



The Advent Sabbath Review and Herald

Vol. 89

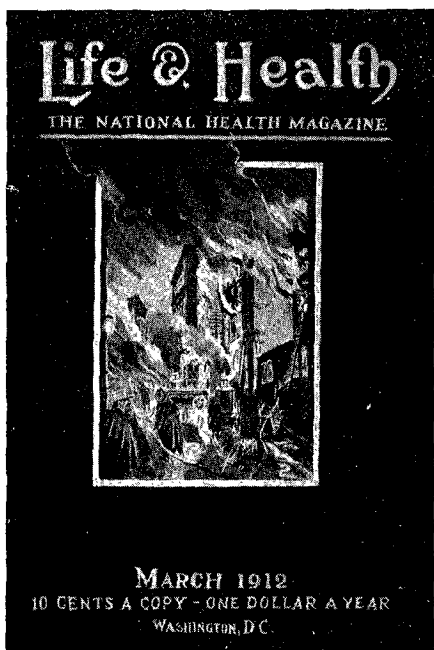
Takoma Park Station, Washington, D. C., March 7, 1912

No. 10



A Morning Prayer

Cause me to hear Thy loving-kindness
in the morning,
For in Thee do I trust.
Cause me to know the way wherein I
should walk,
For I lift up my soul unto Thee.
Teach me to do Thy will; for Thou art
my God.
Who can understand his errors?
Cleanse Thou me from secret faults.
Keep back Thy servant also from pre-
sumptuous sins.
Let them not have dominion over me:
Then shall I be upright,
And I shall be innocent from the great
transgression.
Let the words of my mouth,
And the meditations of my heart,
Be acceptable in Thy sight,
O Lord, my Strength and my Redeemer.
Search me, O God, and know my heart,
Try me and know my thoughts,
And see if there be any wicked way in me,
And lead me in the way everlasting.



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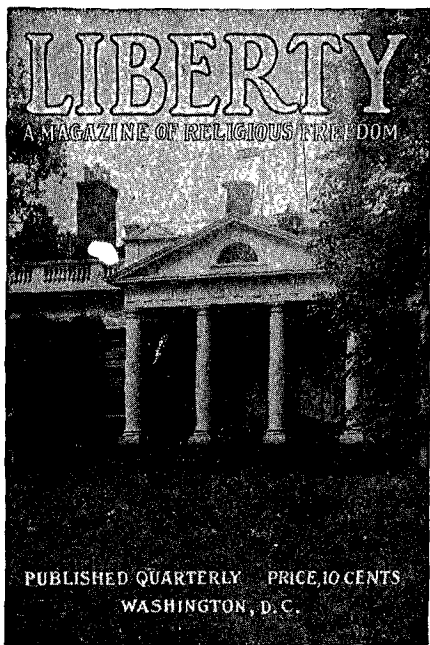


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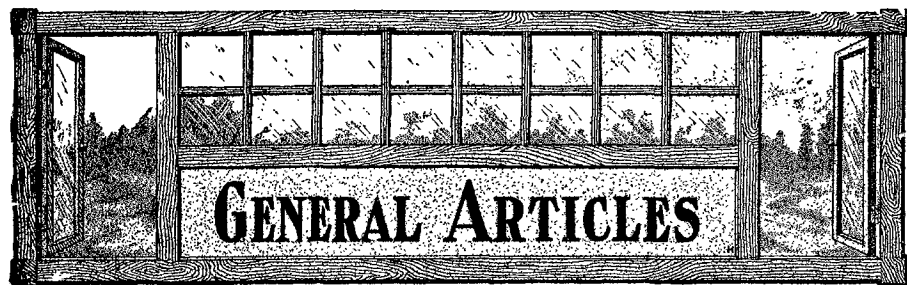
The Review and Herald

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

VOL. 89

TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, MARCH 7, 1912

No. 10



What Is Man?

C. P. BOLLMAN

"When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; what is man, that thou art mindful of him? and the son of man, that thou visitest him?" Ps. 8:3, 4.

"Like as a father pitieth his children, so the Lord pitieth them that fear him. For he knoweth our frame; he remembereth that we are dust." Ps. 103:13, 14.

BORN in a universe of boundless space,
Of countless mighty suns and myriad orbs,
Of time not measured by mere days and years,
Distance where only light can keep the pace
And give us metes and bounds so we can speak
Of circling, fast-revolving, radiant spheres,—

O, what is man?

And yet, O God, thou dost look down
And takest note of our frail, dying forms;
Thou e'en rememb'rest that we are but dust;
And when we meekly call, thou dost not frown,
But suc'rest fondly those who come to thee,
And savest all who in thee fully trust,—

All this for man!



The Trial of Your Faith

MRS. E. G. WHITE

Not without a purpose does God send trial to his children. He never leads them otherwise than they would choose to be led if they could see the end from the beginning, and discern the glory of the purpose which they are fulfilling, as workers together with him. He subjects them to discipline to humble them, to lead them, through trial and affliction, to see their weakness and draw near to him. As they cry to him for help, he responds, saying, "Here am I." He is not regardless of the entreaties of his

children. He bears long with their impenitence, and when they turn to him, he receives them graciously.

Of the trial of faith Peter writes: "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy." And James says, "Count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing."

Christians are Christ's jewels. They are to shine brightly for him, shedding forth the light of his loveliness. Their luster depends on the polishing they receive. They may choose to be polished or to remain unpolished. But every one who is pronounced worthy of a place in the Lord's temple must submit to the polishing process. Without the polishing that the Lord gives, they can reflect no more light than a common pebble.

Christ says to man, You are mine. I have bought you. You are now only a rough stone; but if you will place yourself in my hands, I will polish you, and the luster with which you shall shine will bring honor to my name. No man shall pluck you out of my hand. I will make you my peculiar treasure. On my coronation day, you will be a jewel in my crown of rejoicing.

The Divine Worker spends little time on worthless material. Only the precious jewels does he polish after the similitude of a palace, cutting away all rough edges. This process is severe and trying; it hurts human pride. Christ cuts deep into the experience that man in his self-sufficiency has regarded as complete, and takes away self-uplifting from the character. He cuts away the surplus surface, and putting the stone to the polishing-wheel, presses it close, that all rough-

ness may be worn away. Then, holding the jewel up to the light, the Master sees in it a reflection of himself, and he pronounces it worthy of a place in his casket.

Blessed be the experience, however severe, that gives new value to the stone, causing it to shine with living brightness.

Christianity promises no exemption from sorrow. "We must through much tribulation enter into the kingdom of God." Faith is needed, strong, trusting faith, which believes that God will bring his children into no temptation greater than they are able to bear. What such faith has power to do is told by Paul in his letter to the Hebrews. Speaking of those who, in the face of persecution and death, had maintained an unshaken trust in God, he says:—

"Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection: and others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment: they were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented."

In this world these heroes of faith were counted unworthy of life; but in heaven they are enrolled as sons of God, worthy of the highest honor. "They shall walk with me in white," Christ declares; "for they are worthy." In the courts of heaven there awaits them an "eternal weight of glory."

"Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith." "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal; but the things which are not seen are eternal."

When the redeemed stand in the pres-

ence of God, they will see how shortsighted were their conclusions as to what Heaven records as success. They will see how petty were their supposed trials, and how unreasonable were their doubts. They will see how often they brought failure to their work by failing to show unquestioning faith in God. From the lips of the angelic choir and the redeemed host will peal forth the chorus: "Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints. Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy."

The Administration of the Ordinances

B. E. CONNERLY

THAT which will be of greatest spiritual value to the individual members in the celebration of the ordinances is careful preparation. We must study often and well the scriptures bearing on this subject; for we are warned against partaking of these emblems of our Lord's broken body and shed blood in an unworthy manner. We are ever to remember that it is the Lord's table, and that we do this in remembrance of him.

At these successive feasts we are to gain a deeper and ever deeper experience in the things that pertain to God and eternal life. At these consecrated seasons for thanksgiving there may be a query on the part of some as to who is worthy and who is not worthy to sit at the Lord's table. Let all understand that no one, not even elders or deacons, has the power or should exercise the prerogative of discriminating between clean and unclean. Our Lord served a traitor, and in our churches all are served who desire to partake, unless in the case of open sin which should be publicly rebuked. "But let a man examine himself." Thus the responsibility of the blessing or the curse rests on the individual communicants.

The house of worship and all auxiliaries should be made ready on time. All social differences should be amicably settled, all unpleasant domestic concerns properly adjusted; then, in joyful anticipation, we may await the hour when we shall participate in the ordinance that so vividly commemorates the great price paid for our ransom from the thralldom of sin.

The basic idea in the Lord's Supper is that Christ at Calvary completed that oath-bound covenant with the Father by the sacrifice of himself to restore a lost world to its Edenic perfection. Sacrament means a sacred vow or oath, and it has been the custom since time immemorial to conclude engagements, treaties, or oaths with a feast. It was so in the case of Isaac and Abimelech, Laban and Jacob, and when Samuel anointed Saul king over Israel.

How fitting it is that at this season we renew our covenant with Christ! Faith is strengthened, hope is revived, and in imagination we are carried back to

that "large upper room," and surround the festive board, and hear the gracious words that fall from his lips. We get a new glimpse of our salvation. Amid this scene we bow and reverently renew our baptismal vow that Calvary's unresisting Victim shall not have died in vain, that his blood shall be our sacrifice.

But what are these emblems, so simple in appearance yet with so mighty a significance? What is this wheaten loaf and this fragrant cup that point so forcibly to our Lord's humility? And what is the meaning of such a sacrament that even the saints must wash one another's feet ere they may sup at this lordly feast? Do not mistake here. A traitor has deceived the world. This bread and wine possess no merit, no efficacy in themselves. Nothing in all the realm of nature could so well represent our Saviour's spotless life. They are his own chosen emblems of that mighty expiatory act, the scenes of Calvary, and are the most fitting symbols of that great triumph that he is to celebrate when he comes again as King of kings and Lord of lords.

It was the fourth and last Passover supper during our Lord's ministry. The disciples had prepared for the occasion. The Lord desired to spend the few remaining hours in quiet together with his loved ones. Events of momentous importance were about to take place. Here the Son of God as man's representative stands at the crucial point of transition between two great dispensations. The Saviour presents himself a final offering for sin, and forever causes to cease that crimson stream of sacrificial blood which had stained the altars of the patriarchs since the days when our first parents had, in sorrow at the barred entrance of their lost Eden home, offered their sacrifices which prefigured his death.

These holy convocations are for the benefit of all the congregation. One might be excused for absence from Sabbath-school or the weekly discourse, but what excuse could be presented for failure to participate with the brethren at the Lord's table?

Another thought to bear in mind at these seasons is that Jesus said, "The hand of him that betrayeth me is with me on the table," and the perfidious act of Judas is typical of that greater betrayal by an apostate church. We believe that church elders should occasionally rehearse to their congregations the manner in which the Papacy has prostituted the sacrament. It was in the second century that the church began to look upon the emblems of our Lord's suffering as possessing intrinsic merit. Later, as the apostasy developed, the people began to look with a degree of reverence and awe upon the little loaf and the contents of the cup, and to believe that these agents possessed efficacy in themselves for the putting away of sin. It required only the superstition of the dark ages to complete that mysterious "transubstantiation" that taught the people to see in the simple elements of bread and wine the real body and blood of Christ.

Contemporaneous with these acts, Rome changed the inexpensive communion table for a jeweled altar, the unleavened cake for the host, the simple earthen cup for a golden chalice, the plate for the revered monstrance, the simple garment for the silken robes of the tonsured priest—in fact, exchanged the simple yet solemn service of the Lord's Supper for the idolatrous "sacrifice of the mass."

Thus the betrayal is complete. "They crucify to themselves the Son of God afresh, and put him to an open shame." The agonizing scenes of Golgotha are eclipsed by the idolatrous eucharistic procession. That vicarious Sufferer spilled his blood in vain if the elevated "host" is efficacious for the sins of both the living and the dead.

That the sacrifice of the mass is wholly expiatory has long been fundamental with the Romanists, and on this hypothesis all other dogmas rest. The idolatry of paganism never attained such alarming proportions. No pagan priest could have been persuaded to hold a little wafer aloft, and then declare it able to atone for sin; much less could he have been made to believe that by uttering a few Latin words over this same insignificant wafer, it could be changed into the body of Christ, and then to offer it as a sacrifice for the sins of the world in place of the true sacrifice.

When our people are fully informed of the "depths of Satan" in leading this apostasy of the last days, in perverting this ordinance into the most shocking idolatry the world has ever known, they will readily see how necessary it is that we as reformers raise it again to its proper place in the church.

God's Guiding Hand

MRS. C. O. HALL

THE only condition in the matter of having God's guidance is that we let him guide. He can not lead us unless we follow. We must choose to let him guide, or he can not do it. The human has power to say "No" to the divine, for the Lord has made us free moral agents.

Why are we so afraid to trust ourselves in God's hands? Do we believe in God? Whatever God shall plan for us is positively and surely the best; and could our eyes at this moment be opened to see in the light of eternity, we would always choose for ourselves what God has chosen for us. Some day when the veil is rent that hides us from his presence, we shall be led to exclaim, My God hath done all things well! Until that day let us trust, even when we can not trace his hand.

Some one may ask, Do you mean to say God's hand was leading the disciples when they suffered martyrdom? that God was with the many who since that time have gone to the stake for Jesus' sake? and that his hand is with us when the billows of sorrow and trouble seem almost to overwhelm us? that he will be with us when we, too, may have to suffer martyrdom as we near the end of time?

And to all these queries we answer "Yes," for God's word can not be broken. His promises are sure: and I read, "In all thy ways acknowledge him, and he shall direct thy paths."

Every true Christian has been taken through experiences that have well-nigh shaken the foundation of his being, but "looking unto Him" through it all, he has been led out into a large place with him. Looking back over his life, the faithful follower of Jesus will remember some sharp disciplines, which he now sees have better fitted him to minister to others. The place he now fills would have been less worthily filled had he been excused from the tears and testings that have been a part of his Christian experience.

We have tested fully that we can not walk alone. The path of life is beset with too many rough places. What insanity it is to lean upon our own weakness, when we can have the Lord's omnipotent strength at the command of our faith! If we would have God's guidance, we must be humble, be leadable, and then we can say with Whittier,—

"I know not what the future hath
Of marvel or surprise,
Assured alone that life and death
His mercy underlies.

"No offerings of my own I have,
Nor works my faith to prove;
I can but give the gift he gave,
And plead his love for love.

"And so beside the silent sea
I wait the muffled oar,
No harm from him can come to me
On ocean or on shore.

"I know not where his islands lift
Their fronded palms in air,
I only know I can not drift
Beyond his love and care."

Providence, R. I.

Definite

WILLIS G. TWITCHELL

THE remnant church has a definite work to do. "And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Rev. 12: 17.

They are a definite people, and they have the specific work of restoring the definite Sabbath to its rightful place. "And they that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in. If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words." Isa. 58: 12, 13.

Let us see how definite the Sabbath commandment is, by noticing how many times God uses the definite article in it:

"Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man servant, nor thy maid servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." Ex. 20: 8-11. Nine times is used the definite article in this one commandment. How much more definite could he have made it? The indefinite articles an and a are not once used. The law is definite, the requirements are definite, the Sabbath is definite.

The more carefully and prayerfully we study the Word of God, the more we shall see the definite purpose of God in all his works. Let us seek that power from God that will make it possible for his definite purpose to be wrought out in our lives, that it may have the definite effect upon others.

Mohawk, N. Y.

God Still Answers Prayer

JOHN F. OLMSTED

ONE year ago to-night, or on Feb. 13, 1911, in the quietness of the home, away from the rush of daily activities and cares, a manifestation of the mighty power of God was seen when the subject of this sketch was marvelously healed and freed from the cruel bondage of epilepsy.

For about thirty years Charles A. Alexander, 101 North High St., Columbus, Ohio, suffered untold tortures and miseries from epilepsy, and like the afflicted of Bible times, he would fall in the street or in his room. Once a month, and sometimes at more frequent intervals, he would be compelled to pass through these trying ordeals, many times alone. He believed that sometime in the providence of the Lord he would be healed of the disease that was sapping his vitality and reason.

After a very severe attack, Brother Alexander came to my home greatly depressed, almost despairing of life itself. He requested prayer, however; and wonderful as it may seem, God heard prayer, and rebuked the one responsible for all those years of agony and woe.

We studied God's Word carefully, and this study was followed by earnest prayer on the part of Brother Alexander, Mrs. Olmsted, and the writer. We felt that God was very near, and at the close of the season of prayer we laid our hands on the sufferer's head, and in the name of Jesus of Nazareth commanded the wicked and unclean spirit to come out. In an instant Brother Alexander was violently thrown backward, and fell prostrate on the floor, screaming in such a shrill, piercing way that we felt the presence of another spirit than that which guides the faithful here. He

then assumed the appearance of one who was dying. Taking him by the hand, we lifted him up, and he soon revived; but he was in a state of high nervous tension all night. He returned home the next morning, and we are glad to say that the past year our brother has not been afflicted nor overcome with epilepsy.

This experience has greatly increased our faith, and made us realize more and more the nearness of Christ in times of disease and distress, and his willingness to bind up our wounds and set the captives free. His name shall have the glory, for it is "not by might, nor by power, but by my Spirit, saith the Lord of hosts."

Columbus, Ohio.

Ancient Manuscript Confirms Testimony of the Spirit of Prophecy

GEO. M. BROWN

THE incident of Christ's dealing with the woman taken in adultery, as recorded in John 8: 3-11, is commented upon in "Spirit of Prophecy," Vol. II (edition of 1877), pages 349-358. John does not tell us what Jesus wrote upon the sand, but it is here stated that he traced upon the ground "in legible characters, the sins of which the woman's accusers were guilty, beginning with the eldest and ending with the youngest."

How perfectly and naturally this accounts for the action of these hypocritical accusers of the woman as related in verse nine, where we are told that they "went out one by one, beginning at the eldest, even unto the last."

In a recent lecture in Kansas City, Prof. Caspar Rene Gregory, professor of theology in the University of Leipzig, related how he had found among the many ancient manuscripts preserved in the monasteries on Mt. Athos, Turkey, one which recorded this incident of which John speaks. Said Professor Gregory: "Now this version had it that Jesus wrote upon the ground the sins of every man in the audience, and that they when they read it, convicted by their consciences, went out one by one."

What this learned professor of theology has recently discovered, as a result of laborious research and the study of musty old manuscripts, in an isolated monastery, was given to God's people years ago through the spirit of prophecy, and has been published to the world for more than thirty-five years.

The books "Patriarchs and Prophets," "Great Controversy," "Desire of Ages," and "Acts of the Apostles" contain thousands of interesting facts and comments which serve to throw light upon the records of the Bible, and make clearer and plainer God's wonderful dealings with men.

Undoubtedly men and women paid for the privilege of listening to Professor Gregory and learning from him what he had found out in a long life devoted to study and research. Why did they do this?—Because they attached a value

to the knowledge he had acquired. If we properly appreciated the knowledge of divine things given this people through the spirit of prophecy, would we not all gladly spend the small amount necessary to purchase the books containing this light, and then prayerfully read them?

Were all to do this, it would help in bringing a genuine revival into our churches, and give an impetus to the work which would result in rapidly extending the knowledge of present truth to earth's dark corners, and in making ready a people to hail the Saviour when he comes in the clouds to gather his own from the four corners of the earth.

Greensboro, N. C.

A Roman Catholic America

SANFORD B. HORTON

THE *Zion's Herald* (Methodist) of Boston thinks that "the time has come for the church as a whole to awaken to the situation" of a militant Catholicism. "Unless all signs fail," says *Zion's Herald*, "the last stand of the Roman Catholic Church for supremacy is to be made in the United States of America." "All the power of the great organization built up under Hildebrand, and developed throughout the years by his successors, is to be concentrated upon this country."

Seventh-day Adventists have been calling attention for many years to the encroachments which Rome has been making, and have referred to the spectacular functions of that church as being remarkable evidences of her determination to crowd herself upon the notice of the public. *Zion's Herald*, interpreting these events, makes the following comments:—

"This is the explanation of recent events and of announcements that have found their way into public print. The elevation of American prelates is significant. So is the statement that the country is to be divided into eighteen ecclesiastical provinces, or subdivisions, for convenience of administration. These straws all indicate the direction of the blowing of the wind. Rome is determined to conquer in the United States.

"As a matter of fact, she must. Her power in the Old World is all but gone. France has left her; Portugal has repudiated her; Spain has broken with her; Italy openly defies her. What is there left? Austria?—Yes, but hardly anything else. If Rome is to continue a power, then she must become supreme on this side of the Atlantic. And here in the United States of America is to be made the last stand.

"Is this simply a fantastic statement?—Not at all. Within a few weeks there has appeared from the press of a leading American publishing house a book written by Abbe Felix Klein, of France. It is called 'America of To-Morrow.' In the course of the work the learned French author, already known to the American reading public by his volume 'In the Land of the Strenuous Life,' discusses the growth of Roman Catholicism

on this side of the Atlantic, and dwells upon the work of the Catholic Extension Society. He concludes by saying:—

"With the increase of funds, the power for the good of the young society is rapidly augmenting, and it will not be long before the Church of Rome will have nothing to envy the Protestant churches, as far as their home missions are concerned; and if already, without this means of diffusion, it has developed two or three times as fast as the most prosperous of the Protestant sects, what will now be its progress! It may in a quarter of a century prevail over all the other confessions combined; it may make of the United States, according to the dream that is no longer merely visionary, the first Catholic nation of the world."

"There you have it, spoken right out in the open. Here on American soil would the Roman Catholic Church establish itself in mighty power. It may be making virtue of necessity, as there is nowhere else for Romanism to go. But, be that as it may, the fact is the same.

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

We disclaim all suggestions of bigotry, but, with *Zion's Herald*, we feel free to ask Protestants of the United States if they still "believe that our fathers were right in breaking with Rome years ago; if they believe that the doctrines promulgated by Protestantism are the proper interpretation of the Word of God."

The Roman Catholic Church has challenged the virility of Protestantism in Europe, has challenged the ability of the nations of Europe to keep it out of their civil affairs, and has lost, as the above extracts point out. The church has been trying, through home rule, to subordinate Ireland to her "tender" care, but thus far without success; and now Rome has set her face and heart to the subjugation of the United States of America, and thus challenges the virility of Protestantism in this land, as well as the stability of the government as founded by our forefathers. Not only so, but she has set herself the definite object of capturing the English-speaking world.

Referring to Rome's plans, *Zion's Herald* continues:—

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

"One of the most significant steps in connection with the new program that Romanism is enunciating in this country is that of dividing the United States into great subdivisions in order to get adequate leadership. Romanism has always made much of this. In every great center in the country she has her strong men, bishops and archbishops known to all, who are in a position to lead their forces to great victories. It is upon this leadership that the Pope counts to make the United States of America 'the first Catholic nation of the world.'

"And now the time has come for us to meet the issue squarely. We are face to face with a situation. Methodism, as perhaps no other church among the Protestant denominations, is fitted, by its aggressiveness, its inheritance, and its natural genius, to meet and resist Roman Catholicism. It must do its full share, and perhaps more, to save this country to Protestant Christianity."

It should occur to our fellow Protestants in this country who are engaged in revival work, Christian Endeavor work, Men and Religion Forward Movement, and kindred movements, that due attention should be given the matter of the Roman Catholic challenge for supremacy. If Protestantism does not desire to see a return to the old order of things which produced the dark ages, it were well that we awaken to the importance of the situation now menacing this nation and the true principles of Christianity.

"It Shall Be Forever"

MRS. M. S. BOYD

THE Holy Word very forcibly speaks of the enduring nature of God's works, in Eccl. 3:14, 15: "I know that, whatsoever God doeth, it shall be forever: nothing can be put to it, nor anything taken from it: and God doeth it, that men should fear before him. That which hath been is now; and that which is to be hath already been; and God requireth that which is past."

From a study of Gen. 2:2, 3, we find that when God had finished his creative works, he rested on the seventh day, blessed it, and sanctified it, thus making each succeeding seventh day a Sabbath. This is plainly one of the works of the Creator. Inspiration emphatically states that "whatsoever God doeth, it shall be forever: nothing can be put to it." Then the first day of the week can not be added unto the Sabbath institution, nor the seventh day "taken from it."

God proclaimed from Mt. Sinai, "The seventh day is the Sabbath of the Lord thy God." The same authority states, "That which hath been is now;" and again, "That which is to be hath already been." Isa. 66:22, 23, tells us that in the new-earth state all flesh shall come to worship the Lord from one Sabbath to another. Then the Sabbath that "is to be hath already been."

It is not left optional with us whether we keep this seventh-day Sabbath that was instituted at the close of creation week; for it is distinctly stated that "God requireth that which is past." A plain statement of these facts is made that "men should fear before him." What is this fear designed to lead men to do? "Fear God, and keep his commandments: for this is the whole duty of man." Eccl. 12:13, 14.

Cooranbong, New South Wales, Australia.

LEANING toward a sin is as bad as taking it in your arms.—*Ram's Horn*.



WASHINGTON, D. C., MARCH 7, 1912

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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

The Hand of God in History — No. 3

Notes on Important Eras of Prophecy Witness Borne to Nations in Ancient Times

WE select two illustrations of the manner in which the fulfilment of time prophecies bore witness of the living God to the nations in ancient times. The record shows that when the time comes for the work to be done, no power can stay his hand; heaven and earth are moved for the accomplishment of the divine purpose.

1. The Deliverance From Egypt

The Lord uttered a time prophecy when he made this promise to Abraham and his seed:—

"Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years; and also that nation, whom they shall serve, will I judge; and afterward shall they come out with great substance. . . . In the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full." Gen. 15: 13-16.

No doubt as the people of Israel groaned under their bondage, with Egypt seemingly ever more cruel and powerful, all hope of deliverance well-nigh fled. But God had promised; and he never forgets his promises.

In Stephen's last sermon, before the council at Jerusalem, the martyr spoke as follows of this promise to Abraham:—

"But when the time of the promise drew nigh, which God had sworn to Abraham, . . . in which time Moses was born." Acts 7: 17, 20.

As the time of the prophecy was drawing near, God began to prepare the agencies for the deliverance. The Lord is never overtaken unready. As D'Aubigne says:—

God takes ages to prepare his work, but when the hour is come, accomplishes it by the feeblest instruments. To do great things by small means, is the law

of God.—"History of the Reformation," book 2, chap. 1.

So, by the long schooling of forty years in Egypt and forty years in the land of Midian, Moses was prepared for the work.

The might of Egypt was lifted up against the Lord's purpose. But he says in Isaiah, "I gave Egypt for thy ransom." Chapter 43: 3. The time had come for the prophecy to be fulfilled; and there, by his signs and wonders, the Lord bore witness to all the nations. Forty years later, as the spies entered Jericho, they learned that still the nations remembered those mighty works of God. Rahab said to them:—

"I know that the Lord hath given you the land, and that your terror is fallen upon us. . . . For we have heard how the Lord dried up the water of the Red Sea for you, when ye came out of Egypt. . . . And as soon as we had heard these things, our hearts did melt, neither did there remain any more courage in any man, because of you: for the Lord your God, he is God in heaven above, and in earth beneath." Joshua 2: 9-11.

They had learned of the living God in heaven who doeth things on earth.

W. A. S.

(To be concluded)

Editorial Correspondence

PORTLAND, OREGON, Feb. 12, 1912.

PASSING through Denver, we were pleased to greet Brother J. G. Weller, the manager of the Colorado Sanitarium Food Store. This work is more than meeting expenses from year to year, and in addition serves as a valuable advertising agency for the institution. Here also we met Dr. H. C. Menkel, who with his wife, and on account of her health, returned from India one year ago. Sister Menkel is much improved, and both are eagerly awaiting the opportunity to return to the great Indian mission field, where their labors were greatly appreciated, and where they will again be warmly welcomed.

En route to Walla Walla, Wash., we had the pleasure of journeying for a little distance with Dr. Horace Parker, who boarded the train at Nunn, Colo., and went with us as far as Cheyenne, Wyo. Dr. Parker and his wife, Dr. Alice Conway-Parker, are engaged in medical work at Nunn, where they have succeeded in building up a good practise. They feel a deep interest in the cause of truth, and are seeking as best they may to advance its interests.

We were gratified to find such a large number of students at the Walla Walla College. Including the normal department, over three hundred are in attendance. Many of these are excellent young men and women who are seeking a preparation as gospel workers and burden-

bearers in connection with this great movement. This school is the educational center for the great Northwest, and from it should go forth many devoted workers into the unevangelized regions of the home land as well as into the great regions beyond the seas. An earnest foreign mission band is serving to kindle the flame of missionary zeal in the hearts of the older students.

Prof. E. C. Kellogg is the president of the college. This is his first year, but already he has endeared himself to his associates and his students. With him are connected Elder O. A. Johnson as Bible instructor, and other earnest, faithful teachers, who sense their responsibility, and are endeavoring by God's grace to act well their part in the preparation of workers for the whitening harvest. Miss Bertha Allen, with four other teachers, is conducting an excellent normal department. Prof. John Isaac is in charge of the German department, in which are enrolled over thirty students. Brother C. M. Christensen has returned to the school to direct in its financial management.

At the time of our visit the school was without a preceptor, but the board was seeking to arrange for one. This, we believe, is a necessity. In every school competent, consecrated men and women should be charged with the responsibility of maintaining, kindly but firmly, a high standard of discipline and deportment. Only the young men and women in our training-schools who are willing to submit themselves to proper restrictions and regulations, and thus acquire under discipline a well-balanced experience, are well-prepared for their life-work, or to go out as teachers to their fellow men. He who has not learned to obey, even under unpleasant conditions, is not fitted to command.

The little sanitarium at College Place, near the college building, is enjoying a fair patronage, and is doing a good work. Dr. I. A. Dunlap is in charge of the medical work, with Brother W. E. McCully as business manager. Recently the nurses' training-school was discontinued, the institution operating with salaried nurses. The spirit of consecration on the part of the workers was recognized by the guests. Our stay while in College Place was made very pleasant by the kindly consideration of the sanitarium family. We had the pleasure of meeting Elder C. W. Flaiz, the president of the North Pacific Conference, also Elder H. W. Decker, whose faith has not wearied these many years in waiting for the consummation of Israel's hope. We were pleased to find that Elder W. A. Westworth was so far recovered from his terrible accident by burning some months ago as to be able to resume in some measure public labor.

The believers in College Place, the same as our brethren at some other centers, are in great need of a church building. Steps have already been taken to arrange for the raising of means for this work. We were privileged to speak five times in all while at College Place, and rejoiced in the spirit which makes of one the believers in this message, even though they meet as strangers here.

Portland is one of the great ocean doorways of the Northwest. The city has made great gains in population during the last decade, increasing from 90,426 to 207,214, or over 129%. In this important center, our work has gained a splendid foothold. Seven organized churches, representing four different nationalities, and with one exception each congregation having its own church edifice, have been established within the city limits.

Here also is located the Portland Sanitarium, which in no small measure has contributed to the upbuilding of the work. The institution is practically full, our assignment being the last vacant room, with the exception of several that were undergoing repairs. About fifty guests were registered.

A fine class of young women are training for nurses. Brother C. M. Everest, the business manager, has made good headway the last two years in the installation of new equipment which materially lessens the cost of light and heat, and in making other valuable improvements and necessary repairs. Miss Ruby Wright is rendering excellent service as matron of the institution.

The medical faculty consists of Dr. W. B. Holden, medical superintendent, who has also an office in the business center of the city, and whose successful work as a surgeon calls him as well to neighboring towns and cities. The work of house physician falls to the efficient care of Dr. M. N. Canfield.

The city physicians in Portland manifest a very kindly attitude toward the sanitarium, and frequently send to it patients, or bring to it their surgical cases for nursing.

It has been my pleasure to meet here Mrs. Worthie Harris Holden (wife of Dr. W. B. Holden), whose poetical contributions to our columns for a number of years have been so truly appreciated by our readers. We have met also Dr. John J. Reith and wife, who are planning to connect in the near future with the Walla Walla Sanitarium. While at this institution I had the pleasure of speaking once to the nurses of the sanitarium.

A wonderful future lies before this northwest corner of the United States. Great undeveloped resources are finding fast development. Every year witnesses a stronger tide of tourist travel.

Step by step with the growth of popu-

lation our work should advance. This we are confident it will do, if the good brethren of the North Pacific Conference remain alive, as they now appear to be, to the opportunities afforded them.

F. M. W.



A Disquieting Situation

THE rapid increase of the Socialist vote in recent years, and especially emphasized in the elections of November, 1911, is causing some apprehension in the minds of the students of the political system, and is still the subject of discussion. An article in the *Outlook* of February 24, entitled "The Rising Tide of Socialism," deals quite fully with this problem, giving facts and figures that are full of interest and significance. We quote a paragraph relative to the November elections:—

The Socialists have carried eighteen cities and towns throughout the country—eight in Ohio; five in Utah, one in Minnesota, one in Pennsylvania, and, most startling of all, the rapidly growing manufacturing town of Schenectady, in New York. Rhode Island and New York, for the first time in the history of these two States, had elected Socialists to their legislatures. Pennsylvania and Massachusetts had returned Socialist legislative representatives by increased pluralities. In Buffalo the Socialist vote was nearly doubled; in Columbus, Cleveland, and Dayton, Ohio, and in Reading, Pa., it nearly equaled the vote of the Republicans and Democrats, respectively.

The words of Bismarck to Carl Schurz, uttered many years ago, are quoted by the writer of this article, who declares that they "sound now like a prophecy:—

Will not the real test of your democratic institutions come when, after the disappearance of the exceptional opportunities springing from your wonderful natural resources, which are in a certain sense common property, your political struggles become, as they surely will become, struggles between the poor and the rich, between the few who have and the many who want?

As a fitting close to the article an extract is made from a recent address by Jacob Gould Schurman, president of Cornell University, who reviews "the serious economic and political problems which confront the people of this country." His analysis of the situation is worthy of serious consideration. He declares:—

We are living in an age of unrest and discontent. Never before has there been anything like it in this country. In the past there have often been specific grounds of complaint and dissatisfaction; but with their removal, the American spirit has regained its buoyancy and optimism. We are to-day like men moving about under a pall which stretches to the horizon, and which can not be broken through. Yet I venture to assert that the oldest man in this audience can recall nothing like it in his experience.

The spirit of discontent is far more widely diffused than ever before, and the causes are at once more fundamental and more permanent.

This spirit of restless discontent is not confined to the United States. We find it in foreign countries and in all continents. It is especially active in England, France, and Germany. It has been a controlling influence in Australia. It animates the Nationalist party in Egypt. And in China it has burst forth with a colossal energy which menaces the dynasty of the Manchus, and is certain to revolutionize the immemorial institutions of that venerable empire.

In its most general form, this revolution is one of man, the worker, against the governments, organizations, or powerful individuals who have exploited him. And in countries whose governments are already democratic, it takes the form of a contest between workers and owners, or, in more abstract language, between labor and capital.

The working men of the world are becoming possessed with the conviction that they do not get a fair share of the wealth of which they are the principal creators. And with ever-increasing emphasis they are calling on the state to correct this injustice and redress their wrongs.

To one who is familiar with the prophecies relating to this time, this description of present-day conditions reads as if it might have been written to furnish proof of the fulfillment of the predictions made long ago. This wide-spread unrest and this attempt to make conditions better by reaching after political power are only preliminary to a time of violence and lawlessness which will as surely come as effect follows cause.

In one of his talks with the Pharisees our Saviour compared the day when the Son of man is revealed with the days of Noah; and one of the prominent characteristics of the days just before the flood, is that "the earth was filled with violence." The climax came when men utterly refused to listen to the counsel of God, and as a consequence the earth was overwhelmed by the flood. We are gradually approaching a similar state of things when, according to the Scriptures, "the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up."

The present confusion in the political world, and the efforts being made to find a suitable leader for the so-called "progressives," who are seeking to bring about reforms by political action, are significant intimations of the political chaos which threatens the country, while at the same time they indicate the anxiety felt by many thoughtful men as to the probable outcome of the mighty struggle now in progress "between the few who have and the many who want."

In this time when the very foundations of civil society seem trembling, and the outlook seems absolutely forbidding when the situation is viewed from a merely human standpoint, it is most im-

portant that we should heed these words of exhortation:—

"Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness?" 2 Peter 3:11.

Neither a nation nor a people, as a body, will be delivered in the day of the dissolution of all things. The only basis of confidence is that holiness of life which is the fruit of a personal faith in the great Deliverer. Happy are they now, and happy will they be in the day of the earth's overthrow, whose righteousness is of the Lord. W. W. P.

Ecuador in Revolution

THESE are truly days of unrest, even though the winds of universal strife are being held. What will it be when the storm bursts? As I left America, the flight of our missionaries from the interior of China, amid revolution, had just been reported. The turmoil in Persia made us think of our two missionaries there, Brethren F. F. Oster and H. Dirksen. Now here is revolution in Ecuador, South America, and I am unable to get into communication with our two missionaries in Quito, Brethren W. W. Wheeler and John Osborne.

The ship on which I sailed from Panama for Guayaquil was called into Manta, an Ecuador port, to take on a thousand soldiers to aid the revolutionary party, operating from Guayaquil, against the party of the former government, operating from Quito.

The Quito forces seem to have been winning, and in a battle a few days ago, in which they say seven hundred were killed, the Guayaquil forces were driven back to within thirteen miles of this city. There the matter stands. The reinforcements by our ship, and another four hundred who came in last evening from another coast town, are expected to turn the tide. But they seem poorly equipped, and many brought down to the port, I am told by witnesses, were brought tied with cords, four abreast. They were taken by force from their villages and plantations. It is a sorry situation, and all for the profit of private parties striving for the possession of power and the gains that come with it.

As yellow fever and the plague are in the town, I stopped two days aboard ship in the harbor. I came into town last evening to secure transportation for Peru,—no meeting in Ecuador being possible,—and to see if I could communicate in any way with our brethren in Quito. All communication is absolutely cut off. We can only hope that our brethren there have means sufficient, or credit, so that they will not suffer need. Matters will doubtless be settled one way or the other soon. Pray for the workers

in Quito. It is a wicked, stormy world we live in.

Last night I was kept awake by the firing of guns and pistols by the half-drunken soldiery. The commander of the thousand men who came on our ship was so intoxicated as to be unable to get about when led on board. This morning soldiers are rolling several field-guns along the street in front of the hotel, as I write. Just out on the river lies the United States man-of-war "Yorktown," which is looked to to protect property in Guayaquil in case the revolutionists are defeated and return to the city to loot and escape as best they may.

Business is tied up, and men feel the country is going to ruin. When one sees the dirty streets and hears the mosquitoes humming outside the window-screens, it is not surprising that fever and plague abound. Our workers in Quito are high in the mountains; and it is from bases in the most healthful parts of these equatorial countries that we must work in seeking for true hearts who are looking for light.

I hope to hear of the arrival of the ship for Peru this morning.

W. A. S.

Our Obligations to Mission Fields

THERE appeared in the REVIEW AND HERALD of February 1 the report of the year's offerings to missions for 1911. This was the most favorable report of this character ever put out by the denomination. For a number of years we have had as our aim the raising for missions of an amount equal to ten cents a week per member, which would have meant \$323,648 for the conferences of North America. The report shows that the amount actually secured for 1911 was \$311,282.12. Thirty-three conferences contributed \$26,157.57 in excess of their proportion. Had the remaining forty-one conferences raised their full amount, the General Conference treasury would have received \$349,805.90.

The rapidly increasing demands of the world-wide work render it imperative that yet greater demands be made upon the liberality and devotion of the membership in America. The settling of the political troubles in China will, without doubt, give a great impetus to all mission operations in that vast field, resulting in greatly increased demands upon the Mission Board for workers and enlarged appropriations. The developments of our work in India, Korea, and Japan can not longer be held in check by us, even if we desired. We must expect to strengthen our efforts in these countries very materially. The same can also be said of the work in West and South Africa and the Malaysian fields.

Everywhere the Lord is going before us, preparing the way for a great work, and we must be prepared to follow quickly in his opening providences.

With this in view, the standard for our mission offerings has been raised to fifteen cents a week per member. Can we attain unto it this year? If we set our hearts to accomplish it, we certainly can.

In this connection it may be profitable to consider the report for 1911. An examination of this will reveal the fact that the success of those conferences that made the best record in raising money for missions can not, at least not always, be attributed to favorable financial conditions existing in their territory, for many of them are comparatively poor. Some of them have been suffering with severe and protracted drought. To those who have had an opportunity to observe their work it is very evident that the most important factor in the accomplishment of the results has been a constant and well-organized effort on the part of conference and church officials to inform the people of the developments and needs of the different mission fields, this effort beginning with January 1 and continuing to December 31.

Failure to any degree has generally resulted from a delay in work of this character until the year was well advanced, or from reliance on spasmodic efforts. A most convincing argument of the advantages of well-organized effort is found in our Sabbath-school offerings, where the needs of missions are invariably kept constantly before the schools, their systematic giving having made their offerings the most fruitful and reliable of all sources from which the General Conference draws its mission funds.

It is to be greatly regretted that the conferences have not appreciated more fully the possibilities of the Harvest Gathering campaigns. Sufficient experience has been had in some localities to demonstrate the great possibilities of this agency for enlightening the people, and for securing substantial financial assistance for mission work. There is no reason why, if taken hold of earnestly, this agency might not be made to yield a fourfold increase over receipts of any past year, and thus greatly augment the offerings of the denomination.

The eyes of our brethren in foreign fields are longingly turned to us here in America. They are earnestly hoping that our liberality this year will enable them to respond to the many Macedonian calls that heretofore they have been obliged to ignore because of the inability of the General Conference to grant their requests for increased appropriations.

The only way we can be sure of a for-

ward movement in missions is to begin now to give liberally of our means, with that object constantly in view, and to continue our offerings systematically according as the Lord may prosper us.

W. T. KNOX.

Our Duty

WE are living in thrilling times,—times that have no parallel in human history. The marvelous accumulations of great wealth; the bringing into everyday service of hundreds of modern inventions, minimizing labor, and thus giving man a leisure never before enjoyed; the telephone and the telegraph, reducing time and distance, throwing communities and nations into one great family, so that each may know what the others are doing; the printing-press, carrying to the four corners of the earth every advance made in human knowledge, in many places enabling the poor in remote rural districts to keep pace with the most advanced thought and inventions of the day; the convenience and rapidity of travel, making it possible to visit distant parts of the world with ease, and at a comparatively meager expense; the Word of God in the vernacular of the people; the rapid strides in extending and perfecting public-school systems in various countries,—these and a hundred other things make this the most wonderful of all ages in the history and progress of man.

What meaning has all this to the people of God? Are they, blinded to every opportunity for service, to partake of the spirit of the age, and drift with the current into the maelstrom of worldly business and speculation?—No! The definite duty of the church is clearly set forth in the farewell charge of the Master to his disciples, "Go ye therefore, and make Christians of all nations." This is our duty, this should be the chief object of our existence. The words of the prophet Elisha to his servant Gehazi, who followed Naaman for reward, may be well applied to God's people at this time: "Is it a time to receive money, and to receive garments, and olive yards, and vineyards, and sheep, and oxen, and men servants, and maid servants?"—No; a thousand times No! The voice of the Master is, "Go ye, . . . and make Christians."

What interest can the people of God have in the present clashing of the nations, this clamor for war, this national thirst for world-power, this reaching out on the part of strong governments to absorb the territory of the weak?—None whatever, save as they see in it all the stepping of the nations to fulfil the Word of God in the last great conflict. Our duty is to "make Christians." It matters not to us whether Italy or Tur-

key controls Tripoli; whether Russia or Turkey directs the affairs of Persia; whether or not Russia and Japan absorb Mongolia and Manchuria; or whether China has a republican government or a constitutional monarchy. Ours is clearly a plain duty—to make Christians.

Everything earthly must soon perish. The awful doom of a lost world is impending. The message entrusted to us is the last warning of divine mercy to the peoples of earth. Ours is the great privilege of the ages,—to call the honest in heart to repentance, to prepare a people for the coming King. We have no other duty, no other business. We are in the world, but we should not, we dare not, be of the world. Kingdoms may rise, and kingdoms may fall; markets and stocks may go up or down; implements of destruction may be multiplied without end; pleasures may invite, and the maddening, clamoring voices of the world may seek to distract: but none of these things will move the children of God, save as they impel them to quicken their efforts to warn the world of its coming doom. Ours is the word of the prophet Jonah to the people of Nineveh, the message that Lot bore to the inhabitants of wicked Sodom and Gomorrah,—Flee! for the destruction of the Almighty is impending. Never was a prophet of any age sent on a more solemn errand, never did seer bear a more thrilling message to any kingdom or nation, than is entrusted to those who are called to give to this generation the solemn warning, "Prepare to meet thy God."

I. H. EVANS.

Note and Comment

An Impending Conflict

IN the February issue of the *National Ripsaw*, a Socialistic journal published at St. Louis, Mo., the editor, in seeking to stir up the farmers of the country to join with labor against capital, has this to say in reference to the conditions that now exist throughout the world:—

We are at the beginning of a crisis which will end either in revolution by force, and carnage and bloodshed such as the world has never known, or in revolution through the peaceful methods of revolution and the enthronement of labor in the administration of justice and the promotion of universal happiness.

In either event, the old systems, which are but relics of barbarism, veneered by a boasted civilization and gilded by a thin pretense to Christianity, must fall, and in their place be established a civilization based upon justice and equality of opportunity.

The logic of events has prepared a new order of things in the establishment of which you are destined to take an important part.

Isolated as you are, you do not feel the throbbing pulse nor participate in the defiant spirit of the great unrest that

prevails in our large cities, crowded with human beings and congested with all the ills and evils with which human flesh can be afflicted.

In the coming crisis a vote is the most precious possession of the American.

It is the means that shall determine whether the new order of society, which new inventions and new discoveries have made necessary, shall be established by forceful methods and the sacrifice of millions of precious lives, and amid scenes of carnage and bloodshed such as were never before witnessed, or whether the transformation shall be accomplished by the peaceful methods of the ballot.

Then follows a fearful arraignment of capital, legislatures, and the judiciary; and upon these is placed the blame for practically all the dissatisfaction, injustice, turmoil, sorrow, and misery in the world. The conditions are certainly serious enough; and surely the class hatred exists which seems destined to bring the clash and the revolution that the editor expects to see accomplished, either through peace or through war. But he who expects to see blossom out of that clash a world-nation of true civilization, peace, plenty, prosperity, justice, and love, is doomed to a most bitter disappointment. This condition is graphically described in the fifth chapter of James, verses one to six. But it is followed by this admonition:—

"Be patient therefore, brethren, until the coming of the Lord. . . . Be ye also patient; establish your hearts: for the coming of the Lord is at hand. Murmur not, brethren, one against another, that ye be not judged: behold, the Judge standeth before the doors." James 5:7-9.

While the conditions of discontent, injustice, and misery are to be deplored, the Lord is not in, and is not sanctioning, any movement or work that stirs up class against class, that makes peremptory demands and talks of bloodshed as a means of securing them. The idea that these conditions are to be remedied by such means is one of the most dangerous deceptions of the evil one. With that deception he will lead myriads straight up to and straight into the day of doom. Let us heed the Lord's admonition: "Be patient," "establish your hearts: for the coming of the Lord is at hand."

C. M. S.

SOCIALISM seems to be on the decline in Sweden, according to a lately published report of its own publication. In Stockholm, during the last quarter of 1907, the membership was 30,327, while in the last quarter of 1910 it was only 13,040. During the first three months of the year 1909 the membership in Sundsvall was 1,291; during the last three months of 1910 it was 318. The total decrease in the number of their publications during 1910 has been 12,000 copies.



The Golden Key

WORTHIE HARRIS HOLDEN

In thy room a Holy Presence,
Radiant with heavenly love,
Holds a golden key, and bids thee,
"Take and gain thy wealth above."
Still he lingers, though thou spurnest
His great mercy, full and free;
For the treasure of high heaven
Ope to prayer, the golden key.

Long he waits, in great compassion
Yearning riches to bestow;
Thou art poor and blind and naked,
For thy sins have made thee so;
Starving, though in sight of manna;
Clad in rags, with white robes nigh;
Groping blindly, when beside thee
Heaven's Healer passes by.

Other souls might share thy blessing,
Never couldst thou all demand;
From his boundless store of mercy
Love metes out with lavish hand.
Haste! Unlock the heavenly treasure,
Raiment, food, and wealth to bring;
Thus alone canst thou be ushered
To the wedding of the King.

Portland, Oregon.

Notwithstanding Revolution, the Message Onward

R. F. COTTRELL

THE annual meeting for the South Central China Mission was held at Chang-sha, Oct. 24 to Nov. 4, 1911. Although the Hunanese were much stirred up over the revolution that had broken out in the neighboring province of Hupeh, about one hundred of our brethren and sisters came together. While the meeting was being held, the city was taken over by the revolutionists, and we foreigners were prevented from going into the city for two or three days. During this time it was necessary for our native workers to carry on the meeting by themselves. But the Lord came very near, and although there was trouble without, the Comforter gave them quietness and joy within.

At the close of the meeting, eight were baptized in the Siang River, and united with the Chang-sha church. One other person, who had previously been immersed by a missionary of another church, was also received into fellowship.

Following the general meeting, most of our native workers went to their respective stations, or fields of labor. At the same time an eight weeks' Bible institute was opened, which was attended by twenty-five persons, the larger part of whom were young people who had recently accepted the truth.

In the early part of December, word

was received from the American consuls at Peking and Hankow, also from our mission headquarters in Shanghai, that it was considered unsafe for us to remain longer in the interior. On the day of leaving, it was my privilege to baptize eleven other precious souls. From the riverside we went to the chapel, where they were received into the church. A farewell prayer and praise service was then held, in which there was no note of discouragement, but only a fervent desire to be faithful, to do the will of God, and thus hasten the time of the great heavenly gathering.

Arrangements were made for the institute to be continued under the instruction of two of our native evangelists; and since we arrived in Shanghai, our brethren have written us most cheering reports concerning this work. They observed the week of prayer at the regular time, and at its close made their annual offering, which amounted to nearly thirty dollars, Mexican. When we consider this little company, a thousand miles in the interior, poor in this world's goods, with war and famine conditions about them, making such a sacrifice as this must have been for them, we can only say their love of the blessed hope alone can explain it.

From a place thirty-five miles east of Chang-sha, we have just received a letter, a portion of which reads as follows:—

"For a long time we have known of your honorable church which has come to Hunan to proclaim the true gospel. In our humble city there are seven and a half wards longing for the light and grace of God.

"For this reason, on the eleventh month, the sixth day [December 24], we have consulted together, written our names, and mutually covenanted to send Beng Ren Ding and others to Chang-sha joyfully to welcome your honorable church to proclaim the gospel of the kingdom in our lowly city, that the people may all receive of God's grace. The house of worship will be provided for by our humble wards. We can not begin to write it all.

"We wish you peace. As pupils desirous of instruction, we send greeting."

This letter is signed by thirty-seven persons, who not only offer a plot of public land as a site, but also promise to build a chapel. This is the third opening of this kind which has thrust itself upon us during the last eight months. In the other two places, the work started has already yielded good fruit.

It is a source of deep gratitude to our Heavenly Father, that in spite of all the trouble and unrest in this country, his

prospering hand is so clearly manifest. His truth bears the divine signet, and even though China is in the throes of revolution, the message within her borders moves steadily onward. It is our earnest prayer that peace may soon be restored, and then we are assured that with greater freedom and larger opportunities a quick work may be accomplished in the land of Sinim.

Shanghai, China.

Among the Tamils of Southern India

J. S. JAMES

AFTER an absence of two months from the Tinneveli district, it was a pleasure to visit our work there again, in company with Elder G. G. Lowry, who has been in charge of the work since my departure. After a short visit at Trichinopoly, the chief Hindu and Roman Catholic center of southern India, where we have a native evangelist and a number of interested students of the truth, we journeyed on to our main station, near Nazareth, where we were welcomed by old friends and believers.

Shortly after Brother and Sister Lowry took charge of the work at Nazareth, they began a series of meetings and Bible studies with a view to preparing another company for baptism. On Dec. 2, 1911, just as the Sabbath was closing, our people all gathered on the shore of a near-by lake, where Elder Lowry buried nine persons with their Lord in baptism. It was a solemn but glad occasion to all present; and as we turned away from the water's edge to mingle among the multitudes yet unwarned and unsaved, we felt more than ever before the need of the fulness of the Holy Spirit in our lives to make our labors and ministry more fruitful.

Of this company, four were young people from our school, four came from practical heathenism, and one from the Anglican church. We rejoice to see our students giving their hearts to God, and studying to fit themselves for workers among their own people. Eight of the older students have thus far been baptized. The teachers are all earnest believers and workers, and we desire to keep the spiritual tone of the school high, that it may do its part in preaching the gospel.

The following week we visited our new out-station eight miles east of Nazareth, where we found our native workers busily engaged among the people, a number of families interested, and a large territory ready for the preaching of the truth. Some public meetings were held, and plans arranged with the workers there for a more vigorous campaign. The following Sabbath the workers at this station met with the company near Nazareth, where we all celebrated the Lord's Supper. This was a blessed occasion, and the hearts of all were knit more closely together. I left the next evening for Bangalore, about six hundred miles north, where I arrived three days later.

The next day after reaching home, I received the sad news from Elder Lowry that our evangelist in charge of our outstation, and his little girl of eight years, were seized with cholera the day following my departure, and both died in less than ten hours. The reader can scarcely realize the suddenness with which disease and death overtake one in this land. One may shake hands with a friend who is happy, strong, and well, and before the dawn of the morrow, he may be shoveling earth into the grave of this friend. While the loss of this faithful, consecrated man seems almost irreparable, still the influence left behind him, his dying words of comfort to his family and his bright hope in the better resurrection, was a triumph for the cause of truth. The work he laid down still goes forward, while we pray the Lord of the harvest to supply us with faithful men to take his place.

We have every assurance that this field is ready for the sowing of the seed of truth. In these days when the Lord is to close up the work quickly, we need not sow to-day, and say, "There are yet four months, and then cometh harvest;" but we sow to-day, and the harvest is ready on the morrow. Here is one of the many instances that illustrates this, and also emphasizes the value of sowing the seed by the printed page: A Tamil tract fell into the hands of a man living about forty miles west of Nazareth. A friend standing near glanced over his shoulder and read a few lines. Those words aroused his interest. He secured some more tracts, read them, and then found his way to our mission to learn more about the truth. Elder Lowry began instructing him, and his interest grew. He was one of the nine recently baptized. To-day he is an earnest colporteur, sowing our literature in the surrounding districts. Already calls are coming from villages where he has worked, beseeching us to send them a teacher to give them further instruction in the truth. We also have a colporteur in Madras, who is meeting with many interesting and encouraging experiences selling our literature.

Thus the work grows and extends so we can scarcely keep pace with it. Our first edition of Tamil literature is nearly exhausted, and I have ordered new editions printed and hurried on to our men, and am busy getting out some new tracts and books so our workers can have a better selection to draw from. All are working hard, and are happy as they work. Brother and Sister Lowry are carrying heavy burdens, many times going beyond their strength to do justice to the calls for help. We need another family in this field at once to be making the necessary preparation in the language before taking up the burdens and responsibilities of district work. This will require at least one year. In response to our appeals for help, the reply comes back, "We have excellent workers waiting to go forward, but no money in the treasury to pay transportation and maintain them in the field." Verily, the

ends of the earth are calling for God's people to fulfil their heaven-appointed trust. O that the Lord would cause to pass before his people a true panorama of real conditions in these dark lands, and roll upon each believer in this message a corresponding spirit of liberality!



Portugal

C. E. RENTRO

In Portugal we now have three workers. Brother Paul Meyer, from Switzerland, has done well in learning the language; and beginning with 1912, he will have two halls open for meetings. He has been alone in Lisbon since the middle of October, and reports quite an interest. Brother Alberto Figueiredo, of Lisbon, is helping me here in Porto.

We have recently begun meetings in this city, and also have a mission hall in Gaya, on the other side of the Douro River. Here two from the Baptist Church have begun the observance of the Sabbath. One was taken into our church by vote. In October I baptized three converts in Lisbon, and on December 23 two more earnest believers followed in this sacred rite.

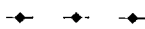
The law for the separation of church and state permits the believers to form an organization, which will give them legal recognition, and will secure to them the privilege of giving donations for the work. Complying thus with the law, we are assured of the protection of the authorities. The brethren in Lisbon have formed their corporation, and it remains with the ministry of justice to give consent to the statutes.

The leading bishops and patriarchs of the Catholic Church continue their rebellion, and most of them have been obliged to change their place of residence. The faithful in one place turned out the priest who rebelled, formed a corporation, called another priest, who, with them, separated from Rome, and started another church. They made a call for any others who wished to join them. The history of the Catholic Church in her attitude toward the state confirms the history of the past and present in other lands. But she is obliged to submit for a time.

We are glad to have been able to send another young man to our school in Gland, and pray that he may develop into a good worker. The distance is great, and twenty dollars is a large sum for a poor Portuguese to pay in passage money. We have two or three other young persons who ought to go, but they have not sufficient money. The young man we sent there over three years ago is now with me, and will, if faithful, make a good worker. Each scholarship cost two hundred fifty dollars.

A few words about Angola, Portuguese West Africa. I received a letter from Brother Jose da Silva Oliveira, in Loanda. He wrote in July: "We are anxious to receive news from you about our work here. Our soap factory is being repaired, and we have stone-masons, carpenters, and other working men — thirty

or more persons. You can imagine their surprise when at the end of the first week I made payment on Friday, and told them that on the Sabbath there would be no work, because it is the true day of rest. We are glad of this opportunity to have the true Sabbath called to the people's attention in this manner. There are about forty persons to announce in the city of Loanda that in the soap factory no work is done on the Sabbath because it is the day of rest that the Lord ordains." In the same letter came a request for literature and Bibles. It is hoped that there will soon be a church in that place.



Australia

J. E. FULTON

LAST Sabbath witnessed the departure of Brother and Sister C. H. Parker for Norfolk Island, en route to the New Hebrides. They will stop two months on Norfolk, to help the mission and people at that place. I am sure their visit there will be greatly appreciated. Brother H. Carr and his wife will follow a month later, and remain on Norfolk with Brother Parker a month. Then the two families will go on together. Norfolk is a training station for the Melanesian Mission (Anglican). As this mission has quite a number of men in training, our workers will get some idea of the people for whom they are to labor from what they see on Norfolk Island.

To-morrow, Brother J. A. Chaney and family leave for New Zealand, and I shall accompany them, to spend a little time with them in looking after the Maori work. Brother Chaney at one time engaged in mission work in West Africa, first for the Christian Alliance before he accepted the truth, and afterward for our mission there. We have recently appointed him to work among the Maories. He is looking forward with much interest to this work.

At our last union council it was voted that the Australasian Union Conference take over the Maori work in New Zealand at the request of the New Zealand Conference, and I wish to spend some time with Brother Chaney in visiting in the most populous of the Maori districts, with the object of finding suitable headquarters for our work. The Maori work has been carried on to some extent for the last fifteen years in New Zealand, but as it has not been systematic, but little has been accomplished. I hope we can get the work established now on a better basis. The Maories are an intelligent race, and I am hopeful that we may win some of them to the message.

The school is about to open again at Avondale. The prospects are that it will be very full this year. Some excellent young people have decided to attend.

Brother P. B. Rudge, who was appointed at our last council to take up work for the aborigines in Queensland, writes us encouraging letters about the start which he has made. I quote from a letter I received from him recently:—

"About a fortnight ago I arranged

with the protector to hold a meeting on Christmas day. So yesterday we went over, about thirty of our people from the Murgon church, ten of whom were children. We had a good day with the natives. First we had a song service, rendering four or five of our good hymns, and then we had the service of the day.

"I told them first why it was necessary for Jesus to come to this world; then gave them a short talk on the first advent, using my chart of the three angels' messages to illustrate the wonderful appearance of angels. After singing an appropriate hymn, I told them the story of the wise men, making a point of gifts, the best of all being the giving of the heart to Jesus. The singing of 'They brought their gifts to Jesus,' and the doxology, brought the meeting to its close. Some were pleased with the effort, seeming to enjoy it very much.

"There were a number of women present, but only a few men. So after the meeting, we all went into the camp and started another song service. In a few minutes the natives began to gather, and by and by there were nearly two hundred. Between the songs I took the opportunity of presenting a few points of truth. On leaving, the aborigines gave us a good send-off, and as our cavalcade left the settlement, we saw them in the distance waving hats and handkerchiefs, quite a new thing in our experience, as we have not seen them so demonstrative before."

Remember the work in the Australasian field in your prayers.

Nyassaland

S. M. KONIGMACHER

THIS is another beautiful morning [December 12], but we really need rain more than fine weather just now. If we have another bad season this year, there will be suffering among the natives. The native is very careless about the future. If he has a good crop of corn, he will not look ahead and save part of it, but will eat his fill, and sell the rest for cloth and salt, instead of saving his food and working for cloth and money.

The school year has now closed, and I hope some of the lessons will remain in the minds and hearts of those for whom we have labored. God has blessed our work and helped us.

I opened sixteen new schools in the Malamulo district, and Sister J. C. Rogers opened two in the Matadani district. This makes us, in all, forty-four out-schools, with two main stations. We now have eighty native teachers and assistants.

We also have permission to enter Portuguese territory in the district of Tete. This permission was gained through the American consul at Delagoa Bay. There are at least two missions operating in this field, but we are sure we can find a suitable place to plant the banner of the third angel's message. Surely God is going before us. We are crippled on account of lack of funds.

If we only had the money, we could open up the Portuguese country at once. As it is, we must wait, wait, wait.

During our closing exercises of the station school, we were very busy preparing and correcting examinations, and in making shirts for prizes for good work in the native language. These were awarded to the two boys who spelled down the school in the vernacular, the boy who read twenty-five verses of John seven out of the native Bible without a mistake, and to the sixteen pupils who recited fifty-three verses and told where they were to be found. Each pupil had to recite separately. The verses were chosen from the first ten chapters of Luke.

The preceding evening I gave a lantern lecture on the life of Christ. Mrs. Rogers was present, and spoke a few words to the school through an interpreter. Fifty of our teachers were also in from the out-schools. I examined the school in English and in the vernacular, but awarded prizes for vernacular work only, to stimulate a greater desire for their own language. The desire for English is already great enough, yes, too great. All the exercises were carried on in the native language.

On Sabbath two hundred thirty-nine persons were at the Sabbath-school, and the church service was well attended.

We have finished a good brick house for Brother C. Robinson, our new superintendent, and are teaching him the language. He gave his testimony in church last Sabbath in the native tongue, which is very much like the one he knew in Rhodesia. Brother Robinson was formerly connected with the Barotseland Mission.

Majita, East Africa

B. OHME

LAST month we began the erection of a mission house at Jramba, our fifth station here in the German Victoria Nyanza field.

When Brother Stein and I were seeking a place for the new station, a native Catholic Christian came to me after worship was over, and said: "You pray so that one can understand every word, and one can pray with you." He desired to buy a New Testament in Kiswahili. He brought his wife with him, and said, "I have only one wife, and I desire to obey the commandments of God." Besides the young people who came to attend our school, several older persons desired to come for instruction. Brother and Sister Stein have a good opening for work, and

we trust that before long some souls here will wait for the Lord's coming.

From all villages comes the cry to establish schools. The Usukuma, a large tribe, are waiting for us to open a school. The government has granted us eleven counties where we are at liberty to erect stations at once.

In the Shirati district we expect to build three new stations during the next few months. We are waiting for workers to help us. If we do our part, the Lord will do his.

Korea

RILEY RUSSELL

I AM now at old Wi-ju, on the banks of the Yalu River, the boundary between



WORKERS IN GERMAN EAST AFRICA

Korea and Manchuria. Four students are with us selling papers, and we are holding meetings at night.

There has been the most determined opposition here that we have ever met in Korea. This is a walled city of twenty thousand inhabitants. One denomination, claiming to have two thousand believers, has taught the natives that we do not believe in Christ, and that they should not even talk to us or look at our literature.

But the loud cry of the third angel's message can not be hushed by mortal man. Our audience, although small at first and ever changing, has steadily increased. One evening about seventy-five persons came out to listen. A few have signified their intention of uniting with the remnant people.

I have spent four Sabbaths at home since Aug. 10, 1911. Mrs. Russell and two Korean nurses care for the dispensary. We treated about six thousand cases during 1911.

The weather is quite cold up here,—about like that of Michigan. Since we do not see a stove from the time we leave home until we get back, we have to depend largely upon clothing to keep warm. At night there is a fire under the floor, which gets very hot.

Our Christmas dinner consisted of a bowl of rice, two eggs, and what food we had been able to bring with us. We get canned fruit from Montgomery Ward and Company, but it is heavy to

carry, and also expensive. Rice becomes quite monotonous in a week or two, so now I have a little alcohol-stove, and do some cooking. One great trouble is to keep our baggage down to carrying weight, for most of the time we are far from the railroad, often a hundred miles.

At one place where I was giving a Bible study, there were several in the little room, when all at once the lamp flickered, burned low, and suddenly went out for want of oxygen. This often happens here; for the only way to keep warm in the winter is to keep the one door shut tight.

It gives us courage to know that we are remembered at the throne of grace.



THE following was gleaned from a private letter from W. H. Anderson, in charge of the self-supporting mission station at Barotseland, South Africa:—

"We have had nice rains, and all are hard at work on the farm. We have about twenty acres planted to peanuts, and a little more to mealies [corn]. We have three plows, the disk-harrow, and the planter going all the time. I hope we may be able to plant one hundred fifty acres of mealies this year. We have harvested our potatoes planted down at the spring. The ground was a little too wet for them to do real well, but we have about two hundred bags. That will mean two hundred fifty pounds [about twelve hundred dollars], as we are offered twenty-five shillings a bag. We shall double the number of irrigating ditches before we plant again."

Greater prosperity for the mission in temporal things means greater opportunity for accomplishing the purpose of its establishment, the proclamation of the message among the peoples of Africa.



IN a letter dated January 24, Elder I. H. Evans writes:—

"Our general meeting begins this morning at ten o'clock. All our workers in China are here except B. L. Anderson. The Asiatic committeemen are all here except Brother Finster, who arrives to-day. Dr. Russell and Brother Oberg, from Korea, are also here."

At that time the reigning dynasty had not resigned. Of the situation out in the provinces he further says:—

"Robbers are everywhere, and they are laying waste property, sacrificing the lives of the natives, and doing all sorts of destructive work. The whole country in the interior is in the hands of these armed bandits, and there is no force at present that is in a condition to overcome them. I suppose there are more than one hundred thousand armed men in the interior that are doing nothing but looting, burning, and destroying property. They seem to have no regard for life or property."

This reveals something of the task the new republic has on its hands in restoring peace, but it is hoped that it will not be long until it will be comparatively safe for the workers to return to their stations, to resume their work.



The Road to Happiness

THIS is the road to Happiness:
Start Now, from Where You Are;
Turn to the Right and Keep straight on,
And you'll not find it far.

Along the path of Willing Feet,
And over Heartease Hill;
Across the fields of Sweet Content,
The stream of Glad Good Will;
Then through the lane of Loving Heart,
The gate that's called To-day,
And down the steps of Little Things
Into the Common Way.

And take the cloak of Charity,
The staff of Wise Employ,
A loaf of Bread of Daily Grace,
A flask well filled with Joy;
A word of cheer, a helping hand,
Some good to give or share,
A bit of song, a high resolve,
A hope, a smile, a prayer.

And in the Place of Duty Done,
Beside the Door of Home,
You'll find the House of Happiness —
For Happiness does not roam.
— Annie Johnson Flint, in *Northwestern Christian Advocate*.



Winning and Holding Boys — No. 2

MAX HILL

It takes time to win and hold boys. Everything worth while takes time. The difficulty with many is that they are not willing to take the time. Do you think Judge Ben Lindsey would be known all over the United States to-day as the friend of boys if he had not taken time to win them? His start was through his work for juvenile criminals, so-called, of Denver. He has taken time to become intimately and actively interested in those for whom he labors.

We do not treat our older friends as we treat children, boys especially. With the older friend we are frank and pleasant; the boy gets the "short form." When our older friend calls, we entertain him; the boy, if he calls, often entertains himself. Of course, he often does it with a veritable fusillade of insistent questions, and then we say he is an animated question-mark, and send him away, often with his important questions unanswered, and an ache in his heart.

Now that will not win him. How easy it is to take a little time to satisfy the craving for information in the mind just waking up to the wonders of life. If you really want to win the boy, take time to do it. Let some other things go. For the present it may seem more pleasant to spend the evening with older

people. It may seem that you must read on Sabbath afternoon; then take your paper or book and a boy, and read in the woods. But do not spend all the time reading; let him talk to you. Lead him out, do not fear a little latitude; a boy is a boy, and you must be, too. Take one at a time if you would get to the heart of boys. It may be an excursion with older ones would be more to your taste, but occasionally give yourself to a boy or a company of boys; give yourself freely, and see how young you gain from the association. When you experience the joy of the conquest of hearts, you will never begrudge the time it takes to win a boy.

To sum up, let me give some do's and some don't's:—

Get close to the boy.

Give him credit for having feelings.

Don't preach to him all the time.

At the same time, don't neglect to "talk straight" to him, but talk to him as to a man. Make him really believe that you consider him a man; make him believe it by believing it yourself.

Don't believe all the bad stories about boys. Some people delight in passing on unsavory stories about others. But even if there is a possibility that the story may be true, refuse to believe it, and do not repeat it. Such a course will encourage the boy when he finds out.

Don't be surprised if after you win the boy he avoids you sometimes. One of the dearest boys I ever knew used to turn aside sometimes rather than meet me. At such times I did the same thing with him; I ignored him entirely. A little severe letting alone is one sure method for occasional use in such cases, as well as in discipline. It also taught me not to intrude on his time. I found out all about it sooner or later; he always came to me in time. Now he thinks he is a man,— and he is,— but he always expects and gets a warm greeting from me when I see him, which is not oftener than once or twice a year. I doubt whether he will ever get too big or too old for the little tokens of affection I gave him when he wore knickerbockers.

It goes without saying that you must love boys if you would win them. When I attended my first teachers' institute, one of the instructors made the remark that to make a success of teaching we must love children. To me that meant nothing then. I accepted the statement in a theoretical way, but I did not know that to love children means more than a general willingness to endure them if necessary. Later I found out that it

means a real, live interest in boys and girls as individuals. Then I found that I must take time for it if I would really succeed.

So much for winning the boy. Repeat the treatment many times to hold him. You can not always appeal to his reason; his course may not be guided by that star. You can not always appeal to his affection; he does not care to parade his feelings. You can not always appeal to his pride; he often seems utterly lacking in this characteristic, too. But study the boy; when you know him, you will know how to appeal to him. Remember to appeal to the man in him; there is more real man in him than his actions indicate; and he likes to feel it, to know that you recognize it in him. When you do this, you will hold him.

A Motto Prayer

Our Father, make our school to-day
A place where angels joy to stay,
Where thou canst come, and side by side
With each of us this day abide.
Sanitarium, Cal.

The Perils of Young Women

L. M. CROSS

THE average life of the large class of unfortunate women is said to be seven years. A brief existence! but who can estimate the eternity of wretchedness and human degradation crowded into these few miserable years? These women are dying by the hundreds and the thousands everywhere, in hovels, almshouses, and penal institutions. Over sixty thousand girls are annually led into a life of shame, and many of them come from refined Christian homes.

Upon whom does the responsibility rest?—Mainly upon the mothers, because to them is given the first and greatest opportunity of molding the lives of their children. That influence is so potent that few of these sinful and sinned-against women would have become what they are if their own mothers had given them, when children, proper information.

A superintendent of one of our rescue homes, some time ago made the statement that about two hundred girls had been cared for, and that in a personal interview with each one, every one said that she had received no particular warning from her mother. The keeper of a notorious haunt of vice said to a mission worker, who was visiting its inmates: "Yes, you may come and talk to the girls all you want to; but I tell you, if their mothers had talked to them at home, there would be none of them now to need you."

If young women are to be saved from this dreadful fate, it is certain that they must be forearmed by correct and healthy views of the nature and uses of those wonderful functions with which God has endowed them. They can not be kept in ignorance. As soon as they become conscious of the new powers stirring within them, they will seek to know the why and the wherefore. To attempt to keep them in ignorance is to

drive them, through their curiosity, to impure sources, and pernicious ways may be suggested of viewing matters that should be sacred and holy.

A reverent knowledge is the surest safeguard of innocence, and it is every mother's duty to see that the young girl committed to her charge is duly forearmed by being forewarned of the dangers that lie about her.

More and more, mothers are realizing the vital importance of imparting this information, but they shrink from doing it, because they do not know how. They desire their own daughters to avoid the snares and pitfalls that everywhere lie in wait for them, but they are naturally fearful that in approaching this delicate matter they may, by suggestion, do harm rather than good. Thoughtful and good mothers feeling this way will welcome an excellent book, written by a Christian physician,—herself a wife and mother,—Dr. Mary Wood-Allen, entitled "What a Young Woman Ought to Know."¹

Mrs. Lillian M. N. Stevens, president of the National Woman's Christian Temperance Union, was one of the first to commend this wonderful book. She says: "There is great need for carefully, delicately written books upon the subjects treated in this series. I am gratefully glad that the author has succeeded so well, and I feel that a great and enduring good will be the result."

Mrs. Mary Lowe Dickinson, the general secretary of the Order of the King's Daughters, says: "Any young woman knowing all that this volume teaches has an essential foundation for whatever other knowledge she may acquire. Get a copy of this book, mother. Read it yourself, and pass it on to your daughter. It will prove of priceless worth."

The Wise Lawyer

THEY sat in the office of the man who drew up papers for folks.

"We've decided to separate," the man said, "and we want you to get up the papers."

Something like a sob came from the woman's lips, and she drew the baby closer to her side.

The lawyer fumbled about among the papers on his desk, then took off his glasses and said quietly, "I wish you would tell me all about it." Then the little woman broke in:—

"We would like to tell somebody about it—I would, anyway. You see, he's a good man, but—he goes right on and does things without letting me know—buys horses and things and mortgages them, and somehow doesn't pay for them."

"If he'd only tell me, so that we could talk it over, seems to me we might get along better. I expect the farm will have to go pretty soon. The man that

¹ "What a Young Woman Ought to Know," by Mrs. Mary Wood-Allen, M. D.,—price \$1 net,—will be sent to any of our readers upon receipt of price. Address Review and Herald Publishing Association.

has the mortgage says he can't wait much longer. You couldn't blame him; we haven't kept the interest up for a good many years.

"And just yesterday he came home from an auction with a lot more of old bob-sleds. I don't know what he is going to do with them."

"If he had only told me he was thinking of getting them, maybe I could have said something to make him see it was no use. But he didn't. He never does. He thinks women don't know anything about such things. I don't understand all about business, but I would like to."

"And so —"

"Well, do you really think a woman's head ought to be bothered with such things, 'Squire? Honest, now."

The man leaned forward, and looked expectantly into the face of the lawyer.

"I'll tell you what I do think. If I were you, and had a wife as good and as kind and sensible as yours is, I should want her to counsel with me on all matters of business. Don't you think she has a right to do so?"

"She is your partner in life. You made her so when you married her. You have not made her so in fact. She has not been given her share of the burden to bear, and she wants to take her half of the load. Why don't you let her?"

"Now, I'll tell you what I would advise you to do—not separate, but get closer together."

"Give your wife what she wants with all her heart—her fair share of the load to bear. Talk things over with her. Let her be really a partner to you."

"Don't buy bob-sleds and old horses without letting her know about it. I know there is a temptation to bid on such things when we get a bit interested. Hold still when you feel that fire in your heart. Think of Mary, and keep still."

"Do you suppose I can do it, 'Squire?"

"Of course you can, Sam! I'll go with you and stay right by you if you'll let me."

And the 'Squire did not write the letters of separation. Another document was written in the book of hearts of that man and woman. Just such a document should be signed, sealed, and delivered between every husband and wife in all this land.—*Exchange.*

WHEN the keen scrutiny of skeptics has found a place on this planet ten miles square where a decent man can live in decency, comfort, and security, supporting and educating his children unspoiled and unpolluted; a place where age is revered, womanhood honored, and human life held in due regard,—when skeptics can find such a place, ten miles square, on this globe, where the gospel of Christ has not gone and cleared the way and laid the foundations and made decency and security possible, it will then be in order for the skeptical literati to move thither and ventilate their views.—*James Russell Lowell.*



The Mount of Blessing

WHEN I am alone with my Saviour,

In the hush of the dying day,
On the mount I seem to join him,
Where he has gone to pray;
And I tell him my grief and heartache,
And the burdens I have borne,
Misjudged, neglected, slighted,
Until I am all forlorn.

I seem to see his features,
All scarred but kingly sweet;
And I see his side all bleeding,
And the nail prints in his feet;
And his hands are raised in blessing,
As I kneel and cry, "Forgive!
I am dying with sin and sorrow,
But thou canst bid me live!"

And there alone with my Saviour,
In the awe of the dying day,
With my hand on his seamless raiment,
He answers as I pray,
And he says, "There is strength forever,
In the boundless stores above.
The Father only awaits thy prayer,
To crown thee with his love.

"And in his infinite mercy,
He will help thee and forgive;
He will spread his wings above thee;
He will teach thee how to live:"
And there on the Mount of Blessing,
When the discords of daytime cease,
I lay my sin and my sorrow,
And my Saviour gives me peace.

— *The Bible Advocate.*

The Message Through the Secular Press

CONSIDERABLE success has attended the efforts of the Press Bureau to spread the third angel's message through the columns of the newspapers. Since the bureau was inaugurated on January 1, reports on what Seventh-day Adventists are doing toward reaching every nation, kindred, and tongue in the world with the gospel have been sent broadcast through several States in this country.

Though our efforts to spread the gospel during the biennial session of the Atlantic Union Conference were crowned with success, the Lord opened the columns of the newspapers in the territory embraced in the Central and Northern union conferences in a more liberal manner. Articles averaging more than a column in length were published in the Lincoln, Nebr., newspapers practically every day during the joint session of these two union conferences at College View, and many of the leading papers in the nine States of the two unions also published reports.

That much good will come as the result of the publication of these articles in the Lincoln papers alone is evident from the interest that was shown by business men of that city. One business man said that he got more good out of the published reports of sermons

preached by our brethren at College View than he would had he gone to church. The Associated Press was furnished reports each day, and the manager said he was sending something out over the wires to different cities in the Middle Western States.

The Lord also went before us at the Southwestern Union Conference session, which closed at Keene, Tex., February 13. The editors of the three newspapers in Cleburne, which is about six miles from Keene, used practically all that was furnished them. One paper—the *Cleburne Review*, a morning publication—printed a page and a third in one report. Nearly a page of that amount consisted of a history of the Seventh-day Adventist denomination, and the rest comprised reports concerning the conference session. This article had a heading which stretched across the page, and which read as follows: "The Biennial Conference of Adventists in Session at Keene. A Complete History of the Seventh-Day Adventist Movement, and Complete Details of the Interesting Conference at Keene, Tex., Which Will Last for Several Days." Double-column headings were generally the size given to the daily reports in the Cleburne papers. Reports were also sent each day to the leading papers in Fort Worth, Dallas, Houston, San Antonio, and other cities. Several of the delegates had clippings sent to them of articles which were published in their home papers.

Nearly two hundred full sets of lessons on newspaper reporting were given out among the delegates at College View, and nearly one hundred fifty sets at Keene. The brethren took much interest in the instructions, and promised to write for the newspapers upon their return to their homes.

WALTER L. BURGAN.

West Africa

LAST Wednesday we had a baptismal service at the Freetown church. Seven were baptized. It was quite an interesting occasion, as some who were baptized had attended the tent-meetings five years ago, and the evening of the baptism was just five years from the first meeting held in the tent. We have the work all planned for the present year.

Last Sunday I had an interesting time. I was at Waterloo, and quite anxious to get home, but we have no Sunday trains. However, while I was talking to some of the schoolboys, in came a train with three special cars. I ran down to the station, and found that it was the general manager's special train. I took courage, and asked him for a ride to Freetown.

My request was granted, and I boarded the car next to the manager's car. In a little while I was sent for. I felt a little strange to be called into such company, but gathered courage and went in. I

was acquainted with the general manager, but was somewhat surprised to be introduced to the general manager of the railways in India, and the general civil engineer for the Sierra Leone railways.

The general manager remarked that Sunday trains just suited me. I said, Yes, and from that the Lord helped me to present the Sabbath of God's Word. I lost no time. They asked me if I worked on Sunday, and I told them I did, and that it was not simply a convenience as they looked at it, but a God-given right.

What they wanted was to talk over plans to get palm kernels out of the bush to the railway stations. They want us to build a one-wheeled truck to carry freight, so two men can run it in a narrow path in the bush. We are building one for a trial now.

The manager of the India railways is here in West Africa inspecting railways in Nigeria and Sierra Leone, under the direction of the British government.

Among other things, the general manager agreed to build us a good road from the station at Waterloo down to our factory. I sometimes wonder at the openings for us in our work.

D. C. BABCOCK.

Our Foreign Problem at Home

THAT we have a problem on our hands, none who understand the situation will question. With a foreign population composed of peoples from all nations and languages in the world equal to about one third of our entire population, and with the stream of foreigners pouring into our country at the rate of a million (more or less) every year, we can not wonder that both the state and the church feel much concerned as to what will be the result of all this on our social, civil, and religious relations. While we can not but be interested in the question from both a social and a civil standpoint, still the overwhelming question with us must be, How can we bring them the saving truth of the gospel of Christ?

Now is the time when a special proclamation of the gospel is to go to all the world, to every nation, kindred, tongue, and people, and a great interest is shown in foreign mission enterprises. During the past quarter of a century funds have been raised and missionaries have gone forth to all the leading nations of the world, and the blessing of the Lord has attended the efforts in a very marked manner.

During the same period of time the immigration, which at first was small and of little consequence, has increased by leaps and bounds. The largest number coming in any one year was 1,258,349. This was in 1907.

The coming of these millions of immigrants to this country has brought a large foreign mission field to our very doors, still it seems to be very difficult for us to understand this fully. That there is a divine providence in this with a very important meaning must be evident to all.

With reference to our duty to bring the message of salvation to far-away nations, there is no question. We all accept that responsibility, and cheerfully give our money, and with Christian willingness give our sons and daughters for the great mission fields afar, where many

of them suffer much privation and endure many hardships for the sake of bringing the message of salvation to these people, learn difficult languages, and with marvelous fortitude labor courageously for the salvation of these souls.

But when it comes to take up work for these same people at home, right close to our own doors, quite a different attitude is taken. Here we meet an astonishing indifference, bordering on aversion. Certainly this is not right. If it is worth our while to send missionaries to far-away lands at great sacrifice, is it not an equally important duty to set apart missionaries to labor for these same people right here in America? All must admit that it is. This is a matter that must receive our immediate attention. We must no longer pass it by with the indifference manifest in the past.

But the questions will arise, What can we do? How shall we go to work? To this we answer, Do the same for the foreigner near by that has been done many times over for the foreigner afar. For foreign missions you select the best men and women, those best qualified and fitted by education and otherwise, and appoint them to mission fields where they are to learn the language and then work for these souls. Now why not do the same for these same nationalities who as foreigners have come to this country? Are they less worthy of the truth because they are in this country and not in Europe or Asia or some other land?

It must be evident to every careful student of the immigration question that as a people we have a very special responsibility resting on us in this matter, and that it is high time that we awake to its importance. We must not think that because these people have come to this country, they can be reached by the truth in the same way that we reach the English-speaking people. There must be made an effort adapted to their condition. That is what we have found in our foreign mission work, and the same will be the case here.

But how shall we go at it? some one will ask. Go to work among these foreigners just as you would if you were sent to Italy or Hungary or China or India,—get in among them; get acquainted; get some one who can speak the language to go with you to act as interpreter. This can usually be done. If you find some one in need or suffering, do what you can to give relief. Take with you appropriate literature to sell, to lend, or to give away as the case may be. Study the environment, and make yourself acquainted with the peculiarities of these people, so that you may find the best way to reach them. At the same time that you are working in this way, take up a study of the language. While you can do something through an interpreter, you can do much more when you begin to understand and speak even a little of their language. Starting in this way, you will soon find your hands full of work, and openings more than you can fill.

The most important feature as to fitness for this class of missionary work is a heart overflowing with love, a real, genuine passion for souls, and a power of adaptation to meet the various conditions of these people. Such a worker will not fail of success; and until this work is taken hold of in this manner, we shall

not see the success that we should so much like to see.

There are other lines of work that can be taken up with success which will be considered at another time. We earnestly plead for a prayerful consideration of this very important question, for it must be evident to all that we can not continue our present attitude of inactivity, but must take hold in earnest to study the situation, and to enter upon an active campaign to bring the message of salvation to these millions of foreigners in our country.

O. A. OLSEN.



Basutoland

We have much to encourage us here in north Basutoland. The fence around our twenty-four-acre mission site is sufficiently completed so that we now have a place all our own for our sheep, goats, etc. It does seem good. The native helper's house is being built, and almost enough stone is quarried for the school-house and the stable. The mission house is beginning to look like a dwelling. I have nearly completed the roof. In three months we expect to be living in two rooms. It will be a good mission house, at a total cost of £130. I am doing the work on it at odd times, between evangelistic and other duties, so it goes slowly.

Our native school is progressing nicely, and the Sabbath-school and various meetings are fairly well attended. A few are interested, and two are keeping the Sabbath. We have a special Bible class each Friday evening for three interested young men. The people and chiefs are still friendly, especially old Chief Jonathan.

The three hundred twenty-five fruit-trees I planted last July and August are growing, as well as the eight hundred grape-vines and the seven hundred berry vines. As many more cuttings are growing this summer. Grapes do well here, and we shall have an abundance in a few years. Cuttings cost nothing, and are but little trouble. I might add that we have six acres of mealies, three acres of Kafir-corn, and two acres of oats planted, with four acres more to plant.

H. C. OLMSTEAD.



The Armenian Mission Field

I SPENT the time from October 11 to 22 in Eghin. Here we have only two brethren in the truth. They have continued faithful since 1899, when we sent our first missionary from Bardizag. He raised up a small company of believers, five in number. One sister sleeps in Jesus, another went to America, and still another to Constantinople; so only two brethren are left, and a sister who keeps the Sabbath, but who has not yet been baptized. I encouraged them. They see the face of a worker scarcely once a year, and then for only a few days.

From Eghin it took me five days to go to Sivas. The mountain roads are dangerous. While passing through a very narrow way, my horse rolled down into a valley, and in trying to prevent it, I was pulled down with great force. God preserved both the horse and me. We were safe, except that my right hand was severely hurt. Thanks to God for his great mercy.

Sivas is one of the large cities of Asia Minor. The population is more

than one hundred thousand. The American Mission Board has here an academy for both sexes. So this city is an educational center for Sivas province. I studied the situation for a few days, and found an open door for our message.

November 1, I arrived at Tokat, and my journey ended. Here I was expecting to find Brother Mihran Azkabedian, who was to come down from Samsun to join me in labor. I was astonished when I did not find him. Later I learned that he had been stricken with cholera at the same time that I had the accident with my horse in the mountains; but God saved him from death, even as he had preserved me. In a few days he arrived, and we rented a suitable house and announced meetings. Twenty-four persons attended our first Sunday meeting. This number gradually increased to forty-eight. We are studying the prophecies, and the interest is increasing. Twice a week we hold meetings, and I speak about the promises of God to our fathers. We expect to see fruits. At present only one young man has begun to obey.

Brother Azkabedian sells tracts every afternoon. He has diverse experiences. In two days he sold to Moslems seventy-one Turkish tracts on Daniel 2. The reading of these tracts enraged the people, who stirred up the police against Brother Azkabedian. December 18 he was arrested, and investigated by the chief of police. I was also called to answer. Our situation was dangerous, but God helped us. The chief of police and the general-attorney saw clearly that we had spoken nothing against the Islam religion and the government, as had been complained by the people. So we were left free to continue our work. We think that nearly all the Moslems heard that our Lord will soon come. Some call our colporteurs "The end of the world." We pray God to grant us a few Moslem believers.

Z. G. BAHARIAN.



South Carolina

SPARTANBURG.—Indications are that the Osborne Sunday bill, which was introduced in the House of Representatives of the State of South Carolina, will not be reached in this session. Since we first learned that this bill had been presented, we have been doing what we could to help the legislators to see the danger in this kind of legislation. Many friends have been made, and we feel sure that had the bill been taken up, it would have met with defeat.

Since time will be given in which to carry on a systematic campaign in the interests of religious liberty before the next session, it has been arranged by the conference committee for Brother A. H. Evers to visit the lawyers, magistrates, and judges of the State in the interests of this work, and endeavor to place "American State Papers" in their hands, as well as other literature on the subject. We are also desirous of securing the services of a good, live magazine agent who has a special burden for the sale of *Liberty* magazine. This would be a splendid field for this work for the next six months or a year.

The columns of some of the leading daily papers are open for matter on the subject, and they are publishing favorable reports of our work.

W. H. BRANSON.

Church Missionary Work

[The following program was prepared by Mrs. Alta Carr, missionary secretary of Western New York.]

Suggestive Program for Fourth Sabbath Home Missionary Service

(March 23, 1912)

OPENING SONG: No. 395, "Christ in Song."

PRAYER.

SECOND SONG: No. 558, "Christ in Song."

FIRST READING: "A Call to Service and Action."

SECOND READING: "Work in the Home." SONG: No. 98, "Where Is My Wandering Boy To-Night?" (Solo, congregation joining in chorus.)

THIRD READING: "Christian Help Work."

MONTHLY SUMMARY of missionary work, read by missionary secretary (librarian).

PASSING of report blanks.

COLLECTION.

CLOSING SONG: No. 542, "Christ in Song."

A Call to Service and Action

(First Reading)

God calls for workers, for live men and women who are filled with the influence of his Holy Spirit, those who are fired with a zeal and determination to work. Christ labored untiringly to accomplish the great work for which he came to the world. During his ministry, he went about doing good. His heart was ever touched with human woe. It was his mission to help those in need of help, to seek the lost, to heal the sick, to speak words of sympathy to the sorrowing and distressed. He placed himself on the altar of service a living sacrifice. If we are truly followers of the great Master Workman, we shall catch his spirit of service. Why are we so unwilling to give ourselves to the work to which he consecrated his life?

God calls upon every church-member to enter his service. As members of the body of Christ, we have pledged ourselves to do this. Truth that is not lived, that is not imparted to others, loses its life-giving power in those who possess it. The continual impulse of the spiritual life is activity. Every child of the kingdom must learn to work, and stand in his lot and place as a burden-bearer. Christ's example is to inspire us to put forth unceasing and self-sacrificing effort for the good of others, for the salvation of their souls.

The followers of Christ are the light of the world. God does not approve of any self-satisfied endeavor to display superior goodness. He desires that his children shall be imbued with the principles of heaven; then as they come in contact with the world, they will reveal the light that is in them. We are to be distinguished from the world because God has placed his seal upon us. The work that he will accept is the work that reflects his image.

Those who have stood on the heights above the city of Naples tell us that all

the sounds arising from that gay and populous city mingle in the upper air as one unbroken minor strain, an indistinguishable moan. "There are voices of traffic and voices of command, the voices of affection and of rebuke, the shouts of sailors and the cries of vendors in the streets, and the chatter and laugh of childhood, but they all come into the upper air as a plaintive, heart-rending wail. That is the voice of the world as it reaches the throne of God; that is the cry of the world for help." Christ, who poured out his soul unto death that the world might be saved, hears this cry, and waits with longing that can not be uttered for his message to be carried to every part of this land of death. Shall we not with loyal hearts say, "Here am I; send me"?

"The restless millions wait

That light whose coming maketh all things new;

Christ also waits, but men are slow and late.

Have we done all we could? Have I? Have you?"

Work in the Home

(Second Reading)

MANY important lines of work have been presented in former readings, such as working with our periodicals, distributing tracts, writing missionary letters, conducting Bible readings, and other means of getting the truth before our friends and neighbors. As these subjects have been presented and their importance dwelt upon, our interest has been aroused, and we have become more active in real missionary work. In order to carry on this work in such a way that it will be an honor to our Master, we must be filled with his spirit of service.

Missionary work begins in the home. Before we are fitted to work for others, we must be true missionaries in our homes. Patience is one of the first essentials. There are many things in the home life to disturb and annoy, but each day we have the promise, "My grace is sufficient for thee." We read of the meek and lowly Jesus. Did he quarrel with his brothers and sisters? Did he say sharp and unkind words to his parents? Did he? Do we? An impatient spirit is contagious. Parents oftentimes manifest this spirit toward each other, and then they wonder why their children are impatient and unkind. Because of this and other unlovely traits of character, home loses its charm, and loved ones are robbed of much of the sweetness of life.

When all are gathered around the family altar in the hush of evening, then is the time when wrongs and grievances can be adjusted, and a spirit of peace and harmony will pervade the home. If the parents fail in this, the children can not be expected to learn the spirit of confession and forgiveness. This is one of the most effective means of causing the children to lose confidence in the prayers of their parents. And when the parents' prayers for their children touch no responsive chord in the hearts of those for whom they are so anxious, it is sad indeed. Yet the parents can expect nothing else if they, by their lives and example, fail to carry out the principles which they long to see in their children.

One of the most potent influences that brings about this condition is the practise of reviewing before the children the faults and imperfections of our brethren and sisters. This is a pernicious evil that should be guarded against. Can we invite Christ to be a guest in our home when we, in this way, are continually inviting and fostering a faultfinding spirit? With unconverted children in the home, what kind of influence will this have upon them? This spirit, if unconquered, will increase and develop a poisonous influence that will counteract any influence which would lead them to their Saviour.

On the other hand, in the home where Jesus takes up his abode; where the members bear and forbear with one another, in meekness and love; where discord is not permitted; where all pray at the family altar; where whatsoever things are honest, just, pure, lovely, and of good report are talked of, there will be found a missionary zeal and endeavor which will broaden out and permeate the church as leaven in the meal. A working church is seen where we get right with God ourselves, with the members of our family, and with the church.

We must save our children. What greater missionary work can be done than this? They will then help to save others. We sometimes wonder why our children leave the truth and go out into the world. Many children of worthy parents have only secular ambitions today, and the reason is because nothing else was ever talked of or read about at home. The things that are believed in, talked over around the table and about the fireside, the things that are prayed over and read about, leave an indelible impression on the child's mind. The best of literature should be provided for them. Enlist their interest, and read and study with them the many mission fields mentioned from week to week in the REVIEW.

Satanic influences and deceptions are on every hand. Many are left to meet these influences as best they can, their minds unstrengthened by discipline, their hearts unguided by counsel. How often do the cares of life eclipse their eternal interests! Into our homes should be brought the most beautiful thoughts, the grandest examples, the highest ideals, thus molding the plastic character of our children for purity and usefulness here, and for happiness hereafter.

As a missionary people and a people entrusted with a world-wide message, the training of our children is especially significant, for "the light that shines the farthest shines the brightest nearest home." And if we fail at the first step, how can the Lord trust us to "run" with the message?

In a meeting where the interests of children and young people were being considered, a lovely woman said: "The best children's meetings I ever attended were those that mother held with us at home. She was a very hard-working woman, but in the afternoons she would tidy up the room, put on a clean apron, and take down the Bible. We were delighted to sit down by her side to read and talk; then mother would gather us close in her arms and pray. I could never forget those prayers." If our children are lost to the truth, and fail of eternal life, will it be because we have not laid hold mightily upon God in their

behalf? Will it be because mother's heart was not large enough to hold them, and father did not command through love and a good example his household after him?

What could bring deeper anguish to the hearts of parents than the possibility that heaven would not open its gates to the children of their love and care, whom they have watched and tended, and that their voices would be hushed in eternal silence? To such in that day it will be said, "Where is the flock that was given thee, thy beautiful flock?"

Our children and youth are the greatest asset of this denomination. Great possibilities are before us. Our children may be saved forever, and they will help to save others. Faithfulness now and the reward hereafter, or unfaithfulness now and lost forever—which shall it be? "Choose you this day."

Christian Help Work

(Third Reading)

OPPORTUNITIES are abundant for what is termed Christian Help work. It is possible that this line of work is more or less neglected in our great efforts to do other kinds of missionary work, but the requirements are plain in the Word of God regarding our duty to the poor and unfortunate, and in helping our neighbors. "Ye have the poor with you always, and whosoever ye will ye may do them good." Here is a field declared by the Lord himself to be ever open to missionary effort, and in this line of Christian Help work are great possibilities for utilizing a variety of talents, and for enlisting and holding the interest of old and young.

A faithful Help Band can scatter blessings both far and near. All can do something. In one place the dear grandmothers pieced quilt blocks, younger and stronger hands finished many a box of bedding and barrel of comfortable clothing, made ready to send away or to be distributed at home. The children made iron-holders, wash-cloths, and dish-towels. The husbands and brothers did their part on collection day, or at some needy person's wood pile, and also supplied the wood. Everywhere are the sick to be cared for, and the sorrowing to be comforted.

We are inclined to look upon all this as very humble work, but it was not too humble to occupy the time and thoughts of our Saviour. One of the most successful ways of giving the message to those around us is by living helpful, unselfish Christian lives. Kind words simply spoken, little attentions and help bestowed, may be great factors in sweeping away prejudice. It has been said in some localities that Seventh-day Adventists seldom are seen only as they come to sell their literature. We surely do not want our neighbors to get this impression of us. Watch the opportunities to lend a helping hand in time of sickness or need.

A Word in Season

All around us are afflicted souls. Here and there, everywhere, we may find them. Let us search out these suffering ones, and speak a word in season to comfort their hearts. In all our associations, it should be remembered that in the experience of others there are chapters sealed from mortal sight. On the pages of memory are sad histories that are sa-

credly guarded from curious eyes. There stand registered long, hard battles with trying circumstances, perhaps troubles in the home life, that weaken courage, confidence, and faith. Those who are fighting the battle of life against great odds may be strengthened and encouraged by little attentions that cost only a loving effort. To such the strong, helpful grasp of the hand by a true friend is worth more than gold and silver. Words of kindness are as welcome as the smile of angels. This will open the way for us to help them.

Speak to them of God's promises. Pray with and for them; inspire them with hope. Words of cheer and encouragement spoken when the soul is sick and the pulse of courage is low,—these are regarded by the Saviour as spoken to himself. Souls are in the balance. To-day we may mingle with those who seem indifferent, yet these may be longing for the riches of his grace.

The opportunity of to-morrow may never come. A wayward, wandering girl once heard the parable of the prodigal son, and as the explanation was given, her hungry heart and simple faith accepted Jesus. Shortly after, she was stricken with the fever; and when death was so near that it was supposed that all power of utterance was gone, she roused herself, and said in a clear, distinct voice: "Fetch them in, O be sure to fetch them in! Fetch them in and tell them of Jesus; tell them of Jesus; tell them of Jesus. O be sure to fetch them in!" Should we not continually bear on our hearts this burden for souls? The lives of our fellow men depend on how we live and how we work. "Whatsoever thy hand findeth to do, do it with thy might." Jonathan Edwards, when a boy, wrote in his diary, "Resolved to live with all my might while I do live." This is a good motto for Seventh-day Adventists.

What Wilt Thou Have Me to Do?

"To every man his work." That means, to you your work, to me my work. "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." We are to sow in faith, for God has not promised that all the seed shall bear fruit. We may not see it in this life, but in the gathering day the Lord will be glorified in the fruits of our labor. We must work while the day lasts. Let us ask ourselves this question, For whom am I personally responsible? It may be our next-door neighbor. It may be our school-mate, or it may be those we come in contact with each day. There is a work for us all according to our ability, and we may be sure of one thing, that our abilities will be enlarged as we use them. As we grow in grace and knowledge, we shall know that we are filling our place in the plan of God.

There was an incident of a young man who was always complaining at his lot, and wishing that he had some real work that would count in the world. He fell asleep, and dreamed that he was being conducted through a magnificent temple. There were grand pillars and lofty windows, and hundreds upon hundreds of niches, each beautifully adorned. Among these niches was only one that was bare and unsightly. Astonished, the young man asked his guide why so ugly a spot had been left to deform so lovely a build-

ing, and received the reply: "This is the temple of life. That is your niche, which you have failed to adorn." He took the lesson to heart, and from that day began to fill his place and make his life beautiful. God could then make his life a blessing to others, and thus it may be with each of us who earnestly seeks the Lord to know what he would have us to do. There'll be joy when the work is done.

"When I enter that beautiful city,
Far removed from earth's sorrow and fear,

I want to hear somebody saying,
'It was you who invited me here.'

"When at home in those mansions
eternal

The saved of the nations appear,
I want to have somebody tell me,
'It was you who invited me here.'

"When the glad harps of heaven are
ringing

With music so tender and clear,
I want to hear somebody singing,
'It was you who invited me here.'"

Medical Missionary Department

Conducted by the Medical Department of the
General Conference

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

Our Sanitariums for Colored People

It is not long since our medical workers and others of our people in the South saw the need of a sanitarium for colored people. As our work for them developed, it became more and more apparent that medical missionary effort, in its various phases, would be one of the effective means of reaching many and meeting their needs. There was no question with any as to the advisability of starting sanitarium work as soon as possible. All concerned entered heartily into plans looking to this end.

We now have two sanitariums for colored people, well prepared to do the work usually required of such institutions. They have been established by earnest effort on the part of those directly interested, and by the cooperation of our people throughout this country. They are therefore institutions of our planting. They belong to us as a denomination.

One of these sanitariums is located at Huntsville, Ala., and is operated in connection with the Oakwood Manual Training School. It occupies a new building, erected especially for it. The site is a beautiful one, in the midst of a fine grove of large oaks, about four miles from the city. A good equipment is possessed, and a full corps of workers is in attendance. Dr. M. M. Martinson, the superintendent, is a physician and surgeon of considerable experience both in connection with our own institutions and in outside practise. He is assisted by his wife, Dr. Stella Martinson, whose wide experience in her work adds strength to the institution. They are also conducting a training-school for nurses. Several workers, having already been graduated

with creditable standings, are now doing good work, either in connection with institutions or in the field.

The other sanitarium is at Nashville, Tenn., called the Rock City Sanitarium. Its address is 316 Foster Street. This institution is the outgrowth of work that has been carried forward about twelve years. Dr. Lottie Isbell Blake, the superintendent, has been connected with this work practically from the beginning, and has succeeded in overcoming many obstacles. Her husband, D. E. Blake, has now joined her in this work, and expects soon to be graduated as a physician. The sanitarium is prepared to care for patients in an acceptable manner, as well as to carry on a practical medical missionary effort among the many colored people of the city.

Both of these sanitariums have the room, equipment, and the workers necessary for caring for many more patients than they now have. It is quite necessary that they have more business, and here we come to the point of this article.

There must be many sick persons who ought to have the benefit of one or the other of these sanitariums, but who may not know of the special facilities offered. The low prices quoted by these institutions make it possible for many to secure sanitarium care and treatment that otherwise might be beyond their reach. The instruction to be secured in principles of health will prove a great blessing to those who come, and probably to many of their friends and neighbors on their return to their homes. Results already seen in this respect have been very encouraging.

These sanitariums can not do much in the way of advertising. They are limited in their means of making known their work to those who should know about it. They are at a disadvantage in several ways as compared with our other sanitariums. In a special manner they are dependent upon our brethren and sisters to put them in touch with prospective patients.

Will not our brethren and sisters, as far as is practicable, lend help in giving these institutions their quota of work? A proper interest to direct those who should go there, and perhaps a little planning or material assistance in getting there, will help to fill these two sanitariums and make them and their work a great blessing. Write them for any special information, addressing as above.

L. A. H.

A Publicity Pamphlet

THERE has been issued by the General Conference Medical Department, in conjunction with a number of sanitariums in this country, a pamphlet entitled "The Way to Health," presenting general information concerning our sanitariums. The title-page announces "a world-wide system of health institutions based on natural healing methods." Good pictures are shown of twenty-four conference sanitariums in this country.

This pamphlet makes an acceptable piece of literature to hand to persons who might be interested in our sanitariums, their methods, facilities, and rates. Our people in general could, doubtless, make use of them to advantage. They may be had free of charge by addressing the nearest conference sanitarium.

L. A. H.

Christian Education

Conducted by the Department of Education of the General Conference

H. R. SALISBURY

Secretary

Reports From Schools

The Kingston (Jamaica) School

BROTHER EMILE TONGES, the teacher, writes:—

"The Lord has blessed our educational work here in Kingston. The enrolment this year is almost twice as large as last year, and considerably larger than at any previous time. It has now reached seventy-seven pupils, both boys and girls. Some have passed the 'pupil' stage, and are real 'students'."

"We have a strong primary department, with a good native teacher in charge. I have the church-school and the intermediate school, comprising about



OUR SCHOOL AT DIAMANTE, ENTRE RIOS, ARGENTINA, SOUTH AMERICA

fifty pupils. The ages range from six to seventeen. Grades one to ten, inclusive, are taught. Our books are standard. In history and mathematics I have chosen English texts. This meets the requirements of the board of education here. In the other branches I have in use our own books. This meets the minds of our people. It was a problem, and not an easy one, to make people see the necessity of good and proper text-books for their children.

"Plans are made, and soon we shall have a new school building. This is now a necessity, as our old quarters can not accommodate the students any longer. I am looking for one hundred ere long, and am going to have them, the Lord willing. There has been a great awakening on the subject of education. I am keeping in close touch with every parent and guardian. This I know, is the key to success in running a school. Our elder—Brother J. H. Farman, from Vermont—and I have what we term 'parents' meetings,' at frequent intervals, in which we talk things over."

"Personally, I am very glad I followed your 'hurry-call' and came here. I enjoy my labor, and like the climate. It is a grand place in every sense."

River Plate Academy (Argentina)

Prof. Walton C. John sends the following interesting report:—

"Again our South American school year has passed, and we find ourselves ready to go out into the field. Eleven young men of this year's classes, besides students of past years, are already canvassing for 'Patriarchs and Prophets' and 'Home and Health.' I leave in two days to visit the churches in the province

of Santa Fe, in the interest of the school, after which I shall canvass two months for 'Patriarchs and Prophets.'

"The school has had much success this year, in spite of the hard times, and there has been a better spirit reigning throughout,—a Christian spirit, a greater desire to study, and, still more, to enter the work. Twenty students above fifteen years of age manifested their desire to take up labor. Of these, ten or eleven remained after school closed, to attend the special canvassers' institute held under the direction of Brother Max Trummer. It was very interesting to see them during the practise hour—Germans, Italians, Swiss, French, and Argentine boys and young men, from the ages of seventeen to twenty-four—canvassing and criticizing one another. These are expecting to earn scholarships for next year. During the past year there were a goodly number of the students baptized, fifteen, I believe, in all.

"Next year we shall teach twelve grades complete. The six grades of our primary-intermediate course are really eight, the first two being divided into sections. This enables older pupils to finish quickly the primary part, while children can take the time they need. Then come the four years of the high-school or missionary course. We have added another subject to the last year, called evangelical methods, which will help the outgoing student in adapting himself to the field effort in its different branches.

"One of our students of a year ago has finished the first year of the provincial normal school. He has had an exceptionally fine record, being one of the seven best students in the whole school. The director told me the other day, 'Julio is one of our best boys, studious and attentive, and very good in deportment.' I was glad to get this testimony. I had obtained special permission from the director of education of the province, allowing him freedom from Sabbath classes and work; so he has had to do extra work, on account of the loss of a day each week. In two years more he will be graduated a certified government teacher. Professor Gil, our Spanish teacher, will attend the summer normal, and thus in a short time we shall have two recognized teachers. Both Julio Weiss and Brother Gil are spiritually minded young men, and will rightly represent the truth wherever they are.

"Our closing program was of much interest. We had recitations, dialogues, music, essays from those who finished the sixth grade, besides demonstrations from the cooking and domestic economy classes. An exhibition of maps, draw-

ings, and note-books was very interesting, besides the work of the sewing class. Dr. R. H. Habenicht and Elder J. W. Westphal gave short, interesting talks, encouraging both parents and pupils in the matter of obtaining an education.

"Our total enrolment this year was one hundred twenty-five. Of these, one hundred four were in the grades, ten were special students, and the remainder, nurses who took Bible and English in the school.

"As the crops are very promising this year, we can expect a larger attendance for 1912."

H. R. S.

Christian Liberty

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

Conducted by the Religious Liberty Bureau

K. C. RUSSELL Secretary
S. B. HORTON Corresponding Secretary

Legal Christianity

THE National Reform Association, which was organized in 1863, has for its platform the proposition that the national Constitution and laws of this country shall indicate "that this is a Christian nation," and that "all the Christian laws, institutions, and usages of our government" shall be placed "on an undeniable legal basis in the fundamental law of the land." If there be any meaning to the position which the association assumes, it is that America shall adopt a legal Christianity.

It would be well if all those desiring legal Christianity could have access to a decision handed down by the supreme court of Ohio in the December term of 1872 in the case of "The Board of Education of the city of Cincinnati vs. John D. Minor *et al.*"

In this case the question of teaching religion in the public schools was the issue. In its forceful decision, the court held, among other things, that "legal Christianity is a solecism, and contradiction of terms. When Christianity asks the aid of government beyond the mere impartial protection, it denies itself. Its laws are divine, and not human. Its essential interests lie beyond the reach and range of human governments. United with government, religion never rises above the merest superstition; united with religion, government never rises above the merest despotism; and all history shows us that the more widely and completely they are separated, the better it is for both." Referring to section 7 of the Bill of Rights of the Constitution of Ohio, in which it is stated that "religion, morality, and knowledge, however, being essential to good government," the court held,—

"Religion is 'essential' to much more than human government. It is essential to man's spiritual interests, which rise infinitely above, and are to outlive all human governments. It would have been easy to declare this great truth in the constitution; but its framers would have been quite out of their proper sphere in making the declaration. They contented themselves with declaring that religion is essential to good government; providing for the protection of all in its

enjoyment, each in his own way, and providing means for the diffusion of general knowledge among the people."

"The declaration is not that government is essential to good religion, but that religion is essential to good government. Both propositions are true in quite different senses. Good government is essential to religion for the purpose declared elsewhere in the same section of the constitution; namely, for the purpose of mere protection. But religion, morality, and knowledge are essential to government, in the sense that they have the instrumentalities for producing and perfecting a good form of government. . . .

"Properly speaking, there is no such thing as 'religion of state.' What we mean by that phrase is, the religion of some individual, or set of individuals, taught and enforced by the state. The state can have no religious opinions; and if it undertakes to enforce the teaching of such opinions, they must be the opinions of some natural person, or class of persons. If it embarks in this business, whose opinion shall it adopt? If it adopts the opinions of more than one man, or one class of men, to what extent may it group together the conflicting opinions? or may it group together the opinions of all? And where this conflict exists, how thorough will the teachings be? . . .

"But it will be asked, How can religion, in this general sense, be essential to good government? Is atheism, is the religion of Buddha, of Zoroaster, of Leo-tse, conducive to good government? Does not the best government require the best religion?—Certainly the best government requires the best religion. It is the child of true religion, or of truth on the subject of religion, as well as on all other subjects. But the real question here is not, What is the best religion? but, How shall this best religion be secured? I answer, It can best be secured by adopting the doctrine of this seventh section in our own bill of rights, and which I summarize in two words, by calling it the doctrine of 'hands off.' Let the state not only keep its own hands off, but let it also see to it that religious sects keep their hands off each other."

The supreme court of Ohio is sustained in this decision by the platform upon which the founders of our government stood. They wrought in the light of European history, commonly a history replete with evidences showing the baleful effects of legalizing Christianity. True Christianity needs no help from Caesar; it can not be absorbed by the individual through the processes of pains and penalties connected with the administration of civil affairs. True Christianity is a matter of the conscience and heart, affected by the working of the Holy Spirit. The citizenship of the Christian is a heavenly citizenship; and while Christianity demands that its devotees shall love their neighbors as themselves, and thus make for good earthly citizenship, still, the outcome guaranteed to the profession of Christianity is not dependent upon, nor connected with, the administration of affairs purely civil.

We commend the decision of the Ohio Supreme Court, above referred to, to the attention of those who desire to legalize Christianity in the United States of America.

S. B. H.

Home Rule in Ireland

For many years the question of home rule for Ireland has engaged the attention of Great Britain to a greater or less extent. At times the controversy has assumed formidable proportions, and murders and assassinations, with many breaches of the peace, have followed in the wake of this controversy. Recently the Presbyterian Synod of Belfast passed resolutions deprecating home rule for Ireland, in the following language:—

"That this synod reiterates its condemnation of the proposal of the government to grant what is called 'home rule' to Ireland, as such a measure would (1) violate to the uttermost the solemn league and covenant by which Great Britain bound itself to God in the year 1643; (2) make the 'man of sin,' the real king, or rather tyrant, of Ireland through the Irish majority, who are superstitious enough to confess and glory in political and religious fidelity to that popery which nearly every other Romish people has patriotically rejected; (3) surrender the Protestant minority in Ireland to an admittedly and 'conscientiously' murderous ascendancy; and (4) supply Jesuits with a new lever for promoting civil and international war in order to further the development of their fatal power and the corruption, humiliation, and destruction of Protestant Britain."

S. B. H.

News and Miscellany

Notes and clippings from the daily and weekly press

— The bulletless gun has at last made its appearance. It is a German invention, and, instead of bullets, it shoots a gas, which temporarily blinds and chokes the victim.

— The Girl Pioneers of America is the name of a new society that proposes to enlist the activity of young girls on lines analogous to those of the Boy Scouts movement.

— Jane Addams, of Hull House, says that four fifths of all the arrests in the criminal courts of Chicago are of boys and young men between the ages of fifteen and twenty-five, of whom the large majority are under nineteen.

— The old Congress Hall in Philadelphia, in which George Washington took the oath of office as president at the beginning of his second term, in 1793, is being restored to the appearance which it presented on that historic occasion.

— A bill has been introduced by the Nationalists in the Russian Duma, prohibiting the admission into Russia of Jewish citizens of the United States. In the same bill, provision is made for a general increase in the customs tariff, with special duties to be levied against American goods.

— The Navy Department has just let contracts for the construction of six new torpedo-boats, which will be the largest and fastest fighting crafts of their kind in existence. The boats will be required to develop a speed of from twenty-five to thirty knots (about twenty-nine to thirty-five miles an hour), and their cost will range from \$250,000 to \$325,000 each.

—Dr. Joseph Lester, the discoverer of antiseptic treatment in surgery, recently died in London, at the age of eighty-five.

—On February 21 a large part of the city of Houston, Tex., was destroyed by fire. The property loss is estimated at \$7,000,000, and approximately 1,000 persons were left homeless.

—One vessel sunk, twenty-two others — steamers and sailing vessels — ashore, and three mud-scows carried to sea, are some of the marine disasters caused on the Atlantic coast by a severe gale on the night of February 21, said to be the worst since 1879.

—The Russian peasants in several provinces are said to be in a starving condition. Many have gone mad from hunger, and thousands are trying to subsist on scrapings from granaries, the chopped thatch from their miserable hovels, or bread mixed with earth.

—It is admitted at the State Department that the condition of revolt in Mexico at present parallels, if not exceeds, that which preceded the downfall of the Diaz régime. The unrest seems greater, but entirely lacks cohesion. With a leader, it is feared that conditions will be worse than ever before.

—It is reported that Chairman Henry of the House Committee on Rules has received a letter from a New York banker, stating that Wall Street has advised the small bankers throughout the country that it will force a panic if they do not control their representatives in Congress, and prevent a probe of the money trust.

—Secretary Knox has notified the powers, through a note to the German ambassador, that the United States will insist upon the "open door" policy in China of the late Secretary Hay. Germany has signified her intention to support this country in the plan. This is explained to mean that secret loans and other schemes that would give certain countries a practical lien on the resources of China will not be tolerated.

—Massachusetts has passed a law regulating marriage, which went into force Jan. 1, 1912, to the effect that he who wishes to marry must file public notice of his intention at least five days before obtaining his license. This gives five days for objectors and protesters and questioners; and if there are valid objections offered, the license will not be issued. It is also reported that Maine, New Hampshire, Vermont, and Rhode Island have passed similar laws.

—The city of Beirut, Syria, was bombarded by a flotilla of Italian war-ships on February 24. All Turkish vessels in the harbor were destroyed. Because of the Italian naval activity in the Aegean Sea, Turkey has declared its intention to close the Dardanelles, and expel all Italians from the country. According to a letter from Tripoli, which has escaped the censor, Italy is making no headway in the war, and is having the greatest difficulty in holding the narrow fringe of territory it has occupied. The cavalry arm is crippled by the loss of thousands of horses. Appeals, it is said, have been made to the Arabs to surrender. The different political and religious chiefs will be acknowledged by the Italian government, and will be paid for their services.

NOTICES AND APPOINTMENTS

Notice

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

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

Pacific Union Conference Biennial Meeting

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

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

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

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

St. Helena Training School for Missionary Nurses

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

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

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

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

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

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

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

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

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

Publications Wanted

MRS. F. S. JENKS, E. High St., R. F. D. 6, Lockport, N. Y., desires clean copies of *Life and Health*, *Liberty*, *Protestant Magazine*, *Signs* (weekly and monthly), *Watchman*, and the *Youth's Instructor*, to place in two large reading-racks in the New York Central Railroad station and in the electric railroad station of that place. Mrs. Jenks writes: "We must have more papers and magazines soon. In these two racks we can use as many as four

dozen magazines and six dozen papers a week. If our rack is not full, the other people put Christian Science literature in it."

New Cook-Book Free

THE new awakening in health principles has prompted the Loma Linda people to issue a practical cook-book on new lines. To assist the Loma Linda institution in introducing this work at once to all our people, we have decided for a short time to give, absolutely free, a copy of this new book to every new subscriber of the *Life Boat*, at only fifty cents a year. Call the attention of others to this most unusual offer. Address the Life Boat, Hinsdale, Ill.

Business Notices

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

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

Conditions

Any person unknown to the managers of this paper must send with his advertisement satisfactory written recommendation. The fact that one is a subscriber does not necessarily make him "known" to the managers, nor constitute sufficient recommendation. Such recommendation should come from one of our ministers, or from the elder of a Seventh-day Adventist church. It is not enough to refer to some individual by name. Secure his recommendation in writing, and send it.

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

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

No discount for several insertions.

WANTED.—Man and boy 8 months or year to do general farm work. Will pay good wages to the right persons. Must be Seventh-day Adventists. Address F. B. Shearer, Mourey, Saskatchewan, Canada.

THE Colorado Sanitarium Food Co., Boulder, Colo., offers REVIEW readers the following low prices on same high-grade Cooking Oil which they have always offered: 1-gallon can, 90 cents; 5-gallon can, \$3.90; barrel (about 55 gallons), 58 cents a gallon.

WANTED.—For cash, one or two acres of fertile land in warm climate, Texas preferred, near church-school. Must be reasonable in price. If you have none, will you ask your neighbors? Address Mrs. F. M. Standish, 501 North Henry St., Madison, Wis.

COOKING OIL.—Noted for quality. Free from animal fat. Keeps indefinitely. Eight 1-gallon cans, \$6.60; 5-gallon can, \$3.90; 10 gallons, \$7.60; 30-gallon barrel, \$19.80; 50-gallon barrel, \$32.50. Cash with order. Sanitarium Cooking Oil Co., Louisville, Ky.

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

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

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

BIBLE MOTTOES AND POST-CARDS.—sold over one million.—English, Spanish, German: 25, \$1.25; 100, \$4; 300, \$10. Pure Cooking Oil: 5 gallons, \$4; 10 gallons, \$7.75. Write for barrel lots. Hampton Art Company, Nevada, Iowa.

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

FOR SALE.—Two farms of 20 acres each, one fruit and one dairy, in the fertile valley of the San Joaquin. Mild climate, no snow. Church and church-school. Enclose stamp for reply. W. A. Trimble, R. F. D. 4, Selma, Cal.

Obituaries

MILLER.—Mrs. O. F. Miller was born in Steuben County, New York, May 19, 1839, and fell asleep in Jesus Jan. 28, 1912. She was married to Oscar F. Miller Oct. 28, 1856. To this union five children were born, four of whom survive. She joined the Seventh-day Adventist Church in 1886, and was a faithful Christian. She fell asleep in the blessed hope. The writer spoke words of comfort from Psalm 116.

T. L. THUEMLER.

PARKER.—Mrs. Bertha Orr Parker was born in West Middleton, Ind., Feb. 9, 1889, and died at Columbus, Ohio, Feb. 6, 1912. About five years ago she was converted, and united with the Seventh-day Adventist Church of Kokomo, Ind. From that time until her death she lived a faithful Christian life. Her husband, Earnest V. Parker, survives. The writer conducted the funeral service, speaking words of comfort from Rom. 5:12.

A. L. MILLER.

POTTER.—Adaline G. Potter was born in Jefferson County, New York, Sept. 4, 1840, and died Jan. 23, 1912. She went with her parents to Green Lake County, Wisconsin, in 1854, and four years later was married to Charles H. Potter. In 1867 they moved to Minnesota, and since that time she has made her home in this State. Sister Potter united with the Seventh-day Adventist Church in 1874, and was faithful to the end. One son survives.

O. C. POTTER.

NORTON.—Sarah M. Norton was born Nov. 13, 1830, in New York State. In her early childhood her parents moved to western Pennsylvania, and a little later to Wisconsin, making the long journey by team. She was converted at an early age. Service for the Saviour was ever her joy. When the special gospel message for this generation was brought to her knowledge, she accepted it in the face of bitter opposition. However, she had the joy of seeing all her family united with her in the faith before her death. Her trust in God sustained her through many years of suffering. She died at Albion, Mich., May 26, 1911. Funeral services were conducted by Elder H. W. Miller. Two sons and two daughters are left to mourn their loss.

Mrs. A. L. CURTIS.

WETTERSTRAND.—Died at his home in New York City, Feb. 2, 1912, August Emanuel Wetterstrand. He was born in Sweden, Jan. 7, 1873. When eighteen years of age he came to America. In 1899 he was married to Augusta Anderson, who survives him. About two years ago he accepted the third angel's message, and united with the New York Swedish Seventh-day Adventist Church. From that time until his death he led a consistent Christian life, serving the church in several capacities. He was a zealous missionary worker, and only the last great day will reveal the results of his efforts to bring a knowledge of the truth to others. The funeral service was conducted by the writer, assisted by Brother O. Lund, of New Jersey. Words of comfort were spoken from Job 14:1-6 and Rev. 14:13.

E. ROSENWOLD.

ENCK.—Amanda Meckley Enck was born in York County, Pennsylvania, May 19, 1845, and died at her home at Corsica, Ohio, Jan. 27, 1912, aged 66 years, 8 months, and 8 days. In 1868 she was married to Edward T. Enck. Their home was blessed with one son and four daughters, who survive their mother. Sister Enck was a faithful and devoted member of the Corsica Seventh-day Adventist Church. A large circle of friends feel that a child of God has fallen in their midst. The funeral services were conducted by the writer.

E. K. SLADE.

FISHER.—Rodolph Fisher fell asleep at Quincy, Mich., in his eightieth year. When a young man, he found the Saviour, and at thirty-seven years of age he accepted the third angel's message. Up to the time of his last sickness, Brother Fisher was an active missionary among his neighbors and acquaintances. His death is mourned by his wife, three sons, four daughters, and a large circle of friends. Words of comfort were spoken by the writer from John 11:28, C. H. Thompson assisting in the service.

C. A. HANSEN.

SHUDY.—John Shudy passed away at San Diego, Cal., Jan. 13, 1912, aged 71 years, 9 months, and 6 days. He was a native of Pennsylvania. Twenty years ago he moved with his family to California, where he had since resided. His aged wife, one daughter, and one son are left to mourn. Mr. Shudy accepted the third angel's message about twelve years ago, and lived a consistent Christian life until the last. The funeral service was conducted by Elder William Healey, who spoke words of comfort from Job 14.

* * *

THOMPSON.—Elizabeth Gartie Thompson was born in Finlay, Ohio, Aug. 11, 1844, and died Feb. 10, 1912. On Aug. 22, 1860, she was united in marriage with O. B. Thompson, who, with their nine children, survives to mourn her death. Sister Thompson accepted present truth under the labors of Elder T. M. Stewart in 1855, and was one of the charter members of the Seventh-day Adventist Church of Mauston, Wis. She bore her affliction with Christian fortitude, and died in the hope of a soon-coming Saviour. Words of comfort were spoken by Pastor Briggs, of the Presbyterian Church.

H. W. REED.

PATCH.—Mrs. Mary I. Patch was born in Detroit, Mich., May 23, 1848, and died Jan. 15, 1912, at the home of her son in Lemmon, S. Dak. The remains were taken to Minneapolis, Minn., for burial. Her husband, one daughter, and two sons survive. Mother had lived in Minneapolis for many years, and was a member of the Seventh-day Adventist Church at that place. She accepted present truth more than forty years ago through reading the REVIEW. Her life has been an inspiration to many, and she died in the hope of a soon-coming Saviour.

C. CLAYTON PATCH.

GIVENS.—Amos R. Givens died Jan. 28, 1912, at Pittsburgh, Pa., aged 42 years. He was born in the State of Virginia. Twenty years ago he gave his heart to God, and in 1906 he accepted present truth, uniting with the Pittsburgh No. 2 church. Though suffering greatly during his last illness, his faith in God's love never faltered, and his cheerful, patient endurance was remarkable. His wife, mother, three brothers, and two sisters are left to mourn. The funeral was conducted by the writer, assisted by Reverend Robinson of the Baptist Church.

B. F. KNEELAND.

DONEY.—Hattie Camille Roberts was born near Salem, Oregon, April 13, 1882. At the age of sixteen she accepted present truth and united with the Seventh-day Adventist Church at Salem, remaining a faithful member until her death. Dec. 21, 1904, she was married to F. E. Doney. Two children were born to them, who, with their father, survive. Sister Doney fell asleep on Jan. 29, 1912. We can truly say that hers was a consistent Christian life. A large concourse of relatives and friends attended the funeral service, which was conducted by the writer. Text, Rom. 6:23.

T. H. STARBUCK.

WILKINS.—Mrs. W. P. Wilkins was born May 4, 1854, and died Jan. 28, 1912. At the time of her death she was visiting her daughter in Denver, Colo. All her life she was a consistent Christian. Six years ago she heard and gladly accepted the third angel's message. This was the very truth her heart had longed for, and it brought the fulness of peace and joy to her life. For four years she had been an invalid, but during that time not one word of complaint nor a murmur of discontent passed her lips. A husband and two children survive to mourn their loss. Text, Rev. 14:13.

STEWART KIME.

ROBINSON.—Mrs. Matilda S. Robinson died in Battle Creek, Mich., on Jan. 28, 1912, at the age of 55 years. She was born in Lambeth, Ontario, of Christian parents, and early received the faith of her Saviour. She accepted present truth in Detroit, Mich., fifteen years ago, and was faithful to the last. Mrs. Robinson won many friends by her kindnesses and by her consistent Christian life. She leaves one son and three daughters who deeply mourn the loss of a faithful mother. After a brief service her remains were taken to St. Thomas, Ontario, for burial, where amid old neighbors and friends the funeral rites were conducted by the Methodist pastor.

GEO. C. TENNEY.

URQUHART.—Luis Josephine Haines was born near Lansing, Mich., Oct. 20, 1861. She was married to James E. Urquhart in 1878. To this union nine children were born, of whom six survive. Many years ago Sister Urquhart accepted the truths of the third angel's message under the labors of Elder C. N. Martin. She lived to see most of her children rejoicing in the truth, and her last hours were bright in the hope that they might all meet in the earth made new. Her death occurred Oct. 1, 1911. Funeral services were conducted by the writer, in the Seventh-day Adventist church at Chico, Cal.

FRED BRINK.

ASP.—Mrs. Eva Asp, the oldest sister in the Brooklyn church, died Jan. 30, 1912, at the home of Sister Erika Erikson, whom she had gone to visit for a few days. Sister Asp was born in Longbanshyttan, Vermland, Sweden, March 30, 1835. She came to America in 1895, and about twelve years ago accepted the third angel's message. Since that time she has been a most faithful servant of the Lord. The funeral service was conducted February 2, by the writer, assisted by Elder N. P. Neilson. Our sister was laid to rest in Evergreen Cemetery to await the call of the Life-giver. Five children are left to mourn.

E. ROSENWOLD.

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ALL who are interested in the progress of our work in the regions beyond should read the article on page 9 of this issue from the treasurer of the General Conference. What has been done and what the mission fields are demanding will interest every Seventh-day Adventist.

ELDER K. C. RUSSELL, secretary of the Religious Liberty Department of the General Conference, left Washington on Wednesday of this week for the Pacific Coast. En route he expected to stop at Pittsburgh, Pa., Chicago, Ill., and College View, Nebr. In California he will assist in the religious liberty institute to be held in connection with the Pacific Union Conference at Los Angeles and Loma Linda, and will also attend other meetings.

THE following item is taken from a recent issue of the Los Angeles *Examiner*: "An inspection of the cells in the prison in which the McNamara brothers were confined brought to light the fact that in that of John McNamara was a well-thumbed copy of 'Desire of Ages,' a deeply religious work. In the preface it was marked that in the heart of every human being there is a longing unsatisfied until to the soul the works of God are made plain, believed in, and accepted as a comforter. Jail attendants said that for several days John McNamara had devoted all his leisure time to reading the work, which the author assured brings solace by assuring the desire to which the preface refers."

FRIENDS of Emmanuel Missionary College will be glad to know that Vol. 1, No. 2, of the *College Bulletin* is published, and may be had for the asking. This is a forty-page issue, filled with what you wish to know about the institution. Address O. J. Graf, Berrien Springs, Mich.

COPIES of three Bible text-books in the Chitonga language for use in our Barotseland Mission schools, South Africa, have been received by the Mission Board. These books reveal much painstaking labor in translating on the part of our workers, and will greatly strengthen their efforts for the natives speaking that language. The printing was done by our brethren at Wynberg, under the supervision of Prof. H. Elffers.

IN the midst of national and international upheaval and strife, this message is marching on to a victorious consummation. It is worthy of more than passing mention that in no report that comes to us from our centers of missionary operations in the various countries of the world is there a single note of discouragement, of defeat, or of fear. God is with his workers, and his work is shaping toward its close.

THOSE who worked so earnestly from home to home, soliciting mission funds with the Harvest Ingathering *Signs*, will be interested to learn that as a result during the months of November and December, 1911, and January and February, 1912, \$26,952.71 has been received at the Mission Board treasury. During these same months last year \$23,702.80 was sent in. This shows a gain of \$3,249.91 in the returns this year as compared with last.

BROTHER E. E. MILES, field missionary agent of the Massachusetts Conference, is touring the churches in several of the New England conferences in behalf of both the book and the magazine work. In a recent letter, he states that the little church at Hartford, Conn., having a membership of about thirty, recently ordered 725 copies of our magazines for March, for house-to-house work. The success which Brother Miles is having in getting our church-members to pledge for regular clubs of the ten-cent magazines is truly encouraging.

Bringing the Message to Persons of Influence

THE recently published tract, of sixteen pages, entitled "How the Third Angel's Message Is Being Brought to the Attention of Persons of Influence," contains more facts regarding the way this message has been brought to leading men throughout the world than can be found in any other publication. It will be interesting to read how governors, presidents, kings, queens, princes, ministers of war, and representatives of nearly all the governments of the earth have secured portions of our literature, and have visited some of our institutions. If you have not seen the tract, send 25 cents for 25 copies, and give some of them to your friends. Order from your State tract society.

Can You Spare Them?

OUR supply of the *Protestant Magazine* for the third quarter, 1911 (Vol. III, No. 3), is entirely exhausted, yet we are still receiving many orders enclosing 50 cents for the magazine for the two years 1911 and 1912. This is the number containing the double frontispiece showing the photograph of President Taft at the Military Mass on the Washington Monument grounds. Any of our tract societies, agents, or subscribers having extra copies of this number on hand will please write the undersigned, stating the number of copies that can be spared, and we will be pleased to make arrangements for as many copies as we shall need in order to fill our orders. Please do not send before hearing from us.

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

IT will be well for every reader of the *REVIEW* to make a close study of the series of articles now appearing in the Editorial department from the pen of Elder W. A. Spicer. The series is somewhat long, but it is a very important one, and none will regret the time spent in the reading of these articles as they appear from week to week. While the series is long, the weekly divisions of it are not long, and will not be found tedious.

AFTER struggling along with the printing work for India in small, unsuitable quarters at Lucknow, Brother W. E. Perrin, who is in charge of the press, is greatly pleased over the prospect of a little plant of their own, made possible by money received from the \$300,000 Fund. He writes: "You can imagine how we feel at the news that we can go ahead with our building plans. Convey our appreciation to the brethren and sisters who thus stand by the work."

RAINS have come to the South African mission farms, so prospects are good for abundant crops. Brother W. H. Anderson's report for Barotseland shows their contributions for the year just closed to be over one hundred fifty pounds, an average of three pounds to the member. He adds, "Not bad for the natives, is it?" Five of the boys had requested baptism. Brother Anderson's plans are to reach every native kraal in their territory with the message. The government is locating the natives now in larger kraals. As a result they are more easily reached with the gospel.

As a very interesting item in mission work, comes a word from the Pacific Coast that the Pacific Press has voted \$2,500 to missions, this being a tithe of the association's net gain for last year. Aside from this, quite liberal gifts were made during 1911, by the same publishing house, in the donation of machinery for use in our printing-offices in Korea and Shanghai. This means much to the progress of the work in those countries, and the spirit of liberality thus manifested by one of our institutions is certainly well pleasing to Heaven. The blessing of God will accompany the donation, and will rest upon the institution that makes it.