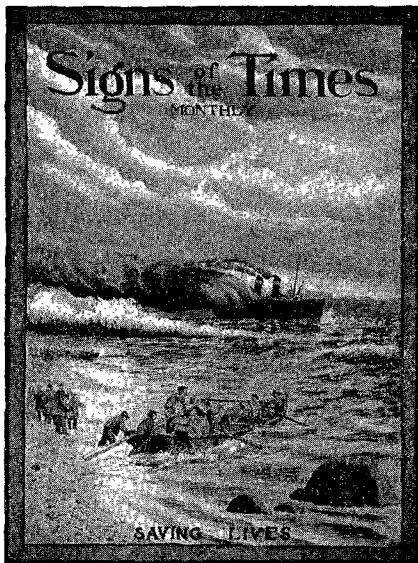
THE second biennial session of the Western Canadian Union Conference of the Seventh-day Adventists will be held in Didsbury, Alberta, Canada, Feb. 21 to March 3, 1912, for the election of officers and the transaction of all other business properly coming before the conference.

H. S. SHAW,
President.

The Magazine With the Message

The March Issue Is a Soul-Winner

THE cover design typifies the perils that sometimes overtake the traveler in this world, and also depicts one of the great instrumentalities for the saving of lives.



"Saving Lives," an article on this subject by the veteran editor of the weekly *Signs of the Times*. Illustrated by the cover design and other graphic views. The conclusions

of this article are perfectly logical and soul-winning. Worthy of your careful study.

"The Word Made Flesh," by Mrs. E. G. White. By special request we republish this contribution upon the divinity of Christ, instead of the regular serial from her pen.

"Intensity of War Training," by A. O. Tait. Some forceful facts, figures, and pictures present this subject in a most telling manner.

"Intensification." Our well-known writer, Mr. Frank S. Weston, writes an illuminating article under the above title. He shows how intensity is taking hold of every movement in the earth; that while evil and evil workers become more intense, righteousness and adherents to righteousness also become more intense; that the picture of a reign of peace on earth previous to Christ's coming is a fallacious doctrine is shown by this very fact; that the world will not change except in intensity; that the powers that have operated will continue to operate only with increased power. We hope the article will have a wide reading.

"The Threatening Future in This Country." Another almost startling article on conditions that threaten the peace and progress of this nation.

"Glimpses of China," by F. E. Stafford, continued in this issue. The present worldwide interest in China and Chinese affairs make these notes and illustrations of thrilling import.

"Sabbath Queries." Under this heading, T. E. Bowen continues his articles, considering questions and answers on the all-important subject of the Sabbath.

"Current Topics." Always of importance to those who watch present-day events in the light of prophecy.

Our regular "Bible Study," and other contributions of equal value. Your neighbors and friends need this issue of the magazine with the message.

Yearly subscription, \$1; single copy, 10 cents; 5 to 40 copies, each, 5 cents; 50 copies or more, each, 4 cents.

Please order through your church librarian or tract society.

Publications Wanted

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

E. E. Messinger, Box 140, Sanford, N. C., desires denominational literature for free distribution.

Late, clean copies of the *Signs of the Times*, *Youth's Instructor*, and *Life and Health* are desired by Mrs. Dora Terrell, Decatur, Ark.

English and Spanish publications, especially *Our Little Friend*, are desired by E. C. Boylan, Box 35, Espanola, N. Mex., for free distribution.

Dora F. King, Shreveport, La., R. F. D. 2, Box 38, would like copies of all our denominational papers, except the *Review*, for missionary work.

Signs of the Times, *Life and Health*, *Youth's Instructor*, and *Our Little Friend*, for free distribution, will be appreciated by Mrs. W. O. LaBonte, R. F. D. 1, Mountain View, Mo.

Address Wanted

THE Seventh-day Adventist Church of Boston, Mass., desires to learn of the whereabouts of Sister Allen Flint, who when last heard from had gone to California. Address Elder A. S. Sanderson, 254 Willow Ave., Somerville, Mass.

Business Notices

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

Conditions

Any person unknown to the managers of this paper must send with his advertisement satisfactory written recommendation. The fact that one is a subscriber does not necessarily

make him "known" to the managers, nor constitute sufficient recommendation. Such recommendation should come from one of our ministers, or from the elder of a Seventh-day Adventist church. It is not enough to refer to some individual by name. Secure his recommendation in writing, and send it.

We open no accounts for advertising, and cash must accompany each order.

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

No discount for several insertions.

COOKING OIL direct from refinery; pure, healthful, delicious. Barrel (50 gallons), at 58 cents; 30 gallons, at 59 cents; 5-gallon cans, \$3.25; 10 gallons, \$6.25; 8 1-gallon cans, \$5.90. Cash with order. Lookout Cooking Oil Co., Chattanooga, Tenn.

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

TWO FARMS FOR SALE—One thirty, one forty acres. Buildings on each; wood; pure, soft water; mild climate, choice fruit, well-distributed rainfall; near railroad, good markets. Will sell separately or together. Called to Cuba, reason for selling. Geo. M. Brown, R. F. D. 1, Greensboro, N. C.

BIBLE MOTTOES, 12 x 16, express prepaid. New Father and Mother lead. Special: 20, \$1; 50, \$2; 100, \$3.75; 200, \$7; 300 and 100 Post-cards, \$10. We also sell one of the highest grade Cooking Oils made. 5 gallons, \$4; 10 or 20 gallons, 70 cents a gallon; 50 gallons, 60 cents a gallon. Guaranteed. We do not deal in cheap oil. Hampton Art Company, Nevada, Iowa.

COMPETENT man bookkeeper and stenographer desires situation. Has filled, in most satisfactory way, position of conference secretary and treasurer and tract society secretary and treasurer. Resigned last position in the South on account of poor health, but has recuperated now so that he can do good work. Best of references can be given. For further particulars address L. W. Graham, 32 Union Square, New York City.

Obituaries

RUDY—Effic Nancy Rudy was born at Springfield, Ill., in 1869, and died Dec. 26, 1911, at her home in Dinuba, Cal. For fifteen years she was an earnest member of the Seventh-day Adventist Church, and her life was one of faithful service to others. Her husband, one son, and one daughter sorrow, but with hope's sweet assurance. Elder H. C. Basney and the writer conducted the funeral services, which were attended by a large number of friends. Text, Ps. 71:9, last part.

H. G. THURSTON.

EELLS—Martha Kent Eells was born in St. Lawrence County, N. Y., Feb. 22, 1843, and died at Keene, N. Y., Dec. 29, 1911, aged 68 years, 10 months, and 7 days. In November, 1862, she was married to Seth Eells, and to this union were born seven daughters, five of whom are living. Sister Eells united with the Seventh-day Adventist Church in 1871, under the labors of Elder C. O. Taylor, and was a faithful, devoted Christian. Funeral services were conducted by the writer.

J. W. LAIR.

PRATT—Christiana Pratt was born at Kissy, Sierra Leone, West Africa, Dec. 25, 1848, and died Dec. 2, 1911, aged 62 years, 11 months, and 7 days. She accepted the third angel's message and was baptized early in 1908, uniting with the little church at Waterloo. She was a faithful Christian until death took her from our midst, and was loved and honored by all who knew her. One sister and many friends are left to mourn their loss. Funeral services were conducted by the writer, who spoke words of comfort from 1 Thess. 4:13.

W. H. LEWIS.

SMITH—Anna Smith, daughter of George H. and Sarah Smith, was born in Hampton Township, Mich., March 27, 1887. She was baptized and joined the Bay City Seventh-day Adventist Church June 3, 1899, and fell asleep at the home of her sister in Flint, Mich., Jan. 2, 1912. There remains to mourn their loss a father, two sisters, and many friends. Words of comfort were spoken by the writer from 1 Sam. 20:3.

F. L. THUEMLER.

BELL—Clara A. Bell, *nee* Russel, was born Dec. 12, 1851, and died Dec. 31, 1911. She was one of the first to accept the third angel's message under the labors of Elder W. M. Healey, and became one of the charter members of the Los Angeles, Cal., church. Sister Bell's life was in many respects one worthy of imitation, for she was unselfish, thoughtful of the wants of others, and devoted to the cause she dearly loved. Her husband and two children are left to mourn. Elder Healey conducted the funeral services, assisted by Elder J. W. McCord and the writer.

J. W. ADAMS.

MCCUTCHAN—John Franklin McCutchan died in Petaluma, Cal., Dec. 25, 1911, aged 74 years, 8 months, and 25 days. He came to Petaluma about one year ago and joined the Seventh-day Adventist Church by letter. During this time we learned to love him dearly for his sterling character. His last church work, only a few days before he fell asleep, was to give all he had to the \$300,000 Fund. For thirty years he was a believer in this message, and we have the hope that he will awake at the resurrection of those who keep the commandments of God and have the faith of Jesus. The writer spoke from Rev. 14:13.

A. G. WILBUR.

DAVIS—Thomas H. Davis died at the River Plate Sanitarium in Argentina, South America, Nov. 26, 1911. He came to Chile nearly eighteen years ago as a self-supporting canvasser in behalf of the third angel's message. There were many obstacles to meet in a country where the language and customs of the people were strange. Upon landing at Valparaiso he was obliged to go to work at once in order to secure money necessary for a night's lodging. God richly blessed his labor of love and faith, and soon there were believers rejoicing in the truth. Thus Brother Davis was one of the pioneer missionaries to Chile. Ill health compelled his return to the States at the close of 1901; but after a short rest he returned to South America, this time pioneering the work in Ecuador. Here he laid his wife to rest. In 1906 he was called to take charge of the canvassing work on the west coast, and with his children he returned to Chile. After a canvassing agent was secured for Peru, he took charge of this work in Chile alone, in which capacity he served until his death. He married again in 1910, and his wife and three children survive. Brother Davis had not been strong for many years. There is no doubt but that this was largely due to the irregularities and inconveniences incident to the character of his labors in South America. For a year he had been able to do but little work, and for more than six months he had been confined to his home. Receiving no help from the physicians in Chile, he came to Argentina in September to seek relief at our sanitarium. At times there was hope of his recovery, but finally a severe hemorrhage ended his life. He fell asleep peacefully and without suffering, and we believe with a certain hope of a part in the first resurrection. This is the first Seventh-day Adventist missionary who has come from a foreign country to South America and died in the field of his choice. The funeral services were held in the River Plate school building, the writer speaking from Rev. 14:13. We can but believe that in the day of Christ's coming many will come forth to bless our brother for his unselfish labor, which, under God, resulted in their salvation. Under the soft moonlight we laid him away in the little Protestant cemetery near Crespo, there to await the fruition of his hopes and his labors at the coming of the One he loved and served.

J. W. WESTPHAL.

MILLER—Charles F. Miller was born in Roeskilde, Denmark, July 1, 1836, and died Dec. 19, 1911. Brother Miller was a firm believer in present truth, and we are confident that he sleeps in Jesus. He was one of the charter members of the Wilmington, Del., church.

F. A. HARTER.

SAUNDERS—Ora O., son of John F. and Laura Saunders, was born in Hancock County, Illinois, June 4, 1880, and died in Colorado Springs, Colo., Jan. 7, 1912. Brother Saunders had been ailing for nearly a year. Last fall, accompanied by his father, he sought health in Colorado, but died nine days after an operation for appendicitis. His companion and one son, father, mother, and three brothers survive. The writer spoke to a large company of relatives and friends assembled in the Methodist church at Adrian, Ill., from 1 Thess. 4:13, 18.

JOHN E. HANSON.

WU—Wu Guan San, aged 45 years and 8 months, died at Chang-sha, Hunan, China, Oct. 2, 1911. Brother Wu was born in a little village about twenty miles from Chang-sha, was brought up a Confucianist, and according to the old curriculum received a good education. While in his teens he became addicted to the use of opium, and remained a slave to this habit for nearly thirty years. About three years ago some gospel tracts, and later a Bible, came into his hands. After reading these, he determined to become a Christian and keep all the commandments of God. Through prayer and medical aid from Dr. Laird, he overcame the opium habit. A year ago last October he was baptized by the writer, and united with the Chang-sha church. From that time he served the mission faithfully as language teacher, and later as Sabbath-school superintendent and local treasurer of the Chang-sha mission. His accounts were kept faithfully and accurately, and he performed this work until within three weeks of his death. Brother Wu had a strong desire to live, and during his illness he often longed that the writer, who was away at the time, might return and carry out the instruction in James. His faith in the power of God was great, but he was resigned to the Lord's will, saying that he felt safe in his hands. He died of tuberculosis, and the funeral services were held in our mission chapel. Evangelist Hwang spoke words of comfort from the text, "I am the resurrection, and the life." Our brother was then laid to rest to await the glad morn when Jesus will call forth his sleeping children. His wife survives him, and continues her work as teacher of our girls' school.

R. F. COTTRELL.

The Advent Review and Sabbath Herald

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

ISSUED EACH THURSDAY BY THE Review & Herald Publishing Association

General Church Paper of the Seventh-day Adventists

Terms: in Advance

One Year.....\$1.75 Six Months......90
Three Months......50

No extra postage is charged to countries within the Universal Postal Union

Make all Post-office Money-orders payable at the WASHINGTON, D. C., post-office (not Takoma Park Station). Address all communications, and make all Drafts and Express Money-orders payable to

REVIEW AND HERALD

Takoma Park Station - Washington, D. C.

[Entered as second-class matter, August 14, 1903, at the post-office at Washington, D. C., under the act of Congress of March 3, 1879.]



WASHINGTON, D. C., FEBRUARY 8, 1912

CONTENTS

GENERAL ARTICLES

A Message to Parents, <i>Mrs. E. G. White</i>	3
The Result of Exclusiveness, <i>W. E. Gerald</i>	4
Striving to Enter In, <i>Hannah J. Baker</i> ..	4
Our Conversation, <i>Mrs. Jessie Ames</i> ..	5
Reasons Why Civil Government Should Not Legislate on Religious Questions, <i>Charles P. Whitford</i>	5
The Immortality of the Soul, <i>Mrs. M. E. Steward</i>	6

EDITORIAL

Editorial Correspondence — Following the Flight of the Message — Roman Optimism — An Inspiring Outlook — The Coming Jubilee — Protestantism and Romanism — Word From the Far East 7-11	
THE WORLD-WIDE FIELD	12, 13
HOME AND HEALTH	14
THE FIELD WORK	15-18
YOUNG PEOPLE'S WORK	18, 19
CHRISTIAN LIBERTY	19-21
THE PUBLISHING WORK	21
NEWS AND MISCELLANY	21, 22
MISCELLANEOUS	22, 23

THE Statement of the \$300,000 Fund will be found in this issue on page 18.

W. L. FOSTER writes from Saseho, Japan, that the workers and new Sabbath-keepers at that place are of good courage; that interest in the message is increasing; and that there seems to be on the part of the hearers a disposition to obey.

By invitation of the president of the Eastern Pennsylvania Conference, the circulation manager of the magazines published by this office, Brother A. J. S. Bourdeau, went to Philadelphia on Sunday of this week to speak at the First Seventh-day Adventist Church in that city, on "Rome and Religious Liberty."

Our people generally will be glad to learn that the year 1911 was the most prosperous year the Pacific Press Publishing Association has ever experienced. The home office and all three of its branches show substantial gains. The board of directors for the present year are: H. W. Cottrell, C. H. Jones, M. C. Wilcox, H. H. Hall, H. G. Childs, A. O. Tait, and B. M. Shull.

As announced in last week's REVIEW, the last Sabbath in February will be used as the annual Religious Liberty day, for setting before all our people the needs of this department of our cause. This program will take the place of the regular fourth Sabbath exercises for February. The program for Religious Liberty day will be found on pages 19-21 of this issue of the REVIEW. Will our local church officers make note of this?

ELDER S. B. HORTON, the assistant secretary of the Religious Liberty Association, has returned from the meeting of the Atlantic Union Conference, recently held in Brooklyn, N. Y., and reports an enthusiastic interest on the part of the delegates in the religious liberty work.

BROTHER CHARLES DEGERING and his wife, of Walla Walla, Wash., sailed February 3 from New Orleans, La., for Colon, Canal Zone, where they go to take charge of the West Caribbean Conference office. The book work in Panama and Honduras has made rapid growth in the recent past, and because of the removal of the West Indian Union office to Jamaica, the Canal Zone office needed reinforcements. Colon is destined to become an important shipping center in connection with our English and Spanish work in Central America, and Brother and Sister Degering have responded to the call for help at this place.

A Nurse Wanted

THE Medical Department of the General Conference has an application for a lady nurse to look after the physical welfare of the public-school children of one of the cities in Tennessee. Favorable terms are offered, with an excellent field for missionary work. The one making the call is anxious to see the plan adopted by other school boards of the State, and is in official position to help bring it about. Immediate information is desired by the Medical Department, that will lead to securing a well-qualified nurse to fill this position.

ELDER J. T. BOETTCHER, writing from Riga, January 10, mentions an authentic report in the newspapers just at hand, which may mean a further hindrance of the message in Russia. Translated, it reads:—

"The senate had under consideration the protest which the minister of the interior rendered against the registration of some societies. Some time ago there were about six societies properly registered by the governors, against which the former minister of the interior, Mr. Stolypin, protested. Because these societies were religious organizations, they had to be registered by the minister of the interior. The senate agreed to this protest, and dissolved the resolutions of the governors. Among these societies is one registered by the governor of Lio-land, namely, the Russian Tract Society, a society for the distribution of religious literature."

The Russian Tract Society is the name under which our tract society operates in that country. Brother Boettcher adds: "You can imagine how this made us feel when we first read it. We are expecting the execution of this resolution almost any day." He further writes: "About the same time we read the above report in the papers, we heard that Brother Wildgrube was sentenced to two months in the fortress. The newspapers have given quite full accounts of the trial. He was in the courtroom from ten o'clock in the morning until twelve o'clock at night. The Lord must use this as a means for spreading his truth." Let us not forget in our

prayers, the work and the workers in that land, that God may in his own way reach the honest in heart with his saving truth.

WHILE the steamship "Chile" was lying off the coast at Guayaquil, Ecuador, January 15, Brother Spicer mailed a letter from which we learn that on account of the revolution just broken out there he was unable to land. Their ship on the way down the coast was ordered into Manta, where one thousand soldiers were taken on board. Yellow fever was also doing its deadly work at Guayaquil. Brother Spicer was thus compelled to take boat for Peru as quickly as possible, without meeting Elder J. W. Westphal in Ecuador, as planned. This will be a great disappointment to our brethren in Ecuador, as it was to the visiting brethren, but was unavoidable because of the uprising. A cable tells of Brother Spicer's safe arrival at Lima, Peru.

ELDER I. H. EVANS and his party arrived safe at Shanghai, China, Dec. 16, 1911. Elder E. M. Adams and his wife and Brother Floyd Ashbaugh, under appointment to the Philippine Islands, continued their journey the same day to that field. In his letter Brother Evans mentions the appointment of a meeting of the Asiatic Division Committee, to be held in Shanghai, January 25 to February 10. It was expected that C. L. Butterfield, of Korea, F. H. De Vinney, of Japan, L. V. Finster of the Philippine Islands, and G. F. Jones, of Singapore, would be present. At the same time there was to be a general meeting of the China mission workers, most of whom are already in Shanghai because of the revolution. This is an important gathering for the work in the East.

THE *Missionary Review of the World* for January contains its annual statistical survey of missions, covering the world. It is prepared by Dr. D. L. Leonard, and is recognized as reliable as well as comprehensive and complete. American missionary societies, including Canadian organizations, enjoyed in the last year a total income of \$12,290,000. This is a gain of practically \$400,000 over the year previous and more than double the receipts of the same societies in the year 1900. Great Britain in 1911 fell a few thousand dollars short of \$9,000,000, a decrease of \$600,000 from the prior year's record, but an increase of more than \$2,000,000 over 1900. The total missionary giving of Christendom was \$25,300,000, which is practically on a level with 1910, in spite of the great gain in America. Five and one-half millions were contributed by native churches on mission fields, a gain of a quarter of a million. The number of missionaries now engaged in foreign service for the evangelical societies is 22,000. One hundred ten thousand natives are devoting their entire time to the preaching of the gospel and to other forms of Christian service. Christian communicants now total 2,300,000, of whom 152,000 were gathered within the last year. The net increase of the year was 78,000. The Christians and adherents number 4,800,000; and missionary teachers in 31,000 schools are instructing a million and a half students and pupils.