

The Advent Sabbath Review and Herald

Vol. 89

Takoma Park Station, Washington, D. C., February 15, 1912

No. 7



Truth Never Dies

TRUTH never dies. The ages come and go;
The mountains wear away; the seas retire;
Destruction lays earth's mighty cities low;
And empires, states, and dynasties expire;
But caught and handed onward by the wise,
Truth never dies.

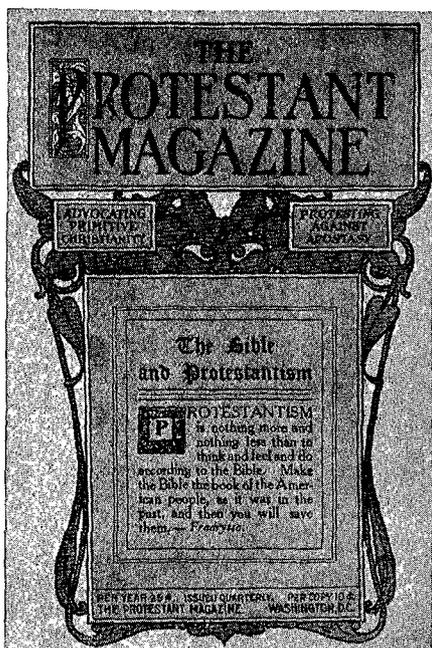
Though unreceived and scoffed at through the
years;
Though made the butt of ridicule and jest;
Though held aloft for mockery and jeers,
Denied by those of transient power possessed,
Insulted by the insolence of lies,
Truth never dies.

Truth answers not; it does not take offense;
But with a mighty silence bides its time.
As some great cliff that braves the elements,
And lifts through all the storms its head
sublime,
So truth, unmoved, its puny foes defies,
And never dies.

— Selected.

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Ready to Mail February 15

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Partial Contents

The following is only a part of the many good things the 1912 Temperance Annual will contain. It will be by far the climax of all previous Temperance issues in contents as well as in appearance. It will be a good seller and a great power for good.

Why the Liquor Traffic Still Exists in America, by J. Frank Hanly, ex-governor of Indiana.

In a Felon's Cell and in the Halls of Congress.—How drink placed a man in the cell, and how reform placed him in the halls of Congress.

Be Not Deceived: Know for Yourselves.—Revealing the falsity and hypocrisy of the brewers.

From the Shadow of Death.—A life experience of one who had drunk himself penniless, homeless, and friendless; and who then reformed and became a trusted, honorable man.

From a Lawyer's Diary.—The evils of a licensing system.

A Physician's Experience.—The home influences that made a drunkard and a criminal of an only child.

Before Voting, Answer Candidly.—Nineteen whys to be answered before casting a ballot for the liquor traffic.

Why I Am a Prohibitionist.—Twenty-three good reasons.

TOBACCO

A Talk to the Schoolboys, by Edward Hyatt, superintendent of public instruction of the State of California.

The Slaughter of the Innocents.—Methods and cures.

Judge Ben B. Lindsey's Testimony.—No boy does his duty to either himself, his home, school, city, flag, or country who will indulge in the vile habit of smoking cigarettes.

The Price He Paid.—A true story of one who lost a desirable position because of cigarette smoking.

ORDERS SHOULD BE SENT IN EARLY, AND THROUGH

THE CONFERENCE TRACT SOCIETIES

"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."

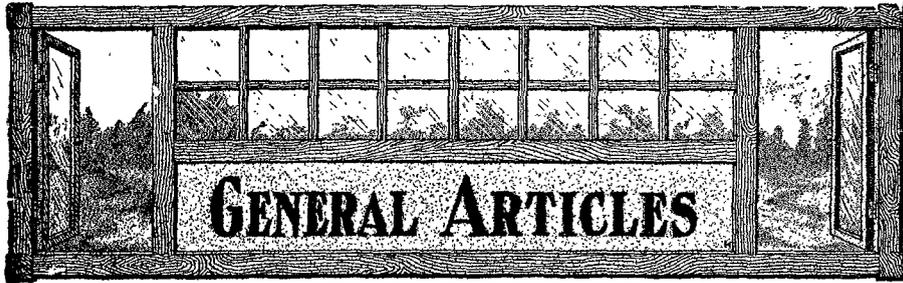
The Review and Herald

"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 15, 1912

No. 7



A Word to the Worldly

L. D. SANTEE

You are reaching after riches
While the years are rolling by;
You are yielding to ambition
As the seasons swiftly fly;
You have lost the love for Jesus
That you cherished long ago;
Joy and hope have left your bosom,
And the peace you used to know.
In your madness you are striving
As some vessel tempest-tossed;
Have you lost your hope of heaven?
O my brother, are you lost?

You are reaching after riches;
In the dark days and the fair;
In the noontide and the gloaming,
You are reaching for them there.
In your haste you have forgotten
Loves and friends that once were dear,
Or you only pass them coldly,
Not with old-time words of cheer;
For the heart that once was fervent
Now congeals with winter's frost;
Have you lost your hope of heaven?
O my brother, are you lost?

You are reaching after riches;
You have lost the bloom of youth;
You have ceased to find contentment
In the beauty of the truth;
In the path of your ambition
Disappointments oft are spread;
You have left old friends behind you
In your haste to "get ahead."
On before are wrathful billows,
Your path with storms will oft be
crossed;
Have you lost your hope of heaven?
O my brother, are you lost?
Moline, Ill.

"Acquaint Now Thyself With Him"

MRS. E. G. WHITE

"I WILL give them an heart to know me, that I am the Lord." "Acquaint now thyself with him, and be at peace: thereby good shall come unto thee. Receive, I pray thee, the law from his mouth, and lay up his words in thine heart."

From the beginning it has been Satan's studied plan to cause men to forget God, that he might secure them to himself. Therefore he has sought to misrepresent the character of God, to lead men to cherish a false conception of him. The Creator has been presented to their minds as clothed with the attributes of the prince of evil himself,— as arbitrary, severe, and unforgiving,— that he might be feared, shunned, and even hated by men. Satan has striven so to confuse the minds of those whom he has deceived that they would put God out of their thoughts. He would then obliterate the divine image in man, and impress upon the soul his own likeness; he would imbue men with his own spirit, and make them captives according to his will.

At times, Satan's contest for the control of the human family has appeared to be crowned with success. During the ages preceding the first advent of Christ, the world seemed to be almost wholly under the sway of the prince of darkness. Even the covenant people, whom God had chosen to preserve in the world the knowledge of himself, had so far departed from him that they had lost all true conception of his character.

Christ came to reveal God to the world as a God of love, a God of mercy, tenderness, and compassion. By the world's Redeemer the thick darkness with which Satan had enshrouded the throne of the Deity was swept away, and the Father was again manifest to men as the Light of life.

It was the pitiable condition of the fallen race that led Christ to give his life for their redemption. And what a life of humiliation and suffering was his! Not in his glory, heralded by the heavenly host, did he come to this world. Born of humble parentage, and brought up in obscurity at Nazareth, a small town of Galilee, he began his work in poverty and without worldly rank. That he might stand at the head of humanity, he took upon himself our nature. With

his human arm he encircled the human race, while with his divine arm he grasped the throne of the Infinite.

Christ is saddened by the sight of men so absorbed in worldly cares and business perplexities that they have no time to become acquainted with God. To them heaven is a strange place; for they have lost it out of their reckoning. Not familiar with heavenly things, they tire of hearing about them. They dislike to have their minds disturbed in regard to their need of salvation. But the Lord desires to disturb their minds, that they may become acquainted with him, in time to accept his offer of salvation. Soon, very soon, whether they desire it or not, they will all know him. The angel of mercy is now folding her wings, almost ready to depart.

To eclipse the beauty and loveliness of the Prince of Light, Satan seeks to engross the minds of men with exciting games and other worldly pleasures. He endeavors so to occupy the attention with trivialities that no time will be taken to think of Jesus. Even after the most solemn presentation of the Word of God, the enemy will, if possible, destroy the impressions made by the Holy Spirit.

In the books of heaven are accurately recorded the sneers and the trivial remarks of sinners who pay no heed to the call of mercy made, as Christ is presented to them by his ministering servants. As the artist takes on the polished glass a true picture of the human face, so the angels of God daily place upon the books of heaven an exact representation of the character of every human being.

Dear reader, are you of the number who slight the instruction and warnings of the Word of God? Do you despise the great salvation proffered you? Are you willing that God and the Saviour who died for you shall say: "Because I have called, and ye refused; I have stretched out my hand, and no man regarded; but ye have set at naught all my counsel, and would none of my reproof: I also will laugh at your calamity; I will mock when your fear cometh; when your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you. Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me: for that they hated knowledge, and did not choose the fear of the Lord: they would none of my counsel: they despised all

my reproof. Therefore shall they eat of the fruit of their own way, and be filled with their own devices."

The Lord is coming. If he were to come to-day, would you be ready to meet him? Have you made your peace with him? Do you desire to be sent away from God's presence to share in the humiliation and punishment of Satan and his angels? If, during your lifetime you rob God of the service that he has purchased with his own blood, if you spend your time in idle talk and foolish amusement, you will lose heaven. Can you afford to barter away for worldly pleasure the gift of eternal life?

My brother, my sister, to-day the Spirit invites you to come to Jesus. "Look unto me, and be ye saved," is God's gracious invitation. Will you not choose life, eternal life?

Those who are saved must follow the same road over which Christ journeyed. He says, "Whosoever will come after me, let him deny himself, and take up his cross, and follow me." The character is to be formed according to the Christ-likeness.

In the Word the Saviour is revealed in all his loveliness. In the Bible, filled with assurances of what God will do for those who come into right relation to him, there are comfort and consolation for every soul. How can any one, with the privilege of studying the Scriptures, lose his interest in heavenly things, and find pleasure in the amusements and enchantments of this world?

We are to commune with the One who gives us life, the One who keeps the heart in motion and the pulse beating. To every member of his great family here below God is ever giving the breath of life. And he has given his Son as a propitiation for sin, in order that we might stand on vantage-ground with God. He deserves our sincere reverence, our earnest devotion. When we consider what he has done for us, how can we help loving him?

To every sinner with whom we come in contact we are to tell what infinite pains Heaven has taken to enable us to attain to a knowledge of God. We are to show that we are amenable to the One higher than any human being; that to God we must render an account for the deeds done in the body; that, notwithstanding his great love for us, he can not take us to heaven as unrepentant sinners.

The day will come when the awful denunciation of God's wrath will be uttered against those who have persisted in their disloyalty to him. The day will come when he must speak and do terrible things in righteousness against the transgressors of his law. But you need not be among those who will come under his wrath. We are living in the day of his salvation. The light from the cross of Calvary is shining forth in clear, bright rays, revealing Jesus, our sacrifice for sin. "We have redemption through his blood, the forgiveness of sins."

God desires to restore his image in you. Believe that he is your Helper.

Resolve to become acquainted with him. As you draw nigh to him with confession and repentance, he will draw nigh to you with mercy and forgiveness. As you work out your own salvation with fear and trembling, he "worketh in you both to will and to do of his good pleasure."



Our Literature as an Evangelizing Agency

ALLEN MOON

It may be of interest to the readers of the REVIEW to know how good religious literature is regarded by the better class of religious workers. By good religious literature is not meant the popular religious novels of the day, but that which is helpful in bringing out the cardinal truths of Christianity.

At the Ecumenical Missionary Conference held in the city of New York in 1900, several hours were devoted to the discussion of the importance of Christian literature for use in evangelical work. The successors of Carey from India united with the leading missionaries from all heathen countries in an urgent call for a pure, helpful literature.

Miss Isabella Thoburn, of India, said: "There is a special good that literature can do. When it once goes out of our hands, it goes to bless, and it may be used when we have passed away,—we who have begun the work." Rev. Timothy Richards, of China, said: "In all successful mission work, whether in barbarous or civilized countries, the Bible has had to be supplemented by other books. In order to capture the attention and regard of the best minds in non-Christian lands, we must offer to them the highest product of our best intellects. Nothing less than this is a sufficient Christian literature."

Rev. Richard Lovett, of London, in a paper read before the conference, said: "The two most potent factors in the life of the Christian church have been the living voice and the printed page. We sometimes forget that this has been so from the first, and is of divine appointment. There is greater need to-day than ever for Christian literature. The achievements of the past in this respect are, at the best, very imperfect; hence the different boards of directors at home should give more attention to this work."

The burden of testimony of many missionaries was the great need of a literature in all lands that would serve as helps to Bible study. The missionary, as no one else, appreciates the value of such helps; for he is face to face with the fact that the Bible, and not modern civilization, must be relied upon to Christianize the heathen world. It is likewise true that the Bible must be relied upon to Christianize the ungodly of civilized countries, and a literature that opens up the Word of God to the understanding of mankind is as greatly needed in these lands. This is provided as never before in the Christian literature in connection with the giving of the last message to

the world; and whether they recognize it or not, this literature is just what the missionaries of all denominations have felt the need of, and have censured the home boards for their failure to produce. Never in the history of the world has a religious literature exerted such a widespread influence as does ours.

At the very beginning of the preaching of the last-day message, when the believers were very few in number, the printing-press was utilized. Elder James White and his few associates began publishing to open the way for personal work, and the little papers and tracts were the pioneers to blaze the way for preaching the gospel more fully. From that time on, during the spread of the knowledge of the truth in this country, the preaching by word of mouth and by the printed page went hand in hand. When our missionaries began to go abroad, it was estimated by those well informed that for the work accomplished in this country, the credits were about equally divided, about as many persons having accepted the truth as the result of reading our literature as through the effort of the living preacher.

Again: our literature has been the agency for opening up the way for the living missionary in the countries beyond. Our literature had reached Great Britain, Scandinavia, Germany, Switzerland, and other countries on the Continent, in advance of the minister; and when our work had been established in these countries, the pioneer work still went on by means of our publications; and from Basel and Hamburg it penetrated Russia and the Levant, Africa and the Orient.

Time would fail to speak of the vast work accomplished through this agency. But of the future we may say, We are still a small people, and have a vast work before us. By our past experience and through the spirit of prophecy, the Lord has taught us of the potency of this agency. The multiplication of books and periodicals and the increased sales during the last few years, are the best evidences of the Lord's blessing upon this work as an evangelizing agency.

South Bend, Ind.



The Burning Fire

ROBERT TREIBLE

JESUS is "the light of the world," "that lighteth every man." He is the word made flesh. At Pentecost when the former rain was given, cloven tongues of fire rested on the heads of the disciples. The Spirit of truth had come to guide them into all truth. They were now the light of the world.

Truth is light. "Sanctify them through thy truth: thy word is truth." The light was the word which they carried to all the world. "Is not my word like a fire?" Jer. 23:29. "Did not our heart burn within us?"

Do we really desire more of his Spirit? He is more willing to give than we are to receive. The Spirit will teach the humble, and direct them in service. We

can not direct the Spirit or teach him: the Spirit guides us into all truth. "The words that I speak unto you, they are spirit, and they are life." "Thy word have I hid in mine heart, that I might not sin against thee." The followers of Christ should be lighted up with God's Word. Is there oil in our lamps? Are they trimmed and burning? "Arise, shine; for thy light is come." With the help of the mighty "sword of the Spirit," we shall be able to resist the evil one even unto death. "Mark the perfect man," Christ Jesus. By the Word Christ overcame every temptation that we meet. By that Word also we must overcome. He was in continual communion with heaven. If he needed this, do we not need it daily and hourly? Let not Satan crowd the mind with other things.

If we feed constantly on the bread of life, Christ's righteousness will not only be imputed, it will be imparted. The overcomer will finally enter the city with the nation that keeps the truth. Are we on fire with God's wonderful truth? What is the truth to us? Are we living to give to dying souls the glorious light that a loving Father has given us?

Hazel, Ky.

ndecision

ROXETTA RÜNCK, M. D.

"How long halt ye between two opinions; if the Lord be God, follow him: but, if Baal, then follow him." How many of us halt between two opinions? Will God's prophet have to call down fire from heaven to set us right?

And Elijah called upon his God to turn the people's hearts back to the true Saviour, to establish them in the true path, the right decision. He cries: "Hear, O Lord! hear! Convince them that thou art the only true God." Fire came down from heaven and consumed the sacrifice which had twelve barrels of water poured over it. What was the result of this demonstration of the mighty power of the living God before an idol-serving people? They fell on their faces and said: "The Lord, he is the God; the Lord, he is the God." Elijah slew the prophets of Baal.

Elijah prayed for rain, and the Lord sent this blessing to the people. But Ahab went to Jezebel to tell her what Elijah had done, how he had slain the false prophets. Ahab had so soon forgotten the Lord's blessing and his power. He was halting between two opinions. "A double-minded man is unstable in all his ways." The wicked Jezebel sought to kill Elijah; but he fled for his life. We can see him sitting under the juniper-tree requesting the Lord to take his life, to let him be numbered among the rest of the true prophets who had been slain. Elijah was faint—wearily in well-doing; but an angel came and strengthened him; he gave him food and commanded him to pursue his journey, and Elijah went. He heard the still, small voice of his Lord and obeyed his will. All the knees had not bowed to Baal. Elijah's work was not finished.

Let us put off double-mindedness and listen to the still, small voice. Then shall we receive strength to pursue our journey and break the bread of Life to those who are bowing the knees to Baal. Perchance, they will see the consuming fire from heaven, yet it destroy their sins, and say: "The Lord, he is the God." There is none other like him. "Let the people renew their strength: let them come near." "And the Lord shall guide thee continually, and satisfy thy soul." Remember Elijah's cloud, and get ready for the latter rain.

Madison, Wis.

The Loud Cry — What Is It?

W. E. GILLIS

"THE time of test is just upon us, for the loud cry of the third angel has begun in the revelation of the righteousness of Christ, the sin-pardoning Redeemer. This is the beginning of the light of the angel whose glory shall fill the whole earth."—Mrs. E. G. White, in the *Review and Herald* of Nov. 22, 1892.

This testimony, written nineteen years ago, gives us a hint as to the real character of the loud cry. It is a call to perfection; for the righteousness [right-doing] of Christ was perfect in all points. It is a call to be just the opposite of what the angel of Rev. 18:1 declares to be the condition of the popular churches. It is a call to be so separated from the world and its foibles that all will immediately discern who serves God and who serves him not.

In "Spiritual Gifts," Vol. I, pages 138, 139, we have this statement: "The work of this angel [Rev. 18:1] comes in at the right time to join in the last great work of the third angel's message, as it swells to a loud cry. And the people of God are thus prepared [by the message of this angel] to stand in the hour of temptation which they are soon to meet. . . . This message seemed to be an addition to the third message, joining it as the midnight cry joined the second angel's message in 1844."

Now, what are the conditions? The people of God are in a spiritual state which demands a message of which the midnight cry of 1844 was a type. Then, in order to know the nature of the work and the object to be accomplished, we must review the experiences of the fall of 1844.

Referring to the opening chapters of "Rise and Progress of Seventh-Day Adventists," we learn that the disappointment of the spring of that year had brought into the ranks of the believers a feeling of uncertainty, and a strong tendency to say, by word and action, "My Lord delayeth his coming." Many manifested a desire to maintain a strong hold upon the things of this world, so that in the event of a failure in the fulfilment of the expectations of the advent message they would still have a name and a place among men.

Here was a condition of affairs that could result only in disappointment and

shipwreck of faith to all who yielded to it. The midnight cry discovered to the believers the fallacy of such a position, and pointed out to them the only course that they could possibly take if they would meet the Lord in peace. "Ye can not serve God and mammon." "This is the victory that overcometh the world, even our faith."

In reviewing the history of that time, it will be noted that the midnight cry was not given by a different people, but by those who had given the first message. They studied and followed on to know the will of the Lord in their trying experience, and the giving of the message was a strong factor in preserving their integrity in the truth. To show how thorough a knowledge was had of the necessary preparation that must be made to meet the coming Saviour, we quote from "Rise and Progress" an extract taken from the *Midnight Cry* of Oct. 3, 1844. Every point made should appeal with much emphasis to our people in the present testing hour. The excerpt is as follows:—

"It requires the same faith that led Abraham to offer up Isaac, or Noah to build the ark, or Lot to leave Sodom, or the children of Israel to stand all night waiting for their departure out of Egypt, or for Daniel to go into the lions' den, or the three Hebrews into the fiery furnace. We have fancied that we were going into the kingdom without such a test of faith, but I am satisfied we are not. This last truth brings such a test, and none will venture upon it but such as dare to be accounted fools, madmen, or anything else that antediluvians, Sodomites, a lukewarm church, or sleeping virgins, are disposed to heap upon them."—*Rise and Progress of Seventh-Day Adventists*, page 54.

Under date of Oct. 10, 1844, was published the now memorable article known as "Storrs's Flat Rock." In it occur these stirring lines:—

"How shall we be ready for that day?—Believe God's truth, and venture out upon it, by strong faith that gives glory to God. . . . Venture now, and venture all."—*Id.*, pages 54, 56.

Here are principles that must ever characterize the advent people if they would be accounted worthy of life when the Saviour appears. Here are the principles of the church in Philadelphia that was prepared to meet the Lord in the fall of 1844; the church for whom the revealer finds no words of censure; the type of the church that must finally meet the Lord of glory.

Following the passing of the time in 1844, the work of the third angel of Revelation 14 developed, and with it a wealth of literature and knowledge of the truth of God. As the years passed, the Laodicean message became necessary, and was proclaimed to our people. In 1888 began the spiritual awakening referred to in the opening quotation of this article. The Saviour was now being given his true place in the last great message. As new knowledge marked the beginning of the midnight cry of the

former message, so, as was indicated in "Early Writings," new knowledge ushered in the loud cry.

"Not I, but Christ, be honored, loved, exalted;

Not I, but Christ, be seen, be known, be heard;

Not I, but Christ, in every look and action,

Not I, but Christ, in every thought and word."

For nearly a quarter of a century this loud cry has been swelling, and the aged servants of God are listening, O, so expectantly! for the harmonies that will mark its triumph. What hinders? The greatness of the work?—No, not that. This work can not be accomplished at all until the advent people have heeded the message, "Awake, awake, put on thy strength, O Zion; put on thy beautiful garments [the robes of Christ's righteousness—the wedding garment], O Jerusalem." And then will the Lord cut the great work short in righteousness.

The great essential feature of the loud cry and of the third angel's message has been briefly stated, the details may be found in the world-wide ramifications of the work of this people.

Shanghai, China.

Be of Good Cheer

A. W. SPAULDING

WITH what glad words does our Saviour greet us at the threshold of sorrow! "In the world ye shall have tribulation: but be of good cheer." Used as we are to the world's experience and the world's philosophy, with the thought of tribulation we connect dejection; with trouble, gloom; with sorrow, tears. But Jesus presents his own and Heaven's way: "Ye shall have tribulation: but be of good cheer." And in his philosophy, then, with his point of view, we connect with tribulation, cheer; with trouble, joy; with sorrow, smiles.

Not without reason does he ask us to be of good cheer; and he immediately gives his reason: "I have overcome the world." If we meet our troubles by ourselves, we shall find no cheer; for we shall find those troubles oppressors, conquerors. Only when hidden in Him, wrapped up in his purpose, his work, do we find victory. Is my chief concern how I may make a living? Do I fear to follow his directions for work because I may starve? Then in trouble I can not be of good cheer. Is my mind intent on my reputation or advancement, on my standing with the world or with the brethren? then every word of disparagement, every evil report against me, every opposition, will cause me grief, and drive me farther from God. But, wrapped in the ardent love of Christ, burning to forward his work and to save souls, intent only on doing what he has told me to do, then, in the face of privation, criticism, misrepresentation, I find good cheer; for all those things my Saviour has overcome, and in him I also find them naught.

But leaving the personal matters, let us look at the real difficulties. The personal tribulations are tribulations only to the novice; the true Christian worker, having triumphed over those, finds nevertheless a more distressful tribulation in the conditions facing God's work,—a *tribulum* [thrashing instrument] that afflicts even heaven itself.

The evangelist looks upon the flock he is leading into the truth: he sees perhaps in them unconquered pride, or levity, or passion, or deceit; he sees souls whom he has committed to God letting go the heavenly hand, and slipping down to perdition.

The teacher sees the gross materialism of those who have been long in the truth, and should have been sanctified by it; he sees the unrestrained passions of the children, the low ideals and unholy ambitions of the youth, the indifference and disobedience of adults; he sees families ungoverned and untaught, fathers and mothers with eyes blinded to the greater faults and minutely critical of the lesser faults of their children; he sees the love of the world swaying God's people, and the love of the truth being lost.

The medical worker beholds especially the misery that springs from the indulgence of appetite and passion, the dirt and squalor of city hovel and country hut, the suffering that exists also through the ignorance and indifference to law of the dwellers in palace and temple; he sees the crime, the physical misery, the mental woe, the hopelessness of soul, of the transgressors of God's law.

Afar over the land the eye travels, to behold in crowded city and spreading plain and desolate heights, only selfishness, greed, strife, degradation of body and mind and soul. This is the tribulation, the thrashing, that the heart of the Christian worker knows. It is his work to bring out from that seething mass of corruption, pure, undefiled lives and homes and workers.

Ah, how the human mind and heart quail before the prospect! Where to begin, what to do, how much to expect,—these questions present themselves to the worker; and in what he can see of good, in what view he may have of past accomplishments, he of himself can find room only for fear and discouragement. Then come the Master's words, "In the world ye shall have tribulation: be of good cheer; I have overcome the world." Blessed are these words of cheer:—

"Christ sees all the misery and despair of the world, the sight of which would bow down some of our workers of large capabilities with a weight of discouragement so great that they would not know how even to begin the work of leading men and women to the first round of the ladder. . . . Christ's heart is cheered by the sight of those who are poor in every sense of the term; cheered by his view of the ill-used ones who are meek; cheered by the seemingly unsatisfied hungering after righteousness, by the inability of many to begin. He welcomes, as it were, the very condition of things that would discourage many ministers.

. . . He works through those who discern mercy in misery, gain in the loss of all things. When the Light of the world passes by, privileges appear in all hardships, order in confusion, the success and wisdom of God in that which has seemed to be failure."—*Testimonies for the Church*, Vol. VII, pages 271, 272.

Hidden in him, we take up with cheer the immediate duty that each of us has to perform: the father and mother in the home, the teacher in the church, the minister in the field, the canvasser on the frontier, the medical missionary in the haunts of misery and vice, the Christian helper wherever the needs of the world are crying for help. Beholding Christ the conqueror, we lose sight of the fear and the hopelessness that confronted us. We sow the seed, and leave it there for him to germinate, knowing that the harvest surely comes. Striving daily to do in his strength that which lies at our hand, we meet the opposing circumstances with a refusal to be dismayed, with a confidence in victory, and, in the midst of tribulation, with Christ's good cheer.

Alpharetta, Ga.

Little Things That Count

"I CALL that real kind. Sit right down, Mary, and write him a letter and thank him for it. There wasn't many would have done it. It was certainly nice of him, it was—"

All this, and more, is what an old farmer said about just receiving a post-card—a picture post-card. He had been away from home several weeks in a neighboring village having a sore eye treated. While there he used to chat to the postmaster when he called at the post-office for his mail. Now that he had returned home, the postmaster had remembered him, and sent this post-card to inquire about his eye. And the farmer was delighted to receive it. Indeed, few people receiving the gift of a hundred dollars would have been more grateful or more genuinely pleased than this man was about his post-card; but it was more the thought of the man who sent it that gratified him. He continued: "I won't forget Mr. Burgess for this; and if ever I get a chance to do him a good turn, I will do it. Sit right down, Mary, and write the letter."

Does not this old man's reception of his post-card go to show us how easy a thing it is to make some one glad, how little a thing may make some people happy? And yet we are so sparing of the little thoughtful act, the little kindly deed. There are a great many simple, honest, grateful persons not far away from us who are almost left out of things apart from their own immediate families and their homely duties of the day, and even a little thing means so much to them.—*Selected*.

Love and loving service and holy living are the fulfilment of the law.—*J. M. Wilson*.



WASHINGTON, D. C., FEBRUARY 15, 1912

FRANCIS M. WILCOX - - - - - EDITOR
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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. 31, 1912.

TEN days of Bible study and seeking of God. This has been the experience of the three hundred gospel workers assembled here from the twelve State conferences composing the Northern and Central Union conferences. The meetings have been marked with a spirit of earnestness and devotion. The instruction has been timely and practical. It has been evident to all that God has led the minds of his servants; and as day by day precious truth has been imparted, or the word previously spoken enlarged upon and emphasized, the Spirit of truth has carried the messages to appreciative and receptive hearts. Many, if not all, have obtained more exalted ideas than ever before of the sacred character of the gospel message, and of the holy calling and dignified character of the gospel ministry. With these has come a sense of the unworthiness of the human agent to follow this high calling, and of the great need of the sanctifying, vivifying power of the Holy Spirit in order to meet the requirements of the gospel commission. The Spirit has convicted some of unconfessed sin; and joy of heart has been experienced as wrongs have been made right, and differences between brethren adjusted and forgiven.

Both Sabbaths of the institute were days of unusual blessing. The ministers met by themselves for special seeking of God. Hearty confessions were made by some, and many earnest prayers were offered. In consequence, hearts were made tender, and conviction and earnest purpose entered anew into every life. This spirit had its deepest and fullest expression in the afternoon of the last Sabbath, when after scores had spoken and much time had been consumed in testimonies of praise and thanksgiving, the entire congregation, numbering nearly two thousand persons, arose as one man in answer to the call for un-

reserved consecration to God for a life of service in the finishing of this work.

To the writer this seemed a supreme moment, the entering upon a new era, both in the personal experience of those taking part in the service and in the history of our denominational work. Before us were men like Elders J. H. Morrison, R. F. Andrews, and J. S. Hart, whose whitened hairs spoke of long years of service in this blessed cause. Long have these and other pioneer workers waited for the fulfilment of the blessed hope of Israel. Others were there, some strong in manhood's vigor, others young and filled with zeal and energy and ambition,—all constituting the family of the Lord, the waiting army ready for service where the providence of God shall lead.

We have seen many consecration services, but this meant more to us than previous ones because more was involved to those who made the consecration,—a deeper conception of personal need, a higher appreciation of the call of the Master, a more complete surrender to the divine will.

We can not of course forecast all the results in a personal or general way which will come from this excellent meeting. We are confident, however, that it will bring to our ministry in the Middle West a new power in gospel labor. It will bring to our churches, through the ministry of these earnest men and women, a new uplift in spiritual life and blessing; and we believe that the results seen in soul-saving and in bringing to those in darkness a knowledge of the blessed gospel, will a thousand times compensate the effort and expense and time involved in this communion service of the last few days.

Such gatherings of our ministers have been held altogether too infrequently during the last few years; but the recognition of their need which is being felt by all, and the reaching out after more of the power of the Holy Spirit, are a significant omen in these eventful days upon which we have entered.

We are living in a time when we can expect God to do great things for his people; when, through the power of his Holy Spirit, we may attempt great things for God. Of this awakening, the spirit of prophecy in "Testimonies for the Church," Vol. IX, page 126, speaks:—

In visions of the night representations passed before me of a great reformatory movement among God's people. Many were praising God. The sick were healed, and other miracles were wrought. A spirit of intercession was seen, even as was manifested before the great day of Pentecost. Hundreds and thousands were seen visiting families, and opening before them the Word of God. Hearts were convicted by the power of the Holy Spirit, and a spirit of genuine conversion was manifest. On every side doors were

thrown open to the proclamation of the truth. The world seemed to be lightened with the heavenly influence. Great blessings were received by the true and humble people of God. I heard voices of thanksgiving and praise, and there seemed to be a reformation such as we witnessed in 1844.

These are the times our eyes are soon to see in connection with the work of God in the earth. This spirit will soon take possession of his people. May all who read these words so consecrate themselves to God that they shall have a part in this blessed refreshing from the presence of the Lord.

F. M. W.

Deliverance of a Sabbath-Keeper in Olden Time

THERE were three generations of Sabbath-observers in the Stennett family, of England, in the seventeenth and eighteenth centuries. Edward Stennett was a non-conformist Sabbatarian preacher, who studied medicine in order to gain a livelihood in those troublous times. His son, Joseph Stennett, born in 1663, was well known in London as a writer and preacher. And Joseph's son, Samuel Stennett, followed in the steps of his father, as pastor of the Sabbath-keeping congregation in London, and as a writer and poet. His pen it was that gave us the Sabbath hymn,—

"Another six days' work is done,
 Another Sabbath is begun;"—

and also that other familiar hymn,—

"Majestic sweetness sits enthroned
 Upon the Saviour's brow."

Edward Stennett kept the Sabbath in the olden days when non-conformity with the state church brought persecution. Of Joseph, his son, it was said that he had learned to love liberty as he "attended his father a considerable time in prison for the cause of conscience and religion," in the reign of Charles II.

To the published "Works of Joseph Stennett" (London, 1732), some writer prefaces an account of Edward Stennett's life. "While I speak of his sufferings," says the writer, "it may not be amiss to preserve an account of one very extraordinary deliverance he met with, which I have heard his son relate in the following manner:—"

He dwelt in the castle of Wallingford, a place where no warrant could make forcible entrance, but that of a lord chief justice; and the house was so situated that assemblies could meet, and every part of religious worship be exercised in it, without any danger of a legal conviction, unless informers were admitted, which care was taken to prevent: so that for a long time he kept a constant and undisturbed meeting in his hall.

A gentleman who was in the commission of the peace, and his very near neighbor, being highly incensed at the continuance of an assembly of this kind so near him, after having made several fruitless attempts to get his emissaries

admitted into the house in order to a conviction, in the rage of disappointment, resolved, together with a neighboring clergyman, upon doing it by subornation of witnesses.

They accordingly hired some persons fit for their purpose, to swear they had been at those assemblies, and heard prayer and preaching there, though they had never been in the house on those occasions. The clergyman's conduct in this affair was the more censured because he had professed a great friendship for Mr. Stennett, and was under considerable obligations to him, having often had his assistance in the way of his profession, as a physician for his family, without any reward.

Mr. Stennett, finding an indictment was laid against him on the Conventicle act, founded upon the oaths of several witnesses, and being well assured that nothing but perjury could support it, was resolved to traverse it, and accordingly did so.

The assizes were held at Newbury; and when the time drew near, there was great triumph in the success the gentlemen proposed to themselves: when on a sudden the scene was changed.

News came to the justice that his son, whom he had lately placed at Oxford, was gone off with a player: the concern whereof, and the riding in search of him, prevented his attendance in the court.

The clergyman, a few days before the assizes, boasted much of the service which would be done to the church and the neighborhood by his prosecution, and of his own determination to be at Newbury to help carry it on: but to the surprise of many his design was frustrated by sudden death.

One of the witnesses, who lived at Cromish, was also prevented by being seized with a violent and sad disease, of which he died. Another of them fell down and broke his leg, and so was hindered.

In short, of seven or eight persons engaged in this wicked design, there was but one left who was capable of appearing. He was a gardener, who had been frequently employed by Mr. Stennett at day labor, but never lodged in his house, nor was admitted to the religious assemblies held there. They thought to make him, as he was a servant to the family, a very natural evidence, and kept him in liquor for several days for that purpose.

But coming to his reason just as the assizes drew on, he went about the town exclaiming against himself for his ingratitude and perjury, as well as against those who had employed him; and absolutely refused to go. So that when Mr. Stennett came to Newbury, neither prosecutor nor witness appearing against him, he was discharged.

Many a time in those days of oppression, witnesses for truth and liberty of soul were constrained to sing with the psalmist: "If it had not been the Lord who was on our side, when men rose up against us: then they had swallowed us up quick." Ps. 124:2, 3. But God was on the side of truth, and through dark days the torch of truth was kept burning in faithful hands. Now it falls to the last generation of believers to bear the light onward to the end of the way.

And with forces of oppression gathering to repress and obscure the light, we gather courage and inspiration from the story of delivering mercies through the ages long past. The living God is still our God, and will be our guide unto the end.

W. A. S.

The Third Angel's Message

IN the threefold message of Rev. 14: 6-12 the everlasting gospel is proclaimed to all the world in the generation just preceding the second coming of Christ. This is the one gospel which has been the hope of all repentant sinners since the fall of man. It promises salvation from sin to all who believe on Jesus, who "taketh away the sin of the world." But in this last preaching of the gospel there is the announcement of the fall of Babylon (Rev. 14:8), and a warning against the worship of the beast and his image. Verses 9-11. The beast is the same one mentioned in Rev. 13:1-8, one of whose seven-headed manifestations is the Papacy. The head of the Papacy is the Pope, who is officially designated as the vicar of the Son of God (*Vicarius Filii Dei*). This title contains "the number of the beast," as given in Rev. 13:18, as is shown by adding together the numerical values of the letters composing this expression. Thus: V, 5; I, 1; C, 100; A and R not used as numerals; L, 50; U, formerly the same as V, 5; S and F not used as numerals; D, 500; E not used as a numeral; The sum of these figures is 666.

The Papacy, represented in this prophecy by the beast, is presented in Dan. 7:7, 8, 21-25 under the symbol of the little horn; and in 2 Thess. 2:3-10 it is called "the mystery of iniquity," and its head is called "the man of sin." In Daniel's prophecy it is foretold that this power would "think to change the times and the law" (Dan. 7:25, A. R. V.), and any standard Roman Catholic catechism will show that the Papacy has omitted the second commandment, and has made the fourth read, "Remember that thou keep holy the Sabbath day," and has divided the tenth commandment into two commandments to preserve the original number. In expounding the fourth commandment it enjoins the religious observance of Sunday, while admitting that there is no authority for this change in the Scriptures. Thus Cardinal Gibbons says: "You may read the Bible from Genesis to Revelation, and you will not find a single line authorizing the sanctification of Sunday." — "Faith of Our Fathers," page 3.

In Roman Catholic writings this change which the Papacy has made in the Sabbath is set forth as a mark, or sign, of its authority. Thus, on page 57 of the standard Catholic catechism en-

titled "Abridgment of Christian Doctrine," we find the following question and answer:—

Question.—How prove you that the church hath power to command feasts and holy days?

Answer.—By the very act of changing the Sabbath into Sunday, which Protestants allow of; and therefore they fondly contradict themselves by keeping Sunday strictly, and breaking most other feasts commanded by the same church.

In a book with the title "Plain Talk About the Protestantism of To-day," translated from the French of Mgr. Segur, on page 213 appears this paragraph:—

It is worth its while to remember that this observance of the *Sabbath*—in which, after all, the only Protestant *worship* consists—not only has no foundation in the Bible, but it is in flagrant contradiction with its letter, which commands rest on the Sabbath, which is Saturday. It was the Catholic Church which, by the authority of Jesus Christ, has transferred the rest to Sunday in remembrance of the resurrection of our Lord. Thus the observance of *Sunday* by the Protestants is an homage they pay, in spite of themselves, to the authority of the church.

Thus the call to worship the Maker of heaven and earth (Rev. 14:7), and the warning against worshiping the beast (or yielding homage to the papal power), will raise a question of authority involving a test of obedience to the law of God as originally given, or of obedience to that law as changed by the Papacy,—the test of Sabbath-keeping or Sunday-keeping. When the threefold message has been fully proclaimed, and the issue has been squarely joined, then those who intelligently yield obedience to the command of the Papacy and disregard God's law, accept the mark of its authority and receive the mark of the beast. The third angel's message warns against this very thing.

Under the symbol of the beast with two horns like a lamb apostate Protestantism, in conjunction with the government of the United States, is represented as enforcing the worship of the beast with ten horns (the Papacy), calling upon the people to make an image to the beast, and enforcing the worship of this image under the penalty of death. The worship of the image of the beast involves the same test of obedience as the worship of the beast, and the warning of the third angel is directed against this worship just as much as against the other.

The fourth commandment sets forth God as the Creator of "heaven and earth, the sea, and all that in them is," and in this fact is found the basis of his authority as ruler of the universe, and the reason for rendering worship to him alone. Ps. 95:3-6. In harmony with this, he has constituted the Sabbath a

sign through which his people may know him and his sanctifying power. Ex. 31: 13, 16, 17; Eze. 20: 20, 12. The spiritual observance of the true Sabbath is therefore an acknowledgment of the sovereignty of the true God, and of the deity of his Son, through whom he made all things (John 1: 1-3), and a mark of the acceptance of his saving power in the gospel of Christ. The intelligent observance of another day is a virtual denial of these truths.

Although the power represented by the beast is first permitted to overcome the saints (Rev. 13: 7), yet those who sing the song of Moses and the Lamb are those who have gained "the victory over the beast, and over his image, and over his mark, and over the number of his name." Rev. 15: 2, 3.

While the worship of the beast and his image is required under the death penalty (Rev. 13: 12, 15), those who offer this worship are threatened with the wrath of God without mercy, and this is the final test of loyalty just before the mediation of Christ for sin ceases. Rev. 22: 11, 12. Those who, like the apostles, choose to obey God rather than man (Acts 5: 29), will sing the song of victory on the sea of glass (Rev. 15: 2, 3), while the beast and the false prophet and those who worship them will be utterly destroyed. Rev. 19: 20. The proclamation of the threefold message of Rev. 14: 6-12 leads those who accept it to the observance of the commandments of God just as they are written, and makes them ready for the coming of the Son of man. Verse 14. Blessed are they who walk in the law of the Lord. Ps. 119: 1. w. w. p.



Higher Criticism Confounds Itself

THE recently published religious statistics of this country are causing much wonderment and no little anxiety among both the laity and the clergy. They are asking why it is that the rate of increase in church-membership is so low. Some are denying that the figures are accurate. Others accept the figures, and declare that the reason for the small increase lies in the fact that the people are losing faith in the Bible as God's infallible Word. For the latter class Dr. David Utter, of the Unity Church, Denver, Colo., speaks:—

The reason [for this decline in increase of church-membership] is that civilization is leaving behind it the old or orthodox belief. The Bible is no longer accepted by all people, as it once was, for a volume of unbroken truths. There is so much of myth about it, which the modern mind recognizes as myth, and the rejecting of these portions has led to a general and growing skepticism regarding its infallibility throughout. For instance, the story of creation. Now, that

was doubtless written by a man who sincerely believed that he was penning the truth to hand down to coming ages. But to-day all well-informed people believe in evolution. We understand the laws of nature. We know that the world is millions and millions of years old, and that it is gradually developing by natural and necessary processes, and will go on and on.

This clergyman, who represents a large number of others in different denominations, has been reared in that school of infidelity popularly known as the higher criticism; and this class of clergyman, teaching their unbelief of the Word of God and making their attacks upon it in Sunday-school classes and to their congregations from the pulpit, have brought about in the minds of the masses the very conditions which now are deplored. The fault is not with the Old Testament nor with the New Testament. The trouble is that infidels are wearing the garb of the clergy, and in that garb are undermining, in the minds of men, the very foundations of religion. When we take into account that the higher criticism is being taught in the great schools of theology, and that its complement, that Siamese twin evolution-geology, is being taught in the universities, colleges, academies, and even the high schools, it is not to be wondered at that the people's faith is wavering. When one has lost his faith in the Bible as the Word of God, he is not going to make much effort to convince himself of the genuineness and the worth of Christianity, which finds its only basis in that Word.

Destructive criticism has not made the Bible any less true, nor taken away the necessity of a divine Saviour for mankind. What it has done is so to misrepresent that Word and that Saviour and that Saviour's work, that the people have been and are being deceived, and are turning away from their only true Guide, losing faith in the only Saviour there is or ever will be, and so are drifting into the rapids of eternal ruin. This makes the people harder to reach with the gospel. It makes the claims of both the law of God and the law of the land to sit lightly upon them. As a consequence of this, they are drifting more rapidly into the pleasures of this world, are seeking to grasp all they can of the things of this world,—the only one they ever expect to see,—and are therefore letting self and selfish aims drive them into all manner of excesses. This accounts not only for the decreasing rate of gain in church-membership, but also for the rising tide of criminality throughout every portion of the world where the destructive criticism is being inculcated. The responsibility for these conditions lies at the door of the destructive criticism of the Bible. It is so axiomatic

that even the higher critic himself ought to be able to see it. It would be a *genuine miracle* if such results did not follow such teaching.

Again we quote the words of our Saviour: "When the Son of man cometh, shall he find faith on the earth?" Was it not a *genuine miracle* that he should look down over a space of two thousand years, and see the conditions which we see? He saw them, and he asked the question which shows that he saw them; and higher criticism, which denies him and his miracles and the bulk of the Old Testament, is itself doing the work which is bringing about the conditions that we see now, and that he saw then. Truly this is a miracle, a fulfilment of prophecy, in which the higher critic plays a conspicuous rôle; and by doing the work which brings about this divinely foreseen condition, he unintentionally proves the existence of miracles, and confounds himself because of his denial of them.

C. M. S.



Driving the Turk From Europe

OTHER topics, such as the spectacular celebrations attending the return from Rome of the new cardinals, the Mc-Namara trial with its startling conclusion, the titanic struggle between labor and capital, the numerous investigations, and not least the several-cornered contest for the presidential nomination, have crowded into the background the Turko-Italian war, and we have heard comparatively little of late concerning the progress of hostilities between these two nations. The significance of this latest effort to take from Turkey even a somewhat obscure portion of its territory, has been noted by a Polish writer in the Warsaw *Tygodnik Ilustrowany* (Illustrated Weekly). According to his interpretation, the present war is simply another development in the "Eastern question," and is one more step toward the expulsion of the Turks from Europe. We quote from his article as printed in the February issue of the *American Review of Reviews*:—

The attack of Italy on Turkey is an indirect but most recent stage of the contest for Stamboul. We know how long this struggle has lasted—from the very moment when the Turks installed themselves on the magnificent "key" promontory of Europe, after they had routed and obliterated from the face of the earth the mighty power of the Byzantine Cæsars. At first the European powers, even with their united forces, were afraid to drive the Turks back to Asia; later they harassed and pressed them from time to time. But the Turks held their ground stoutly. Even after the blow dealt to the "infidel" power by Sobieski at Vienna, there was charmed away only the menace of a Turkish inundation of central and eastern Europe. The testament—legendary or genuine—of Peter the Great; the

Turkish wars of Catherine II; the seizure by Russia of the Crimea; the checking at Sebastopol of the march of Russia upon Stamboul; the bloody contests of relatively fresh date in Shipka Pass and at Plevna; the halting anew of Russia at the gates of Constantinople; the assent of the powers to the breaking from Turkey, at first of Greece, then of Servia and Bulgaria, and finally of Bosnia and Herzegovina; the dire troubles of the powers with the seething of Albania and Macedonia, as the game is already beginning to be almost the last, or the next to the last shred of Turkish land on the continent of Europe,—all this constitutes an uninterrupted series of slow drivings of the Turk beyond the Bosphorus, to the Arabian deserts whence he came, whence years ago he invaded the territories of the Christian, Aryan peoples of Europe.

What to-day constitutes the kernel and essence of the Eastern question, is: Who is to seize Stamboul after the Turks have been driven out of their capital? Russia? Austria? England? Germany? There is no lack of claimants. Albania and Macedonia are, most evidently, being reserved by Austria for herself. When? The day and hour can not be set; at all events, only after the final driving out of Turkish dominion from Europe. And—after the precipitation of the crescent from the Sublime Porte?—Obviously. In that case, however, why should not the capital at Vienna be wound up and removed to Constantinople? But how is Russia to abandon her historic mission, the political injunctions of Peter the Great and Catherine II,—Russia, who “has shed her blood for the liberation of the Balkan Slavonians from the Turkish yoke”? What would become—in every case—of the worshipful “political equilibrium” in Europe, which has been guarded like the apple of the eye for so many years? The principle of legitimacy counts no more; that has somehow been mislaid, and, forsooth, gone out of fashion. But—equilibrium! equilibrium! Certainly, the Vienna, Paris, and Berlin congresses did not build their “eternal” works on the basis of equilibrium in order suddenly to permit a more adventurous and clever conqueror to rove at large. . . . The liquidation of the Eastern question had been deferred, put off to the future,—and this frequently with much pains and trouble. The maintaining at any cost of the status quo—precious for “the peace of Europe”—on the Balkan Peninsula had become a diplomatic tradition. And, lo! we have the sudden roar of the Italian guns at Prevesa. Who knows whether it has not given the signal for the starting of the general and final liquidation of a business so “ripe” that with this liquidation even Metternich himself would not have been able to delay any longer?

While it is not yet altogether clear what direct bearing this attack of Italy upon Turkey may have upon the final solution of the Eastern question, yet it is of interest to note that a writer in a paper printed so near the Turkish capital should see so much in this struggle, and should foresee so plainly that the Ottoman power will finally be compelled to abandon all its European territory.

W. W. P.

Statement of the \$300,000 Fund Feb. 1, 1912

Atlantic Union Conference		Southern Idaho	\$ 2026.16
Central New England	\$ 3678.05	Southern Oregon	1040.38
Greater New York	3318.85	Upper Columbia	3472.56
Maine	483.61	Western Oregon	4195.95
New York	1885.93	Western Washington	3791.27
Northern New England	1121.03	Alaska	7.15
Southern New England	635.69	Total	16123.75
Western New York	1994.00	Pacific Union Conference	
Total	13117.16	Arizona	761.61
Canadian Union Conference		California	8938.58
Maritime	329.41	Southern California	6662.00
Ontario	1780.23	Utah	217.65
Quebec	599.60	Central California	2580.14
Newfoundland .....	....	N. California-Nevada	2776.96
Total	2709.24	Total	21936.94
Central Union Conference		Southeastern Union Conference	
Colorado	2189.04	Cumberland	1626.26
East Kansas	1653.15	Florida	1914.40
* Nebraska	12080.00	Georgia	862.32
North Missouri	1117.82	North Carolina	508.55
South Missouri	549.45	South Carolina	394.75
Western Colorado	841.26	Asheville	1.00
West Kansas	2150.61	Total	5297.28
Wyoming	1632.70	Southern Union Conference	
St. Louis Mission	118.50	Southern Union Conference	70.86
Total	22332.53	Alabama	205.31
Columbia Union Conference		Kentucky	289.20
Chesapeake	1089.99	Louisiana	505.97
District of Columbia	1475.67	Mississippi	697.03
Eastern Pennsylvania	2231.40	Tennessee River	798.81
New Jersey	1892.19	Southern Union Mission	6.15
Ohio	4607.86	Total	2573.13
Virginia	445.35	Southwestern Union Conference	
West Pennsylvania	1161.41	Arkansas	361.46
West Virginia	474.50	New Mexico	248.85
Total	13378.37	North Texas	1196.27
Lake Union Conference		Oklahoma	2415.31
East Michigan	5119.56	South Texas	275.86
Indiana	4446.85	West Texas	184.20
Northern Illinois	2681.56	Southwestern Union Mission	3.05
North Michigan	794.61	Total	4685.00
Southern Illinois	2186.84	Western Canadian Union Conference	
West Michigan	6264.27	Alberta	760.20
Wisconsin	2303.74	British Columbia	857.98
Total	23857.43	Manitoba	935.60
Northern Union Conference		* Saskatchewan	1023.50
Iowa	6261.78	Total	3577.28
Minnesota	4286.94	Miscellaneous	15754.19
North Dakota	2397.37	Grand total	\$161482.66
South Dakota	3194.27	* Conference quota completed.	
Total	16140.36		
North Pacific Union Conference			
Montana	1590.28		

Standing of the Union Conferences

UNION	AMT. AT MEMBER	AMOUNT		
		RAISED	SHORT	OVER
Atlantic	5186	\$ 24892.80	\$ 11775.64	.....
Canadian	882	4233.60	1524.36	.....
Central	9187	44097.60	21765.07	.....
Columbia	6570	31536.00	18157.63	.....
Lake	12750	61200.00	37342.57	.....
Northern	5980	28704.00	12563.64	.....
North Pacific	6057	29073.60	12949.85	.....
Pacific	7621	36580.80	14643.86	.....
Southeastern	1439	6907.20	1609.92	.....
Southern	1337	6417.60	3844.47	.....
Southwestern	4591	22036.80	17351.80	.....
Western Canadian	839	4027.20	449.92	.....
Miscellaneous .....	....	....	....	\$15754.19
Totals	62439	299707.20	153978.73	15754.19
Net amount short ..			138224.54	
		\$299707.20	\$299707.20	\$153978.73

W. T. KNOX, Treasurer.

Note and Comment

Indictment of the Saloon

ONE of the strongest indictments of the saloon business that has come to our attention appeared in a recent issue of the *Religious Weekly*, of Philadelphia, over the signature of Dr. P. A. Baker, the general superintendent of the Anti-Saloon League. It reads:—

We must not overlook the fact that we confront a foe that has ill-gotten wealth without limit, and no conscience in the spending of it. Love for country, human character, domestic happiness, personal reputation, have no place in its code of warfare. Bribery is one of its mildest methods for accomplishing its purpose. It laughs at virtue, it mocks religion, it scoffs at common honesty, it defies every appeal of outraged womanhood, and robs helpless childhood of a fair chance. It is drunk with the blood of the millions it has slain. It lowers public intelligence; it destroys public conscience; it forbids, wherever possible, right representation of public intelligence and public conscience in our law-making bodies, and in the executive department of government as well. And, when laws are enacted, this treasonable institution tramples upon them with impunity; it refuses to be regulated; it is incapable of reformation; "it would rather die than obey law." There is nothing left but to abolish it from every foot of territory everywhere as speedily as an advancing civilization and a developing conscience will permit.

Poverty and Extravagance

As in the days of ancient Babylon and of ancient Rome, so now in our day, the gulf between the rich and the poor is growing wider and the spirit of resentment deeper. And that gulf is widened and that spirit accentuated by displays of extravagance on the part of the wealthy. More money is squandered by certain individuals on a dog than would be necessary to keep a small family in reasonable circumstances. While the bitterly cold winds are driving through the streets of some of our larger cities, and shivering and starving human beings are huddled in wretched tenements, we read of expensive parties given in honor of some pet dog, or of the funeral of some dog, the expense of which would give decent burial to more than one human being, or might even have prevented his death. In Paris, for instance, there is a dogs' cemetery in which are 8,470 graves of dogs. A considerable number of other domestic animals also are interred here. On All Saints' day, although flowers were scarce, every grave in this "Canipolis," as it is termed,—8,914 in all,—was decorated with bunches of violets. At Waterbury, Conn., recently a dog was buried in a gorgeous coffin with a profusion of flowers, and a private service was conducted at the home prior to the

interment. It was reported that "many tears were shed by the friends of this dog as he was laid to rest." Such expenditures for such purposes are putting a spirit of bitterness into the hearts of the people which is making more certain the dreaded clash between capital and labor, and hastening the time when it shall take place.

A Question Answered

THERE has been a question in the minds of many Americans as to the reason why Archbishop Ireland, of St. Paul, was not among the American prelates of the Catholic Church who received the red hat of a cardinal. The question is answered by F. Cunliffe Owen in the February issue of the *Metropolitan*. He says:—

The public has a short memory. Otherwise it would recall that in the spring of 1898 the pontiff was prompted by Archbishop Ireland to offer his mediation between the United States and Spain, on the understanding that the action would be welcomed at Washington. Leo XIII's services as an arbitrator had been employed on several previous occasions, notably by Prince Bismarck, in the bitter controversy between Germany and Spain over the Caroline Islands. In each instance the papal award gave much satisfaction; Catholics became rather proud of the new rôle of the Vatican as arbitrator among nations; and Leo XIII and his cardinals were led to believe that the Papacy, though bereft of its temporal possessions, might in some such way recover its preeminence among sovereign states. Therefore, it was a blow when, contrary to what Leo XIII had been led to believe by Archbishop Ireland, his offer of mediation was curtly rejected at Washington. The Papacy has never forgotten that this humiliation was due entirely to the error of the archbishop of St. Paul.

The Peace and Safety Cry

THE *Minneapolis Journal* of Jan. 7, 1912, has the following to say editorially in reference to the peace movement which is being promulgated so zealously by many influential individuals in the great nations of the world:—

The peace gospel is preached. Every nation counsels peace for other nations, but relies on force to push its own interests ahead. The stronger the peace propaganda grows, the more wars and near wars multiply. No one invokes The Hague, or thinks of invoking The Hague in vital complications, such as Morocco, Tripoli, Bosnia-Herzegovina, Persia, Manchuria, the Transvaal, Cuba, and other such.

Why?—Because legal settlement in such cases is not adequate. The disputants in such cases are not seeking their rights. They are out after advantages. They want new conditions, not confirmation of old ones.

What legal rights that The Hague could sustain had Russia and Japan in

Manchuria, or France and Germany in Morocco? has Italy in Tripoli, or have Russia and England in Persia?—Not a figment of legal right.

Therefore the inadequacy of The Hague or any other tribunal dispensing international justice, to deal with these contentions between nations. Until some method is devised to restrain the nations' desires to limit national aspirations after wealth, territory, power, and advantage, tribunals can not be adequate substitutes for war.

At the same time it is a significant fact that while these violations of international peace are becoming more frequent and more pronounced, the clamor for universal peace, for the signing of arbitration treaties, and for the establishment of a supreme court of the nations is growing in power and intensity. It is reported that 282 churches have joined with other bodies in asking Congress to ratify the arbitration treaties now before that body. There has been a total of 1,019 resolutions, memorials, and petitions indorsing the pending arbitration treaties since the beginning of the new Congress. Thirty-three of these were from commercial organizations, 21 from women's clubs, and 683 were petitions from various organizations and civic associations; but the churches of the country stood at the head of the list as to the number coming from any one class or organization. This is a curious fact when we consider that Jesus himself warned the world that when the great cry of peace and safety should be heard throughout the world, then should come sudden destruction. The peace and safety cry at the present time is one of the most striking fulfillments of our Saviour's words, and the paradox of the situation lies in the fact that it is they who profess to be leaders of Christ's followers who are giving most conspicuous indorsement to the cry of peace and safety.

The Tipping Practise

It is gratifying to see a movement started in this country against the slavery of tip-giving. At a mass-meeting of the International Hotel Workers' Union in New York recently, the practise was heartily scored, and steps were taken to create a general public sentiment against it. Other unions have likewise declared themselves as opposed to this practise.

It is charged that employers are in a large measure responsible for this custom, in that the wage scale of the employees is placed low with the distinct understanding that revenue is to be drawn from the public by tips. The abolition of the practise would necessitate, no doubt, an increase of the wage scale, but we believe that the increased patronage of a grateful public would more than compensate for the revenue derived from this nuisance.



Something You Can Do

HARK! the voice of Jesus calling,
 "Who will go and work to-day?
 Fields are white, and harvests waiting;
 Who will bear the sheaves away?"
 Loud and long the Master calleth,
 Rich reward he offers thee;
 Who will answer, gladly saying,
 "Here am I, send me, send me"?

If you can not cross the ocean
 And the heathen lands explore,
 You can find the heathen nearer,
 You can help them at your door;
 If you can not give your thousands,
 You can give the widow's mite;
 And the least you give for Jesus
 Will be precious in his sight.

Let none hear you idly saying,
 "There is nothing I can do,"
 While the sons of men are dying,
 And the Master calls for you.
 Gladly take the task he gives you,
 Let his work your pleasure be;
 Answer quickly, when he calleth,
 "Here am I, send me, send me."

— Daniel March.

Hunan, China

R. F. COTTRELL

RECENTLY orders came from both the English and American consuls to the effect that all women and children of their respective countries should at once plan to leave this province. As it seemed best that we should follow this order, and as it was considered very unwise to send our wives down the river alone, Brethren O. J. Gibson and S. C. Harris accompanied them to Shanghai.

When Brother Gibson left here, it was his intention to return as soon as possible, bringing up a quantity of money for our use, also a supply of literature. Thus far during the revolution, practically all the banks in this vicinity have suspended business, so it has been very difficult for any one to obtain money. However, conditions in this respect are a trifle better than they have been.

In the meantime, conditions in the country seem to be going from bad to worse, and at present it looks as if the war might be a very formidable affair. So Brother Gibson will not return at present. I understand that all our people in inland China, except Brother Allum and me, have left their stations and gone to Shanghai; and now word has come that the brethren in Shanghai consider it unsafe for Brother Allum to remain in Honan longer. They have therefore wired him to go to Shanghai. It is reported that to the north of Chowkiakow a few hundred miles several foreigners have been murdered.

When Chang-sha turned over to the

revolutionary party, about a month ago, three officials were killed. A week later, the two leading generals in the army here were shot, it is said, by order of the provincial assembly. Their motives were thought to be untrue. On both of these occasions there was quite a little skirmish, and from fifty to one hundred shots were exchanged each time. Twice since, there have been executions by the military government, the last one being but four days ago. On this occasion three Chinese who were spreading anti-foreign literature were beheaded. They were thought to be hired emissaries of the Manchu party, who would be glad to strike a blow at the foreigners, and thus bring the revolutionists into trouble with the outside world. The Manchus seem to think that if they can in some way bring about foreign intervention, it will mean the prolonging of their power.

The danger to foreigners does not come from either party directly, but from soldiers who at times get "out of hand," or from bands of plunderers, who take advantage of the unsettled state of the country. To illustrate: the government has been having hard work to control its soldiers here; on one occasion a Japanese steamship was fired upon, several shots taking effect, just because there was a soldier aboard whom some one was anxious to have brought to shore.

At the present time Chang-sha presents the appearance of a great armed camp. Tens of thousands are volunteering for military service, and drilling from morning till night is the order of the day. Practically every store, shop, and residence in the city has hoisted the white flag of submission to the new government. Thousands of Chinese, fearing trouble, have left the city, and thus many houses are vacant. The Chinese here have assumed an air of independence; thousands of their queues are coming off; and foreign caps, shoes, and clothing are in great demand. So far as I have observed, the average Hunanese is quite as friendly to the foreigner now as he was previous to the revolution.

The river here is falling quite rapidly, and this will mean that all the regular steamers will stop running until the rise of the water next spring.

Following the general meeting in Hunan, which was held during the last week of October, we have been conducting a Bible school, with twenty-five in attendance. A more earnest, promising class I have not seen in China. The session is from nine o'clock until twelve in the morning. In the afternoon the most of the young men go out with our literature. Considering the unsettled state of the

country, it is really surprising to see the number of papers and tracts they sell. In the evening they study from seven o'clock till half past nine. Aside from drill work, our regular classes are three in number: first, study of the book of Daniel; second, study in Bible doctrine; and third, work in Romanizing the Chinese language.

One baptismal service was held at the close of our general meeting, and another doubtless will be held near the close of our Bible school, which we trust may be continued to the end of December. Five or six of the young men now in attendance will enter the canvassing work beginning with the new year.

At the close of our general meeting most of our native workers went to their respective substations, or took a fresh supply of literature to dispose of as they travel from town to town. Already most cheering reports have begun to come in concerning the success the Lord has given them, and the interests that are being awakened.

We have, therefore, every reason to praise the Lord for his prospering hand in this ever-triumphant message. And the revolution that is for the present hindering our work and scattering our forces, can be in the end but one of the "all things" that work together for good; for, when the clouds from the battle-fields begin to clear away, it will certainly be seen that the ancient land of Sinim has by this internal struggle for civil liberty been opened as never before to hear and receive the final warning from heaven. I believe as a people we should get ready for the greatest opportunity for missionary endeavor in China that has yet appeared.

Cook Islands

GEO. L. STERLING

As we read the columns of the good old REVIEW, and learn of the prosperity of the cause of God in the world to-day, it rejoices our hearts. The paper is always old by the time it reaches us, but full of truth which is ever new. Our courage to press forward with the message to the end was never stronger.

We have no startling news to report. We must here be content to labor along quietly, placing the truth before the people at every opportunity, scattering the autumn leaves of our literature, and leaving results with God. We are glad that we have a little literature in the Maori language. Another book is just off the press, and will be shipped to us shortly from Sydney. We plan to give this book a thorough circulation, and to do so as soon as possible. This field especially needs the printed page. Literature has a molding influence and a power to break down prejudice which nothing else possesses.

Our native paper, *Tuatua-Moa*, is doing a good work. We hope in the near future to increase quite materially its subscription list, thus making the paper more nearly self-supporting. We cir-

culate about twelve hundred copies monthly in a group of thirteen small islands. A little over one hundred copies are paid for yearly, at two shillings English money a year. The papers for free distribution are given out a month or two later. The news items are by that time old, thus a premium is placed upon the new paper.

News has reached us that Brother B. K. Piper and his wife, of New Zealand, have been appointed to this field. A letter received from Brother Piper states that they will come by the next steamer. Our hearts rejoice at this news, and we pray that the Lord will use our united efforts to the bringing of the message of Jesus' soon-coming to the hearts of many in darkness in the Cook Islands. Pray for the success of God's work.

Rarotonga.

◆ ◆ ◆
West Africa

W. H. LEWIS

It is now about two years since we came to West Africa. On Jan. 12, 1910, my wife and I, with our two little girls, sailed from New York, and after a pleasant voyage of about a month, our ship cast anchor in the beautiful harbor of Freetown. We were met by Elder D. C. Babcock, whom we came to assist in the work. My wife and children were taken out to the mission home in a hammock (the mode of traveling here), while Elder Babcock and I walked. The mission home is located on the side of a mountain about one and a half miles from the wharf, and is just outside the city limits. It is the most healthful loca-



THE WATERLOO MISSION HOME, WITH BROTHER AND SISTER LEWIS AT THE LEFT AND BROTHER AND SISTER BOLTON AT THE RIGHT

tion in the vicinity, and one of the most beautiful places I have ever seen.

At the time we came here, neither Elder Babcock nor I dreamed of my entering the branch of work in which I am engaged. But the Lord, who has said that our ways are not his ways, seems to have planned it thus. A few days after our arrival, the manager of one of the leading English firms in Freetown, learning of my ability as a mechanic, requested Elder Babcock to al-

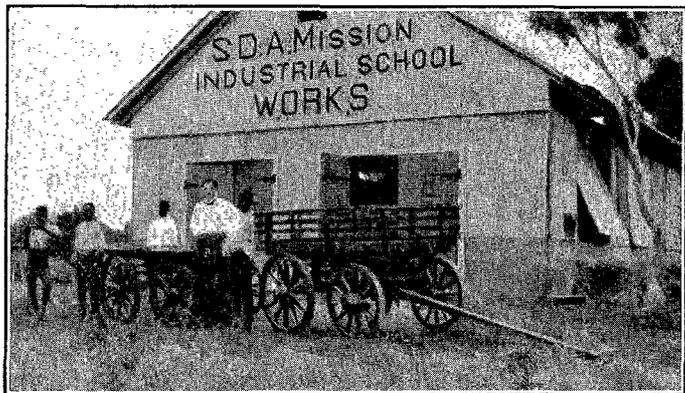
low me to repair a damaged truck, which they were about to ship to England for repairs. I did the work, and several similar requests followed in quick succession.

We then began to think of putting up a factory for building and repairing vehicles, employing our schoolboys as assistants. This would give them opportunity to learn a trade in connection with their school work. We began work in a little native shed ten by sixteen feet, and now we have a building twenty-five by fifty feet, and a work of wide-spread influence. I think

Elder Babcock does not overstate it when he says that this has done more for the advancement of the work in this field than anything else that has been done, or ever could be done, by breaking down prejudice in the minds and hearts of the people, and in placing us on friendly terms with the government.

The governor, with his staff, visited our factory a few weeks ago, and expressed himself as highly pleased with our work. A few days later he sent the district commissioner to see us, who insisted that we take full possession of a piece of property situated in the interior, on which there are two or three stone and brick buildings, worth several thousand dollars. About three years ago we applied for this property for our

borious task, still we enjoy it, and are glad that our Heavenly Father has seen fit to give us a part in carrying this last message of warning to the world, and especially to this dark part of the vineyard, where Satan has such full and complete sway over the people.



THE WATERLOO WAGON-SHOP

During our first year in the field we all enjoyed very good health; but this year, while the two children and I have kept well, Mrs. Lewis has had a hard time, being in bed most of the time.

Taken as a whole, the past year has been a very hard one for the work on the West Coast of Africa. First came the death of our dear Sister French at Axim, and then the removal for a time of Brother French, on account of ill health, besides other discouragements in the work at that point. At Freetown and here we have been handicapped on account of the severe illness of Mrs. Lewis.

Yet despite all the efforts of the enemy, the work is moving onward. We have enrolled in our school twice as many students as we had at the beginning of the year. While we have been compelled to lay away two sisters, still our little church has had an increase of some ten or fifteen members, all of good courage and rejoicing in the light of this precious message.

The way has especially been opened for the pushing forward of our work into the interior. I took a trip into the hinterland in October, for the purpose of finding a location for establishing a mission station in the chieftdom of a paramount chief, who has a son in our school and factory. I had quite an interesting trip, but my heart was touched to see the superstition and heathenism which prevail on every hand. I passed through thirty or forty towns and villages, traveling three days overland. In only one did I find a mission of any kind operating, and on all sides I heard the Macedonian cry, Come over and help us. We would gladly answer all these pleas, but where are the men and means?

Pray the Lord of the harvest that his Spirit may strive with the hearts of many strong young men and women who are enjoying the precious privileges which a knowledge of this truth brings, that they may give themselves and their all for the advancement of the work in this part of dark Africa.

Waterloo.

school work, and were refused. Now, however, the government raises but little question regarding any application or request that we make of it. We find that in many ways our industrial work here at Waterloo is becoming a great power for good in spreading the message in this dark land.

There are about fourteen boys in the factory, and some are becoming quite proficient in the work. While the work of training them is a very hard and la-

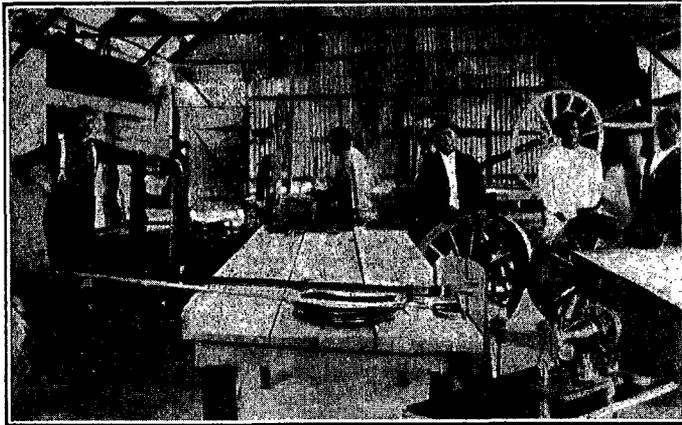
A Trip Through South Bolivia

OTTO H. SCHULZ

"COMMIT thy way unto the Lord; trust also in him; and he shall bring it to pass." Ps. 37: 5.

July 19, 1911, I left home for a four months' trip through south Bolivia. I planned this journey long ago, desiring to visit several cities, but it has been impossible to do so earlier. The trip was to be not only troublesome, but dangerous.

From Cochabamba, a prosperous city in the semitropical climate, a stage-coach drawn by eight mules was our mode of conveyance for a day and a half; then a ride of three hours on a railway train brought me to Oruro. This is a veritable city of the wilderness, with no shrubs nor green trees, but possessing



INTERIOR OF WAGON-SHOP AT WATERLOO

rich mines of silver, copper, zinc, and a small amount of gold. A large German colony has established stores here of considerable importance.

Through the bishop's interference in Cochabamba, I had lost a large number of orders, therefore I continued with the same book in Oruro. I had just made a start when the celebration of the feast of independence began, and it continued for a week. To my regret I was compelled to cease canvassing. The center of attraction was an open-air bull-fight. The whole city went out to view this spectacle, where the blood of men flowed freely. Wild cows and bulls were brought into a large square. Any one had a right to tear off the costly and handsome blankets hanging down from the head or body of the animals, on which gold coins were fastened. The tribunes sounded trumpets and beat drums, making a spirited sort of music to give courage to the people. Many of the people esteem a coin thus obtained more precious than life. The wilder the animals, the better for the spectators.

On the first day several persons received injuries of a more or less serious nature, and two lost their lives. One was stamped by a steer to a shapeless mass; and the other, caught on the animal's horns, was thrown against a granite fountain standing in the midst of the square, breaking his neck. This sport continued for several days. This old Spanish custom is still in the veins of

the Latin race, even the priests saying, "Let the people be merry."

As Oruro has railroad connection and trading establishments operated by foreigners, especially Germans, this city is more liberal than others. So, without disturbance, I finished canvassing there.

Six weeks later I took train for Uyuni, a city near Chile. This is a small city, but is having a rapid growth. I could stay only two days there, as I did not wish to miss the weekly train going up half way to Potosi. At Uyuni I sold books and periodicals amounting to \$25.

The Potosi railroad will be finished in May. The coach now runs between the end of the road and Potosi. The journey is very tedious. Eternal cold reigns at this elevation. A perpetual dusty wind blows. The country is rocky, broken by sandy plains, covered with

gray, hard, thorny steppe-grass. Snow, and small lakes with deep blue water, give a change to the otherwise monotonous landscape. The dust inflames the eyes, the head aches, the feet get cold, there are piercing pains in the chest, the heart-beats increase. All these are the results of the high altitude.

The road is marked by the bones of animals, and by graves of persons who have fallen prey to the mountain disease. The graves are marked with small crosses.

At this altitude of 15,000 feet only llamas can be used advantageously. They have greater endurance than other beasts of burden, and are easily provided for; but they are very slow and shy. Next are the donkeys and mules. They do not stand so much work as in lower regions, since the tractive power is twenty-five per cent less. Freight is five to ten times higher than in other countries. Horses are unknown here.

The journey by stage-coach was a terrifying one; six mules were harnessed to the coach; and the teamster was drunk and one-eyed,—a shameless fellow, stopping at every opportunity for more drink. We earnestly requested him not to do so, as our lives were in danger. He became very angry; and to show us his skill in driving, he drove with great speed down a narrow mountain pass, skirting the edge of most dangerous precipices, where the slightest accident would have hurled driver, team, and passengers to death on the rocks below. At any minute we could have been tipped over; but I sent up a prayer to the Lord for protection. Under God's care I arrived safely at Potosi.

This city lies in the department of the same name. The Indian tribe of the Juras with the Quichua tongue lives here. Potosi (meaning "discovered")

is an old city, founded by the Spaniards in the year 1545. Its early name was Villa Imperial. In 1544, the Cerro (mountain) Potosi was discovered by Diego Hualljra. This mighty mountain next to the city, towering one thousand feet above the city, is rich in silver and other precious metals. Much silver was shipped from there to Spain centuries ago. Now it contains over one thousand mines. It is perhaps the highest city in the world, its altitude being about 15,000 feet above sea-level. It has about 25,000 inhabitants; 18,000 being Indians, and the rest whites. These people are very fanatical. The city has thirty churches and cloisters. Many old buildings adorned with the arms of Spanish noblemen bear witness to the Spanish greatness of past times.

As soon as it was known that I was selling books, I was warned to be very careful, as the priests would seek to have me put in jail. I was also told I would need a license, costing from \$40 to \$100. I laid all my plans before the Lord, knowing that he knows best, as it is his work. I only desired that his will be done. The Lord answered my prayer. Full of courage, I went to the city hall, placed the matter before the officials of the patent office, and gave them a good canvass. But the president of the municipality said, "You are an agent, and you must pay." I was not satisfied, and told him that for a few weeks' canvassing it would be too much money. They counseled together, and I began a conversation with the Heavenly Father. Fifteen minutes later a man came out and said, "You are free, but leave two books as presents here; one for the public library, another for the city hall." I did so, and sold over \$175 worth in about three weeks.

I felt a little downhearted on entering that city, seeing all the churches, monasteries, priests, etc. If trouble came, I knew I could not depend for help upon the prefect. He is a strict Catholic, and Protestants are his enemies. I was alone, far from home, a stranger, and no railroad connections nor civilized cities near by. Only through fervent prayers was I freed from this feeling of discouragement. I could feel the satanic power in that city.

Thanks to the Lord, only once was I taken to the police station. This time I was taken right off the street like a criminal. I was questioned about my work, etc., and asked if I was selling books against the faith (Catholic). I said, "No; the books contain the truth of God's Word." I was set free again, and the priests' loop was once more loosened. I could see that Jesus was my unseen Saviour. I owe him much thanksgiving.



It is only the pure in heart who may see God; then we must abhor sin and keep on abhorring it; we must not only be hearers of his Word, but doers of his will. The active Christian is alone the happy one.—E. A. Elliott.



Thanks

O, A PRAYER of thanks is a trifling thing
To give at the close of day
To the God above for the boundless love
He scatters along our way.
It's a trifling thing which we all may give
With never an ounce of loss;
Yet it seems somehow that we never bow
The head till we've felt the cross.

It's a trifling thing for a man to say,
"I'm grateful, my love, to you,
For the good you've wrought and the
joy you've brought,
And your heart of the truest blue."
It's a trifle, yes, but it seems to me
Worth all the time it may take.
Life, at best, is cold; and for love untold
Some hearts have been known to break.
—Joseph I. Breen.

God's Purpose in the Home

IZA E. CLEMENT

EVER since the expulsion of our first parents from their Eden home, home has been the theme and song of "every nation, kindred, tongue, and people." A return to the home that was lost through sin, has been the hope of all ages, the goal of the gospel from Adam's time till the present day. Home is the all-embracing promise of God to his suffering people; and it has been their anchor all along the bloody, persecuted route of the church militant.

Hope of an eternal home that "fadeth not away" has led many to offer themselves as a sacrifice on the bloody altar of martyrdom. It has been the ruling motive in the lives of others, causing them to spend the greater part of their earthly allotment in foreign fields, among heathen people, that these might share with them in their hope of glory and a home everlasting; while still others have been moved by its allurements to leave their earthly home and all that was dear to them in this world, and brave the wrath of ocean storms and the carnage of battle-field, that a nation might be born wherein every man could worship God according to the dictates of his own conscience, and be unmolested in his quest of the home eternal. It has ever been the guiding star of the righteous ones of earth, and will continue to be so until their hope is realized in the home of the saved.

Not only has a forward look to the heavenly home been an inspiration to the fallen race, but a backward glance to the earthly home, its sacred ties and childhood joys, has been a potent factor in restraining the onward march of sin and crime, and in turning many lives into channels of righteousness. What

stronger influence for right living, love, mercy, and truth can be wielded than that of the cherished memories of a Christian home, of the family circle, of childish happiness, of the soothing power of parental love and sympathy in hours of trial and distress or of physical pain and sickness?

The Saviour recognized the appealing force of "thoughts of home," when he related the simple story of the prodigal son, which still lives in song and verse and in the hearts of men; and many there are who will testify that their steps have been turned homeward by its recital.

The prodigal, like many to-day, did not sense the blessing of home until he was beyond the reach of its bounties, a sinner and an outcast. But hardships and suffering cleared his vision; and the home once despised for the glamour of worldly pleasures, rose in reproachful magnificence before him. The memory of that far distant home, with its atmosphere of holiness and purity, its peace and plenty, where not only the family but the servants had bread and to spare, while he perished with hunger, awakened in him such a consciousness of guilt and unworthiness that his soul cried out in agony for even the most menial position there. His only thought, his one longing desire, was for home. As a penitent and an alien he would return; as a servant he would live and be content, if only he could find a place once more in its restful, sheltering embrace.

What better representation of the heavenly home can be found than that of the home where the spirit of Christ reigns? It was for this purpose that the earthly home was called into existence; and it was God's express intention that the attributes of the heavenly home should be revealed in the earthly, and that by its influence sinners should be reclaimed and brought to the fold of Christ.

The earliest gift that the great heart of a loving Creator bestowed upon man was home. He gave him a garden planted by the Lord's own hands, told him how to keep it, and then gave him a companion as a suitable helper to make that home a type of the one above.

The first chapter of James says that "every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." Of the only begotten Son we read: "Jesus Christ the same yesterday, and to-day, and forever." Thus God's purpose, through Christ, concerning the home that he gave to man has never

changed, nor will it ever change, but it will continue the same until he has wrought righteousness in the earth.

The home is the cradle of the church, the stronghold of God's love, the citadel of purity; and when rightly understood and its affairs cooperatively administered, it presents a most formidable front to the enemy of all righteousness. When God created that Eden home and placed in it the sinless pair, he laid down a principle against which "the gates of hell shall not prevail."

How essential, then, that the home be kept pure, peaceful, elevated, sacred; for the triumph of the gospel, the expectations of Christ, and the assurance of love's victory, are all centered in its limited but mighty confines.

College View, Nebr.

That Word of Sympathy

MRS. MAY L. HANLEY

IT was the last evening train from the beach to the city of Tampico. The three little Mexican pupils were weary and fretful. The excitement of the afternoon, spent in bathing and playing upon the seashore, had abated; and now they were hungry, and wanted to be at home. "Why does the train stop so often?" queried little Felipe, and as if to ascertain for himself, he leaned far out of the window. "Mother said if you couldn't keep Felipe out of danger, we couldn't go to the beach again," said Elena, crossly.

The tired governess exerted herself, and succeeded in attracting and holding the children's attention, with stories of "when I was in the United States," and of her childhood days; she was in the midst of the recital of Goliath and David when the train reached the city. They sat quietly listening until the car was almost emptied. As she arose with her little charges, it was plainly to be seen that the governess was weary and worn.

A hand was laid upon her shoulder, and she turned in astonishment, to look into the kindly eyes of an American woman. "Pardon me, but I want to say that I have watched you all the afternoon, on the beach. I am deeply interested in your happy management of those spoiled children. Pray do not be offended by a word of sympathy and appreciation from a stranger."

How those tired eyes lighted up, and the drooping form straightened, as the governess replied: "O, thank you so much! Did you guess how discouraged I was? May you ever go about cheering up sad hearts." A hearty clasp of the hand, and she was soon on the street and into the waiting carriage with her pupils.

Only a moment, but who can calculate the far-reaching benefit from that word of sympathy? Speak the cheering words now, for just the same opportunity may never come again.

Thomas, Okla.

"THE people who 'have the best time' do not always have the best name."



This Generation

EDW. J. URQUHART

The generation rushes on,
Far more than half its days are gone;
And still the truth decreed and planned
By God to shine in every land,
Has little more than known its birth
Within the nations of the earth.

Then why should not our hearts despair
Completion of the work to share?—
Because the Word of God is true,
What he has promised he will do,
And e'er this generation close
The truth will triumph o'er its foes.

Fernie, British Columbia.



The East Prussian Conference

ONE year ago Western Prussia was separated from the Prussian Conference, and Eastern Prussia alone was made to constitute the territory of the East Prussian Conference. The first annual session of the East Prussian Conference since the division was held in Königsberg, Dec. 19-24, 1911, and was attended by two hundred fifty of the nine hundred forty-one members that are seeking to hold up the banner in this province.

Aside from the conference workers, Elders J. T. Boettcher, president of the Russian Union Conference, H. F. Schuberth, president of the East German Union Conference, O. Luepke, principal of the Friedensau Industrial School, L. Trautmann, secretary of the East German Union, and the general canvassing agent of the Hamburg publishing house, Brother H. Boex, assisted us in the conference, giving much appreciated and valuable instruction. God's Spirit was with us from the beginning to the close of the meeting, and was manifested in the business transactions as well as in the public lectures and Bible instruction and seasons of prayer that were held each day. Sabbath was a day of special blessing. The entire congregation heartily rededicated themselves to God. The regular conference sessions were held in our new chapel in Königsberg; the evening lectures were given in a fine hall located in the central part of the city. About three hundred persons attended the evening meetings.

The report of Elder O. Schwenecke, the president, showed that there had been an average of ten workers in the employ of the conference for the year 1911, and that the Lord had so richly blessed their efforts that there had been 185 additions by baptism and vote, with a net gain of 163. Four new companies were received into the conference at this time. The strong missionary interest of the delegates was shown by their gift of 2,643 marks for missions, 2,316 marks of which was cash. This brings the weekly average of gifts for missions up to ten cents a member for 1911.

We are happy to see an increase of about a mark a day in the average earnings of the canvassers of East Prussia for the year compared with 1910. There were on the average fourteen colporteurs employed in the conference, and their sales amounted to 21,104 marks.

The prospect is also good for securing a number of earnest young workers in this province, as nearly a dozen were recommended for the Friedensau school, who have been doing earnest missionary work in the young people's societies.

The outlook of the work in this field is promising. There is need for an increase in the tithe, which has fallen off on an average of two marks a member, as compared with 1910; but we have every reason to hope for an increase during 1912. May God give success, and hear the prayers of his people for the continued advance of the cause in East Prussia.

GUY DAIL.



The Southeastern Union Conference

THE Southeastern Union conference session was held at Graysville, Tenn., Jan. 8-18, 1912, with quite a full delegation present from all the conferences. The conference proper was preceded by a bookmen's convention, attended by almost all the colporteurs of the conference, the meetings being in charge of Elder E. R. Palmer, assisted by Brother V. O. Cole, the field missionary agent of the union.

This part of the meeting was intensely interesting not only to the bookmen in attendance, but to all the delegates at the conference, the meetings being quite as well attended as any of the conference meetings following. The reports and discussions of the various topics under consideration were animated and very helpful, while a deep spiritual tone pervaded all the meetings, and without doubt helped in giving character to the conference session following.

Reports were presented during the conference from the various presidents and department heads. The reports showed a very satisfactory progress in all lines of the work and in every conference. Space will not permit even a brief reproduction of these reports, but the following general summary of all will give some idea of the success that has been attending the work in this union.

During the biennial term closing with December, 1911, there were added to the various conferences composing the union, 21 churches, with an increase in membership of 417. Eleven new church buildings have been added to the number possessed at the close of the previous year. The force of laborers has been increased by 10 ministers and licentiates, and 44 colporteurs. The total amount of tithe paid in during the biennial term ending with 1909 amounted to \$39,393; for the term ending with 1911, there

was paid in \$63,546, a gain of over \$24,000. During the same periods there was received for foreign missions \$12,221.54 and \$27,275.79, respectively, making a gain of over \$15,000 for foreign missions for the biennial term just closed.

During the years 1908 and 1909, the total book sales in the conference amounted to \$50,920, while for the years 1910 and 1911, there was sold \$78,650 worth, a gain of almost \$28,000.

The above figures show a very satisfactory development of this the youngest union conference in the United States. The Southeastern Union Conference was organized in 1908, and was supposed to contain some of the most unpromising territory of the South from the standpoint of natural resources; but it is evident that the blessing of God has been resting upon the work of the laborers. There has been a steady advancement from the very first, and while the conference has thus been developing its territory, it has been among the most helpful conferences in the support of the foreign mission work.

The spiritual conditions of the conference session were very gratifying, an earnest purpose to draw near to God being manifested throughout all the meetings. The assistance of Elder K. C. Russell in this feature of the conference was very helpful. Not only in the conference meetings was this so, but also in his ministration in the Graysville school, almost all the students taking advance steps in their spiritual experience, while a number gave themselves to the Lord for the first time.

In the election of officers there were but few changes, and these only in the minor offices. The brethren from the various local conferences expressed themselves as very hopeful of the outcome in the development of their work the coming year.

W. T. KNOX.



Los Angeles (Cal.) City Work

WHILE the McNamara trial brought Los Angeles somewhat prominently before the world, it takes more than a great crime to make a great city. Los Angeles is rapidly becoming such a city. The picturesque tokens of her pueblo birth are swiftly being displaced by skyscrapers, and tourists are flocking here by thousands.

The Lord is calling upon his people to work the cities, and we have found that he will bless those who undertake this work. Eighteen months ago, the writer, with others, began tent-meetings in South Los Angeles. During this time, our company held four tent efforts, and preached to a congregation that must have averaged fully 225 each evening. Our total expense for five tent efforts was about \$1,950, and the donations for the same period amounted to more than \$2,000.

As a result of the eighteen months' work, this tent company is able to report one hundred new Sabbath-keepers baptized and added to the church. In addition to this, there are a number from the last effort yet to be baptized. This brought about the organization of the eighth church in Los Angeles, with a present membership of 115. Two months ago this church began to build, and it now has a neat church in which to hold services.

Methods of Work

Little need be said about our methods of work, as the same methods, no doubt, are being followed by our brethren elsewhere in the States. What we depend upon largely for results is up-to-date advertising, regularly and faithfully done; sermons not too long, but right to the point; house-to-house visiting; the cooperation of our people; and last but not least, the drawing power of a clean tent, pleasantly arranged. All this, of course, would be barren of results without the blessing of the Lord, and to him we ascribe all the glory. Surely the Lord has blessed us in our work, and we earnestly desire to be faithful to our trust.

New Work

The conference has recently moved into new quarters in the heart of the city. From this center we hope to reach the whole city.

Meetings have been held in the new hall, which is centrally located, for nearly two weeks. On an average, about 230 adults are in attendance. The interest is good.

We earnestly ask the REVIEW family to pray for the work in this great city, and especially that the Lord may use us to his glory this winter in the salvation of souls.

J. W. McCORD,
A. S. BOOTH.

Canal Zone

EMPIRE.—The town of Empire is about the largest town in the Canal Zone. It is thirty-five miles south of Colon, and twelve miles north of Panama City. It has a population of about twenty-five hundred, consisting of different nationalities, the majority being West Indians. The sanitation of this town is almost perfect, which makes it a very healthful place. The town contains the following places of importance: A market, post-office, two banks (one international and one governmental), two municipal buildings, three public schools (white, colored, and Spanish), one Y. M. C. A., and a fire department.

Its representative religious bodies are, Roman Catholics, Anglicans, Methodists, Baptists, Christian Missions, Salvationists, Millennial Dawnists, and Seventh-day Adventists. I came to this place in June of the past year, and found a few believers who had been endeavoring to hold up the torch of truth amid the prevailing moral darkness. These few have come from other places with the knowledge of the truth.

Suitable halls are not available here. The better places are taken up by business men, saloon-keepers, operators of billiard-halls, etc. We are compelled to take "a manger," as there is "no room in the inn" for us. In a little obscure hall, hot, incommodious, and illy ventilated, we have endeavored to proclaim the third angel's message. Many have been convinced of the truth; but, as they are here seeking the treasures of Egypt, they fail to have "respect unto the recompense of the reward." Their bread and butter being a weighty consideration, they can not esteem "the reproach of Christ greater riches than the treasures" of the Canal Zone. We are glad to state, however, that five are now preparing for the ordinance of baptism, and we hope to see a goodly number of the interested ones take their stand on the solid plat-

form of the commandments of God and the faith of Jesus.

Panama is certainly a needy field. The work here is of great importance. Along the Canal Zone may be found men out of every nation under heaven. The work on the Zone will soon be finished, and these various peoples will be deported to their respective countries. These men must be apprised of the solemn fact that God's judgment hour is soon to end. They must hear the threefold message of Revelation fourteen. We can not stand clear in God's sight until we fulfil our mission in warning them.

Our canvassers have put within the homes of many, several million pages of our literature, which we expect to see do a good work. But that is not enough. The attention of the public needs to be arrested by the living preachers. They are to call the people's attention to the events which are now taking place in heaven and on the earth. These things are recorded in the books that have been placed in their hands by the evangelical canvassers. When these truths are brought vividly before the people, there is going to be such a harvest of souls as is expressed by the following predictions: "Behold, the days come, saith the Lord, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop sweet wine, and all the hills shall melt." "Fear not, O land; be glad and rejoice: for the Lord will do great things. . . . He will cause to come down for you the rain, the former rain, and the latter rain in the first month. And the floors shall be full of wheat, and the fats shall overflow with wine and oil." That is the outlook from this field, and from every other.

God is now calling for the eleventh-hour men. He asks: "Why stand ye here all the day idle? They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, that shall ye receive." May we heed God's call to the needy fields.

H. LOUIE MIGNOTT.

Jamaica

THE annual meeting of the Jamaican Conference began with preaching services Sabbath evening, Dec. 29, 1911. It had been planned that Elder N. Z. Town come from Cuba, where he was spending a few days, to attend this meeting. He was prevented from carrying out this plan, which caused the Jamaican brethren disappointment.

I had sent word from Haiti that I would arrive in Jamaica about December 20. I took ship at Port au Prince for Kingston the seventeenth of the month, but the steamer did not take her regular course. After calling at two ports in North Haiti, she went direct to Port Limon, Costa Rica, and then called at Kingston on her way to New York. Thus a voyage that should have consumed but thirty hours required twelve days. I arrived in Kingston Sabbath night about one hour after the close of the first preaching service of the conference session.

Having learned that Elder Town could not come, and not having received my letter, thus not knowing where I was, Elder Wellman had told the brethren that each one would have to lift a little harder to make up for the help they had

expected from outside. When I arrived, I found this burden-bearing spirit very manifest. No one was complaining, but each one seemed determined to do his part. Every laborer knows that this spirit insures success to any meeting.

This meeting was an excellent one. The attendance from the churches throughout the island was very good. The people were faithful in attending the appointed meetings from the beginning to the close of the session.

The business of the conference was disposed of promptly and in a good spirit. Great interest was shown in the afternoon meetings, which were given to conventional work. A good program had been arranged, and papers were read upon subjects of vital interest to the gospel work. It was evident that the matter in the papers and the discussions were more to the point than they were one year ago. I trust there will be improvement in practising the principles also. These things are very helpful to the people.

The evenings were given to preaching on doctrinal lines, or to stereopticon views which enlarged our vision with reference to the power and growth of this advent message.

May the Lord bless the laborers and people in the Jamaican Conference as they begin another year's work. They do run well; may nothing hinder them.

U. BENDER.

The Home Foreign Field

SOME time has passed since we had a report from the home foreign field. It is not because nothing has been done; for really it has been a very busy time with us, and the task is so overwhelmingly large that what is done appears so exceedingly small that one hardly feels like referring to it.

We are glad to be able to report some advance. The foreign seminaries, now in the midst of their second year, are much blessed in their work. The attendance in all is larger than last year. The German seminary has an attendance of 120; the Danish-Norwegian, 95; and the Swedish, 30. At the Harvey (N. Dak.) academy our Russian department has 17 students. This is remarkably good in view of the loss of crops for two years.

We are glad to report the beginning of a revival in the French department. Two years ago we did not have an active worker in the French in the United States or Canada. In the middle of 1910 we secured Elder G. G. Roth from the Latin Union Conference in Europe. With his coming we could begin a more active campaign, but one laborer for the several millions of French-speaking people in all the United States and Canada could never meet the needs; so a call was made for at least one also for Canada, and again the Latin Union Conference in Europe responded by sending Elder Jean Vuilleumier, who is now located at Montreal, Canada.

Last October the International Publishing Association issued a five-thousand edition of a French magazine *La Sentinelle*, much as an experiment. We are glad to say that this has proved a great success, and at the present writing only fifteen hundred remain unsold. The outlook is encouraging, and gives promise that in the near future we shall be able to start a quarterly magazine in the French language.

We have yet another interesting, and in some respects the most important, advance move in the French department; namely, that of opening a French department in the South Lancaster Academy. We look on that move with special interest. In past years we have had young people of French parentage who would gladly have improved the opportunity of attending such a school where they could secure an education in their mother tongue to prepare them for labor among the French-speaking people; but having no such school, not one from among our French young people has entered the work among the French; instead, some of them have been educated and trained for work in the English language: therefore the great importance of this French department at South Lancaster Academy to this branch of our work.

We are glad to say that the department has secured a very able French teacher in Miss Roth, from Europe. We are also glad to learn that already a goodly number of our French young people are in attendance, and we hope that our French-speaking people will fully appreciate this opportunity, and that we may have a full attendance in this department, and thus give a decided impetus to the work among the millions of French people in the United States and Canada.

Some advance moves have also been made in other lines. In the Greater New York Conference Brother Immonen has been set to work among the Finnish people, and he is meeting with good success in selling literature and holding Bible readings. Recently Brother Calderone, one of our Italian laborers in New York, has come to Chicago to work among the hundreds of Italians in this great center. But while we are thankful for what is being done, there are still many nationalities with hundreds of thousands of people in this country for whom as yet we are doing nothing. Let us pray that the way may open for these to hear the message.

O. A. OLSEN.

North Carolina

BANNER ELK.—This is a little town eight miles from Elk Park (the nearest point to the railroad), and is about seven miles from the Valle Cruces church. A portion of those who were converted and baptized at Valle Cruces live near Banner Elk. The newly converted, with those already obeying the truth at this place, give us a membership of over twenty.

This company of believers has no place of worship. They will soon be ready for organization. It is necessary to build a church at this place. The good brethren at Valle Cruces, seeing their need, have kindly offered to help them what they can; but this will not be sufficient to enable them to build. We therefore hope that all our North Carolina brethren will help in this worthy undertaking. The Banner Elk brethren will greatly appreciate any help rendered them for this purpose. All contributions should be sent to the writer, at Greensboro, N. C.

R. T. NASH.

THE last week in December Elders E. H. Adams and J. H. Behrens organized a church of fourteen members at Hollister, Cal.

Medical Missionary Department

Conducted by the Medical Department of the General Conference

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

Relief Campaign Outlook

THE last year of the three allotted to the Sanitarium Relief campaign gives some indication that a number of conferences may make up what they are behind in the amount of work that should have been done by this time in the campaign. Letters from some of the officers indicate regret for the recognized lack, and give promise of better results during the present year. Several conferences seem to have delayed their most active efforts until some other general lines of work were finished. The suggestion that the sale of a few copies of "Ministry of Healing" and *Life and Health* need not take long when once entered upon heartily is true enough, and the work can be quickly done if the full suggestion is carried out. We give below a few items of promise.

Best of Help

While we as a people desire to be unselfish, yet we are anxious in all our conference departments and in all our churches to have at all times the very best help possible.

In planning our future work at our recent conference session, this was carefully considered. We were glad to find that the Lord had not failed to give us definite instruction how to do this, for we read in "Testimonies for the Church," Vol. VII, page 19: "The greatest help that can be given our people is to teach them to work for God. . . . Let them join his army of workers, and do faithful service for him." In harmony with this instruction, the conference planned to make a definite campaign on the book "Ministry of Healing," not a spasmodic rush lasting a day or week, but a definite work lasting until the Lord gives us something else, for the Lord gave us this book and outlined the plan for its circulation.

The territory of our union conference was divided appropriately so that the proceeds from the sale of the book will go to the different sanitariums in the union. All these institutions are doing good work, and ought to be relieved of debt. This book, "Ministry of Healing," was given for this purpose, and the plan is for all our people to circulate it, turning over the whole amount for the relief of these institutions.

I trust each conference president and executive committee will see that the churches and isolated members are supplied with these books, and that a regular Missionary Relief campaign is carried forward according to the above instruction from the Testimonies. This is the best help we can give our people.

Brethren in official position, when God has provided a means of giving our people the best of help, can we remain clear before God if we do not do all in our power to connect the people with the plan? I recommend all those who are not supplied with books to correspond with their tract societies, and arrange

for securing a supply. Enter upon the work at once; and God, who can not lie nor disappoint the people, will richly bless your efforts.—*Chas. Thompson, in Field Tidings.*

Union Conference Action

We recommend, That an effort, be made to revive the interest in the book "Ministry of Healing," and the work it was designed to do, at the various camp-meetings to be held in the union during the present year.

And, further, to launch the campaign more definitely,—

We recommend, That a general union workers' meeting be held about the first of September, at which time instruction shall be given in the sale of "Ministry of Healing," the active campaign to begin immediately following the general meeting, and continue during the remainder of the year.—*North Pacific Union Conference Committee.*

A Local Conference Promise

At our last elders' meeting this matter was vigorously pushed, and we believe some results will be seen during the present year. We are going to make a very hard pull to get our quota sold by the end of this year, as we believe that we now have the cooperation of the leaders in several churches.—*A conference secretary.*

Results of a Trial Effort

I have long believed that "all of God's biddings are enablings," and was pleased to test this statement last week. The call came to canvass for "Ministry of Healing." The time seemed unpropitious in some ways, for much work demanded attention, and the weather was very disagreeable both overhead and underfoot. But the time had come, and the command to "go forward" had been given. A true soldier loves to obey, so I gave all the time possible to soliciting for "Ministry of Healing."

One afternoon in about three hours God gave me five orders for this wonderful book, one for "Steps to Christ," and, if I mistake not, two new Bible readers. The woman who ordered "Steps to Christ" wanted it at once, and it was indeed a happy surprise to find that she was a Catholic woman with whom I had spent a very earnest hour last June in another part of the city.

Altogether, I spent about eight or nine hours canvassing for "Ministry of Healing," and took ten orders for it, and about six for smaller books. Some asked, "How did you do it?" I did not do it; God did the work. I gave myself to him for service, and when he commands through his servants at the helm, "Work," I work, remembering that "all his biddings are enablings."

People say the book is hard to present to the people. I also thought so, and therefore studied it until its hidden treasure was revealed to me, and its sublime truths took hold on my heart. Now, since I see salvation for perishing souls and healing for worn-out bodies in almost every chapter, it affords me great joy to take it to the people.—*H. C. Balsbaugh, in Southern Union Worker.*

Another

Brother Minesinger, of Empire, Ohio, sold nineteen copies of "Ministry of Healing" in one week, besides collecting about six dollars in donations for missions.—*Columbia Union Visitor.*

Tri-City Sanitarium Workers

The day after our meeting I took a paper around among the helpers and took orders for one hundred copies of "Ministry of Healing." These have all been paid for, although they are not all sold. I sold six of mine to patients and have four left, which I expect to sell as the opportunity offers. The nurses in the bath-room were especially successful in the sale of the book to their patients. Every one really seems glad to do something to please the nurses and help on the work of the sanitarium.

During the month of November, our nurses sold five hundred copies of *Life and Health*. Our nurses' missionary society has sent a year's subscription for *Liberty* to all the lawyers and ministers in Moline. They are now raising money to send *Liberty* and the *Protestant Magazine* to the lawyers and ministers of Rock Island and Davenport.—*Estella G. Norman, M. D.* L. A. H.



The Sanitarium Work in Washington, D. C.

THE Washington Sanitarium can report success and progress for the year 1911. The spiritual life of the institution we believe is good. Because of the faithful and consecrated work on the part of the nurses and helpers, many expressions of appreciation have come to us from our guests who have received their kindly ministrations. Work of this kind is the only legitimate cause for the existence of our medical work. Our added and efficient Bible instruction in class work this year, culminating in the week-of-prayer services, has brought into our training-school, and is keeping in it, an excellent spirit.

Considerable work has been done by the physicians in the way of health lectures, demonstrations, etc., in the city of Washington. Just now a health school is in progress in connection with the W. C. T. U., which is very much appreciated. We believe this outside educational work should be a part of the mission of every sanitarium.

Our former nurses' dormitory has been remodeled and equipped as a hospital, having offices, treatment-rooms, kitchen, dining-room, and all modern conveniences. This will increase our efficiency in caring for patients, and will also enable more patients to avail themselves of sanitarium treatment.

During the past year, our undergraduate men nurses have had the privilege of a period of service in one of the hospitals of the city; and more recently arrangements have been made with the largest emergency hospital in Washington to take our postgraduate nurses for a similar term of service. This work is reported as excellent by those who have already completed their time at the hospital. Very recently the large government hospital near us has granted our men nurses the opportunity of being present at all operations performed there, and thus our ordinary sanitarium work is being supplemented by this extra work, mostly surgical in nature.

Our patronage for the past year shows a substantial gain over the previous one. Four hundred different patients have been with us, each one remaining on the average five and one-half weeks. Fifteen thousand treatments have been given in

the institution during the year. A good amount of surgery has been done also. This department of our work is building up well. The Branch Sanitarium in the city is also prospering. Thirty-one hundred treatments were given there during the year. Eighty-three patients were entertained. Dr. Margaret Evans, recently of California, is now resident physician there, and the patronage, both in the house and in the bath-rooms, is good.

We are thankful for the blessings of the year that is past, and are entering with courage upon the present year.
H. N. SISCO, M. D.

The Publishing Work

Conducted by the Publishing Department of the General Conference

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

The Southern Union Conference Bookmen's Convention

THE Bookmen's Convention of the Southern Union Conference of Seventh-day Adventists, composed of the States of Kentucky, Tennessee, Mississippi, Alabama, and Louisiana, convened at the Seventh-day Adventist church, North Nashville, Tenn., Jan. 14, 1912.

The attendance was very encouraging. All the field agents of the Southern Union Conference, several presidents and other officials of the union and local conferences, ten out of the twelve colporteurs who had won the privilege of attending this meeting by selling \$1,000 worth of books, or by working 1,600 hours during the year 1911, A. F. Harrison, general agent of the Southern Union, W. W. Eastman, general agent of the Southwestern Union, R. Hook, Jr., representing the Southern Publishing Association, and the writer, were present from the beginning of the convention. Brother Harrison was elected permanent chairman, and Brother Hook secretary.

All plans for the convention had been carefully arranged, and the program was entered upon with a definiteness and vigor which indicated that this was not the first experience of the kind for these workers. In fact, the Southern Union Conference in its struggles to build up the publishing work with a small constituency and under difficult conditions, has been blessed with the labors of several field agents and colporteurs of long experience, to whom our methods and organization as a denomination are very familiar. It was indeed a privilege to be associated with these brethren in their bookmen's convention, where they sought the Lord together for his blessing upon their labors, and joined hands for a strong and successful work during the year 1912.

The program, which embraced the discussion of the fundamental features of our publishing work, gave opportunity for nearly all the representatives of the work present to take some important part.

Brother Harrison's report showed a gain in the sale of publications during the year 1911 over the previous year, as reported by the publishing house, of \$17,830.52, the total distribution for 1911 amounting to \$49,853.12.

The most interesting meeting of the convention was held January 16, when we were privileged to hear reports from the colporteurs who had earned their way to the convention by selling and delivering \$1,000 worth of books during the year 1911, or by working forty hours a week for forty weeks. The following-named colporteurs were seated on the platform: C. H. McColrey and Virgil Smith, from Mississippi; Gerhard Jorgenson from Louisiana; Joseph S. Moore, Miss Mamie Moore, and C. E. Morphey, Tennessee; H. E. Beck from Kentucky; Benjamin Griffith, M. L. Ivory, and I. W. Peevy, from Alabama. A vacant chair was placed on the platform for Sister Emily Billups, who had expected to be present at the convention, but failed to come.

All who were present felt that this was the best meeting of the convention. The publishing house closed down for two hours, so as to give the entire office force an opportunity to hear the stirring testimonies of these faithful field workers. It was an inspiration to all, and there was hardly a dry eye in the house as these faithful ones recited their experiences of the past year. These were no theories nor imaginary stories that we listened to. They bore marked evidences of industry, faithfulness, and victory all the way. We hope to be able to publish some of these experiences in future numbers of the REVIEW, believing that they will create within the hearts of our colporteurs everywhere a determination to work more faithfully in the future than in the past.

Brother Harrison, the general agent, has now labored in the Southern Union Conference for twenty years. The Lord has greatly blessed his faithful servant, and has given him the hearts of the people, and the confidence and cooperation of the colporteurs. His enthusiasm and kindness in dealing with his colporteurs have left a strong impression. The colporteurs feel that they can with confidence lean upon him, and they gladly follow his instruction and leadership. His success during the past two or three years is especially marked in one particular. He has been able to train quite a large number of the colored people to the point where they are loyal, successful colporteurs. Three of our colored colporteurs were among those who won their way to the convention.

During the union conference meeting which followed the convention, the union conference and publishing house united in making arrangements for W. W. Eastman, general agent of the Southwestern Union, to take charge of the circulation department of the Southern Publishing Association; A. F. Harrison has been elected general agent of the Southwestern Union Conference, and C. D. Wolf general agent of the Southern Union. C. F. Dart, field agent of Kentucky, has been transferred to Tennessee to take the place made vacant by the election of Brother Wolf as general agent, and H. E. Beck, one of the colporteurs in Kentucky, has been elected field missionary agent of that conference.

The spirit of courage and confidence manifested by the leaders in the work, and the strong cooperation between the publishing house, the general and field agents, and the conference leaders, give promise of a continually prosperous and growing work.

E. R. P.

A Providential Escape

A LETTER from L. W. Graham, manager of the Review and Herald branch office in New York City, written January 31, contains the following interesting item:—

"Monday night our building was quite unfortunate in having a bad fire. The offices on a portion of our floor were burned; and in the morning when we came here, we found the halls and the rooms piled full of debris, and we had to clamber over big piles of rubbish and refuse in order to get to our office. The fire burned right up to our door, and then was extinguished.

"The only loss that we suffered was from having all our office furniture covered with smoke, and the inconvenience of having our telephone and electric service put out of commission. However, before night we were able to get at our business again, and things are running as smoothly now as could be expected."

We are very thankful to God for this escape, for our New York Branch office is the principal depository in this country for imported foreign literature, and it would have caused great inconvenience and delay in securing such supplies if the stock had been destroyed. We are thankful for this providential escape, and should daily pray that God's protecting hand may continue over our publishing plants with their large stock of literature, upon which we depend for a rapidly growing work. E. R. P.

Annual Meeting of the Southern Publishing Association

THE annual meeting of the Southern Publishing Association was held according to appointment in Nashville, Tenn., Jan. 18, 1912. The manager, R. Hook, Jr., presented a most encouraging statement of the work and prosperity of the association during the year 1911. During the first five months of the year the work in the factory was very low, many of the employees being kept on the payroll simply because their work would be required later. As the cash returns for sales are received largely late in the year, it has been extremely difficult for the association to finance its work during the first few months of the year, and it has been necessary to borrow large sums of money from the banks.

But the last six months of 1911 made up for the dull season during the first half. The colporteurs have enjoyed unusual success, not only in taking orders but also in making deliveries. The increase in business and the heavy demands for our literature during the last seven months of the year have made it necessary for the entire manufacturing department to work overtime. The employees have been very willing and faithful, and cheerfully worked from fourteen to sixteen hours a day during the time of greatest pressure.

The work has been so prospered that all money borrowed has been returned to the banks, running accounts have been paid up, and for the first time in its history the Southern Publishing Association is discounting its bills. In a letter to the manager, the cashier of one of the leading banks in Nashville wrote:—

"I am to-day in receipt of your favor of the twenty-ninth, enclosing a check for \$1,000 to care for your note of like amount, which will mature on January 1.

I am enclosing the old note properly canceled, and notice that taking up this loan enables you to start the new year without indebtedness, and it must be indeed a good feeling to have your institution on such a splendid basis. . . . We are delighted to serve you, and trust that you may feel free to call on us when you are in need of funds."

The manager in his report gave many interesting figures, and items of information which were most encouraging. The following is taken from his comprehensive report, the whole of which would be interesting to the readers of the REVIEW if space would admit of its publication:—

"During the year we have printed 90,000 subscription books, 15,200 trade books, and 80,000 juvenile books, making a grand total of 185,200 copies. Eleven car-loads of paper have been required for the manufacture of this literature.

"The figures furnished by our sales department show that we have sold 71,917 subscription books, 70,299 juvenile books, and 34,189 home workers' and trade books, making a total number of 176,405 volumes sold during the year.

"In order to handle this large business, our wagon has made 494 trips to the city during the year. The total sales of literature from this office have been sufficient in volume to fill twelve freight-cars, the total weight being 141 tons. The total value of books sold during the year amounts to \$191,185.85, the total value of periodicals \$32,580, making a grand total of \$223,765.85, a gain over the previous year of \$32,568.40.

"While we have great reason to thank the Lord for the success which has attended our book sales, we also are encouraged by the increased circulation of the *Watchman*. During the year we have printed 329,000 copies, and have actually sold 299,800 copies at regular rates.

"During the year the average number of our employees has been fifty-four, and they have worked an average of fifty-three hours a week."

As indicated in the above paragraphs, the year 1911 has been a good year for the Southern Publishing Association, both financially and spiritually. The distribution of literature, which is increasing rapidly year by year, shows a larger gain during 1911 than ever before during the history of the institution. The net gain shown in the financial statement amounts to \$15,769.10.

The writer greatly appreciated the privilege of attending this meeting. A great change has taken place in our work in the South since the first meeting of this association was held in Nashville ten years ago. There have been many struggles, many discouragements, and many trials during this period, and the present prosperity of the work is in itself a great reward to those who have borne the burden and the heat of the day. Ten years ago the right of the institution to exist was disputed. To-day it takes its place near the head of the list among the most prosperous and successful of our publishing houses.

May the Lord increase the work of the association more and more, and give it a great and important place in publishing the closing message. E. R. P.

At Oakwood, Okla., eight adults have recently accepted the truth.

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

American Principles at Stake in Ohio

As noted in former issues of the REVIEW AND HERALD, a constitutional convention is in session in Ohio. From press reports we learn that the question of putting the name of God in the new constitution has been before the convention, the ultimate outcome of which is uncertain.

From a wire sent by J. F. Olmstead, of Columbus, we learn that on January 30 the following resolution was introduced in the convention:—

"That the Sabbath shall be a civic institution rather than a religious one."

The resolution was referred to the judiciary committee, before whom a hearing is expected to be secured. If this resolution is adopted and made part of the constitution, the State of Ohio will place upon its fundamental law book a statement on which it will be at issue with the great Governor of the universe, the Author of the Sabbath law. The proposition is unique and remarkable, but is in harmony with the principles of the National Reform Association. We are not aware that any other State constitution contains an article defining the Sabbath. The falsity of the statement that the Sabbath is or shall be a civil rather than a religious institution is evident when viewed in the light of Holy Writ.

The Sabbath was made for a religious purpose, pure and simple, before sin entered or ever civil government was dreamed of. See Gen. 2:1-3 and the fourth commandment.

The Lord of the Sabbath said to his ancient people: "Speak thou also unto the children of Israel, saying, Verily my sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you." Ex. 31:13. See also Eze. 20:12, 20.

Sanctification is a religious term used in connection with man's relation to his God. If the Sabbath were a civil institution, then the Lord must needs have admonished that its observance would be a sign of sanctification in man's relation to his fellow men.

Moreover, if the constitution shall contain the article suggested by the resolution introduced, it will permit the State legislature to prohibit the observance of any day than the Sabbath in the State of Ohio. Further, it will be necessary for the supreme court of the State to determine which day of the week is the Sabbath. The only command given to man on the subject of Sabbath observance is contained in the fourth commandment, and is associated with the three other commandments pertaining to man's duty to his God.

Let us consider the resolution above referred to in the light of the National Reform literature. The Rev. W. F. Crafts, in a "Hearing on Sunday Rest Bill," Dec. 13, 1888, said:—

"A weekly day of rest has never been

permanently secured in any land except on the basis of religious obligation. Take the religion out, and you take the rest out."

Dr. Joseph Cook, of Boston, in a lecture in 1887, said:—

"The experience of centuries shows that you will in vain endeavor to preserve Sunday as a day of rest, unless you preserve it as a day of worship."

Much additional matter published by the National Reform Association indicating their position on the matter of State laws enforcing the observance of Sunday might be cited, but the quotations just mentioned are, we believe, sufficient to show that the proposition declaring the Sabbath to be a civil institution is stamped as untrue, the National Reformers themselves being the judges. We trust that the people of Ohio will repudiate the constitution now being framed, should the convention be so unwise as to adopt the article suggested by the resolution in question. S. B. H.

"Dechristianizing Our Country"

IN the February *Christian Statesman* appears an editorial on the subject of the Jews in the United States, in which is said, among other things:—

"The position of prominence and influence acquired by the Jews in the United States within the past few years has become a subject of frequent comment by many thoughtful people. In some quarters it has occasioned no little uneasiness and even alarm. Grave fears are entertained lest they succeed in dechristianizing our country. It has even been said that they entertain the purpose of dechristianizing the Christian church itself."

The article goes on to say that in the year 1818 "the Jews in this country numbered 3,000; in 1824, 6,000; in 1840, 15,000; in 1848, 50,000; in 1880, 230,000; in 1888, 400,000; in 1897, 973,000; in 1905, 1,508,435; in 1907, 1,777,185; in 1910, 2,044,762."

We do not believe that the fears of the *Christian Statesman* are well grounded. Granting that there was a possibility of this country's being dechristianized, whatever that may mean, it is absolutely impossible for the Jews or any other race of people to dechristianize the Christian church.

It is true that the Jewish people have had experiences, particularly in Europe, with the "Christian church" as it exists in Spain and Russia, which would warrant their protest against the Constantinian brand of Christianity. And it is just possible that the Jews, seeing the possibilities which will certainly be the outcome of the success of the National Reform movement in this country, would attempt to exercise an influence upon the body politic to prevent a recurrence of experiences through which they have passed in so-called Christian nations of Europe.

The National Reform Association is, in our judgment, more of a menace to this land of liberty and freedom than are the Jews; for the Jewish people are not asking for Constitutional amendments and legislation which will inure to the benefit of the Jewish religion; whereas, the National Reform organization has been incessant in its demands for that character of legislation which would result in the persecution of every individual

not in harmony with the views of that association. We will give a concrete case or two suggested by the literature that that association circulates:—

"Those who oppose this work now will discover, when the religious amendment is made to the Constitution, that if they do not see fit to fall in with the majority, they must abide the consequences, or seek some more congenial clime."—*Dr. David McAllister, in National Reform convention at Lakeside, Ohio, August, 1887.*

"Let those who will, remember the Sabbath to keep it holy, from motives of love and obedience; the remnant must be made to do so through fear of law. We have no option."—*Christian Nation, Sept. 28, 1887.*

"To be perfectly plain, I believe that the existence of a Christian constitution would disfranchise every logically consistent infidel."—*Rev. W. J. Coleman, in Christian Statesman, Nov. 1, 1883.*

It may not be amiss to ask the *Christian Statesman* why it does not express alarm at the strides being made for supremacy in this country by the Roman Catholic hierarchy. Why does not the *Christian Statesman* discuss the impropriety of the resolution adopted by the Federation of Catholic Societies in 1910 and 1911 looking to the amending of the postal laws so as to prohibit from the mails any literature that may "contain scurrilous and slanderous attacks upon our faith"?

In the light of National Reform utterances, backed up by carefully planned movements, it must appear evident that one of the greatest menaces to civil and religious liberty in this country is the association of which the *Christian Statesman* is the official organ. S. B. H.

News and Miscellany

Notes and clippings from the daily and weekly press

—King George and Queen Mary returned to England Feb. 4, 1912, from their coronation trip to India.

—Great Britain and Russia will shortly advance to Persia another \$2,000,000 in order to relieve the immediate necessities of the Persian government.

—The bombardment of Hodeida, on the Red Sea, was begun Feb. 5, 1912, by the Italian fleet. According to news from Constantinople, a part of the Turkish port has been destroyed.

—A determined movement toward furnishing supplies to the poor in New York City at cost has been set on foot by Rev. Madison C. Peters and the Woman's League. A market is being started in the congested district, at which the poor may buy coal and provision at cost.

—The fine herds of elk, moose, and deer in Yellowstone Park are said to be starving to death. The sheep and cattle of ranchmen eat the grass so close that when the big game come down from the mountains for the winter, there is nothing for them to live on. The government is taking steps to have feed provided for them, hoping thus to save them from utter extermination.

—Violent earthquake shocks were felt along the coast and far into the interior of Alaska on the morning of Jan. 31, 1912.

—President Taft recently signed a proclamation inviting the nations of the world to participate in the Panama Pacific Exposition, to be held in San Francisco in 1915.

—Norway, Germany, Australia, England, Japan, and America have all organized arctic exploring expeditions which are at present attempting to reach the south pole.

—Fourteen persons lost their lives when a submarine of the British navy collided with a gunboat, and sank at the entrance to Spithead harbor, England, on Feb. 4, 1912.

—Officers of the British navy have received word that German experts have brought well toward completion a new internal combustion engine which, if it fulfils the expectations of its designers, will give the German navy great advantages in its race for supremacy.

—The situation in Mexico is critical. On Jan. 31, 1912, the garrison of Juarez rose in revolt, and the uprising against the government has become quite general throughout the country. President Taft has ordered that the entire mobile army of the United States, representing an armed force of 34,000, hold itself in readiness for service on the Mexican border.

—Affairs in Portugal have reached a point where the newly formed republican government finds itself in a crisis, from which it may not be possible to escape. Industrial strikes, particularly in the Lisbon district, have made military intervention necessary to preserve order, and the occasion is seized by the reactionaries to restore the monarchy. Don Miguel of Braganza and King Manuel are said to have come to an agreement, and both are working for the restoration of the young king to his throne. Activity in the Spanish fleet and what appear to be well-founded rumors in Madrid, indicate that Spain is preparing to intervene at the proper moment, and in that case Manuel would most likely be returned to power.

—Mr. Ernest A. Eggers, letter-carrier and reformer, reports that ninety per cent of the post-offices in the United States are now closed to callers for mail on Sunday. Mr. Eggers is the pioneer of this reform. The first office to be closed was that at Colorado Springs, Colo., where the ministers' association, acting in cooperation with the Lord's Day Alliance of the United States, conducted the successful campaign. The second city to follow the example set at Colorado Springs was Detroit, where 25,000 persons signed cards requesting the closing of the post-office on Sunday. Evanston, Ill., and Toledo, Ohio, followed, and the movement grew to such an extent that the First Assistant Postmaster-General referred favorably to the vigorous movement for Sunday-closing in his annual report. Congressman Mann has introduced a bill into Congress, known technically as House Bill No. 9433, which provides for discontinuance of Sunday deliveries at all post-offices in the United States.

NOTICES AND APPOINTMENTS

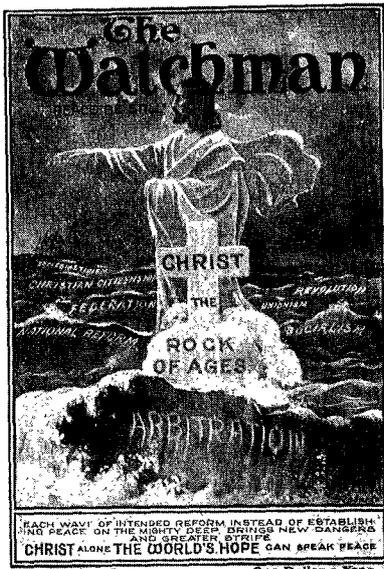
Notice

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

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

The Watchman, the Present Truth Evangelizer

THE February *Watchman* was well received, and we had no difficulty in disposing of the entire edition. The prospects are bright for the March issue, as one glance at the facsimile of cover page appearing herewith will indicate. In this present world of strife and different movements having for their object the establishment of peace and equity among mankind, surely Christ is the much-neglected



FACSIMILE OF FIRST COVER PAGE

"world's hope." The grand conception appearing on the cover page in the majestic figure of our Saviour rising superior to all these would-be reforms is the best we have had yet. Will you not permit Him to speak peace to the soul of your neighbor, by ordering a supply for distribution?

The following is but a brief mention of some of the leading features:—

"World Hopes, the False and the True," editorial.

"The Church With a Definite Message." In this the editor will show how Seventh-day Adventists are sounding a true note in this world of discord.

"July, the Twenty-Fourth, the Awakening of Turkey," is the latest contribution of our well-known writer, Prof. Percy T. Magan. Surely the events in the East warrant a close study of this interesting article.

J. S. Washburn will show in a striking manner how the popular clergymen are seeking to revise the decalogue. Surely this is treason in the sight of high heaven, but the Word has said that in the last days men will do this and other things without reference to the power of God. This is one of the striking signs of the times.

R. A. Underwood will show "the power of godliness," how God's Spirit when earnestly sought will influence the human heart.

A question always of great interest will be thoroughly considered in "Our Earth in the Future," by Wm. Covert. This article will show from the Bible what the future has in store for our earth.

The *Watchman* is steadily gaining ground, and our motto for 1912 reads: "Average monthly circulation of the *Watchman* for 1912, 50,000 copies." Surely this is a minimum figure for a magazine of this high standard. Will you not help us to attain it, by ordering through your tract society to-day?

Rates in quantities: Five to forty copies, five cents each; fifty or more, four cents each. Yearly subscription price, one dollar.

The Canvassers' Institute for Eastern Pennsylvania

KNOWING that the REVIEW is read by a majority of the Sabbath-keepers of the Eastern Pennsylvania Conference, I take this opportunity of calling attention to the canvassers' institute to be held in Reading, Pa., Feb. 20-29, 1912. The brethren and sisters of this church offer free lodgings and breakfast to all attending this institute who will consecrate themselves to the sale of our books and magazines during the coming spring and summer. Arrangements have been made whereby meals (dinner and supper) can be secured at a nominal price. To those who do faithful work, the conference offers liberal inducements on the matter of railroad fare to and from the institute.

This institute will be an important occasion, and will mark an advance step in the canvassing work in this conference. Good help will be provided. In addition to the practical training that will be given by the general agent of the union on the art of successful salesmanship, we are praying and planning that the devotional spirit of the institute may result in a real "upper-room" experience to those who are going out into the highways and byways to search for souls hungering for the bread of life.

The rapid fulfillment of prophecy indicates that the coming of Jesus is very near; but preceding this event must come the loud cry of the third angel. "And in a large degree through our publishing houses is to be accomplished the work of that other angel who comes down from heaven with great power, and who lightens the earth with his glory."—"Testimonies for the Church," Vol. VII, page 140.

Let consecrated men and women attend this institute, and receive a course of training which will qualify them to become efficient laborers for God. We need your help in Eastern Pennsylvania, where thousands are waiting to welcome the intelligent, God-fearing, truth-loving canvasser.

"Who then is willing to consecrate his service this day unto the Lord?" Correspond at once with the undersigned. We entreat the prayers of all for the work in this field.

J. H. McEACHERN,
Field Missionary Agent.
4910 Arch St., Philadelphia, Pa.

St. Helena Training School for Missionary Nurses

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

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

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

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

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

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

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

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

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

Publications Wanted

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

Literature pertaining to the Sabbath truth is desired for distribution by Mrs. Josie E. Cole, 2402 South Second St., Shelbyville, Ill.

Copies of *Our Little Friend*, *Youth's Instructor*, *Signs of the Times*, *Watchman*, and tracts for use in reading-racks are requested by J. S. Moore, Gentry, Ark.

Gertrude Schwarz, Decatur, Ark., desires late clean copies of the *Youth's Instructor*, *Signs of the Times*, *Watchman*, *Life Boat*, and *Bible Training School* for missionary work.

Mrs. A. L. Gallion, of Arapaho, Okla., desires copies of the *Signs of the Times*, *Youth's Instructor*, *Watchman*, *Liberty*, *Protestant Magazine*, and *REVIEW AND HERALD*.

Liberty, the *Protestant Magazine*, the *Signs of the Times*, *Watchman*, *Life and Health*, the *Youth's Instructor*, and *Our Little Friend*, also tracts, either in German or English, will be appreciated by Jacob Klooster, Holland, Mich., R. F. D. 10.

A continual supply of the *Signs of the Times*, *REVIEW AND HERALD*, *Youth's Instructor*, *Our Little Friend*, *Life and Health*, *Watchman*, and also French, Italian, Spanish, German, and Greek literature is desired by J. Gregory, Paradise Valley Sanitarium, National City, Cal.

Addresses Wanted

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

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.

FOR SALE OR RENT.—Well-equipped treatment-rooms doing a business of \$50 a week. An excellent opportunity for man and his wife who are energetic. For particulars address W. E. Lohman, 946 N. Main St., Princeton, Ill.

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

SANITARIUM Cooking Oil. Noted for quality. Free from animal fat. Eight one-gallon cans, \$6.68; 5-gallon can, \$3.90; two 5-gallon cans, \$7.60; 30-gallon barrel, 66 cents a gallon. Cash with order. Sanitarium Cooking Oil Co., Louisville, Ky.

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.

DELICIOUS PEANUT-OIL BUTTER, 10 and 25 lbs., 11 cents lb.; 50 lbs., 10 cents lb. Pure Olive-Oil, \$2.70 gal.; \$2.50 gal. ordered with Peanut Butter. Peanut Oil, 55 cents qt.; \$2 gal. Pure Vegetable Cooking Oil, \$1.10 gal. White House Cereal Coffee, 10 cents lb.; 25 lbs., \$2.25. B. Coleman, South Capitol and N Sts., Washington, D. 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.

Obituaries

KIMAMAN.—Melissa Kimaman was born Jan. 30, 1848, and died Jan. 8, 1912, aged 63 years, 11 months, and 8 days. She accepted the third angel's message about three years ago, and united with the Seventh-day Adventist Church at Elma, Wash. She is survived by her husband and seven children. Funeral services were conducted by the writer.

O. L. DENSLow.

BLAKE.—Died at Stroud, Okla., at the age of 75 years, 7 months, and 5 days, Mrs. Leonora Thompson Blake. She was born in New York, and at an early age moved with her parents to Michigan. She was married to Bowers Blake and they made their home in Iowa, later moving to Oklahoma, where Brother Blake died seven years ago. When but a child Sister Blake accepted present truth and remained faithful till her death. Three sons and one daughter survive her. The funeral service, conducted by the writer, was largely attended.

R. W. HANSON.

WAGAR.—Mrs. Sarah Luchinbill Wagar was born in Venice, Shiawassee Co., Mich., April 18, 1864. While in apparently perfect health she was called to rest Dec. 16, 1911. When eighteen years of age she gave her heart to the Saviour and accepted present truth. Seven years ago her companion was taken from her by death. She leaves one son, two daughters, two sisters, and three brothers to mourn their loss. A large number of friends and relatives attended the funeral service which was conducted by the writer.

D. P. WOOD.

PERRINE.—Mary C. Perrine was born in Collins, Erie Co., N. Y., July 22, 1815. She married John G. Perrine in 1833. They came to Michigan the following year, and purchased from the government eighty acres of land near the town of Spring Arbor. Her cheerful disposition has added much to the happiness of others. For many years she was a believer in present truth. Sister Perrine fell asleep Jan. 5, 1912, aged 96 years, 5 months, and 14 days. Five children and one sister are left to mourn. Funeral services were conducted by the writer from Job 14:14.

D. P. WOOD.

DUDLEY.—Wylie Jerome Dudley, son of Brother and Sister Frank Dudley, of Hartford City, Ind., was born April 15, 1910, and died Dec. 31, 1911. Words of comfort were spoken to a large congregation, from 2 Sam. 14:14.

U. S. ANDERSON.

CHAMBERS.—Ludie Chambers died at her home in Danville, Va., Jan. 8, 1912, aged 60 years. She united with the Danville Seventh-day Adventist Church about twelve years ago, and remained a faithful member until her death. She leaves eight children to mourn their loss. Funeral services were conducted by the writer, and Sister Chambers was laid to rest until the Life-giver comes.

FRANKLIN G. WARNICK.

AYARS.—Died at his home in Grand Rapids, Mich., Jan. 12, 1912, Brother George M. Ayars, in the fifty-eighth year of his life. He had lived in Grand Rapids since he was seventeen years of age, and for years was a member in good standing of the Seventh-day Adventist Church of that city. He leaves a wife, two sons, two daughters, several brothers and sisters, and a large circle of friends to mourn their loss. The funeral was conducted by Elder C. A. Hansen, assisted by the writer.

WM. OSTRANDER.

SMITH.—Sister Anna Smith died at Saginaw, Mich., Jan. 20, 1912, being over seventy years of age. For many years she was a faithful member of the Seventh-day Adventist Church at that place. About four years ago her health began to fail, and since that time she has been in a great sufferer. We laid her away to rest, with full assurance that she will come forth when Jesus calls his sleeping saints to awake. She is survived by her husband and many friends. The funeral service was conducted by the writer.

WM. OSTRANDER.

YOUNG.—Lodemia Burdick was born in Hanover Township, Jackson Co., Mich., May 5, 1841. On July 2, 1869, she was married to Henry Young. To them were born four children, two sons and two daughters. Early in life she accepted Christ as her personal Saviour, and later embraced present truth. She was a consistent member of the Seventh-day Adventist Church until her death, Jan. 23, 1912. Her husband and three children are left to mourn. The funeral service was conducted by the writer, from Job 14:14.

D. P. WOOD.

WESTON.—Sarah J. Weston was born at Waterville, Vt., Nov. 3, 1839, and died at her home in Algona, Iowa, Jan. 15, 1912, aged 72 years, 2 months, and 12 days. While yet in her teens she was married to A. J. Weston. To this union two sons were born, one of whom is still living. Several years ago her husband, while on a business trip to Florida, died of fever. Since that time she has lived alone. Sister Weston was a true Christian and she died with the bright hope of eternal life. The funeral service was held on January 18, in the little church where she had loved to worship.

Rev. F. C. TAYLOR,
Pastor of the Methodist Episcopal Church.

TAYLOR.—Mrs. Elizabeth Taylor was born in Williamstown, Mass., in 1832. Early in life she gave her heart to God and united with the Methodist Church. In 1857 she was married to Rev. T. B. Taylor, and joined earnestly with him in his religious work. A crucial test came to her in 1877 when her husband espoused Spiritualism, and tried to persuade her to join him. Her words, "I shall never deny my God, my Saviour, and my Bible," have been a strength to her children. Our beloved mother retired as usual on Monday night, January 8, and in the morning she was found lifeless upon her knees by her bedside, having passed away while communing with the God she loved. For the last three years she made her home with her eldest daughter, Mrs. W. H. McKee, at the Michigan Home and Training School for Girls. Three daughters and one son survive. Her joy in the third angel's message is a comfort to those who miss the godly influence of her life. Funeral services were conducted by Elder C. A. Hansen.

W. H. MCKEE.

Mc MINDES.—Died at Correll, Minn., Jan. 17, 1912, Jennie L. Mc Mindes, aged 42 years, 8 months, and 21 days. She was a great sufferer, being for ten years blind and confined to her bed; but she bore all her afflictions with fortitude and resignation, longing for the day of sweet release. The writer spoke words of comfort from Rev. 14:13.

W. A. ALWAY.

FISKE.—Died at her home in Danvers, Mass., on Jan. 10, 1912, Sister Abbie O. Fiske. She accepted present truth in 1878, and was a faithful member of the Seventh-day Adventist Church from that time until her death. She was ill only a short time. The funeral service was attended by a large number of relatives and friends. Her husband, two stepdaughters, and two brothers are left to mourn.

F. C. GILBERT.

SIMONS.—Sister Catharine Simons died Jan. 4, 1912, at the home of her daughter in Saginaw, Mich. She had been an Adventist about five years, and was a faithful member of the St. Charles church at the time of her death. Seven children and many grandchildren and great-grandchildren survive her. Her remains were taken to Garfield where the funeral service was conducted by the writer.

WM. OSTRANDER.

WILLIAMS.—Sister Mary A. Williams died at Long Beach, Cal., Dec. 23, 1911, in her ninetieth year. She was born in Virginia, July 14, 1822. For forty years she was a slave and was sold three times, twice at public auction. She accepted present truth through reading the *Signs of the Times*. She was privileged to attend a few of the meetings of the last week of prayer, and her testimonies were always an inspiration to those who heard them. We laid her to rest in the hope of meeting her in the resurrection morning.

C. E. FORD.

SELTZER.—Nathaniel Seltzer was born Aug. 25, 1834, in Fremont, Ohio, and died at Wichita, Kans., Jan. 16, 1912. In 1855 he was married to Katherine Edwards. To this union six children were born, four girls and two boys. In 1871 he came with his family to Kansas, and settled on a claim near Council Grove. For many years he had a good Christian experience, and in his declining years he became very favorable to the Seventh-day Adventist doctrines. He was especially cheered by those texts of scripture which speak of the soon coming of our Saviour. Three daughters, two brothers, and six sisters survive. Words of comfort were spoken by the writer, assisted by H. E. Kirk.

E. A. MOREY.

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 15, 1912

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THE brethren and sisters of the Eastern Pennsylvania Conference should not fail to read the call for the institute to be held at Reading, Pa., Feb. 20-29. This call will be found on page 22 of this issue.

THE Claremont Union College, South Africa, began its work for 1912, January 24. Prof. C. P. Crager is still in charge of the college, and the prospects are good for a prosperous year in the training of workers for that part of the field.

FROM Brother W. F. Martin, religious liberty secretary of the North Pacific Union Conference, we learn that the Upper Columbia Conference has raised the money to send the magazine *Liberty* to all the one hundred eighty editors in Washington State, within the bounds of that conference.

BROTHER J. A. CHANEY and his wife, of Australia, sailed January 3 for their new field of labor among the Maori people in New Zealand. Elder J. E. Fulton accompanied them, and will spend a little time prior to the New Zealand camp-meeting in helping to open the work among that people.

MISS BESSIE M. YOUNG, who at one time labored in Japan, has so far recovered her health that she has accepted an invitation to labor among the Japanese in the Hawaiian Islands, as a self-supporting missionary. She left St. Helena, Cal., last week, sailing from San Francisco for Honolulu. There are many Japanese in these islands, for whom nothing has as yet been done in the way of giving them the message, and thus a fruitful field for gospel seed-sowing awaits Sister Young.

ELDER C. H. PARKER and his wife sailed from Australia Dec. 30, 1911, for the New Hebrides. They expect to spend two months on Norfolk Island, to assist in the work there. The New Hebrides has been listed as one of the unentered fields, and it is encouraging to know that the message will now be given to the islanders in that group.

ELDER K. C. RUSSELL left Washington last Thursday for Portland, Maine, to hold a series of meetings in behalf of religious liberty and the temperance campaign. Returning, he will visit Melrose, Boston, and South Lancaster, Mass., and Brooklyn, N. Y., New York City, and Philadelphia, speaking in all these places, upon the topics mentioned, as opportunity offers.

A most interesting meeting was held in the chapel of the Foreign Mission Seminary on Friday evening of last week. At this meeting there were present Mrs. Lillian M. N. Stevens, national president of the Woman's Christian Temperance Union; Miss Anna A. Gordon, national vice-president; and the W. C. T. U. leaders of the District of Columbia. Interesting and eloquent addresses were given by both Mrs. Stevens and Miss Gordon on the temperance work in general and the campaign in Maine in particular. Mrs. Stevens made mention again and again of the good work done by our people in Maine in that campaign, and of how that work was appreciated by herself and her co-workers, mentioning particularly the distribution of the fifty-five thousand copies of the *Temperance Instructor*.

FROM a letter written by Elder J. T. Boettcher, dated at Riga, Russia, January 25, we glean the following encouraging item:—

In Riga we had very good meetings during the week of prayer, followed by a baptism of twenty-four persons. Among them was an old lady ninety-one years of age. Others were held back because they had not obtained their official dismissal from their former church, without which we are not allowed to baptize. Our offering was six hundred dollars during the week of prayer. Since New-year's we have organized a third church in Riga, our membership altogether being over three hundred. Our tithe in Riga during 1911 was almost four thousand dollars. Last Sunday our young people gave an interesting program on our African missions. The collection for that field amounted to forty-seven rubles, or twenty-three dollars.

To Our Periodical Agents

WILL our tract society secretaries and periodical agents please note that the publishers will not accept periodical or magazine subscriptions amounting to less than fifty cents, retail, the only exceptions to this rule being yearly subscriptions for *Liberty* and the *Protestant Magazine*, which, of course, call for only twenty-five cents. Through a misunderstanding a number of our agents and tract societies have been forwarding three months' subscriptions to *Life and Health* at twenty-five cents. Only yearly and half-yearly subscriptions are ac-

cepted for *Life and Health*. Kindly bear this in mind in sending your next periodical orders to your conference tract society office. A. J. S. BOURDEAU.

"The Acts of the Apostles"

ELDER G. A. IRWIN writes as follows concerning the new work by Mrs. E. G. White, bearing the above title:—

"Having just finished the reading of 'The Acts of the Apostles,' Mrs. E. G. White's latest book, I feel constrained to speak a few words in commendation. I have always believed that the book of Acts is both historical and prophetic; historical in that it gives the history of the rise and progress of the early Christian church, the opposition it encountered both from God's professed people and from heathenism; prophetic in that it portrays in advance the trials and conflicts through which the remnant church will pass in the final effort to set before the world the faith once delivered to the saints, and prepare a people for the glorious appearing of our Lord and Saviour Jesus Christ.

"These two leading features of the book of Acts are so vividly brought out in 'The Acts of the Apostles' that in perusing the book one can not help catching the spirit of those faithful men who stood so nobly in defense of the truth in their day. The book in its every detail brings out the parallel between their time and ours so clearly that one's confidence in the third angel's message and the foundation upon which it is based is greatly strengthened.

"There were apostates then as there are now. There were false brethren then as now. There were false prophets then as now. There was fanciful interpretation of the Scriptures then as now. Men arose in the church speaking perverse things to draw away disciples after them then as now. Unconverted men and women were found in the church then as now. Covetousness was manifest in church-members then as now. And yet, in spite of all these influences, the early church accomplished its mission, for inside of thirty years of its establishment the gospel of a crucified and risen Saviour was preached to the then-known world. Although having the same hindering causes to contend against, the third angel's message will accomplish its mission inside the generation allotted for its work.

"In addition to the parallels of which I have spoken that are calculated to inspire confidence in the certainty and victorious triumph of the third angel's message, the book is full of practical lessons drawn from the experiences of those times, and made applicable to our time and needs.

"While the book is especially helpful and valuable to Seventh-day Adventists, and should be in every Adventist home, at the same time it should have a place in the front rank of commentaries on the Holy Scriptures, and as such should meet with a large sale outside our ranks.

"To those reading this article I would say, Purchase this book at your earliest opportunity, and read it carefully. And while the early influence produced by the book is upon you, speak of it to your friends and neighbors, and induce them to buy a copy, and thus increase its circulation, influence, and usefulness."

This splendid book can be had in cloth binding for only \$1.50; in leather, \$2.