



# The Advent Review and Herald Sabbath

Vol. 89

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No. 13



## Somebody Cares

Somebody knows when your heart aches,  
And everything seems to go wrong;  
Somebody knows when the shadows  
Need chasing away with a song;  
Somebody knows when you're lonely,  
Tired, discouraged, and blue;  
Somebody wants you to know Him,  
And know that He dearly loves you.

Somebody cares when you're tempted,  
And the world grows dizzy and dim;  
Somebody cares when you're weakest,  
And farthest away from Him;  
Somebody grieves when you've fallen,  
Though you are not lost from His sight;  
Somebody waits for your coming,  
Taking the gloom from your night.

Somebody loves you when weary;  
Somebody loves you when strong;  
Always is waiting to help you,  
Watches you, one of the throng  
Needing His friendship so holy,  
Needing His watch-care so true.  
His name? — We call His name Jesus.  
His people? — Just I and just you.

— Fanny Edna Stafford.

## OUR BOOK DEPARTMENT

### "Easy Steps in the Bible Story"

Our latest and most interesting book for the youth is receiving a very cordial reception. Words of commendation are being received from various sections of the country. Here are a few of them. The secretary of the California-Nevada Tract Society writes as follows:—

"We feel that you are to be congratulated upon having such an instructive and interesting book. We enclose in this some orders for the book."

The secretary of the New Mexico Tract Society says:—

"It seems to me to be the climax in story-book making by our people. I think it will be a good seller, and as it is much larger than any of our other Bible story-books, it will be possible for our agents to realize some real profit in handling it. The author has certainly done herself and our people credit in arranging the good stories of the Word of God in such desirable form, and the publishers have maintained their good reputation as high-grade book-makers."

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is exceptionally cheap for a book which contains so many fine illustrations, colored plates, and engravings."

The foregoing are only samples of letters we have on file from persons who have had the opportunity of examining this book. Although it has been off the press only a few weeks, already many orders have been received, and the indications are that it will be one of our easiest-selling books. The book contains over 600 pages, has 88 beautiful full-page illustrations, of which 19 are in colors. It also has a profuse number of smaller illustrations, making it a very attractive volume. It is issued in three styles, as follows: Cloth, marbled edges, \$3; half morocco, marbled edges, \$4; full morocco, \$5.

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#### SOME FEATURES

**Frontispiece**, "Factory Recreation Grounds."  
**Fogs and Clouds in God's Out-of-Doors**, by George Wharton James.  
**Use of Soothing Syrups**, by Wm. C. Woodward, health officer District of Columbia.  
**Reform Clothing in Dresden**, by G. H. Heald, M. D. (illustrated).  
**The Witches of Hazel** (Story of Witch-Hazel).  
**The Factory in a Garden**, by the editor.  
**Health and Common Sense**, by Eva J. DeMarsh.  
**How to Cook Legumes** (part two), by G. E. Cornforth.  
**Medical Missionary Work and the Gospel**.  
**Cerebrospinal Meningitis**, How to Prevent, etc.  
**The Truth About "The League of Medical Freedom."**  
**Reopen the Canteens?**  
**Drink and Safety**.  
**Questions and Answers**.—Digestibility of Fruits—Treatment of Biliousness—Blistered Feet—Gall-Stones—Feeding the Baby—Remedy for Warts, etc.  
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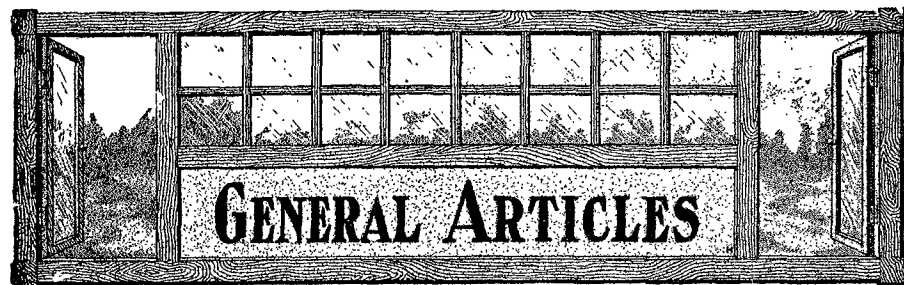
# The Review and Herald

"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 28, 1912

NO. 13



## Friendship

EUGENE ROWELL

LIKE odor of roses, sweet-scented and fair,  
That give their perfume to the soft, summer air;  
Like chiming of bells, silver-speaking and slow,  
That steals o'er the land when the sunset is low;  
Like voices of streams in sweet music that blend  
In the light of the stars, is the heart of a friend.

O, the fondest of memories are saved from the past,  
And the joys of the present are multiplied fast,  
When we know that the friends of the old, happy days  
In spirit attend all our wandering ways!  
What hopes of the future exultantly spring,  
What high aspirations, when friendship gives wing!

O, better a waif with a friend by his side  
Than a prince in a palace with friendship denied;  
And a man at his labor, the king on his throne,  
Are only two beggars when friendship is flown;  
For burdens of life who unfriended could bear?  
And what were a feast if no friendship were there?

We need on our way through life's wide-reaching zone,  
Some being with sympathies linked with our own;  
Some kind heart in which we may trust and confide;  
Some wise head whose knowledge and counsel may guide;  
Who unto our secret confiding gives ear,  
With a smile for our joys, for our sorrows a tear;

Who mirrors our souls in the well-spring of love,  
Like waters that image the forest above.

O, take all the blessing the world can bestow,  
The wealth and the fame and the pomp and the show;  
But leave me, to brighten my days to the end,  
The unshaken faith of the heart of a friend!

## Entering the Strait Gate

MRS. E. G. WHITE

"ASK, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." Why is it that we do not take God at his word? Asking and receiving are closely linked together. If you ask in faith for the things that God has promised, you will receive. Look to Jesus for the things that you need. Ask him for forgiveness of sins, and as you ask in faith your heart will be softened, and you will forgive those who have injured you, and your petitions will go up to God fragrant with love. With praying comes watching unto prayer, and every thought and word and act will be in harmony with your earnest petition for reformation in life. The prayer of faith will bring corresponding returns. But a mere form of words, without earnest sincerity and fervent desire for help, with no expectation of receiving, will avail nothing. Let not such a petitioner think he shall receive anything of the Lord. Those who come to God must believe that he is, and that he is a rewarder of them that diligently seek him.

After asking the Lord for a knowledge of his will, for heavenly wisdom, for the light of the Holy Spirit, the petitioner will search the Scriptures, and find that passages that were dark to his mind have suddenly grown clear, and he understands his duty as never before. Jesus said: "My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak

of myself." The knowledge of divine truth is promised to those who will render obedience to the light and truth that have been given to them. An entrance into the strait gate is not dependent upon the possession of learning or riches, but it is dependent upon the possession of a teachable spirit. He who appreciates the first ray of heavenly light, and appropriates it, and walks in it, bringing his actions into harmony with that ray, and becoming sanctified through it, will receive yet more light. He will understand that the gospel is the plan of salvation.

Striving to enter in at the strait gate means that we give the subject of the future life our first attention. We are to cut away from every hindrance that would prevent our entering into the strait gate. Inclination to evil must be denied, habits and practises not in harmony with the Word of God must be overcome. We must examine the Scriptures, determined to know what is the truth; and whoever comes to the Bible with a humble, teachable spirit, whether he be rich or poor, honored or despised, shall know of the doctrine as he renders obedience to the rays of light that fall upon his pathway. He will not be left to be deceived by the delusions of the enemy, to be swayed hither and thither by the doctrines of devils.

"Strive to enter in at the strait gate." This means nothing else than to be one with Christ, to make him the sole object of attraction. He who thus strives to enter in at the strait gate will hear the voice of Jesus saying: "Come unto me, all ye that labor and are heavy-laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."

He who would enter in at the strait gate can not expect the aid of the world in his necessities; for it is the world that has proved a snare to his soul, and has brought him into a position of hopelessness from which he needs to be rescued. But as he detaches his affections from the world, and accepts the life of self-denial and self-sacrifice that Jesus lived, giving him an example both by precept and performance, he enters in at the strait gate, to travel the narrow path which leads to the celestial city.

He who has an obedient heart, that is ready to do the will of God, will not

only gladly receive truth, but will earnestly seek for truth as for hidden treasure. He will come to the Scriptures with a humble and teachable spirit, seeking to understand how he may walk in the light, and saying, "Lord, what wilt thou have me to do?" He is ready to sacrifice anything and everything, if required, in order that he may be in harmony with the will of God. It is not always an easy matter to render obedience to the will of God. It demands firmness of purpose to enter in at the strait gate and to travel in the narrow path that leads to eternal life, for on every hand are voices inviting the soul into bye and forbidden paths. Those who love wealth and honor and high position, will not enter in at the strait gate unless they part with their idols. There is not room to enter in at the strait gate and carry the things of this world along. He who would enter in at the strait gate must make an entire consecration of his all to God. Jesus says, "If any man will come after me, let him deny himself, and take up his cross, and follow me."

He who will follow Jesus through evil as well as good report, knows something of what is truth. He who will walk in the light as it comes, not waiting to have every mystery solved and every chance of doubt removed, will know of the doctrine, and will understand what are the advantages of entering in at the strait gate, and of walking in the narrow way. But he who would carry the world with him, will never enter in at the strait gate. There is no room for one to walk the narrow way and yet carry along evil surmisings, doubts, criticisms, jealousies, and unkindness. Such a one will refuse to enter in at the strait gate because he can not see the whole path to the paradise of God. He has many obstacles to present, many difficulties to bring to view, and Satan is ready to supply the soul with excuses for not entering in at the strait gate. Refusing to walk in the first rays of light, he fails to see the light that shineth more and more unto the perfect day. If he would walk while he has the light, the path would be illuminated as he advanced, and all would be made plain.

### Another Precious Volume

GEO. I. BUTLER

It has been the writer's privilege recently to receive and peruse a book of six hundred thirty pages, entitled "The Acts of the Apostles," from the pen of Mrs. Ellen G. White. This is the book of her old age, for she is now past eighty-four. From her fruitful pen have come "Patriarchs and Prophets," "Great Controversy," "Desire of Ages," and many minor volumes of deepest interest.

The writer, having read this new volume, greatly desires to call the attention of the many readers of the REVIEW to this excellent work. It is a calm, very clear, and most interesting presentation of the main facts in the lives of the apostles, especially of Paul, Peter, and John, with quite a full account of the

progress of the gospel during apostolic times. It is also a very clear commentary upon the doctrinal writings of the apostles. It sets forth in powerful, convincing language the earnestness and the sacrificing spirit of their labors, their faithfulness even unto death itself.

We as a people claim to be giving the last message of mercy to the world, which will close with the end of probation. The great and noble work of the Reformation has been progressing through the last few centuries. The circulation of the Sacred Scriptures in all languages among all nations has been paving the way for the great last-day message of warning which this people are commissioned to give to the world. We claim that this last-day movement is the culmination of the work of the Reformation which has so long been in progress, and is designed to bring back a people to the apostolic standard of religion when men and women were compelled to suffer for Christ. Read this: "And when they had called the apostles, and beaten them, they commanded that they should not speak in the name of Jesus, and let them go. And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name. And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ." Acts 5:40-42. Could we equal that in our zeal?

Notice Paul and Silas in jail, their feet made fast in the stocks, in a most uncomfortable position. Their backs were bloody with stripes, but they were singing the praises of God in the darkness of midnight. God was so well pleased with their zeal and spirit of rejoicing in tribulation that he sent a mighty earthquake, and the bonds of the prisoners fell off; all were loosed. The jailer was about to kill himself because he expected all the prisoners would get away, but Paul, when he perceived it, cried out, "Do thyself no harm; for we are all here." The poor man came, all broken down, and said, "Sirs, what must I do to be saved?" How many of us could imitate Paul and Silas under similar circumstances? We believe the truth, but we need apostolic zeal and devotion.

The writer would recommend this good book, "The Acts of the Apostles," which brings before us in the most vivid manner the apostolic spirit. Our work is fully equal in importance to their work. We are in the perils of the last days with a world to warn. God has given us blessed light in this volume. The aged servant of God has written it to stir up our zeal, increase our love, inspire our hope, clear away the doubts and fog of worldliness and selfishness, and prepare us for the coming of the Son of man.

This people, because of the truths it professes and the stand it has taken upon the law of God and the faith of Jesus, has come back to the truths of the apostolic church. But alas! we have not yet fully partaken of the earnestness, the zeal, the spirit of sacrifice, the intense

interest, the complete self-abnegation, and the Christian love of Peter, Paul, and John. We know little of persecution. We have not seen thousands upon thousands cast into prison and led to death. We fear a great scattering would come among us under such conditions. About all our people can yet stand is sundry calls for money with which to carry on our work. Many of our old, experienced believers are making and piling up money in banks, etc., and do not hasten to pour out of their funds even at the strongest calls. What should we think to see our buildings burned, our loved ones hurried away to prison, or taken out and hanged, shot, or beheaded? Of a truth, we need more of the apostolic zeal and devotion, that love that will sustain us in the darkest hour, yea, that will fill us with rejoicing.

This volume fills in most beautifully the interesting experiences of the early apostolic days, when the Christian religion was most pure, like the clear fountain springing forth at the foot of the mountain. That was the beginning of the gospel work. We are living near its ending, and need all the light it is possible to obtain. The writer is most thankful for this blessed volume. It will be found very helpful to all who read it with the right spirit.

Bowling Green, Fla.

### Job's Experience --- No. 3

T. E. BOWEN

Job is often spoken of as the most patient man who ever lived. All that the Scripture says upon this point is: "Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy." James 5:11. The emphasis is upon the tender compassion of the Lord, how he dealt with Job at the end, rather than upon Job's patience. While Job was patient, he was not altogether so. Considering what he endured, he bore it well.

When his friends had exasperated him, he said some very cutting things in reply. "Ye are forgers of lies, ye are all physicians of no value. O that ye would altogether hold your peace!" Again, "No doubt but ye are the people, and wisdom shall die with you. But I have understanding as well as you; I am not inferior to you: yea, who knoweth not such things as these?"

There is danger now that those who are seeking to do God's will by keeping all his commandments, may manifest this same spirit. It was not that Job had been unrighteous, but that, having done the right thing,—fed the hungry, clothed the naked, helped the widows and orphans,—he contended for himself for having done right. This led to trusting in his own works rather than giving God the glory. He said, "If I have seen any perish for want of clothing, or any poor without covering; if his loins have not blessed me, and if he were not warmed with the fleece of my sheep; if I have lifted up my hand against the

fatherless, when I saw my help in the gate: then let mine arm fall from my shoulder-blade, and mine arm be broken from the bone." A whole chapter is devoted to recounting the things he had done. But what of it? Did not God know? What had Job given that he had not received from God? And how is it with us? If God has especially blessed us with both temporal and spiritual blessings, for what purpose are they given? Is it not that they may be passed on to others? But whose is the glory always? Ah! here is where we are so likely, all of us, to fail. We are so liable to think that we have done something great, something demanding special notice or praise, instead of giving the glory to God, to whom it belongs.

During Job's contention with his friends, he challenges God to bear witness to his righteousness. He thought if only God would speak, then his cause would surely be vindicated. It is a point to be noticed in this connection that nothing more is said about the foe after Job and his three comforters began talking. We may well infer that Satan was standing by pleased at the way things were shaping. In this tendency of Job to justify himself, Satan well knew that Job was coming over onto his ground. For no one knows quite so well as Satan how to contend for his own rights.

In answering Zophar, Job said: "Surely I would speak to the Almighty, and I desire to reason with God." Chapter 13:3. Then later, in answering Eliphaz, he said: "O that I knew where I might find him! that I might come even to his seat! I would order my cause before him, and fill my mouth with arguments. I would know the words which he would answer me, and understand what he would say unto me. Will he plead against me with his great power? No; but he would put strength in me. There the righteous might dispute with him; so should I be delivered forever from my judge." Chapter 23:3-7.

To show that the people of God will yet be brought to a similar place in their experience where everything apparently is against them, and even God seems removed, let us read from "Early Writings," old edition: "I saw the saints leaving the cities and villages, and associating together in companies, and living in the most solitary places. Angels provided them food and water, while the wicked were suffering from hunger and thirst. Then I saw the leading men of earth consulting together, and Satan and his angels busy around them. I saw a writing, copies of which were scattered in different parts of the land, giving orders that unless the saints should yield their peculiar faith, give up the Sabbath and observe the first day of the week, the people were at liberty, after a certain time, to put them to death. . . .

"Soon I saw the saints suffering great mental anguish. They seemed to be surrounded by the wicked inhabitants of earth. Every appearance was against them. Some began to fear that God had

at last left them to perish by the hand of the wicked. . . . It was an hour of fearful, terrible agony to the saints. Day and night they cried unto God for deliverance. To outward appearance, there was no possibility of their escape. The wicked had already begun to triumph, crying out, Why does not your God deliver you out of our hands? Why do you not go up, and save your lives? But the saints heeded them not. Like Jacob, they were wrestling with God."—*Pages 143, 144.*

Here is manifest the patience of Jesus, rather than the patience of Job. The people of God must come to that place where they will not heed the taunting remarks of the wicked. When that wicked Roman soldier smote Jesus, then challenged him to tell who it was that smote him, Jesus understood that Satan was trying to provoke him to say something he should not. He therefore made no reply. Job failed at this point to hold his peace. Peter exhorts: "Not rendering evil for evil, or railing for railing; but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing." 1 Peter 3:9. "And they that passed by reviled him, wagging their heads." Matt. 27:39. "Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously." 1 Peter 2:23.

Here the patience of Jesus is depicted. Before the Saviour takes to himself his people, they will be thoroughly tested. Satan will still do his part. His activity to afflict the people of God just as far as he is given permission will continue unto the very last.

But God still limits the enemy. So far he may go, as in the case of Job, but no farther. Therefore in every fiery trial that comes to us, we must count it as one of God's permittings. The trial has been weighed. God has entrusted us with it, that we may bring to him a little more honor and glory, by enduring it for him. As in the case of Job, he may not inform us beforehand; but when it comes, it should be to us another call for loyalty to our God. In the end, we shall see there has been a wise purpose, if not to us to some one else, which led God to permit the test to come.

*Washington, D. C.*

### Answers to Prayer

A TRAVELING PREACHER

To the glory of God, and for the encouragement of other fellow laborers, I shall relate a few of what I regard special manifestations of providence, in connection with my labors as a minister of the gospel.

About the year 1870, I united in gospel work with another young man of about my own age. After fasting and prayer, we decided on a field of labor, a small town about one hundred miles distant. We immediately entered the place, and began evening services in a schoolhouse, the only public building there. Our meetings were well attended, though we

soon learned that we had been led to a very ungodly town.

One evening at the close of the service, a stranger and his wife came up, and said to us: "You are the ones we have been praying God to send to this place. He has answered our prayers." A small church was organized here, and another one in an adjoining town. From these came two ministers and two Bible workers.

A little later I was holding tent-meetings alone in a small village. Several became deeply interested, when a few of the rougher element decided to mob us, and break up our meetings. A dark, rainy night was selected for their work. After drinking at a near-by saloon, about midnight they came to the tent, where I was sleeping upon the rostrum. When I awoke, I heard the men cursing the tent and the preacher. I prayed that God would confuse these men and keep the tent from harm. This he did, for they failed to find the ropes. When daylight came, I went out and found several men stretched out on the ground in a drunken stupor. I was never disturbed any more.

About 1876 I was holding meetings in our tent located in a small village. Three times our tent was blown down, and badly damaged. In addition to this discouragement, an evangelist, with several assistants, began revival services in a church near our tent. Our congregations became quite small, and I thought seriously of leaving the place. At this time the Lord gave me a dream which greatly encouraged me. In this dream I went fishing with hook and line. On coming to the stream, I saw this evangelist, with others, drawing out the fish quite rapidly. They motioned for me to join their company. As soon as I came to them, one whom I recognized as an old schoolmate and knew to be an intemperate man, passed me a bottle, with an invitation to drink.

I said, "No, sir, I will not drink, neither will I keep company with preachers who do." I left them, and going up the stream some distance, cast in my hook, and, before I ceased, drew out fifteen fish. I found two of these were bad, and threw them back.

After a few more weeks of labor in this place, I organized a church of fifteen members. Later two of them turned back. The remaining thirteen have all been faithful. From this church came two efficient ministers and two Bible workers.

One other incident: Some years later I was invited by the General Conference to go to another field. All the money I had was invested in a small piece of land, which an agent had told me was impossible to sell. However, I took it to the Lord in prayer, and laid all upon the altar. In two weeks my land was sold for cash, and I was packing my goods to depart for my new field of labor. Truly, "The eye of the Lord is upon them that fear him," "and his ears are open unto their cry," and he "delivereth them out of all their troubles."





WASHINGTON, D. C., MARCH 28, 1912

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

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

## Editorial

### Editorial Correspondence

MOUNTAIN VIEW, CAL., March 1, 1912.

ONE very encouraging feature of our denominational work is the change that has taken place in the purposes and plans of our institutions during the last few years. There was a time when our colleges were educating many young persons who, on graduating, went out into worldly pursuits. Only a few, comparatively, of those who completed their school work found a place in connection with this great movement. The last few years have witnessed a great change in this respect. Our schools now exist for the special purpose of providing workers for this cause; and that they may fit themselves for the carrying of this message is the great purpose which possesses the majority of the young men and women who enroll as students.

This same transformation has been wrought in the experience of our publishing houses. Years ago the two leading publishing houses of this denomination were engaged in turning out a large amount of commercial work. It was felt that this was necessary to their existence, that they would not be able to exist on the income received from the publication of denominational literature alone. Repeatedly and urgently the instruction came through the spirit of prophecy that commercial work should not be done; that its demoralizing influence should be eliminated from our publishing houses; and that if our offices of publications would undertake the manufacture of books dealing with the great truths of God, these would find ready sale, and that the publishing houses would have all they could do on denominational work alone.

Contrary to human judgment, but in faith that God was leading in the matter, our publishing houses undertook this work. The Review and Herald Publishing Association in the East, the Southern Publishing Association in the South, and

the Pacific Press in the West left off commercial work, and since that time the facilities of the institutions and the energies of the workers have been devoted in ways which contribute to the advancement of this message. God has signally blessed this course. The most expectant hopes of our brethren have been realized, and to-day our publishing houses are sometimes sorely pressed in their efforts to meet the demand which exists in the field for our books and periodicals.

Of the prospering hand of God in this particular, and of his great mercy which has attended the work in many other and in very special ways, the Pacific Press Publishing Association is fully cognizant. The sale of their plant in Oakland and the removal to a quiet country town was attended with many difficulties. But this step was in line with providential leadings. Removed from the evil influences of a large city, in the quiet, restful atmosphere of a suburban town, the institution has been able at last to surround its workers with such an atmosphere, and to direct the work in such ways, as have brought to it both material and spiritual blessings.

The earthquake disaster, followed by the fire of 1906, which nearly destroyed the institution, was a severe blow; and yet those connected with the institution believe that God overruled even this disaster for the good of the work, in that it brought the association more fully than ever before to realize their dependence upon God, and the call of God to devote the entire resources of the work to the promulgation of this message.

Every year has witnessed material progress. The year just closed has been one of special victory in many ways. The year 1910 ran ahead of every preceding year in the volume of business transacted, but 1911 exceeded the business of 1910 by over \$9,000, making the volume of business for last year in excess of \$397,000. The interest-bearing debt for 1911 showed a reduction of \$5,000. The net gain in the operation of the institution for 1911 was over \$28,000.

As indicating something of the volume of business which is being carried forward, over fifty car-loads of paper and binding material was used in the work during last year. During the same time 154 tons of bound books and tracts were shipped out to various parts of the field from the main office in Mountain View.

Three regular journals are published by the Pacific Press; namely, the *Signs of the Times* weekly, *Signs of the Times Monthly*, and *Our Little Friend*.

The *Signs of the Times* weekly enjoyed a splendid increase of circulation over that of the preceding year. Fifty numbers were issued, with an average

circulation of nearly 25,000 copies. This did not include the Harvest Ingathering number, of which 550,000 copies were printed and circulated. The average circulation of the *Signs of the Times Monthly* amounted to nearly 35,000 copies. This made a total circulation gain over the preceding year of nearly 45,000 copies. The average circulation of *Our Little Friend* during the year was nearly 15,000 copies.

The value of these publications may be estimated according to the price placed upon such matter in the marts of the world, but what estimate can be placed upon the good accomplished as these books and periodicals have been read by their thousands of readers during the last twelve months? Their value can be estimated only by the value of the souls to whom they will be instrumental in bringing the saving knowledge of the gospel of our Lord. That these periodicals are doing a splendid work in reaching the hearts of men and women, there is abundance of evidence. In the ranks of Seventh-day Adventists to-day may be found many men and women filling important positions in our denomination who received their first knowledge of this closing message from the reading of our pioneer missionary paper, the *Signs of the Times*. In those days this paper was largely used by our church missionary societies and by individual members. It was sent out to addresses obtained in various ways, followed up by letters of inquiry and correspondence, resulting in study on the part of the readers, and their subsequent acceptance of the truth. That kind of missionary work, while it brought people to a knowledge of the truth, kept those already in the truth alive and awake to its spirit.

That old-time spirit of missionary labor is sadly needed among Seventh-day Adventists to-day. There is danger that we shall adopt worldly methods and seek to do even the work of God by proxy. We may pay a faithful tithe for the support of the work in the home land, we may give liberally to the support of foreign missions; all this is good, but all this may be done and yet the doers thereof lack the touch of personal missionary work, of work that is the very life of the soul. It is the personal touch with Jesus Christ, the personal touch with men in imparting to them the grace we ourselves have received, that keeps the love and missionary spirit of the Lord Jesus burning brightly in our hearts. This spirit we need to cultivate. And we know of no better medium for carrying on such work than the excellent papers published by the Pacific Press Publishing Association. Scores of our brethren and sisters should be engaged in the sale of the *Signs of the Times Monthly*. Our church missionary so-

cieties, and our isolated brethren and sisters should take clubs of the *Signs of the Times* weekly, and revive the work which proved so effective in the beginning of this movement. They will find that such methods have lost none of their power.

It has been a genuine pleasure for us to associate with the editors, and the management of the Pacific Press Publishing Association, during the last few days. We have found here an earnest company of men and women whose hearts God has touched, and who are laboring devotedly to give the trumpet a certain sound, in the writing and preparation of the gospel message for these last days. While rejoicing in the material success which has come to the work, they feel that the true and greater success to be attained, after all, is a living connection with God, which will give them power so to present the message they carry as to move the hearts and mold the lives of men.

Let us pray God to give power to these great agencies that are operating in the world. Let us hold up the hands of our institutional workers, because these, even above the workers in the field, need a daily divine unction. Shut up within four walls, laboring day after day, and many times at work which appears wholly mechanical, they need the constant, divine touch in order that they may be sanctified instruments through whom God can constantly permit his divine Spirit to flow out to the world.

The work is one. Let us remember this. No institutional walls should confine our interests; no conference lines or sectional divisions should mar our unity. We are debtors to all men. Let us stand together as one united army of the Lord to accomplish his work in this generation. Thus laboring, we shall see of the revelation of his mighty power in cutting the work short in righteousness.

F. M. W.

### The True Idea of Sacrifice

WHEN John the Baptist said of Jesus, "Behold the Lamb of God," he furnished the key for the correct interpretation of the ritual service which had for so many centuries preached the gospel of the coming Redeemer. Every lamb that was offered in sacrifice, either in patriarchal times or later in the services of the sanctuary or of the temple, was designed to direct the mind of the offerer to the one true sacrifice. In that wonderful fifty-third chapter of Isaiah, in which the sufferings of Christ are so touchingly portrayed, we read:—

"He was oppressed, yet when he was afflicted he opened not his mouth; as a lamb that is led to the slaughter, and as a sheep that before its shearers is dumb, so he opened not his mouth." Isa. 53:7.

This was the very passage of Scripture which the eunuch was reading when Philip joined him, and in reply to the question, "Of whom speaketh the prophet this?" "Philip opened his mouth, and beginning from this scripture, preached unto him Jesus."

That the blood of the lamb of the ancient sacrifice was a type of the blood of Christ, "who through the eternal Spirit offered himself without blemish unto God," is clearly implied in the following scripture:—

"Knowing that ye were redeemed, not with corruptible things, with silver or gold, from your vain manner of life handed down from your fathers; but with precious blood, as of a lamb without blemish and without spot, even the blood of Christ: who was foreknown indeed before the foundation of the world, but was manifested at the end of the times for your sake." 1 Peter 1:18-20.

In harmony with this interpretation we find that in his vision of heavenly beings John—

"saw in the midst of the throne and of the four living creatures, and in the midst of the elders, a Lamb standing, as though it had been slain, . . . and the four and twenty elders fell down before the Lamb, having each one a harp, and golden bowls full of incense, which are the prayers of the saints." Rev. 5:6-8.

So also we read of "the twelve apostles of the Lamb;" that "the Lord God the Almighty, and the Lamb, are the temple" in the holy city Jerusalem; that the river of water of life proceeds "out of the throne of God and of the Lamb;" and that "the throne of God and of the Lamb" shall be in the New Jerusalem.

But while understanding clearly that the sacrifices of the ritual service were thus a type of Christ, who "gave himself up for us, an offering and a sacrifice to God," it is of the greatest importance for us to understand the practical lesson which we are to draw from the whole scheme of sacrifices, and which we are to apply in our own experience. This lesson is clearly suggested in the following interpretation:—

"Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body didst thou prepare for me; in whole burnt offerings and sacrifices for sin thou hadst no pleasure: then said I, Lo, I am come (in the roll of the book it is written of me) to do thy will, O God. Saying above, Sacrifices and offerings and whole burnt offerings and sacrifices for sin thou wouldest not, neither hadst pleasure therein (the which are offered according to the law), then hath he said, Lo, I am come to do thy will. He taketh away the first, that he may establish the second. By which will we have been sanctified through the offering of the body of Jesus Christ once for all." Heb. 10:5-10.

There was nothing accomplished for the sinner by the mere sacrifice of an animal. Unless it was the expression of

a personal experience, it was mere formalism, as is plainly taught by the words of God through the psalmist:—

"Will I eat the flesh of bulls, or drink the blood of goats? Offer unto God the sacrifice of thanksgiving." "Whoso offereth the sacrifice of thanksgiving glorifieth me." Ps. 50:13, 14, 23.

The psalmist David knew that the mere taking of the life of animals did not make a man right with God. He says:—

"Thou delightest not in sacrifice; else would I give it: thou hast no pleasure in burnt offering. The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise." Ps. 51:16, 17.

This brings us nearer to the proper meaning of all typical sacrifices as revealed in the life of Christ, in contrast with those sacrifices and offerings which in themselves availed nothing. He gave himself up to a life of obedience to God, which culminated in his death on the cross. Of this we read:—

"Have this mind in you, which was also in Christ Jesus: who, existing in the form of God, counted not the being on an equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being made in the likeness of men; and being found in fashion as a man, he humbled himself, becoming obedient even unto death, yea, the death of the cross."

Jesus himself testified that he came to this earth wholly devoted to the doing of the will of God:—

"Jesus saith unto them, My meat is to do the will of him that sent me, and to accomplish his work." John 4:34.

"I seek not mine own will, but the will of him that sent me." John 5:30.

"I am come down from heaven, not to do mine own will, but the will of him that sent me." John 6:38.

This complete yielding of his life to do the will of God is found in the prayer of our Lord in the garden the night before his crucifixion:—

"My Father, if it be possible, let this cup pass away from me: nevertheless, not as I will, but as thou wilt." Matt. 26:39.

"My Father, if this can not pass away, except I drink it, thy will be done." Verse 42.

This sacrifice of himself to do the will of God was made for our sake. This experience was wrought out in the flesh for the benefit of those who through the weakness of the flesh are unable of themselves to yield perfect obedience to the will of God. When the Son of man made an offering of himself in complete consecration to the doing of the will of God, he consecrated potentially the whole church constituting his body upon earth. This is the meaning of the statement:—

"By which [will] we have been sanctified [consecrated] through the offering of the body of Jesus Christ once for all." Heb. 10:10.

He in whose heart Christ dwells by

faith is enabled to avail himself of that potential consecration which was effected by Jesus in behalf of the church by his own consecration to the will of God, and in this way is answered the inspired prayer:—

"I beseech you therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, which is your spiritual service. And be not fashioned according to this world; but be ye transformed by the renewing of your mind, that ye may prove what is the good and acceptable and perfect will of God." Rom. 12:1, 2.

Inasmuch as the perfect will of God is revealed in his perfect law, that sacrifice which is acceptable to him is found in complete obedience to the law of God, rendered through that personal faith in Christ which makes such obedience possible. This means the writing of the law in the heart through the mediation of our great High Priest in the heavenly sanctuary. Thus the experience which is involved in the true idea of sacrifice is the very experience that belongs to the people of God under the closing message,—the preparation for the coming of the kingdom. "Thy kingdom come. Thy will be done, as in heaven, so on earth"

W. W. P.

### Spiritual Babylon and Her Prototype

BABYLON has had much to do with the people of God in all ages. Her name appears no less than two hundred sixty-four times in the Sacred Volume. With her history is inextricably intertwined the history of the church of God from earliest times, and it will continue so to be until the time when the true church of Jesus Christ shall triumph over all the powers and deceptions of great Babylon, the ensnaring enchantress of the ages.

The long-buried bricks that babble of the glories of ancient Babylon tell us what her character was, and just as truly what modern Babylon's is. God named her when the bolt of his displeasure smote the head of her great tower, when he drove the wedge of a confused speech into her organization. That bolt of his disapproval, like a meteor fallen into the sea, sent wave on wave of humanity in concentric circles widening and expanding to the confines of the earth, with Babylon, the beginning of kingdoms, the center of the radiation; but wherever they went, they carried with them that distinguishing element of Babylon—confusion. That character persists. It has worked out along different lines in different lands, but the result is the same, tenacious, insistent, persistent, unchanging—confusion.

God did not leave men in ignorance as to the various forms of life that exist upon the earth. We have the record of

creation in God's Word; *Adam* had it from God's own lips; and the *world* had *Adam* for the space of nine hundred thirty years to testify truly concerning the creation of man; and that true testimony was handed down by his posterity. Nevertheless, Babylon from earliest times taught a pantheistic evolution, a doctrine of the emanation of the human from the divine substance. The historian says of Babylon upon this point:—

The fundamental ideas of the pantheistic and emanative theories, which were the basis of all religion in Chaldea and Egypt, as well as in India, left everything uncertain as to the creation of mankind. Men, as well as all other created beings, were supposed to have issued from the very substance of the Deity, . . . and they came into being spontaneously.—*Lenormant, "Manual of Ancient History."*

Evolution, pantheism, agnosticism, and infidelity,—these are not inventions of modern times or of modern genius. They are as old as Babylon; they spell confusion; they were all germinant in the character and teachings of the Babylon of old.

God gave to man explicit instruction in regard to the order of creation, the distinction between the different species. But great Babylon must confuse the minds of men on this point also. So we have, among the fragments of the writings of Berosus, the following account of the condition of things in the new-created world, as believed in Babylon:—

There was a time when there existed nothing but darkness, and an abyss of waters, wherein resided most hideous beings, which were produced of a twofold principle. There appeared men, some of whom were furnished with two wings, others with four and with two faces. They had one body but two heads,—the one that of a man, the other that of a woman,—and likewise in their several organs both male and female. Other human figures were to be seen with the legs and horns of goats; some had horses' feet; while others united the hind quarters of a horse with the body of a man, resembling in shape the hippocentaurs. Bulls likewise were bred there with the heads of men; and dogs with fourfold bodies, terminating in their extremities with the tails of fishes. In short, there were creatures in which were combined the limbs of every species of animals.

Here again are the teachings of Babylon, spelling out in plainest letters that name which God gave to that system as well as to that system's great monument—confusion.

Situated at the junction of upper and lower Asia, within reach of the two great rivers communicating with the Persian Gulf and the Indian Ocean, the city of Babylon became the depot for caravans from the East and the West, as well as the port for ships arriving from Africa, Arabia, and India. "Everything proves," says the historian, "that this great city

was, from remotest antiquity, one of the chief commercial centers of the East." International highways radiated in all directions from Babylon, and the most precious fabrics and products from all countries were exchanged there. She manufactured the most gorgeously colored cloths of woolen and linen; and while Babylon fondled the nations upon her knees, she taught them the secrets of her traffic in virtue. "Everything proves," says Lenormant, "that the most unbounded and shameless naturalism played a great part in the worship of the Babylonians. . . . Belit had a magnificent temple in the center of Babylon, where an infamous custom compelled every woman once in her lifetime to give herself up to a stranger. . . . At Cuthah, Nanaa or Zarpanit was worshiped under the name of Succoth Benoth, a name referring to the prostitutions in honor of that goddess."

Knowing these things, what a striking meaning there is in these words of the revelator picturing the iniquities of spiritual Babylon in the doings of her prototype, Babylon of old:—

"I saw a woman sitting upon a scarlet-colored beast, full of names of blasphemy, having seven heads and ten horns. And the woman was arrayed in purple and scarlet, and decked with gold and precious stone and pearls, having in her hand a golden cup full of abominations, even the unclean things of her fornication, and upon her forehead a name written, Mystery, Babylon the Great, the Mother of the Harlots and of the Abominations of the Earth. And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus." Rev. 17:3-6. "Fallen, fallen is Babylon the great, that hath made all the nations to drink of the wine of the wrath of her fornication." Rev. 14:8. "For by the wine of the wrath of her [Babylon's] fornication all the nations are fallen; and the kings of the earth committed fornication with her, and the merchants of the earth waxed rich by the power of her wantonness." "And the merchants of the earth weep and mourn over her, for no man buyeth their merchandise any more; merchandise of gold, and silver, and precious stone, and pearls, and fine linen, and purple, and silk, and scarlet; . . . and merchandise of horses and chariots and slaves; and souls of men." "Thy merchants were the princes of the earth; for with thy sorcery were all the nations deceived. And in her was found the blood of prophets and of saints, and of all that have been slain upon the earth." Rev. 18:3, 11-13, 23, 24.

As Babylon of old sat at the gate of the nations dispensing delicacies, soul corruptions, and doctrines of confusion to all corners of the earth, so sits spiritual Babylon to-day, with the same influence over the nations, disseminating dogmas of confusion, trafficking in the "souls of men," the pages of her history red with the blood of martyrs; arrayed in purple and scarlet and silk and



fine linen and precious stones, but cherishing in her heart an undying thirst for the lives of those who deign to serve God as they believe God requires, untrammelled by her trappings and unserved by fear of her anathemas.

As Babylon of old turned aside from the laws of God and trampled upon their precepts, and brought confusion into the ways of men and nations, so has spiritual Babylon opposed herself to the law of God, set up rites and ceremonies of her own, and exalted herself even above the God whom she professes to serve. Babylon of old sought to seat herself in the sky by building a tower that would place her there; and in harmony with that persistent character we find the leader of spiritual Babylon denominated in Holy Writ "the son of perdition" who "opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God." 2 Thess. 2:3, 4. All this spiritual Babylon has done. Her boast is that she never changes. How true it is! Every step in the history of spiritual Babylon was taken, before she took it, by her temporal prototype, and every such step in every age has spelled her name—*confusion*.

C. M. S.

## The Hand of God in History — No. 5

### Notes on Important Eras of Prophetic History

#### A Great Prophetic Measuring Line

THE longest time prophecy of the Bible is the twenty-three-hundred-year period (Dan. 8:14), stretching from ancient times to the midst of the nineteenth century, the opening days of our own generation.

It is awe-inspiring to trace the great measuring lines of prophecy through the ages, and to see the exactness with which events take place to meet the specifications of the divine Word.

The Lord speaks. A thousand years, two thousand, pass. Then, as the flight of time brings the hour for the fulfillment, the event is brought forth. It is the precision of Eternity, the working of him in whose sight a thousand years are but as yesterday when it is past, or as a watch in the night.

In the third year of Belshazzar, king of Babylon, the Lord gave to Daniel a vision of the great apostasy that was to come in later times.

First he was shown the kingdom of the Medes and Persians which followed Babylon, and that Grecia would come next upon the stage of world dominion. Dan. 8:20, 21. The views were like moving pictures upon the screen, one power appearing, doing its work, then giving place to the next.

Following Grecia, the prophet beheld

the rise of a people of "fierce countenance," stern soldiers, who were to take possession of the pleasant land. It was Rome that followed Grecia, and that annexed the Holy Land.

As Daniel watched the later history of Rome, he saw apostasy developing, exalting itself, treading underfoot the people of God, and casting down the truth of God, seemingly triumphant. The prophet's heart must have cried out to know if this power would forever prosper in its work; for next he heard the voice of a holy one asking the question for him,—

"How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden underfoot?" Verse 13.

The answer came back,—

"Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Verse 14.

In symbolic prophecy a day stands for a year. Eze. 4:5, 6. This two-thousand-three-hundred-year period, we know, reaches to the latter days; for the angel said further, "At the time of the end shall be the vision." Dan. 8:17.

The question was, "How long?" or, more literally, "Until when?" And the answer was, Unto two thousand three hundred years. Then what?—"Then shall the sanctuary be cleansed." Then, according to the burden of the prophecy, we may look for God to begin to cut short the reign of that apostasy, and finally to bring it to an end. The cleansing of the sanctuary is God's answer to this lawless power. Apostasy may for a time exalt itself against God, and tread underfoot the people and the truth of God; but the just balances of the sanctuary will yet pronounce judgment, and the apparent prosperity of evil be cut short. "I was envious," said the psalmist, "when I saw the prosperity of the wicked." "Until I went into the sanctuary of God; then understood I their end." Ps. 73:3, 17.

What, then, is involved in the cleansing of the sanctuary? The cleansing of the sanctuary, in the typical service of the earthly tabernacle, was the last phase of the ministry of the high priest. When the time for this period in the Levitical ministry came, on the last day of the yearly round of service, the high priest entered the most holy place with the sprinkled blood of the sin-offering. All through the year the people had been confessing their sins over the sacrifice, and the blood of their offerings, bearing their sins, had been ministered in the holy place, the first apartment, before the second veil. But when the time came for the last phase of priestly ministry, the high priest entered the most holy place, and the time of cleansing the sanctuary was come. Leviticus 16.

Sins had been forgiven when the penitents brought their offerings day by day. But all the record of the year was registered in the sanctuary by the sprinkled blood of the offerings over which the sins had been confessed.

Now, when the time of the cleansing of the sanctuary from all this record came, in the last period of the ministry, — on that solemn "tenth day of the seventh month," — it was a miniature day of judgment in Israel.

The record was made up. Every man's life came in solemn review that day. And whosoever was not found right with God, as that service was performed, was cut off from part with the Lord's people: —

"For whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people." Lev. 23:29.

All this was but an "example and shadow of heavenly things," a representation of the ministry of our great High Priest, Jesus, in the true sanctuary, the heavenly temple. The last phase of Christ's ministry, then, is a work of judgment, a review of the heavenly record, corresponding to the ministry in the second apartment of the earthly tabernacle in that period of the Levitical service when the sanctuary was cleansed.

Daniel the prophet was shown in vision this change in the ministry of the heavenly temple, the true sanctuary. He saw the opening of the judgment hour in heaven. The prophet describes the wondrous scene, as God's living throne, with its wheels of fire, moved into the most holy place of the heavenly sanctuary for the closing work of Christ's ministry: —

"I beheld till the thrones were cast down ["placed," Revised Version], and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened." Dan. 7:9, 10.

It is the time of the cleansing of the sanctuary from the record of sin, and, according to the teaching of the type, whosoever, when that work closes, is not found right with God, loses his part eternally with the people of God. But our great High Priest has made the promise, recorded in Rev. 3:5: —

"He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels."

The great prophetic period of Dan. 8:14 was given to let men on earth know when this hour of investigative judgment began in heaven.

(To be concluded) W. A. S.

## Statement of \$300,000 Fund, March 1, 1912

### Atlantic Union Conference

Central New England .....	\$ 3797.79
Greater New York .....	3386.10
Maine .....	496.61
New York .....	1899.08
Northern New England ....	1153.03
Southern New England ....	635.69
Western New York .....	2010.90
Total .....	13379.20

### Central Union Conference

Maritime .....	329.41
Ontario .....	1780.23
Quebec .....	599.60
Newfoundland .....	....
Total .....	2709.24

### Central Union Conference

Colorado .....	2189.04
East Kansas .....	1653.15
Nebraska .....	12101.55
North Missouri .....	1117.82
South Missouri .....	549.45
Western Colorado .....	841.26
West Kansas .....	2150.61
Wyoming .....	1674.70
St. Louis .....	118.50
Total .....	22396.08

### Columbia Union Conference

Chesapeake .....	1190.49
District of Columbia .....	1568.37
Eastern Pennsylvania .....	2348.85
New Jersey .....	1928.80
Ohio .....	5319.54
Virginia .....	475.85
West Pennsylvania .....	1334.61
West Virginia .....	488.50
Total .....	14655.01

### Lake Union Conference

East Michigan .....	5174.56
Indiana .....	4578.70
Northern Illinois .....	2769.76
North Michigan .....	816.61
Southern Illinois .....	2228.39
West Michigan .....	6402.75
Wisconsin .....	2443.49
Total .....	24414.26

### Northern Union Conference

Iowa .....	6457.03
Minnesota .....	4286.94
North Dakota .....	2397.37
South Dakota .....	3194.77
Total .....	16336.11

### North Pacific Union Conference

Montana .....	1624.44
Southern Idaho .....	2032.56
Southern Oregon .....	1096.88
Upper Columbia .....	3550.11
Western Oregon .....	4221.25
Western Washington .....	3791.27
Alaska .....	7.15
Total .....	16323.66

### Pacific Union Conference

Arizona .....	770.11
California .....	9934.33
Southern California .....	6782.04
Utah .....	217.65
Central California .....	2580.14
N. California-Nevada .....	2999.01
Total .....	23283.28

### Southeastern Union Conference

Cumberland .....	1778.92
Florida .....	1922.15

Georgia .....	\$ 887.32
North Carolina .....	523.30
South Carolina .....	425.25
Asheville .....	1.00
Total .....	5537.94

### Southern Union Conference

Southern Union Conference ..	70.66
Alabama .....	234.81
Kentucky .....	317.70
Louisiana .....	539.82
Mississippi .....	710.53
Tennessee River .....	913.11
Southern Union Mission ...	6.15
Total .....	2792.78

### Southwestern Union Conference

Arkansas .....	361.46
New Mexico .....	248.85
North Texas .....	1336.27
Oklahoma .....	2486.31
South Texas .....	294.21
West Texas .....	184.20
Southwestern Union Mission	3.05
Total .....	4914.35

### Western Canadian Union Conference

Alberta .....	785.20
British Columbia .....	867.98
Manitoba .....	965.60
Saskatchewan .....	1045.00
Total .....	3663.78

Miscellaneous .....

Grand total .....\$166322.37

## Note and Comment

### An Unchristian Slogan

DURING a stormy session of the Central Labor Union held in Washington, D. C., on March 11, this slogan was adopted: "Help our friends; beat our enemies." Of course, this is a far departure from what might be termed one of the slogans of the gospel: "Love your enemies, and pray for them that persecute you." Matt. 5:44. The verse preceding this reads: "Ye have heard that it was said, Thou shalt love thy neighbor, and hate thine enemy." These last-quoted words our Saviour condemns by substituting for them the motto above given. The one is Christian; the other is utterly opposed to the spirit of Christianity. The one flows from a heart of love; the other is dictated by the natural man, unconverted and unreconciled. In spite of this, however, there are certain religious organizations which have deliberately joined forces with the organization working under that slogan to bring about the compulsory observance of a religious ordinance, the Sunday sabbath. With such a yoking together of believers and unbelievers, which is itself condemned by our Saviour, we may expect to see more or less of the spirit of that slogan actuating the united forces when they bring pressure to bear upon all who oppose the unchristian purpose

which they have in view. "Help our friends; beat our enemies," is a slogan that stands for selfishness on the one hand and violence on the other; and yet the spirit manifested in the two clauses is very much in keeping with some of the stock utterances of the organization that is doing most to bring in again the enforcement of religious ordinances by law, and persecution for those who conscientiously oppose its program, and stand for the principles of the gospel of Jesus Christ.

### Peace Promoters Disappointed

THE failure of the Senate on March 7 to ratify the treaties of arbitration between the United States and England and France has brought great disappointment to the advocates of world peace. Concerning the fate of these two arbitration treaties the *Washington Post* of March 9, says:—

Summing up the action of the Senate Thursday in stripping the treaties of their vital features, government officials who followed the negotiation of the two pacts agreed yesterday that participation by the United States in general arbitration of international difficulties was a dead issue, so far as this session of Congress was concerned, and probably for many years to come. There is little thought that President Taft will submit the treaties in their mangled form to either of the powers for possible approval.

President Taft and his immediate advisers were strongly in favor of the ratification of the treaties. Whether politics or a real fear of the consequences inspired the Senate to reject the pacts, the incident demonstrates that the world is not ready for peace. Those who have been giving the "peace and safety" cry, and prophesying the dawn of an era when swords, cannons, and war-ships will be converted into the implements of husbandry, and war give place to peace and universal brotherhood, see in this merely a postponing of the hour of that dawn. The prophesying and the cry go on, and the world that will not recognize God's plan and program will go on paving with its own prophecy a road leading to its own ruin. He who proclaims "peace and safety" now or soon to be is spreading a snare for his own feet as well as for the feet of others.

### Sound Doctrine

IN an address on Socialism in St. Patrick's Cathedral, New York, March 3, the English priest, Bernard Vaughn, S. J., declared: "Briefly, civil society was instituted to protect, not to appropriate, man's rights." This is sound doctrine. Now let Catholics and Protestants stand by this definition, and there will be no interference with the rights of conscience.



### "Lord, When?"

ANNA B. BRYANT

"To thee, O Christ? I only shared  
My cup and crust with one athirst  
And famished, as I onward fared —  
So sore his need I fed him first."

"I clothed thee? Raiment old and torn  
Should ill befit the King of heaven!  
A poor man hath but garments worn  
To spare; these only have I given."

"O, when, Lord, didst thou turn to me  
With wistful eyes or prayerful tongue?  
I have but wept with Misery,  
When 'some poor stranger's hand I've  
wronged."

Thus answered all with meek surprise,  
Till spake the King with tender tone:  
"I lowly walked in beggar guise;  
Ye ministered to me, mine own!"  
Edgewood, R. I.

### New Guinea

S. W. CARR

THE news that over one hundred pounds was donated by the Sabbath-schools of Australasia, in the special collection of September, 1911, for literature for New Guinea, brought gladness to all the workers here.

The work at Bisiatabu is moving steadily forward, the fourteen boys making as much progress as one could reasonably expect in Bible, reading, writing, and singing. They now know the following hymns in Motuan: "Lord, in the Morning," "Beautiful Zion," "Now the Day Is Over," "Old Hundred," "Art Thou Weary?" "Just as I Am," "Home, Sweet Home," and "There Is a Fountain." Every Sabbath three services are held for the "boys," at its commencement, at midday, and at its close, and one service at each of the two neighboring villages, one and one-half and two miles distant.

The Bible lessons each day during the week are taken from the life of Christ, illustrated by the large Scripture roll. On Sabbath two or more of the boys take this roll to a village, and there tell what they have learned during the week, while I, with another boy or two, conduct services in the other village.

We were made inexpressibly glad when the boys consented to take their share of the work, and do their part in the preaching. To God be all the praise!

During the past three months the government has purchased a considerable quantity of native food from the mission station for the use of natives who have been making a road near by. The seven hundred pineapples planted seventeen

months ago are in full bearing; two hundred fifty have been used or sold, and four hundred are not yet ripe. Some of the large variety weigh twelve pounds each, and measure twenty-four inches in circumference. These can be sold at a good price at Port Moresby, twenty-six miles away.

We very much appreciate Brother F. L. Chaney's few months' sojourn in this field, not only because of his help in building the Port Moresby and Bisiatabu mission houses, but also on account of the interest aroused among several Europeans with whom he became acquainted while at work. We believe that the experience gained by Brother and Sister Chaney in the mission field will be of much benefit to them, and through them to others in their future labors.

A little native boy living in the neighborhood was recently asked where Jesus was, to which he promptly replied, "At Bisiatabu." We trust this will ever be true, and that His angels may ever delight to walk along the winding pathways of Bisiatabu, and enter our home as unseen guests.

Dysentery is once more claiming its victims, both white and black. We feel grateful for the immunity we have enjoyed from the dread scourge, and also from fever, since returning from Australia twelve months ago.

Bisiatabu.

### Ecuador

W. W. WHEELER

BROTHER JOHN OSBORNE and I left Quito on Oct. 16, 1911, and were on the coast nine weeks, most of the time taking subscriptions for our Spanish health journal. We took 295 subscriptions, besides selling nearly six hundred single copies. We also placed some orders for other papers and for books and Bibles.

At Machala I baptized a brother with whom I held two or three Bible studies one year ago. He came into the truth principally through reading, and has been keeping the Sabbath nearly a year. Another brother came for baptism, but did not arrive till we had left the place. He has paid tithe for two years. We have other interested ones in that section, and I must spend some time with them during the next dry season. The climate is very malarious, and it was there we both took the malaria last year. Thanks to the Lord, I have not had any fever since our special seasons of prayer the sixteenth and seventeenth of last August.

The health journal is making friends for us among the people of all beliefs

and disbeliefs. Most of those we meet are either fanatics or infidels. One woman would not give her order till assured that the magazine was not filled with Protestant arguments, did not teach the Catholic religion, and was not Masonic. A Protestant missionary said that the health magazine was excellent, and that he would like to have it in his family, but that he would not subscribe for it, lest his name appearing as a subscriber to the health magazine might influence some one else to accept some of our doctrinal literature. A priest who would not look at a sample copy last year, afterward read some of last year's numbers, with the result that he signed his name this time as soon as the journal was presented to him.

One place where we worked had been visited by our canvassers three or four years ago, and many books were sold. After the people had read some of the books, and found them *muy bonito* (very nice), the priest ordered them collected and burned. There was a big bonfire in the public square. In one house Brother Osborne saw a "Patriarchs and Prophets" that did not meet that fate. In another place I found a "Steps to Christ" with one corner burned off.

In one town, which for its size and wealth should have given us twenty subscriptions, we secured only four. In another town Brother Osborne placed orders to the amount of \$14.30 in three and one-half hours. There are very few people on the roads between towns, and seldom can such persons buy anything, because of their extreme poverty. Only about fifty per cent of the inhabitants of the whole republic can read.

There are few railroads on the coast, and practically no wagon roads; nearly all traveling being done on horseback, muleback, or donkeyback. Because of a severe drought hundreds of animals died last summer, and a military uprising in the early fall caused a still greater scarcity of horses. The cost of saddle-horses was so great that we did not hire them, but made the trips from town to town on foot, several times walking more than twenty miles, and once about thirty miles in a day. Often the whole trip was through desert, without water or inhabitant. Sometimes clouds would shut off the direct rays of the sun, but that would not cool the air in these lowlands.

The people could not understand how we could make such journeys on foot; they do not try to walk long distances. One man said we were surely walking representatives of our magazine, *Salud y Vida* (Life and Health). Nearly all the food in this country is so filled and then refilled with lard that we had to carry a small kerosene-stove with us to cook our own rice. Rice, bread, and bananas compose one meal; bread, bananas, and rice the following meal; and the next time we have bread, rice, and bananas. "Variety is the spice of life." During that trip I gained in weight.

We were expecting the arrival of Elders Spicer and Westphal before the fifteenth of January, but a fresh revolu-

tion broke out December 28, so it will not be possible for them to come here at all, nor for me to get away to the union conference meeting to be held in Chile. We greatly need the counsel of these brethren in our work here just at present. Remember Ecuador and us at the throne of grace.

Quito.

### Among the Santals

W. A. BARLOW

I AM glad to say that at the beginning of last year we reopened our Santal Industrial School at Babumohal, with twenty students. We had a class of fine young men, and they enjoyed their studies in Santali and Hindi, and a few began Bengali. They learn the Scriptures and hymns very well indeed, and are able to sing quite a number of the Christian songs from our own Seventh-day Adventist Santali hymn-book, which we compiled some years ago, and which



SANTALI SCHOOL-TEACHERS

was printed at the Watchman Press, Karmatar, by our dear departed brother Elder J. C. Little. The students also enjoy the three hours' manual labor in the mission garden, raising fruit and vegetables; the chief vegetables is tomatoes, and we are now sending them to Calcutta for canning, which will help the school a little. The papaya fruit will also bring in some financial help, and will increase year by year. We have just taken in some more land, and we intend to set out quite a number of papaya plants every year. It is a very good fruit, and sells readily in the market.

Several of the students will soon be ready for baptism. They will take up village school and evangelistic work among the Santals and others scattered among the hills and forests of this district. The cut shows two teachers who were educated in our school at Simultala some years ago, and are now Seventh-day Adventist teachers and evangelists. The one at the left teaches our Industrial School; the other is in charge of a distant village school, of about twenty-five boys. The schoolhouse is

made of branches from the trees growing near by. I am glad to say that now the villagers have built a schoolhouse, where the teacher and his family can live, as well as have a good place for his school work. We have been camping out near that school, visiting the homes of students, those from both our Industrial School and the village school. Everywhere we go the people ask us to send them a teacher. I tell them that as soon as some of the best and brightest students are ready in the Industrial School, we will send them a teacher. We find that those who are trained in our own school are much better and more successful in village schools than those who may come from other missions, and so we are doing our best to prepare the young men for this important and Christ-like work. As soon as Dr. Mann is ready to start his medical training-school for native workers, we hope to have two good Santali workers ready to go, and get a good, practical medical missionary training, and then we shall want them to return to us.

Babumohal, India.

### A Visit to the East Brazil Mission

F. W. SPIES

ON Nov. 24, 1911, I embarked at Rio, to make a visit to the East Brazil Mission. We arrived at Bahia on the twenty-seventh, and as the steamer was to remain in port until the next morning, I had the privilege of spending the night in Elder John Lipke's home. On the following day, in company with Brother Lipke, I continued my journey to Maceio, the capital of the state of Alagoas. At Maceio we stayed a week, holding meetings each evening, and visiting the brethren during the day.

At the close of our stay at Maceio five believers were baptized, and with two others who had previously been baptized, were received into the Maceio church.

Scarcely had we arrived at Maceio, when the news came of a revolution in Recife, capital of the state of Pernambuco. The situation was quite serious. For several days traffic on all railroad lines running out from Recife was entirely suspended, all business places were closed, and a number of persons were killed. Fortunately, however, by the time our meeting in Maceio had closed, the trains were running again, and we were able to go on to our next appointment at Caruaru, Pernambuco.

Although we met with no further difficulties, our Caruaru meeting was considerably smaller than it would have been if there had been no revolution; for Caruaru being quite an important political center, and the revolution being the outgrowth of political moves, some of our people feared to come to the general meeting.

The Caruaru meeting was held December 8-14. On Sabbath, December 16, we had meeting with the brethren of Recife, who reside principally in and near Tigipio, a suburb of Recife. At

Caruaru ten were baptized, and at Tigipio two, making nineteen added to the church during the trip.

Although this mission is comparatively new and the workers are few, about sixty have been received into church-membership during the past year. And although the new believers are all poor in this world's goods, their tithe has reached an average of eleven dollars per capita for 1911, which is certainly very encouraging. I found the brethren, who are all natives, very earnest and devoted, and I felt rejoiced to see the good work which the Lord through his truth has done for these people. Five native workers have been developed, three of whom are spending their entire time canvassing. The other two do some Bible work, and canvass a portion of the time.

The truth is spreading rapidly in this field, so much so that Elder Lipke, who is the only ordained minister to look after the work in four states, finds it impossible to get around to attend to the various interests demanding attention. Recently, through the work of our faithful canvassers, interests have sprung up in the southern part of Bahia. In a recent letter, written from Ilheos, Elder Likpe states that as a result of meetings held, there is a fair prospect of a company of twenty in that city, and some have begun to keep the Sabbath in Itabuna, another city near by.

This condition exists very much all over Brazil. Just across the line from Pernambuco, in Parahyba, we have Sabbath-keepers, and up in Para there is a company of believers who have as yet never seen a worker. Thus here, as everywhere, the doors are being opened faster than we can enter them.

During the year 1911 three ministers have come to this vast republic,—an addition to our laboring force for which we certainly feel grateful,—but even with this additional help it will hardly be possible for us to supply the needs in the older fields, and so we shall have no workers for branching out into unentered territory.

But our eyes are on the Lord of the harvest. To him we look, and to him we send our petitions for help in this great and needy field. And we believe he will send it.

Estacao Sao Bernardo, S. P. R., Sao Paulo, Brazil.

### A Missionary Romance

AN interesting story has been told concerning the Providence Industrial Mission at Ciradzulo, Blantyre, British Central Africa. Nineteen years ago a certain official in the district made use of an intelligent boy of the Yao tribe to take a message under difficult circumstances across country, and for this service rewarded him with a rupee. With this small sum the lad bought an English primer, and began to attend school at the mission. Later he was ordained a minister of the gospel, went on a voyage of European travel, and has since built a church which has three hundred members.—*Selected.*



## Spring

ANNA MAJEL ROSS

WHEN the hills are darkest green,  
When the budding trees are seen,  
Nodding to the sweet spring flowers  
Peeping from their nooks and bowers;

When the showers gently fall,  
And the song-birds sweetly call,  
As the murmuring brooks glide by,  
Whispering softly to the sky;

Then we know that spring is here,  
Sweetest time of all the year,  
Breathing peace and hope and love,  
God's sweet message from above.

*Brawley, Cal.*

## "Let There Be Light"

(Concluded)

J. F. COON, M. D.

THAT those who have not been blessed with the light that the Spirit of God has shed upon the question of drug medication should follow such a course as we mentioned last week is not surprising; but it is a lamentable fact that the ones who have been warned of the dangers and the unreliability of poisons in the treatment of disease are yet among those who have this unsatisfactory experience. Why is this? Is it because they are not informed as to what has been said on this important subject? If that is the case, they should reform, and become interested in what God in his great mercy has given directly to this people on this important question. For the benefit of those who may possibly never have had the opportunity to read the instruction referred to, we will quote from "Spiritual Gifts," edition of 1864:—

"I was shown that more deaths have been caused by drug-taking than by all other causes combined. If there was in the land one physician in the place of thousands, a vast amount of premature mortality would be prevented. Multitudes of physicians, and multitudes of drugs, have cursed the inhabitants of the earth, and have carried thousands and tens of thousands to untimely graves. . . . Drugs never cure disease. They only change the form and location. Nature alone is the effectual restorer, and how much better could she perform her task if left to herself. But this privilege is seldom allowed her. If crippled nature bears up under the load, and finally accomplishes in a great measure her double task, and the patient lives, the credit is given to the physician. But if nature fails in her effort to expel the poison from the system, and the patient dies, it is called a wonderful dispensa-

tion of providence. If the patient had taken a course to relieve overburdened nature in season, and understandingly used pure soft water, this dispensation of drug mortality might have been wholly averted. . . . Nature alone possesses curative powers. Medicines have no power to cure, but will most generally hinder nature in her efforts. She, after all, must do the work of restoring. . . . The effect of poisons may not be immediately perceived, but it is doing its work surely in the system, undermining the constitution, and crippling nature in her efforts. They are seeking to correct an evil, but produce a far greater one, which is often incurable. Those who are thus dealt with are constantly sick, and constantly dosing. And yet if you listen to their conversation, you will often hear them praising the drugs they have been using, and recommending their use to others, because they have been benefited by their use. . . . They will take the various medicines, some of which are very powerful, although they know nothing of the nature of the mixtures. All the medicine they take only makes their recovery more hopeless. Yet they keep dosing, and continue to grow weaker until they die. . . . Every poisonous preparation from the vegetable and the mineral kingdom, taken into the system, will leave its wretched influence, affecting the liver and the lungs, and deranging the system generally. Nor does the evil end here. Diseased, feeble infants are brought into the world to share this misery transmitted to them from their parents."—Pages 133-140.

With what supreme gratitude should every child of God accept the instruction given above. How earnestly should we seek to learn and understand all that has been said on this subject, that we may escape the terrible results that inevitably follow the administration of these fatal preparations. Certainly we are a favored people to be thus carefully warned of this popular danger; and we should remember that this increase of light brings with it an added responsibility. If we are benefited, there is laid upon us the responsibility of passing on to others the knowledge of that which brings the blessing, that God may be glorified in us.

For nearly fifty years this instruction, so explicit, so unmistakably clear and pointed, that no one can possibly misunderstand it, has been before us. What has been our attitude to it? Do we believe it, and shun the dangers it points out? Are we standing separate and apart from this death-trap that the enemy has set for the feet of the unskilled and uninformed? Has God been

glorified before the unbelieving world, by our fidelity to him and the work he has given us to do? Alas! with sorrow and deep regret we must confess that we are recreant to our duty in this respect. Even when we have had opportunity to employ rational methods, we have in many cases gone to the enemies of God and his truth; and despite his warning so graciously given, we have employed the very men he has told us to shun, when sickness has made it necessary for us to seek relief. As a consequence we have reaped what we have sown, and to-day we are, physically, mentally, and spiritually, far from being what we might have been had we heeded the instruction given.

Nor does the mischief stop there, for God gives his light and blessing to us, that we may be a blessing to others. Therefore we have not only failed to derive the benefit he intended us to enjoy; but we have been unable to pass it on to others, that God might be glorified in us and in them. Notwithstanding this, we are yet the chosen people of God, and in his infinite goodness and mercy he is waiting for us to accept the responsibility he has given us.

This is the message of the Lord to us to-day, even as it was to Israel in days of old: "If Jehovah be God, follow him; but if Baal, then follow him." Is it not time that we cast ourselves upon him, trusting in his guidance that we may be prepared to do his will? Can we not trust him who in mercy has gathered us from among the nations, and given us this wonderful message? Let us in faith and meekness consider all his goodness to us, as he has sought to lead us in the right way, and then with one heart surrender ourselves to his guidance, trusting implicitly the promise he has given. This surrender will bring his blessing, even though it be at the eleventh hour, and we shall triumph gloriously.

*Walla Walla, Wash.*

## Medical Question Corner

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

### Obesity

"COULD you advise me what to do to reduce my weight, as life is becoming a burden? I have gained thirty-five pounds in four months. Am constipated and eat very rich food, but try to eat just enough to keep up. Mrs. L. B."

TREATMENT.—The accumulation of fat beyond a certain point is a disease. It should be treated as such. The best measures to use are increase in muscular exercise and decrease in the amount of food taken.

To be effective, the exercise must always be graduated and often strenuous. Walking long distances in the open air, or hard physical work, or vigorous gymnasium exercise is necessary. Exercise



to the point of profuse perspiration is excellent. Fat is stored-up energy, and the expenditure of this energy is the expenditure of fat. Deep massage may in some cases be used as an adjunct to the exercise. Sometimes fasting for a period of days is very helpful. In all cases the food intake should be lessened to such an extent that none of it will go to produce fat. One should reduce the amount of starch and sugar eaten, for these are the main fat-makers. An exclusive fruit diet will serve to keep the bowels more regular. The intake of fluids should also be restricted.

Brief, cold water baths followed by a brisk hand rub several times a week are of value, as also one or two profuse sweating-baths. You should seek relief from the constipation and avoid rich foods.

### Epilepsy

"My boy is twelve years old. He has spasms, sometimes one and sometimes three a year, but they have been increasing. Excitement seems to bring them on. He staggers, screams, wants some one to hold him, froths at the mouth, and is very sick. A doctor here wants to give him medicine. Mrs. C. S."

**TREATMENT.**—Your boy probably has epilepsy. If so, the treatment should vary according to the exciting causes. These causes, such as fright, fear, emotion, excitement, gastric troubles, intestinal absorption, should be removed as far as possible. No doubt a faulty heredity forms a background for many cases of epilepsy. Many children of epileptic tendencies make marked improvement when withdrawn from all excitement, both physical and mental, and placed on a simple diet. Overeating should be avoided. No meat should be used, and all rich foods and pastries should be forbidden. The bowels should be kept regular, skin active, and moderate systematic exercise should be taken.

A rigid diet of fruit and milk only, taken at separate times, is often very effective. The fruit may be either cooked or uncooked, fresh fruit or dried, but not preserved. Milk may be used in any form, also buttermilk or kumiss. The fruit and milk diet may be alternated every three or four hours. This diet helps to clear the system of waste materials, which are at times responsible for exciting the attacks. Patients should have two or three thorough sweats a week to eliminate the toxins from the body. The child is usually better off if away from his own home and in an institution; or if he is in his own home he should be under very careful discipline, for many persons thus afflicted have little power of self-control. Medicines are very unsatisfactory in this disease.



"I THANK thee, Lord, for snug-thatched roof

In cold and storm,  
And that beyond my need is room  
For friend forlorn.

I thank thee much for place to rest,  
But more for shelter for my guest."



## The Western Canadian Union Conference and Ministerial Institute

THE second biennial session of the Western Canadian Union Conference was held at Didsbury, forty-eight miles north of Calgary, Feb. 21 to March 3, 1912. The first two days of the session were set apart to a study of the work of selling our publications. The time from February 23 to 27 was devoted exclusively to a ministerial institute. The remainder of the time was divided between Bible study, and business meetings of the conference. An effort was made to have all the conference laborers in the union present at this meeting, and practically all were in attendance. Considering the membership and the vast expanse of territory, the number of delegates present was very good.

The instruction in the work of selling our publications was given by Brethren H. H. Hall, W. R. Beatty, and W. L. Manful, and was very helpful and highly educational. The spiritual rather than the commercial side of the work was emphasized. It seemed that the instruction given was the best I had ever listened to in this line of work. Many experiences were related showing how the Lord is blessing this work. The book, tract, and periodical sales for the union for 1911 amounted to \$29,300.93, and for the biennial term, \$49,768.75, an increase over the previous biennial period of \$13,257.40. The prospect is very encouraging for a material increase in sales the coming year.

The instruction in the ministerial institute was given by Elder A. G. Daniells and the writer, and was similar to that given in other gatherings of like character. From the beginning, the same good spirit which has been present at other institutes was manifest here also. All felt their need of a deeper consecration and greater power to save souls. Nowhere have we seen a more ready response to the instruction given than among the workers here. As we sought God, he sent his Spirit to bless us, and a new and broader vision was received of the work of God and what it means to be a herald of a message of such solemn and eternal responsibilities. Many testimonies were borne of definite victories gained during the meeting. At one of the morning meetings the Spirit of the Lord was especially manifest, and without urging, nearly all present came forward, making a definite surrender to God, and consecrating themselves anew to the finishing of the work of the message in the earth.

At the close of the ministerial institute, Elder Daniells, with his wife, left to fill urgent and important appointments elsewhere; the writer remained throughout the conference.

The business session of the conference was characterized by a spirit of the ut-

most unity. The territory of this union includes the provinces of British Columbia, Alberta, Saskatchewan, Manitoba, and that portion of Ontario west of Port Arthur. It is about two thousand miles from the eastern to the western extremity of this territory, which embraces an area of more than one million square miles, and is therefore about one third the area of the United States, exclusive of Alaska and the Philippine Islands. The population is less than two million, or about two persons to the square mile. Quite a large portion of the population is composed of foreigners of many nationalities. In the Sabbath-school during the conference, classes were formed in four languages, English, German, Scandinavian, and Servian. In the providence of God all these foreign-speaking people are placed here to receive the message for this time, some, doubtless, to return to their native land to carry the message there.

The resources of this territory are prodigious in grain-raising, stock-raising, lumbering, and mining. In the three prairie provinces Dominion reports show that the acreage of small grain last year was over four million. Millions of bushels of grain were destroyed by early frost and snow, and one fourth of the acreage is reported as yet in the fields under the snow unthrashed.

The reports rendered from the various conferences during the session showed encouraging progress in nearly all lines of work. The total number of Sabbath-keepers in the field is 1,504, an increase of about five hundred since the organization of the union in 1908. The force of laborers consists of sixteen ordained ministers, seven licentiates, twenty-one missionary licentiates, three union laborers, and over fifty canvassers.

In 1908 the annual tithe was \$15,005.01, or a per capita tithe of \$14.86. Last year the tithe was \$28,783.08, or a per capita tithe of \$19.13. The tithe for the biennial period was \$51,288.94. Last year \$8,388.94 was raised on the ten-cent-a-week fund. The Sabbath-school offerings have increased from \$1,414.65 in 1908 to \$3,639.96 in 1911. Less than one thousand dollars of the union's share of the \$300,000 Fund remains to be raised. It is hoped that this will all be in by July 1.

The amount of other union funds sent forward for the general work is very good. The people here have a liberal spirit, and when blessed with bountiful harvests will be able to make liberal gifts to advance the work in other fields, where the population is much more dense, and the material resources less abundant.

But few changes were made in the officers of the conference. Elder H. S. Shaw was unanimously reelected president for the coming term. It was voted that the Saskatchewan Mission field be organized into a conference at the time

of their next annual camp-meeting. The publication of a union conference paper will be started at an early date.

While attending this meeting, I had the privilege, with Elder Daniells and others, of visiting the Alberta school at Lacombe. We found a good class of students there, the most of whom are planning to devote their lives to the work of God. Professor Beardsley and the faculty arranged the work of the school so that the most of the older students attended a part of the conference and the ministerial institute. They all enjoyed this very much. The school is doing good work, and is a great blessing to the field. Further facilities, especially buildings, are necessary properly to care for the students, and to carry forward the work in the school. These will doubtless be provided in time. A splendid spirit seemed to be in the school.

Personally it was a great privilege to attend this good meeting, and become better acquainted with the faithful band of workers here, as well as with the needs and conditions in this field. The prospect is encouraging. Many testified that this meeting as a whole was the best they had ever attended, and all left for their fields of labor with renewed courage and determination to press the battle to the gate. G. B. THOMPSON.



### The Power of Pennies

TRULY all can have a part in giving this message to the world. Even children may help effectually. The little children of the employees of our Nashville publishing house, averaging from five to ten years of age, banded themselves together as a children's missionary society. Immediately the important question of how to obtain funds arose. As always, "where there is a will, there is a way." One little girl saved the money otherwise spent for candy, etc., and invested this in ten copies of the *Watchman*. They were readily sold, and the profit was used to secure more copies. One group kept busy making a quilt, which was promptly purchased by a good sister, and the proceeds turned into the treasury. Still others sold pretty picture-postals. And so they worked in the Master's cause, putting to good use the time otherwise frittered away after school.

In a few days they gathered a little sum of nickels and pennies. A council was held, prayer was offered, and they took up at once the question of circulating literature bearing the message. What to use and where to place it so that it would reach the largest number of persons was the burden of their discussion. They had raised \$2.34, and having learned how copies of "Thoughts on Daniel and the Revelation" and "Great Controversy" were being sent to every company in the United States army, about fifteen hundred in all, and that this work was being carried forward by voluntary contributions, they decided to use their money in that way.

The writer was much impressed with the earnestness and loyal consecration manifested by the little ones, and with their deep concern about these men who are separated from Christian influences. The money was placed in the writer's hands for the purpose mentioned, and the desired literature was purchased at once and sent on its mission.

Some time after this little incident, the following letter was received from the first sergeant of one of the companies:—

"DEAR FRIEND AND COMRADE: I am in receipt of your kind letter and the book entitled 'Thoughts on Daniel and the Revelation,' and must say, in addition to my abundant thanks, that it is one of the most finished and interesting books on the interpretations of the Bible that has ever fallen into my hands. Words can not express the great pleasure and the many good thoughts its pages have imparted and revealed to me.

"My wife and family share equally in my enthusiasm, likewise all the members of the company; and all have expressed the wish that they could thank you in person, especially as the gift was tendered by a comrade and ex-soldier. If other good books on religious subjects and Bible thoughts could find their way into the soldiers' libraries, I feel sure that it would tend to elevate the rank and file more than the books that usually fill the shelves of the company reading-room. Your gift has made me do some profound thinking, and I intend to make a thorough study of it. Again, we all wish to tender our sincere thanks and appreciation for the kind thoughts, desires, and motives you had in remembering your one-time comrades. Your gift will find a welcome and a conspicuous place in our library, and will always be prized as the company's chief possession. I wish also to extend my personal thanks as a soldier of twenty-five years' service, and you can rest assured that your address will remain fresh in my memory, and that, in all probability, I shall write you again after making a more thorough study of this splendid book.

"Trusting that the work you are following will bring forth more good results in and out of the army, I beg to remain,

"Your sincere friend and comrade,

"First Sergeant, Company H, — U. S. Infantry."

Does it pay, mothers, to teach our children to be self-sacrificing missionaries for the truth, like these little ones? The Lord can use us all if we will offer ourselves to him to be used.

We appeal to all our children, and to the older ones, too, the world over, to assist in sending out these two good books to American soldiers stationed in the Philippines, Alaska, the Hawaiian Islands, Porto Rico, and China, as well as here in the United States. Three thousand books are needed, requiring over five hundred dollars' postage. Stamps, therefore, as well as pennies, will be exceedingly welcome. Remember the missionary ship "Pitcairn" was built with pennies.

Send all the funds to the treasurer, Southern Publishing Association, 2123 Twenty-fourth Ave., N., Nashville, Tenn., with whom we have a regular "military mission account." Nearly two hundred books have been sent out to the service.

Send four cents in stamps for a little tract, "A Soldier's Appeal," descriptive of military life, and presenting a practicable plan, approved by the General Conference, by which the entire military service may have the opportunity of hearing the message.

Send for this interesting tract to-day. It will be well worth the two postage-stamps asked. Address 2123 Twenty-fourth Ave., N., Nashville, Tenn.

BURTON N. BROWN,  
Formerly Sergeant, Hospital Corps, U. S. Army.



### On the Way to Trinidad, West Indies

THE following is a portion of a personal letter written by Elder N. H. Pool on his way to Trinidad, West Indies. The envelope containing the letter bears the postmark: "Posted on the high seas, Feb. 21, 1912":—

"We left Hillsdale, Mich., February 14, and went to Fort Wayne, where we took the ill-fated train which was wrecked at Warriors' Ridge. We were in next to the last car, and did not go down the embankment. All ahead of us did. The only person on our car who was seriously injured was the porter. After some delay another train came and took us to Harrisburg. We reached Washington about three hours late.

"Surely God is good, and we have much to praise him for. Eight cars ahead of ours went down the embankment. The car in which we rode left the track and stood on the side of the grade, tipped at an angle of about forty-five degrees. It seemed fully five minutes before any one dared to stir for fear the car would go on down. The car back of us was in about the same position, and many were the expressions of surprise and wonder that we did not all go down. Upon examination it was found that near the rear end of the last car there was a telegraph-pole that appeared to hold them; but it was much easier for me to believe Ps. 34:17 than to think a telegraph-pole could stop such a shock as that.

"It was a terrible experience, and volumes could not tell it all. Although Mrs. Pool was nervous, she seemed to stand it all better than most of us.

"Since leaving New York, we have had about twenty-four hours of stormy weather. The night of the eighteenth it was terrible. The waves dashed over the ship and broke in the skylight on the top deck. We were very sick. So far, this trip has certainly been the experience of our lives.

"When word came to us in Indiana that we were to go to Trinidad, it seemed that one of my fondest hopes was to be realized. Then began a series of trials that exceeded anything we ever before experienced. And yet in all we are happy, for we have seen the power of God manifested; and although we can not always understand the desert way he leads and the trials we have to undergo, yet we will be content as long as we feel we are where God would have us be."



"A ROMAN CATHOLIC priest in Belgium rebuked a young woman and her brother for reading the Bible. She replied: 'A little while ago my brother was an idler, a gambler, a drunkard, and made such a noise in the house that no one could stay in it. Since he began to read the Bible, he works with industry, goes no longer to the tavern, no longer touches cards, brings home money to his poor old mother, and our life at home is quiet and delightful. How comes it that a bad book produces such good fruits?'"

## Christian Education

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

### Home Schools

"O'ER wayward childhood wouldst thou  
hold firm rule,  
And sun thee in the light of happy  
faces,  
Love, hope, and patience — these must  
be thy graces;  
And in thine own heart let them first  
keep school."

— Coleridge.

"Upon every Christian parent there rests the solemn obligation of giving to his children an education that will lead them to gain a knowledge of the Lord, and to become partakers of the divine nature through obedience to God's will and way. A child's first school should be his home."—Mrs. E. G. White.

The following letter from one of our conference superintendents will be read with interest by all parents who appreciate the value of a Christian education:—

"Your last letter was in regard to home schools. I am interested in them, and see in them the hope of saving many of our children to this truth, who otherwise might not have church-school privileges.

"We had three in our conference last year, and of all the schools they were the most interesting, perhaps because of the great effort it took on the mothers' part. One mother with four children — a boy of eight, a girl of six, another boy of four, and a baby of less than a year — conducted such a nice school. I wish you could have visited it. These were some of the things which she told:—

"When the time came for the public school to open this fall, and I knew that the law would compel me either to send my children or to provide a school, I was very much perplexed. On Sabbath we drove to a near-by church, and there a sister who conducted a family school the year before told me of her plan, and I came home determined with God's help to keep my children under my care, and instruct them as best I could.

"When my neighbors learned of my plan, they thought me very foolish to take upon myself this added burden, with a public school in sight. They said, 'It will take all your time. You will not have a day to yourself, where otherwise you might be relieved of their care several hours each day.' I told them I knew it would take all my time, even with careful planning, but that my children and their salvation were worth that much to me."

"And now as to how she accomplished it. In the first place, they arose early in the morning, so as to have the breakfast eaten and housework done by eight o'clock. The morning session was from eight until eleven. Between eleven and one the mother prepared dinner, and finished the work incident to that. The afternoon session was from one until three thirty or four.

"She said that after the evening work was done, she put the children to bed, and she and her husband planned the school, the work, and the meals for the next day. Needless to say, her work was a

real success, and she expects to begin again this year. In a letter which I have just received from her, she says: 'Surely the dear Lord has blessed us the past year, and I know he will help me to train and teach these little ones.'

"I believe it is that confidence in God for his help, and a willingness on our part to make the effort at any cost, which count for success.

"I must mention one other point. She said her greatest perplexity was how to keep her little baby quiet enough not to disturb her. But she told the Lord each day that she must have special help, and she said that of her children this was the most quiet one, scarcely causing any disturbance at all during school hours.

"Another sister who conducted a family school writes that she is planning to continue it this year. A year ago this summer she attended the summer school. Some work which they sent from this home school to the county fair school exhibit took premiums.

"Still another who has taught her children for eight years or more sent her oldest girl to the academy, and moved with her other two to one of our churches, where she will conduct a church-school.

"Our conference has offered to these mothers the same financial help in attending summer school as to the other teachers."

H. R. S.

## Young People's Work

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

### The Young People's Work a Strength to the Church and the Conference

FROM the beginning of our history as a denomination, every great advance move has been in obedience to instructions received from God through the spirit of prophecy. When in earlier years our people began to sense the magnitude of the work before them, they recognized the absolute necessity of having institutions of learning where young men and women might be fitted intellectually, without danger to their spiritual welfare, for positions of responsibility in connection with this message. The early history of every branch of our work is a record of almost incredible self-sacrifice, fortitude, courage, perseverance, and above all, faith.

#### A Divine Mission

From the instruction given us it is quite evident that one of the essentials in the carrying out of the divine mission to which our children are called, is their organization and active service in various lines of personal effort. Thus the channel of communication with heaven is kept open, and an experience is gained that fits them for the reception of the Holy Spirit. This is the chief purpose of the young people's movement. To draw the youth into the living current from heaven, awaken in their hearts a passion for souls, and arouse them to a sense of the exalted privileges of an intensely active Christian life, develops workers whom God can use to advance this cause.

Every young man or woman who has been truly converted, and has experienced a spiritual awakening, has felt an earnest longing to impart to others the joy of salvation. To those thus awakened who are properly taught, the call of God is a reality. The tender, passionate, unfathomable love of God and of his Son, Jesus Christ, the infinite value of a human soul, and the appalling condition of earth's millions hastening on to eternal doom, rise up before them as a vision from heaven.

#### Power for Service

Such young men and women will be a help to any church or conference, and, thank God, we have hundreds of them. What we need is to see by faith the possibilities and certainties before our youth when organized and properly trained and directed.

The young people of a conference take up the study of our foreign missions, and soon after many of their number go to foreign fields as missionaries, and those at home are supporting others, while scores of the most earnest, consecrated ones are studying, praying, and working, with the thought of God's call to a foreign field uppermost in their minds.

#### Not a Menace to the Church

Many have felt that in some way the organizing of our young people would be detrimental to the church. They urge that it will be separating the young from the old for training and for service.

The principle of this separation is similar to that involved in school work. In the schools of our country, in which the parents have little or no part directly, millions of children and youth are receiving the education and training which will fit them as they grow up to take their places in the world. The school system is a source of strength to the nation. So in our own school system, the children are separated from their parents much of the time, and are under the care of teachers, who do their best to fit them, intellectually and spiritually, for work in this message. The young people's society takes them a step farther. We have reached a time in the history of the world unlike any preceding time. We ought to realize that more must be done now than has ever been done in the past. We are appalled as we look back a few years and see the thousands of children who have grown up and left our ranks. We wish they were again with us, and we desire to save those we now have. What shall we do? Shall we turn back and try again a plan that utterly failed in holding our youth, or shall we now take the instruction sent us as God's plan to remedy this evil and save our youth?

#### A Means of Spiritual Growth

The young people's work properly organized and conducted is a means of spiritual growth and advancement to the youth. It gives them new and higher ideals, ambitions, and purposes, also a training that will make them efficient officers in the church and conference as they grow older, by sharing the labor and responsibility at present.

It encourages and develops the backward and inexperienced, furnishes many helpful lessons in discipline and self-government, arouses an interest in, and study of, the great foreign mission fields, inspiring, finally, many devoted young people to give their lives to that work.

It gives a new zeal and interest in the study of the basic truths of the third angel's message, and emphasizes the solemn responsibility resting upon every Seventh-day Adventist youth in connection with the giving of the everlasting gospel to the world in this generation. In doing all this, it can not fail to help in the most practical and efficient manner both the churches and the conferences where the importance of this movement is recognized and its work encouraged.

MEADE MACGUIRE.

## The Reading Courses in Western New York

THE first effort in the Reading Course work for 1911-12 was begun by Mrs. Delight Kimble, the Missionary Volunteer secretary, at our camp-meeting, in June, 1911, when a few names were enrolled. At that time the work was given to the writer. From then until the beginning of the course, October 1, in connection with other lines of conference work, some churches, Missionary Volunteer Societies, and isolated persons were visited; and those who would take the Reading Courses signed the enrolment blanks, which entitled them to membership in the Spare Minute Circle. There were many, of course, in the conference who could not be reached personally. Letters were written to these, leaflets sent fully explaining the plan of the course, and many were enrolled by this means. From the first, a splendid interest was manifested, not only by the young people, but by many parents who wanted to read the books with their children.

There were scarcely any delays in ordering books for both Seniors and Juniors, and the majority had them when the course opened. This was very gratifying. While the books are being read, different means are used to keep in touch with the readers, a word of courage being given either by correspondence, through our conference paper, or by asking conference laborers meeting our young people to emphasize the importance of the Reading Courses.

Many expressions of gratitude have been received from those who have had the privilege of reading "Price of Africa," "Uganda's White Man of Work," and "Passion for Men." The readers have received an increased zeal for missionary endeavor, and a burden for souls, with a determination to be more self-sacrificing and willing to endure hardships, if need be, for the truth's sake.

In some of our societies, the members meet in different homes to read, and have a little program, varying each week. At the Tunesassa school all are reading together and answering the questions in both courses. In some homes all the members of the family are reading, others are reading individually. One of our Bible workers formed a little band consisting of her Sabbath-school class, and so interested the mothers that they have kept the little ones reading at home. Their answers show careful work done. Our membership now is one hundred fifty-one.

When the time came to send out the review questions, a letter went with the same to each individual. Up to this time it had been the sowing time, as it were. Then came the glad harvest, when each day the mail brought many letters con-

taining the answers, and encouraging words that were as welcome as the smile of angels. The papers were all carefully looked over, and the fact made known at once to each one that he had passed a satisfactory test, for not one failed. The excellent work done by all was truly appreciated.

Seventy-eight answered the letter sent out with the questions. Post-cards were written to the delinquents to remind them that their answers had not been received. A number of prompt responses to these came in. In one place, a young school-teacher not of our faith became interested in the books of one of her pupils, and sent a request for the questions, saying that she would be very glad to answer them, if a list was sent to her.

So far as I have been able to ascertain, all who have read the first books are now reading the second, "Ministry of Healing" for the Senior, and "Early Writings" for the Juniors. There is only one more book in each course, "Miracles of Missions" and Carpenter's "North America." With the reviews on the books now being read, and the ones to follow, the course will be finished. How unwise it would be for any one to entertain for a moment the thought of giving it up now! Victory is ahead. Eternity alone will reveal the results of the Reading Courses upon our young people. Parents should be more deeply interested in it. I believe that many will look forward with expectancy to the course another year. It would be difficult to find a truer spirit of cooperation than has thus far been manifested in Western New York.

MRS. H. W. CARR.

## Responsibility of Parents

GREAT are the possibilities that lie within reach of every Seventh-day Adventist young person, but these possibilities depend entirely upon coming and remaining in personal touch with Jesus Christ, the source of all success.

The Salt River Valley in Arizona contained tremendous agricultural possibilities, yet it was valueless through lack of water. March 18, 1911, the Roosevelt Dam, at Phoenix, Ariz., was dedicated. The dam was started Sept. 20, 1906, and in the extraordinary character and number of difficulties surmounted in the construction, it ranks first among the irrigation structures on the American continent. It is of gigantic proportions, and cost \$3,500,000. On the day of dedication, by touching a button, Mr. Roosevelt opened the dam, and millions of gallons of water were poured upon the Salt River Valley. Land formerly worthless became valuable; the barren land became fruitful; the desert was made to blossom as the rose.

Recognizing the possibilities possessed by the human soul, possibilities limited not by time, but bound only by eternity, God, in the gift of Jesus Christ, made an investment by which they may become a reality. The Salt River Valley farmer has it in his power to make his land fertile, or to allow it to remain desolate. The water is his to be used; a failure to use it means barrenness of soil. The touch of faith brings the soul, barren and unfruitful as it is, in contact with Jesus Christ, who pours into the thirsty heart living water,—water from that

river flowing from an inexhaustible source, the throne of God. The Holy Spirit, in the submissive, believing soul, is a well of water, springing up into everlasting life. The greatest need of both young and old is the inflowing and infilling of the Holy Spirit.

For over twenty years I have made careful observations of families of believers as well as unbelievers, and have noted that where there is true, lasting love between husband and wife, father and mother, the children are affected by it, so that they develop a nobility of character that is pleasing to God. I have noticed far too frequently the opposite of this. Where the father is overbearing, dictatorial, and where discord pervades the home, the children almost invariably go wrong, caring but little for God or his service. "Love not manifested will die," and in the home love must be seen. In the ideal home God's character can be revealed as in no other place, and God is calling, calling for Christian homes, telling us of their effect upon the lives of the children.

Let these ideal homes, homes which are a foretaste of heaven, exist wherever Seventh-day Adventism exists, and from them will go forth into our institutions and into the great needy world a stream of young people in harmony with the Infinite,—young people who will be used of God in bringing men and women into touch with Jesus Christ, who is a revelation of God's love to men.

"There is beauty all around,  
When there's love at home;  
There is joy in every sound,  
When there's love at home.

"Jesus, make me wholly thine,  
Then there's love at home;  
May thy sacrifice be mine,  
Then there's love at home."

JOHN N. QUINN.

## Couldn't Look Father in the Eyes

DISOBEDIENCE to parents is the first step in the downward path. A circus was in the town, and a little boy stood watching the great tent curiously. A neighbor, coming up, said:—

"Hello, Johnny; going to the circus?"  
"No, sir," answered Johnny; "father don't like 'em."

"O, well, I'll give you the money to go," said the man.

"Father don't approve of them."

"Well, go in for once. I'll pay for you."

"No, sir; my father would give me the money if he thought it best; besides, I've got one shilling in my box, enough to go."

"I'd go, Johnny, for once; it's wonderful the way the horses do," said the man. "Your father needn't know it."

"I can't."

"Now, why?" asked the man.

"'Cause," said Johnny, "after I'd been there, I couldn't look father in the eyes, but I can now."—*Selected.*

OUR need is for men who understand the great principle of Christian living, that greatness is not achieved by wealth and prosperity, but by serving others.—*E. T. Baroudy.*

## 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

### The Initiative, Referendum, and Recall

THERE is at present a wide-spread discussion concerning the merits of the Initiative, Referendum, and Recall as a curative for the ills prevailing in the legislative, judicial, and executive departments of government. What is the Initiative, Referendum, and Recall?

With no idea of referring to this question in a partizan way, we will state as best we can the meaning of these terms. We might say at the outset that there are thirteen States of the Union that have adopted the Initiative and Referendum, as follows: Oregon, Arkansas, Missouri, Colorado, Nevada, Oklahoma, Montana, South Dakota, Wyoming, Maine, California, New Mexico, and Arizona. Oregon was among the first, if not the first, to adopt the Initiative, Referendum, and Recall, which were incorporated into its constitution in June, 1902, by a vote of 62,024 as against 5,668; and the last State admitted into the Union, Arizona, has the doctrine of Initiative and Referendum as part of its constitutional law.

Inasmuch as Arizona is likely to have the most approved and latest phraseology of these provisions in her constitution, we shall briefly refer to Article 4 of that constitution:—

"SECTION 1.—(1) The legislative authority of the State shall be vested in a legislature, consisting of a Senate and a House of Representatives, but the people reserve the power to propose laws and amendments to the constitution and to enact or reject such laws and amendments at the polls, independently of the legislature; and they also reserve, for use at their own option, the power to propose or reject at the polls any act, or item, section, or part of any act, of the legislature.

"(2) The first of these reserved powers is the Initiative. Under this power ten per centum of the qualified electors shall have the right to propose any measure, and fifteen per centum shall have the right to propose any amendment to the constitution."

That is to say that while provision is made for a body of lawmakers known as a legislature, the electors reserve the power to legislate directly; and that ten per cent of the voting population of the State may propose any measure which may occur to them as being necessary for the welfare of the community, and fifteen per cent of the electorate may propose any amendment to the constitution.

"(3) The second of these reserved powers is the Referendum. Under this power the legislature or five per cent of the qualified electors may order the submission to the people at the polls of any measure, or item, section, or part of any measure, enacted by the legislature, except laws immediately necessary for the preservation of the public peace, health, or safety, or for the sup-

port and maintenance of the departments of the State government and State institutions; but to allow opportunity for Referendum Petitions, no act passed by the legislature shall be operative for ninety days after the close of the legislature enacting such measure except such as require earlier operation to preserve the public peace, health, or safety, or to provide appropriations for the support and maintenance of the departments of State and of State institutions; provided that no such emergency measure shall be considered passed by the legislature unless it shall state in a separate section why it is necessary that it shall become immediately operative, and shall be approved by the affirmative votes of two thirds of the members elected to each house of the legislature, taken by roll-call of ayes and nays, and also approved by the governor; and, should such measure be vetoed by the governor, shall not become a law unless it shall be approved by the votes of three fourths of the members elected to each house of the legislature, taken by roll-call of ayes and nays."

That is to say, five per cent of the qualified electors may order any measure, with certain exceptions, enacted by the legislature to be submitted to the qualified voters for their approval or disapproval; ninety days must elapse before any act passed by the legislature shall be operative in order to permit the power of the Referendum to be exercised; and an emergency measure which the legislature feels called upon to enact can not be passed by that body unless it shall state the necessity for its becoming immediately operative, and it must be approved by the affirmative votes of two thirds of the members of each house on a yea and nay vote, and approved by the governor also.

The manner of exercising the power of the Initiative is through petitions submitted and filed with the secretary of state not less than four months preceding the date of the election at which the measures so proposed are to be voted upon. These petitions are called Initiative Petitions. In the exercise of the power of the Referendum, petitions to be known as Referendum Petitions "shall be filed with the secretary of state not more than ninety days after the final adjournment of the session of the legislature which shall have passed the measure to which the Referendum is applied. The filing of a Referendum Petition against any item, section, or part of any measure, shall not prevent the remainder of such measure from becoming operative."

It will be seen that under the Initiative, petitions must be filed not less than four months preceding the date of the election at which the measures so proposed are to be voted upon; and, in the matter of the Referendum, the electors will have opportunity within ninety days after the final adjournment of the session of the legislature to file a veto against any item, section, or part of any given measure enacted at that session. In case the constitution is to be amended under the Initiative, it shall be "referred to a vote of the qualified electors, and shall become law when approved by a majority of the votes cast thereon and upon proclamation of the governor, and not otherwise." The veto power of the governor under this system is referred to as follows:—

"(6) The veto power of the governor shall not extend to Initiative or Referendum measures approved by a majority of the qualified electors."

In regard to the recall of public officers, the constitution of Arizona, which is in substance the same as those of other States operating under the same system, provides:—

"Every public officer in the State of Arizona, holding an elective office, either by election or appointment, is subject to recall from such office by the qualified electors of the electoral district from which candidates are elected to such office. Such electoral district may include the whole State. Such number of said electors as shall equal twenty-five per centum of the number of votes cast at the last preceding general election for all the candidates for the office held by such officer, may by petition, which shall be known as a Recall Petition, demand his recall."

Under this provision, a general statement of not more than two hundred words, giving the grounds for the recall, is required to be filed with the proper State officer. This general statement must be filed by at least twenty-five per cent of the voters at the preceding general election. The official concerned may respond to this petition demanding his recall, in not more than two hundred words in justification of his course in office. A special election is then to be ordered held not less than twenty nor more than thirty days after such order, to determine whether such officer shall be recalled. In the meantime, he is to perform the duties of his office.

The Recall applies to any and all officers, from the governor down to the person holding the lowest office, and includes the legislative, judicial, and executive departments of the government. More recently, the question has been agitated of recalling the decisions of judges and courts.

S. B. H.

### Religious Liberty Notes

A LETTER from Elder J. F. Olmsted, of Columbus, Ohio, makes the following comment: "They are 'killing' one Sunday measure after another in the constitutional convention, until it looks as if the delegates do not feel inclined to meddle with this mooted subject, but leave it as it is at present. A number of the delegates on the two important committees which deal with such questions, have assured us that they were not disposed to commit themselves to the Sunday proposals, so we hope that this difficulty is over for the present."

A BILL introduced into the Maryland house of delegates recently, is intended to be a new section, Article 27, of the Code of Public General Laws of Maryland, under the subtitle "Sabbath-Breaking." It reads as follows: "The forfeiture, declared by the preceding section, shall not be incurred by any person who conscientiously believes that the seventh day of the week ought to be observed as a sabbath, and actually refrains from all secular business and labor on that day, provided he does not compel an apprentice or servant not of his belief to do secular work or business on a Sunday, and does not on that day disturb any other person."



In the New York Legislature recently a bill was introduced (Senate 677) incorporating the Federal Council of the Churches of Christ in America. More will be stated in reference to this measure in a later issue.

## Medical Missionary Department

Conducted by the Medical Department of the General Conference

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

### The Question of Sanitarium Rates

#### One Side of It

THE subject of this article brings up one of the most troublesome of all questions pertaining to sanitarium work. It is not that it is so difficult to settle upon a rate schedule and put it in the sanitarium catalogue; for that is comparatively easy, being governed more or less by a general standard, with some variations for each institution, dependent upon locality, general operative expense, etc. Neither is it so difficult to arrive at terms with the general run of patrons, as the rates are quoted as given in the printed schedule, and are subject to acceptance or rejection.

The perplexity arises particularly when it comes to dealing with persons of our own denomination, and especially when it is necessary to give what is known as charity consideration. This introduces problems which are not met in the printed rate schedule, and which must be treated more as exceptions; for, as a rule, most of our people expect some discount from the regular rates, and often the circumstances require quite exceptional consideration.

It is not easy readily to meet all the conditions required in the cases of some who desire sanitarium care, but are limited in means. The institution usually feels the urgency of doing all it ought to do by way of favorable terms, but may not be able properly to determine what that is, while the applicant may see things only from his own situation of pressing need. From the standpoint of the institution, care must be exercised to guard the interests which mean its sustenance and existence. From the inquiring patient's view, it looks like a matter of a few dollars as against his restoration to health, and perhaps the saving of his life. There are two sides to the question, and important considerations on both. Let the people be heard now, and the institution later.

Sometimes we hear something like this. Why is it that we must pay such high prices in our own sanitariums for the care of our own sick? Taking the rates as printed in the usual sanitarium catalogue, and comparing them with the income of the average Seventh-day Adventist, we can readily see that to most of our people a prolonged stay at one of our sanitariums at regular rates might mean quite a difference in the financial situation of the family. To those who are dependent upon a weekly salary or stated income, it would mean some close figuring to keep from running behind. Some might have to make great sacri-

fice or arrange at some cost to meet the bill.

Often a comparison is made between the sanitarium rates and the home cost of living. Since the cost of living nowadays has greatly increased everywhere, the difference is not so apparent as when one could figure the cost of raw material for board for one person at a dollar a week or less. Cost of preparation of food is not counted as very heavy, especially for only one more, when the cooking has to be done anyway. Room rent does not seem a large factor. Taking it altogether, allowing from three to five dollars a week for board and room, which is ample in many places, it seems difficult to understand why at the sanitarium the weekly rate should be ten or twelve dollars or more.

Even where material concessions are made in regular rates (of which more will be said later), the cost of sanitarium care seems prohibitive to some whose means are very limited. There are those who have no way of meeting the lowest rates that may be offered. With an understanding that this prevents all possibility of securing needed help, the situation assumes an aspect almost cruel.

It is stated, too, that more favorable rates may be had from outside hospitals and physicians, or from our own physicians in private practise, than from our sanitariums. It is no secret in some places that quite a number of our people patronize other institutions than our own. This phase of the matter is serious for various reasons, and tends only to alienate the interest and support of those who should be firm friends of our institutions, giving them help and receiving their benefit.

Many of our people reason that our sanitariums have been established by ourselves, that we operate them, and that they are more or less dependent upon us for their continued existence. Calls for help in behalf of these institutions are sometimes made to our people, as in the present "Ministry of Healing" campaign. Why, it is asked, should not our own people in return receive the benefit of help from the sanitariums? In some instances where our brethren feel this is not the case, there is a marked hesitancy to respond to any appeals for help in behalf of the sanitarium work.

Cases are cited where it is claimed that Seventh-day Adventists have gone to our sanitariums and have met with disappointment in results; have been presented with a bill, and, if not able at the time to meet it, have been asked to provide for its payment. Some of these instances are presented with very unfavorable appearance, and seem to work hardship to the one already suffering. Such cases do not seem to bespeak medical missionary spirit, or else there is a misunderstanding as to what the term means.

It has been suggested that, if our institutions of healing were truly to follow the example of the great Medical Missionary, there would be no consideration whatever of financial returns for services rendered. Christ never made any charges for healing people, it is said, neither should his followers. This is doubtless an extreme position to take on this question of rates, however glad all might be to have it so. This phase hardly enters seriously into the question.

Now, whether the matter is as such presentations would make it, or whether our people have exaggerated views, there is an evident need of arriving at a better understanding of what is right and proper both for the institution and for the individual. The position held by our brethren in general, that our sanitariums owe to the denomination at large certain concessions in terms, is not groundless. It would seem that the fact that the institutions are established by the denomination, ought to determine largely what such terms should be. If the matter needs adjustment, it should evidently receive attention to that end.

On the other hand, if the question of sanitarium rates as affecting ourselves, is on a basis of equity, and our institutions are already doing what they reasonably can in the matter of special discounts, then we should make due recognition of that fact, and act accordingly. Surely, it ought not to be that reasonable and consistent grounds should exist for such strong complaint as we hear at times, and which in some quarters does not improve. The situation in this respect is not one to give strength to all concerned. May due thought and prayer be given to this matter so that we may arrive at such an understanding on the part of institutions and people as will be to the mutual blessing of all and the accomplishment of the work that should be done by our sanitariums. In our next article we shall consider the rate question from the sanitarium side.

L. A. H.

## News and Miscellany

Notes and clippings from the daily and weekly press

— During the year 1911, 134,542 children were born in New York City.

— Captain Roald Amundsen, a Norwegian explorer, reached the south pole on Dec. 14-17, 1911.

— A machine has been invented which it is claimed will make possible the manufacture of paper from cotton stalks.

— More than \$1,000,000 worth of raisins, 18,500,000 pounds, were exported from the United States in the last fiscal year.

— A theft of \$50,000,000 from army funds in connection with the conduct of the war with Japan, was recently discovered by the Russian government.

— President Taft has selected Mahlon Pitney, chancellor of the State of New Jersey, to be associate justice of the Supreme Court of the United States as successor of the late Justice Harlan.

— With "throw away your corsets" as a slogan, a movement has been started in New York among prominent suffragists to emancipate women in matters of dress as well as in politics. It is expected that the movement will become nationwide.

— The German Bureau of Statistics states that Bulgaria has 3,883 centenarians. This is more than half the number in all Europe. Rumania and Servia between them have 1,677; England has but 92, and the whole German empire but 76; while Denmark has only 2.

# The Publishing Work

Conducted by the Publishing Department of the  
General Conference

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

## The Summary

By a careful perusal of the summary for the month of February, some very encouraging things will be found, and others which cause regret. First of all, we regret very much that we failed to receive any report of book sales from the Central and West Canadian Unions in the home land, or from the South American and Levant Unions in the foreign field. Failure to receive these reports accounts for our book summary's being smaller than that of the previous month and also of the corresponding month of 1911.

However, the encouraging increase in the sale of magazines makes our grand total nearly \$300 more than for January. One other encouraging feature is the faithful time put in by the agents. In the short month of February, with eleven less agents in the field, there are 3,526 more hours' work reported than for the month of January.

We shall hope for a good, full report from all the fields for the next summary.

N. Z. T.

## Argentina

FROM a private letter received from Brother Maximo Trummer, general agent of the South American Union, we take the following interesting experiences:—

"Brother Stauffer has made a good beginning with 'Patriarchs and Prophets.' He has taken as many as forty orders in one week. I was with him about one and one-half days, during which time we took twenty orders, only one of them in cloth, the others being leather and half-leather. In the city hall we took seven orders, and in one of the banks four—three leather bindings and one half-leather.

"Brother Lorenz is also doing excellent work. We have worked together quite a number of days. I have given these brethren all the help I can, showing them how I handle the field and the men. I certainly appreciate what the General Conference has done in sending these two men here to work with me, and I will do all I can to reimburse the work for the extra expense, by helping these men as much as possible."

N. Z. T.

## The Result From the Sale of One Book

ONE of our colporteurs in Missouri, on hearing that one who had purchased "Bible Readings for the Home Circle" from him had accepted the truth, wrote to her, and received the following reply:—

"DEAR BROTHER IN CHRIST: Your kind letter at hand. I was pleased to hear from you. Yes, it is true that the book I bought from you has been a blessing to me. I found it deeply interesting, and it was the means of converting me to the observance of the Sabbath. As I was brought up a Sunday-keeper, I

## Colporteurs' Summary for February, 1912

Atlantic Union Conference	Book Sales			Magazines		
	AGTS.	HRS.	VALUE	NO. COP.	VALUE	TOT'L VAL.
Maine .....	..	...	\$ 53.00	1385	\$ 138.50	\$ 191.50
Northern New England ...	4	314	218.33	670	67.00	285.33
Massachusetts .....	15	781	754.90	2609	260.90	1015.80
Southern New England ....	2	142	187.50	1627	162.70	350.20
New York .....	10	532	582.35	2365	236.50	818.85
Western New York .....	5	142	86.00	1425	142.50	228.50
Greater New York .....	20	820	532.26	2720	272.00	804.26
Totals .....	56	2761	2414.34	12801	1280.10	3694.44
Columbia Union Conference						
Ohio .....	9	448	386.25	2176	217.60	603.85
West Virginia .....	5	501	534.85	845	84.50	619.35
Virginia .....	8	409	663.45	1580	158.00	821.45
Chesapeake .....	10	519	461.10	2415	241.50	702.60
Eastern Pennsylvania .....	6	298	428.05	1535	153.50	581.55
West Pennsylvania .....	14	1028	1036.19	1010	101.00	1137.19
New Jersey .....	7	508	619.70	1778	177.80	797.50
District of Columbia .....	..	...	....	605	60.50	60.50
Totals .....	59	3711	4129.59	11944	1194.40	5323.99
Lake Union Conference						
East Michigan .....	17	231	201.60	3120	312.00	513.60
West Michigan .....	4	330	284.45	1412	141.20	425.65
North Michigan .....	..	...	....	805	80.50	80.50
Wisconsin .....	7	504	341.30	2299	229.90	571.20
Northern Illinois .....	5	532	656.30	3520	352.00	1008.30
Southern Illinois .....	10	1138	919.60	1243	124.30	1043.90
Indiana .....	2	212	151.65	530	53.00	204.65
Totals .....	45	2947	2554.90	12929	1292.90	3847.80
Canadian Union Conference						
Ontario .....	2	252	208.25	1100	110.00	318.25
Quebec .....	..	...	....	1075	107.50	107.50
Maritime .....	1	51	69.60	45	4.50	74.10
Newfoundland .....	..	...	....	50	5.00	5.00
Totals .....	3	303	277.85	2270	227.00	504.85
Southern Union Conference						
Louisiana .....	4	389	312.70	307	30.70	343.40
Alabama .....	8	671	668.05	1670	167.00	835.05
Kentucky .....	..	...	....	700	70.00	70.00
Mississippi .....	25	569	519.20	275	27.50	546.70
Tennessee River .....	15	971	998.45	1615	161.50	1159.95
Totals .....	52	2600	2498.40	4567	456.70	2955.10
Southeastern Union Conference						
Cumberland .....	11	1235	1148.81	633	63.30	1212.11
Georgia .....	8	223	139.45	1703	170.30	309.75
North Carolina .....	10	1522	1838.50	655	65.50	1004.00
South Carolina .....	8	566	439.50	95	9.50	449.00
Florida .....	13	513	650.50	1165	116.50	767.00
Totals .....	50	4059	4216.76	4251	425.10	4641.86
Southwestern Union Conference						
Arkansas .....	3	220	42.50	1282	128.20	170.70
Oklahoma .....	14	1130	1847.83	1260	126.00	1973.83
West Texas .....	..	...	....	50	5.00	5.00
South Texas .....	7	496	341.50	335	33.50	375.00
North Texas .....	12	466	630.30	650	65.00	695.30
New Mexico .....	6	356	316.80	1200	120.00	436.80
Totals .....	42	2668	3178.93	4777	477.70	3656.63
Central Union Conference						
North Missouri .....	..	...	....	585	58.50	58.50
South Missouri .....	..	...	....	50	5.00	5.00
East Colorado .....	..	...	....	1165	116.50	116.50
West Colorado .....	..	...	....	125	12.50	12.50
Nebraska .....	..	...	....	1885	118.50	118.50
Wyoming .....	..	...	....	150	15.00	15.00
East Kansas .....	..	...	....	1175	117.50	117.50
West Kansas .....	..	...	....	1260	126.00	126.00
St. Louis Mission .....	..	...	....	110	11.00	11.00
Totals .....	..	...	....	6505	650.50	650.50
Northern Union Conference						
Iowa .....	5	468	305.30	2580	258.00	563.30
Minnesota .....	1	40	49.35	4140	414.00	463.35

Colporteurs' Summary for February, 1912 (Concluded)

	Book Sales			Magazines		
	AGTS.	HRS.	VALUE	NO. COP.	VALUE	TOT'L VAL.
North Dakota .....	1	56	\$ 36.10	829	\$ 82.90	\$119.00
South Dakota .....	...	...	....	795	79.50	79.50
Totals .....	7	564	390.75	8344	834.40	1225.15
<b>Pacific Union Conference</b>						
N. California-Nevada .....	2	108	201.45	2206	220.60	422.05
Arizona .....	...	...	....	85	8.50	8.50
Southern California .....	3	166	190.20	4152	415.20	605.40
Utah .....	2	63	114.00	150	15.00	129.00
Central California .....	2	135	243.70	4937	493.70	737.40
California Coast .....	3	52	81.00	5304	530.40	611.40
Totals .....	12	524	830.35	16834	1683.40	2513.75
<b>* North Pacific Union Conference</b>						
Western Washington .....	...	...	....	1315	131.50	131.50
Upper Columbia .....	8	699	1031.95	1166	116.60	1148.55
Western Oregon .....	5	411	612.95	4115	411.50	1024.45
Southern Idaho .....	2	90	163.10	649	64.90	228.00
Montana .....	2	...	344.15	170	17.00	361.15
Southern Oregon .....	2	46	65.75	307	30.70	96.45
Alaska .....	...	...	....	...	....	....
Eastern Oregon Mission .....	...	...	....	...	....	....
Totals .....	19	1246	2217.90	7722	772.20	2990.10
<b>* Two months</b>						
<b>Western Canadian Union Conference</b>						
Alberta .....	...	...	....	217	21.70	21.70
Manitoba .....	...	...	....	180	18.00	18.00
British Columbia .....	...	...	....	685	68.50	68.50
Saskatchewan .....	...	...	....	133	13.30	13.30
Totals .....	...	...	....	1215	121.50	121.50
Subscription lists .....	...	...	....	40367	4036.70	4036.70
Foreign and Miscellaneous .....	...	...	....	9731	973.10	973.10
<b>Foreign Union Conferences and Missions</b>						
British .....	47	2386	1148.86	167368	3316.15	4465.01
Australasian .....	71	3917	6126.33	...	....	6126.33
South African .....	10	842	1238.57	...	....	1238.57
India Mission .....	5	639	735.98	...	....	735.98
Scandinavian .....	59	6665	4005.75	7842	610.77	4616.52
German Unions (2) .....	405	33016	10157.81	190306	5139.60	15297.41
Russian .....	30	...	1272.22	...	....	1272.22
Siberian .....	6	...	278.79	...	....	278.79
Latin .....	17	1627	1147.80	6725	194.30	1342.10
Brazil .....	11	1265	744.02	...	....	744.02
Mexican .....	9	919	1585.21	...	....	1585.21
Cuban .....	2	259	871.65	594	29.25	900.90
Porto Rico .....	2	...	460.40	...	....	460.40
West Caribbean .....	9	361	579.47	1200	114.08	693.55
Philippine Islands .....	2	300	462.55	...	....	462.55
Korea .....	...	...	....	10700	267.50	267.50
Totals, Foreign .....	685	52196	\$30815.41	384735	\$9671.61	\$40487.06
Totals, North America .....	345	21383	22709.77	144257	14425.70	37135.47
Grand totals .....	1030	73579	\$53525.18	528992	\$24097.31	\$77622.53

Comparative Book Summary

	1907	1908	1909	1910	1911	1912
Jan. ....	\$26,325.50	\$25,929.06	\$40,677.06	\$42,532.23	\$44,495.65	\$53,931.97
Feb. ....	26,369.61	30,466.40	48,748.21	50,990.34	53,923.57	53,525.18
March ..	36,253.65	35,757.15	52,703.85	55,711.55	73,015.56	.....
April ...	35,276.76	43,858.29	55,109.54	64,042.39	73,548.31	.....
May ....	51,097.51	67,455.44	82,971.94	86,333.58	81,923.78	.....
June ....	65,317.23	82,878.67	124,412.34	112,606.05	135,888.76	.....
July ....	75,691.57	120,973.89	95,445.21	103,919.12	127,256.86	.....
Aug. ...	46,590.68	66,946.38	71,652.97	91,145.11	91,810.46	.....
Sept. ...	32,503.48	51,148.56	55,625.41	66,523.65	86,001.72	.....
Oct. ...	40,646.45	62,719.91	52,669.93	62,461.13	81,367.89	.....
Nov. ...	30,016.77	53,787.31	49,964.99	58,211.68	67,600.00	.....
Dec. ...	25,361.54	39,873.18	45,759.73	54,663.93	58,386.24	.....
Totals, \$491,450.75	\$681,794.24	\$775,741.18	\$849,140.76	\$976,218.80	.....	.....

Comparative Summary of American Ten-Cent Magazines

TOTALS	TOTALS	TOTALS	TOTALS	TOTALS	TOTALS	TOTALS
1909	1910	1911	1912	1909	1910	1911
Jan. 71094	89462	122202	121666	Aug. 174136	152520	215773
Feb. 91812	116108	99234	144257	Sept. 102033	120020	135179
March 134206	132165	244003	.....	Oct. 108571	116157	164537
April 120582	183981	192757	.....	Nov. 106860	102795	110326
May 115145	174886	141204	.....	Dec. 90737	99137	98541
June 163545	193727	145025	.....	Totals, 1447510	1703187	1866363
July 168689	222146	197582	.....			

have many times thought how grateful I am that the book was placed in my hands. I have spent much of my time studying it with my Bible. The book was a great blessing to my husband also. We studied it a great deal together. In his last hour, he told me that he had no fear of the future, that all was well with him. I think that the book had a large influence in his conversion. He died on the ninth day of September. I now attend the Adventist Sabbath-school, and two weeks ago heard a very interesting sermon from Elder L. W. Terry. We seldom have preaching here by an Adventist minister. This was the first Adventist sermon that I ever heard. I have often wished for an opportunity of telling you how much I thank you for putting that book, 'Bible Readings,' in our hands, which has been instrumental in converting me to the truth."



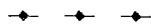
An Experience in Cuba

WHEN I went to deliver a book to a hotel owner who had ordered it, he made the excuse that his brother must see it first. When I went the next time, he bluntly refused to receive the book.

I was downcast as I left him, but suddenly remembered that there was a canteen man whom I had not seen. I had to think twice before I had courage, to start for his store, but I found him in, and showed him the book. As I had to leave the town the next morning at one o'clock, I told him I would deliver the book right then. So I let him have the book that the other man refused to take, and he paid me at once. His clerk, who had been listening, asked if I had any more such books. I ran home for another, and delivered the second one within five minutes, and then thanked the Lord for his goodness and mercy.

We reached Santa Clara at 5:30 A. M. on Tuesday. Wednesday was our best day. I took \$78 worth of orders in seven hours, and Brother Sandborn \$90 worth. Our delivery is for March, and I am confident that we shall deliver at least 90 per cent of our orders.

H. A. ROBINSON.



Gleanings From Our Mail-Bag

UNDER the above heading, Brother A. J. S. Bourdeau, manager of the ten-cent magazine department of the Review and Herald, sends the following interesting notes. Such responses as these should encourage us to put forth greater efforts than ever before in behalf of our good magazines:—

"Last night I took seventeen subscriptions, fifteen for the *Protestant* and two for *Liberty*. While on the train yesterday morning I engaged a brother in conversation, and obtained his order. Please do not understand this to be my report, but you may expect to hear from us in the field."—J. H. Behrens, Pres. Cent. Cal. Conf.

"I found a copy of the *Protestant Magazine* in the Berkeley, Cal., railway station. I enjoyed reading it, and decided to subscribe for two copies. Enclosed find fifty cents. May God bless his word; it is 'quick and powerful.' The only thing for his own is to 'come out.'"—Miss A. E. G., San Francisco, Cal.

"I sold fifty copies of the *Protestant*, and secured ten subscriptions. Called on Mr. —, on Broadway, a business man, and he gave me one dollar for one copy, and subscribed for one year. Sold many to Orangemen."—*An agent in New York City.*

A copy of the Free Press number of *Liberty* has been mailed to 174 members of the South Carolina Legislature, the governor, and other State officials. This Thomas Jefferson number is being sold very rapidly by our agents everywhere. Send \$2 for fifty copies, and distribute or sell them in your town.

"As the official paper of our prohibition movement, we should be very glad to exchange with your magazine *Liberty*. We find your timely articles and discussion of current reforms of great interest to our workers everywhere. We are at all times anxious to recognize the splendid service which *Liberty* is rendering the cause of civic welfare."—*F. D. L. Squires, editor American Advance, Chicago.*

The editor of a paper published in the international language, Esperanto, has translated "Our Theses," found on the second cover page of the *Protestant Magazine* for his paper. He is much pleased with the policy of our magazine.

"I secured fifty subscriptions for the *Protestant* this month. Am planning to make a house-to-house canvass in that section of the city where I shall conduct my meetings. This provides an excellent opening for a call, and besides, I usually get the magazine into the homes of the people. I pledge my support to the *Protestant* during this new year."—*A minister in Knoxville, Tenn.*

"Is the *Protestant Magazine* alive yet? I found one on the street one day, in the dirt, a copy of the *Protestant* for 1909. It is a very good magazine. I am a German Lutheran, and think we Protestants should wake up before the United States is in the hands of the Pope. I am a working man, and have been in this land ten years. Can read English better than I can write it. I am a barber, and the other barbers have also read that copy I found. If the *Protestant Magazine* is in existence yet, I will have it in my house. Shall I send the money to you, or order it in a news store? Please let me know also if I can have any old copies of last year, and how much they will cost?"—*F. H., Bridgeport, Conn.*

BROTHER G. C. HOSKIN, manager of the magazine department of the Pacific Press, sends us the following encouraging item: "One of our young women from the folding-room has been taking a vacation for two weeks, and for pastime has been gaining some good experiences with the monthly *Signs*. She has been selling quite a number of copies. Yesterday morning she came into the office, and took 75 papers away with her. Last night she wrote us from San Jose that she sold all these within four hours, and requested us to send 250 more by the first train in the morning. She assured us that her orders would be 500 a month during the next two months, after which she would increase them to 750. If this kind of work keeps up, we shall no doubt lose one of our good folding-room department girls, but we can get others to make the magazines if she continues selling them." N. Z. T.

## NOTICES AND APPOINTMENTS

### The Review and Herald Publishing Association

NOTICE is hereby given that the ninth annual meeting of the members of the constituency of Review and Herald Publishing Association, Washington, D. C., will be held in connection with the Columbia Union Conference, in Carnegie Hall, Pittsburgh, Pa., April 15, 1912, at 3:45 P. M., for the election of five trustees for the coming year, to take the place of those whose term of office expires at that time, and for the transaction of such other business as may properly come before the meeting.

The following persons are members of this corporation: those composing the executive committees of the General Conference, the Atlantic Union Conference, the Canadian Union Conference, the Lake Union Conference, and the Columbia Union Conference of the Seventh-day Adventists; those who compose the executive committees of the several local conferences of the Seventh-day Adventists within the territory of the aforementioned union conferences; those who compose the board of trustees of Review and Herald Publishing Association; and such persons as have received certificates of membership in said association.

By order of the trustees.

F. M. WILCOX, *President.*

### Washington (D. C.) Sanitarium Association

NOTICE is hereby given that the next annual meeting of the members of the constituency of the Washington (D. C.) Sanitarium Association of Washington, D. C., will be held in connection with the annual meeting of the Columbia Union Conference, at Pittsburgh, Pa., April 17, 1912, at 11 A. M., for the election of nine trustees for the coming year, to take the place of those whose term of office expires at that time, and for the transaction of such other business as may properly come before this meeting. The members of this corporation consist of the executive committee of the General Conference of Seventh-day Adventists, the executive committee of the Atlantic Union Conference of Seventh-day Adventists, the executive committee of the Chesapeake Conference of Seventh-day Adventists, the executive committee of the Virginia Conference of Seventh-day Adventists, the executive committee of the West Virginia Conference of Seventh-day Adventists, the board of management of the evangelical work of the Seventh-day Adventists of the District of Columbia and Takoma Park, Md., and the board of trustees of the Washington (D. C.) Sanitarium Association.

By order of the trustees.

W. T. KNOX, *President;*  
H. N. SISCO, *Secretary.*

### West Pennsylvania Conference

THE tenth annual session of the West Pennsylvania Conference of Seventh-day Adventists will be held April 7-10, 1912, in the Homewood Carnegie Library Auditorium, Hamilton and Lang Avenues, Pittsburgh, Pa., for the purpose of electing officers, and transacting such other business as may come before the meeting. Each church in the West Pennsylvania Conference is entitled to one delegate without regard to numbers, and an additional delegate for every ten members. These elected delegates from the churches, together with the ordained ministers of the West Pennsylvania Conference and the conference executive committee, constitute the delegate representation at the conference session.

The auditorium is easily accessible, being but one block from the Homewood suburban station of the Pennsylvania Railroad, and is also reached by the Hamilton Avenue and

Frankstown Avenue car lines. As this meeting is immediately followed by the biennial session of the Columbia Union Conference, and is connected with the special series of meetings to be continued from April 7 to 21, inclusive, we hope for a large attendance at this session. Special institute and convention work will be carried on during this entire time, April 8-10 being devoted to church workers and officers. We are assured of the presence of the leading officers of the General Conference during these meetings. This will undoubtedly be the most important meeting ever held in the conference, and we hope for a full attendance of our people.

Special arrangements are being made to accommodate all who will attend. Those who are coming should send their names at once to the West Pennsylvania Conference, 7049 Hamilton Ave., Pittsburgh, Pa., giving the accommodations that will be required. Meals will be served on the cafeteria plan.

B. F. KNEELAND,  
*President West Pennsylvania Conference.*

### West Pennsylvania Conference Association

THE annual meeting of the constituency of the West Pennsylvania Conference Association of Seventh-day Adventists, incorporated under the laws of the State of Pennsylvania, will be held in the Homewood Carnegie Library Auditorium, Hamilton and Lang Avenues, Pittsburgh, Pa., Tuesday, April 9, 1912, at 3:45 P. M., for the purpose of electing the officers of the association, and transacting any other business that may come before the meeting.

B. F. KNEELAND,  
*President of the Board.*

### Columbia Union Conference Association

NOTICE is hereby given that a meeting of the Columbia Union Conference Association of Seventh-day Adventists will be held in the Carnegie Library Auditorium, Hamilton and Lang Avenues, Pittsburgh, Pa., at 2:30 P. M., April 12, 1912. All accredited delegates to the Columbia Union Conference of Seventh-day Adventists are members, and may vote at this meeting.

E. R. BROWN,  
*Secretary.*

### Columbia Union Conference

THE third biennial session of the Columbia Union Conference will be held April 11-21 in the Carnegie Library Auditorium, Hamilton and Lang Avenues, Pittsburgh, Pa. Officers for the ensuing period will be elected, and such other business will be transacted as may properly come before the meeting.

All those arriving at the Pennsylvania station will find frequent suburban service from the union station to Homewood station, one block from the auditorium. Those getting off at E. Liberty St., may take a Frankstown car to Lang Avenue, and walk three blocks to the auditorium. Those coming on the Baltimore and Ohio can get a Hamilton Avenue car at Smithfield and Fifth Avenue, down-town, and ride direct to the meeting.

All those who expect to take advantage of this occasion should at once send their names, with request for the accommodations which they will require, to the West Pennsylvania Conference, 7049 Hamilton Ave., Pittsburgh, Pa. All mail for those attending the conference may also be sent to this address.

E. R. BROWN, *Secretary.*

### Publications Wanted

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

George R. Close, Corning, N. Y., desires copies of *Liberty*, *Life and Health*, *Protestant*, and religious liberty tracts for free distribution.

Jacob Klooster, Holland, Mich., R. F. D. 10, would appreciate a continuous supply of literature, both in the English and in the Hollandish language, for use in reading-racks.

### A Word of Warning

As the eyes of many of the people of the North are being turned toward south Texas, because of its climate; and as there are many real-estate men who are doing all they can to bring people into the country, and are not sparing means, methods, or words in advertising the merits of the lands they have for sale, I think it advisable to give a word of warning to our people.

South Texas is a fairly good country, in quite a pleasant locality, and those of our people who wish to come might do the right thing in coming; but I would warn them against the "land sharks."

For instance, some time ago a man went through north Texas and other places, selling lots in what he reported to be a town that was well started in building and business. While selling these lots, he would advertise to give away a certain number, allowing the people to draw for them. One of our brethren drew two lots. One was represented to be a valuable business lot, with a hardware store on one side and a grocery store on the other. He charged the brother fourteen dollars for the papers for the two lots.

The brother, thinking to do a kindness to the South Texas Conference, offered to donate them to the conference. With our field missionary agent, N. H. Conway, I went to see the lots. The place was in the woods, had never been surveyed into lots, and there were no improvements of any kind upon it. We were told that the man had gone everywhere, giving away lots, and getting his pay from the deeds to them. He had bought the land at a few dollars an acre, and by laying it out into lots, had sold his land at a large increase by simply charging for the deeds. The lots were absolutely useless, and those who have paid for deeds have lost whatever they have paid.

This is only one case. There are real-estate schemes of all kinds in the country.

I trust our people will not allow themselves to be taken in by any of these gold brick schemes. If they wish to buy land, they should look at it for themselves, and then not depend too implicitly upon what the land men tell them.

J. I. TAYLOR,  
President South Texas Conference.

### 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.

**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; 50 gallons, \$31. Hampton Art Company, Nevada, Iowa.

**COOKING OIL** direct from refinery; pure, healthful, delicious. Eight 1-gallon cans, \$6.40; 5-gallon can, \$3.75; 10 gallons, \$7.25; 30-gallon barrel, \$18.30; 50-gallon barrel, \$30. Cash with order. Lookout Cooking Oil Co., Chattanooga, Tenn.

**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.**—Two hundred assorted boxes of our foods, at \$5 a box. Also 5-gallon cans of cooking oil, at \$3.50. Prices, f. o. b. Marlboro. Cash to accompany order. New England Nut Food Co., Marlboro, Mass.

**WANTED.**—First-class physician and surgeon, two strong lady nurses, good lady cook, also a good strong colored woman for laundry. All must be Adventists. When writing, give references and state wages expected. Otter Lake (Mich.) Medical and Surgical Sanitarium.

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

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

**FOR SALE CHEAP.**—Seven-room house, modern conveniences, large verandas, four-fifths acre, barn, fruit-trees. Five minutes from Sanitarium and Seminary. Ideal location for chickens or dairy. Rent proposition will receive consideration. R. S. Ingersoll, care of Review and Herald, Takoma Park Station, Washington, D. C.

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

## Obituaries

**MONTGOMERY.**—Mrs. Mary I. Montgomery was born in Indiana, Aug. 18, 1857, and died in St. Joseph, Mo., March 9, 1912, aged 54 years, 6 months, and 21 days. She became a member of the Seventh-day Adventist Church about twenty years ago. Five sons and three daughters are left to mourn. Funeral services were conducted by the writer.

E. A. MERRELL.

**JAMISON.**—Emily Erville Jamison was born in Battle Creek, Mich., Dec. 22, 1910, and died at the same place Feb. 12, 1912. The funeral service was conducted by the writer at Elkhart, Ind., where the remains were taken for interment. The sorrowing parents are comforted by the assurance that they will meet their little one again in the resurrection morning.

EUGENE LELAND.

**ATWOOD.**—Died at the Paradise Valley Sanitarium, National City, Cal., March 5, 1912, Henry D. Atwood, aged 43 years, 1 month, and 21 days. He was born in Maine, Jan. 13, 1869. Brother Atwood was reared by parents who believed in the third angel's message, and according to his last testimony died in the blessed hope of eternal life. His wife, five children, and one brother survive. Funeral services were conducted by the writer, who spoke comforting words from Eccl. 12:7.

A. G. CHRISTENSEN.

**MEDHOLDT.**—Sister Ida Medholdt fell asleep in Jesus, March 12, 1912, at the home of her mother in Wilmington, Del. She was born June 25, 1883. Four years ago she accepted present truth, and was baptized by Elder C. B. Haynes. She was "faithful unto death," and is a candidate for the "crown of life." There are left to mourn her loss a loving mother, who cared for her tenderly during her last sickness, one sister, and one brother. Words of comfort were spoken from 1 Thess. 4:18.

R. H. MARTIN.

**BRITTON.**—Died at the home of his son, near Kingsley, Oregon, Brother Luke Britton. He was born in Lincolnshire, England, April 27, 1830. In 1855 he came to America, and four years later was married to Miss Rebecca Partridge. He accepted the truths of the third angel's message under the labors of Elder James Lamont, and lived a consistent Christian life until his death, which occurred on Jan. 7, 1912. His wife and nine children survive. Funeral services were conducted by the writer, the text being 2 Sam. 14:14.

R. D. BENHAM.

**UNDERHILL.**—Fell asleep Dec. 5, 1911, my dear husband, John Underhill, aged 94 years. He died in the hope of a soon-coming Saviour. John was born in Flushing, Long Island, N. Y., Oct. 8, 1817. When a young man he settled in Michigan, and in 1861 enlisted in Company M, First Michigan Engineers and Mechanics, where he served until the close of the war. He was married to Electa O. Pratt Sept. 25, 1860. Five years ago he was converted, and from that time until his death he strictly observed the seventh day as the Sabbath.

Mrs. JOHN UNDERHILL.

**WHARRAM.**—Maunie R. Wharram was accidentally killed by a fall to a concrete basement, while working at carpenter work, Feb. 7, 1912, in Seattle, Wash. He was in his fortieth year. He took the nurses' course in Battle Creek, and later continued medical missionary studies at Loma Linda, Cal., coming to Seattle three years ago. Brother Wharram accepted present truth when a young man, and his faithful service and exemplary Christian life endeared him to all. His wife, mother, and ten brothers and sisters are left to mourn. Funeral services were conducted by the writer, assisted by Elder E. H. Huntley.

C. A. PURDOM.

**BEASLEY.**—Sister Jessie M. Beasley was born in Cuba, Allegany Co., N. Y., March 28, 1881, and died in Santa Monica, Cal., Feb. 28, 1912. At an early age she, with her parents, moved to Battle Creek, Mich., where in early youth she accepted our faith and joined the Battle Creek church. Later she was employed for a time in the Review and Herald Office as proof-reader. In July, 1902, she was married to Spencer W. Beasley. Leaving Battle Creek, they came West, and a few months ago settled in Santa Monica. At the time of her death, she and her husband were both firm in the truth. There are left to mourn, besides her husband, a little boy of seven, her parents, and four brothers. The funeral was conducted by the writer.

C. F. MARVIN.

## The Advent Review and Sabbath Herald

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

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WASHINGTON, D. C., MARCH 28, 1912

## CONTENTS

## GENERAL ARTICLES

Entering the Strait Gate, Mrs. E. G. White .....	3
Another Precious Volume, Geo. I. Butler .....	4
Job's Experience—No. 3, T. E. Bowen .....	4
Answers to Prayer, A Traveling Preacher .....	5

## EDITORIAL

Editorial Correspondence—The True Idea of Sacrifice—Spiritual Babylon and Her Prototype—The Hand of God in History, No. 5—Statement of \$300,000 Fund .....	6-10
---	------

THE WORLD-WIDE FIELD .....	11, 12
HOME AND HEALTH .....	13, 14
THE FIELD WORK .....	14, 15
CHRISTIAN EDUCATION .....	16
YOUNG PEOPLE'S WORK .....	16, 17
CHRISTIAN LIBERTY .....	18, 19
MEDICAL MISSIONARY DEPARTMENT .....	19
NEWS AND MISCELLANY .....	19
THE PUBLISHING WORK .....	20-22
MISCELLANEOUS .....	22, 23

BROTHER E. J. GIBLETT and his wife, formerly Miss A. J. Goulet, of Avondale, left for West Australia, January 23, where they were to spend a short time with his parents. Brother and Sister Giblett are under appointment to Niue Island, and after necessary preparation they will leave for this new and needy field.

BROTHER AND SISTER H. E. CARR sailed from Australia for the New Hebrides, by way of Norfolk Island, on Thursday, February 1. After spending a few weeks on Norfolk, Brother Carr and Pastor C. H. Parker were to go on to their field of labor, leaving Sisters Parker and Carr on Norfolk Island until they can find a suitable location in the New Hebrides.

THROUGH the courtesy of the Colorado Tract Society, one hundred forty-eight of the leading clergymen of Denver will receive the *Protestant Magazine* this year. Brother R. T. Emery, the secretary, writes: "This list of subscriptions is paid for by the Capitol Hill Church here in Denver. We hope soon to raise sufficient means in our First Church to send the *Liberty* magazine to these same people."

BROTHER A. C. ENNS, on returning to the mission in Victoria Nyanza, German East Africa, after a short furlough in Europe, reports that during 1911 their church-membership doubled, having passed the one hundred mark. In the four main stations and the thirteen out-station schools there are now about one thousand students enrolled. They are being taught the message in their native language, and so trained that later they may join in giving it to the millions who have not yet heard it.

THE book "Christ Our Saviour," by Mrs. E. G. White, has now been translated into the Polish language by our Hamburg Publishing House. This will be welcome news to those of our people having Polish neighbors with whom they desire to do missionary work. Any inquiries concerning this book should be addressed to Internationale Traktatgesellschaft in Hamburg, Grindelberg 15a, Hamburg, Germany.

RECENTLY a large perfecting printing-press was installed at the Avondale school printing-office in Australia. Tons of literature are prepared there annually, in several different languages, for use in the adjacent island fields. This new press will greatly facilitate the accomplishment of this important work at the Avondale printing-office. It is another evidence of the rapid progress the message is making in the Australasian field.

THE New York *American* of March 13, the Washington *Post* of the twelfth, and a number of newspapers in the South and elsewhere, have made mention in their despatches, of our magazines *Liberty* and the *Protestant*. All this came as the result of sending sample copies of these publications to the headquarters of a patriotic society recently organized in New York, of which Cardinal Gibbons and the Vatican itself have taken notice.

A COPY of the minutes of the general meeting held in Shanghai, January 25 to February 10, reached the Mission Board office last week. Eighty-five workers and children were present, nine of whom came from outside of China, representing the work in Japan, Korea, the Philippine Islands, and the Straits Settlements. It was voted that another general meeting should be held in the vicinity of Shanghai, beginning about Dec. 25, 1914. Plans were laid for the erection of a printing plant in Shanghai, and for the establishment of a training-school in the vicinity of Hankow, provided a suitable location can be found there. Other important recommendations were passed, looking toward the progress of the message in the populous East.

WE have received from Mrs. E. G. White an interesting and important series of articles, thirteen in number, upon the following topics: "Service for Christ—Its Meaning;" "The Need of Missionary Effort;" "Our Gifts and Offerings;" "Medical Missionary Work;" "Sanitariums as Centers of Influence and Training;" "Missionary Nurses;" "Training the Youth to Be Workers;" "Young Men as Missionaries;" "How to Meet Trial and Difficulty;" "Overcoming Prejudice;" "The Duty of Workers to Care for the Health;" "The Training of Workers in the Field;" "Rewards of Service." This is an especially timely series of articles. The idea of service and preparation for it runs through the entire series. It is to be hoped that our people throughout the world will follow these articles with prayerful studiousness, and thus be better prepared to do effectual work in the waiting harvest-fields of this world. The first article in the series will appear next week.

A NEW book of poems entitled "Star Flowers, or Songs in the Night," by Eliza H. Morton, has recently come to our table. The key-note of the book is the uplifting and encouraging of any who may have become downcast or disheartened because of the sorrows and troubles of this world. The poems are well calculated to give one a new inspiration and uplift. Cloth, 130 pages, \$1. Orders should be sent to the author, Eliza H. Morton, Woodfords Station, Portland, Maine.

THE sending of one sample copy of the Catholic Peril number of the *Protestant* to a clergyman in Chicago brought forth these words: "The *Protestant Magazine* is just what we need. It should be placed in the hands of every American citizen. Enclosed find check for \$2.75 to pay for sending this magazine one year to ten professors. Shall try to get more readers for you. Send copies to Mr. Roosevelt, and do not forget President Taft. May God bless your efforts and ours."

BROTHER S. A. NAGEL, writing from Hongkong, February 22, says the American consul will not permit the missionaries to return to their station at Wai Chou. Much fighting and thieving are reported up the East River. While waiting, Brother Nagel is working at Hongkong. He visited the mission homes at Wai Chou to put out some trees imported from the States, and found that nothing had been disturbed during the war. For this the workers are deeply grateful, and praise the Lord for his protecting care.

FROM a letter written by Elder I. H. Evans, February 22, we learn the first particulars concerning the death of Brother Esta Miller, in Shanghai, China. His death occurred on February 20. About five days earlier he had an attack of appendicitis, for which an operation was performed on the sixteenth by Dr. Sharp, a Harvard graduate, and the surgeon in charge of the Harvard Medical School in Shanghai. The doctors hold that he never really came out from under the influence of the anesthetic, and that the chloroform poisoned his system. Everything was done for him that it was possible to do with the facilities at hand in that field. The anesthetic seemed to paralyze the system, and he was unable to rally.

THOSE who wish to discard flesh foods and other questionable articles of diet, but have had difficulty in preparing meals that were at the same time wholesome and satisfying for all members of their families, will welcome a book recently published, entitled "The Laurel Health Cookery," containing recipes for properly seasoned and flavored dishes without unwholesome ingredients. The book contains 525 pages, and is replete with carefully prepared and tested recipes, besides general directions and suggestions in reference to the preparation of foods. The 1,760 recipes cover the entire range of healthful cookery. Prices: \$1.50 for the art linen cloth edition, and \$2 for the de luxe edition. Address the publisher, Evora B. Perkins, 68 River St., Marlboro, Mass.