



The Advent Sabbath Review and Herald

Vol. 89

Takoma Park Station, Washington, D. C., April 11, 1912

No. 15



God's Mercy

SWEET is Thy mercy, Lord;
Before Thy mercy-seat
My soul, adoring, pleads Thy word,
And owns Thy mercy sweet.

My need and Thy desires
Are all in Christ complete;
Thou hast the justice truth requires,
And I Thy mercy sweet.

Light Thou my weary way,
Lead Thou my wandering feet,
That while I stay on earth I may
Still find Thy mercy sweet.

Thus shall the heavenly host
Hear all my songs repeat
To Father, Son, and Holy Ghost;
My joy, Thy mercy sweet.

— John S. B. Monsell.



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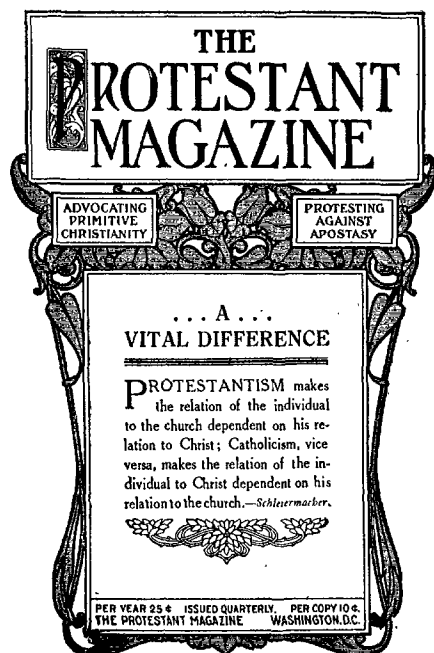
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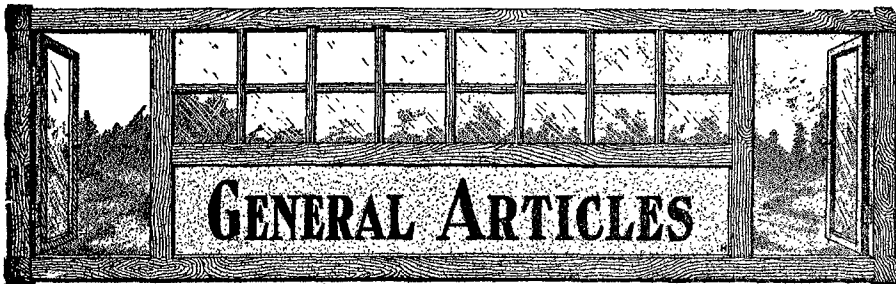
The Review and Herald

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

VOL. 89

TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, APRIL 11, 1912

No. 15



A Prayer

MRS. L. R. REYNOLDS

LORD, make my mind broad as thy world
is wide,
And untrammelled by human creeds;
Then give me a heart that is willing and
kind,
To feel humanity's needs.

LORD, make me as stanch and as firm as
the hills,
To stand for the right against wrong;
Then give me a heart that is gentle and
meek,
As I journey life's pathway along.

LORD, make me as brave as the martyr
who dares
For conscience to yield up his life;
Then make me as swift as a bird on the
wing,
To flee from all envy and strife.

LORD, make me unswerving and true as
the sun
When it shines in the power of its
might;
Then make me as peaceful and calm as
the moon
When it glides through the heavens at
night.

And when I am firm, and brave, and
true,
There's a purpose that reaches out
still;
Then give me a heart consecrated to
thee,
And glad to perform all thy will.
Wichita, Kans.

The Need of Missionary Effort

MRS. E. G. WHITE

WITH every age God's plan deepens and widens to embrace the world. God's instrumentalities, his light-bearers, are to adjust their movements to his progressive plans. They are to embrace new territory. The churches are to be wide-awake, moving with the force of Omnipotence because they move in harmony with God's purpose. A spirit of greater

devotion must be shown by the churches. They must labor with greater zeal for the promulgation of the last message to be given to the world. They are to seize every opportunity for blessing a world in darkness.

Missions at home and missions abroad demand far greater consideration than has been given them. While the church, in comparison with the past years, has made some advance, yet in comparison with what she should be, in comparison with the great sacrifice made in Gethsemane and on the cross of Calvary, she is far behind in the greatest work ever given to mortals.

Christ came to our world to teach us the importance of missionary effort. The world was his field of missionary toil. He came from heaven to take his position at the head of a fallen race. Humanity and divinity united in order that all might be done that was essential for the complete recovery of sinners. The reproach of indolence will never be wiped away from the church till every one who believes the truth is willing to labor as did the self-sacrificing Redeemer.

Christ's work is an example to all who go forth as missionaries. It is the model for all missionary endeavor. It calls for unreserved surrender, for the consecration of time and talents. It demands that we return to God the goods he has entrusted to us, with the interest that has come to us as we have traded upon them. All is to be put into the cause to advance the work Christ came into this world to do.

It is impossible for the man who believes in Christ to see the work that needs to be done, and yet do nothing. Daily we are to receive from heaven the healing balm of God's grace to impart to the needy and suffering. Christ's followers are to learn of the woes of the poor in their immediate vicinity, and seek to bring them relief. Those who have a dark and disagreeable life are the very ones whom we should bid to hope because Christ is their Saviour. Are there not

those who can go from house to house, from family to family, and repeat the A B C of true Christian experience?

Let Christ be your text. In all your labor, let it appear that you know Jesus. Present his purity and saving grace, so that those for whom you labor may, by beholding, be changed into the divine image. The chain that is let down from the throne of God is long enough to reach to the lowest depths of sin. Hold up a sin-pardoning Saviour before the lost and lonely, for Jesus has made divine intercession in their behalf. He is able to lift them from the pit of sin, that they may be acknowledged as the children of God, heirs with Christ to an immortal inheritance. They may have the life that measures with the life of God.

If all would work in Christ's lines, much would be done to change the conditions that now exist among the poor and distressed. Pure and undefiled religion would shine forth as a bright light. It would induce its advocates to go forth into the highways and byways of life. It would lead them to help the suffering near by, and enable them to go forth into the wilderness to seek and to save the lost.

We need men who will become leaders in home and foreign missionary enterprises,—men whose sympathies are not congealed, but whose hearts go out to the perishing. The ice that surrounds souls needs to be melted, that every believer may realize that he is his brother's keeper. Then men and women will go forth to help their neighbors see the truth and serve God with acceptable service.

In helplessness and disappointment men and women are fighting the battles of life, and the Lord designs that as his sons and daughters we shall help one another. This is to be a part of our Christian experience. Who is your neighbor?—The one who most needs your help. Your brother, sick in spirit, needs the experience of one who has been as weak as himself, one who can sympathize with him and help him. Let it not be that the sympathetic chords, which should be quick to vibrate at the least touch, shall be unresponsive.

O, what treasures of wisdom are to be opened up for the view of the world! Every divine resource is placed at the disposal of man in order that he may become a colaborer with God. Nothing has been withheld. When God gave his only begotten Son to our world, he gave all the treasures of heaven. What power,

what glory, was revealed in the life of Christ! In his name I ask, Why is it that with his power at their command, God's people do not awake to their duty? Why do they not do the work that the time demands, first giving themselves and then their talents of means and ability for the enlightenment and salvation of those who are in darkness?

The work is fast closing, and on every side wickedness is increasing. We have but a short time in which to labor. God is not willing that any should perish. He has provided abundant means for the salvation of all who accept him. The Lord pities that part of his vineyard which has not been worked. His heart of mercy is filled with compassion for the thousands who are in ignorance of the truth. He is sparing the world, that increased light may come to it. Why do not those to whom God has committed great light move out into new places? They will have to do this, whether they wish to or not; for God will scatter them into many places. If God's people had gone forth as they should, giving the invitation to others, many souls would have been added to the church.

The world is looking on with gratification at the disunion among Christians. Infidelity is well pleased. God calls for a change among his people. Agents of mercy are needed, not merely in a few places, but throughout the world. Men and women in this field should be preparing for service in distant lands. From every country is heard the cry, Come over and help us! Rich and poor are calling for light. Money and workers are needed.

We need to humble ourselves before God because so few of the members of his church are putting forth efforts that in any wise compare with the efforts that the Lord desires them to put forth. The privileges he has given them, the promises he has made, the advantages he has bestowed, should inspire them with far greater zeal and devotion.

We need the vitalizing power of his Spirit,—the strong cry of a church traveling to bring forth souls. There is need of more earnest wrestling with God for the impartation of his Holy Spirit. Eager, earnest, importunate prayer is needed. There is efficiency in prayer. In answer to fervent prayer, God can turn the thoughts and hearts of men as he turns the water of the sea.

God forbid that our churches and institutions shall be content to leave untouched the fields still unworked. The Saviour is saying to us, "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world." We are to teach them,—not merely to preach a discourse now and then, but teach them how to find the way to heaven.

In every age, but never so much as now, this has been the work of the

church. Dare any one withhold a jot of the influence that should be exerted for the recovery of the souls that are out of Christ? Dare we work out our ambitious projects and satisfy our selfish desires, and then bring to God's altar the fraction that remains of our time and our means? Think you that God will accept such an offering?



The Nature of Man and the Fate of the Ungodly

MRS. M. E. STEWARD

"What is man, that Thou art mindful of him? and the son of man, that thou visitest him?" Ps. 8:4.

HAS man natural immortality?—

1. "Dust thou art, and unto dust shalt thou return." Gen. 3:19.

2. "In the day thou eatest thereof, thou shalt surely die ["dying thou shalt die," margin]." Gen. 2:17. It is a fact that the moment one begins to live, he begins to die; his every motion causes death of particles in his tissues.

3. Man is to "seek for . . . immortality." No sane person seeks for anything which he already possesses. Those who "by patient continuance in well-doing seek for glory and honor and immortality" will have "eternal life." Rom. 2:7. Consequently, none have it naturally.

Man's condition in death:—

1. "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Ps. 146:4.

2. "The dead know not anything, . . . their love, and their hatred, and their envy, is now perished." Eccl. 9:4-6. What is a mind deprived of thoughts, reason, and all the emotions?

3. Without a resurrection, the dead "are perished." 1 Cor. 15:13-18. By the power of God alone man lives again. Eze. 37:5-10.

Destiny of the wicked:—

1. They shall be punished with "everlasting destruction." 2 Thess. 1:9.

2. They shall "be as though they had not been." Obadiah 16.

3. The ungodly will be consumed in "the lake of fire." Rev. 20:15.

The wicked recompensed in the earth:—

1. The lake of fire is this world being "melted with fervent heat." 2 Peter 3:10. "The righteous shall be recompensed in the earth: much more the wicked and the sinner." Prov. 11:31. God's people are with him in heaven during the thousand years; but the wicked never leave the earth. "Yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be." Ps. 37:10. The last place of the wicked is in the lake of fire. By the hand of the wonderful Creator, the lake of fire becomes the new earth. "Behold, I make all things new." Rev. 21:5. Those who are cast into the lake of fire are tormented day and night. When the new earth appears, "there shall be no night there." Rev. 22:5. Hence the wicked cease to exist before the earth is created anew

2. During the thousand years the wicked are judged from records that angels have kept of their lives, in the books of heaven. Revelation 20. It is at this time that, as Paul foretold, "the saints shall judge the world." 1 Cor. 6:2. In union with Christ they compare the acts of the wicked with the statute-book, the Bible, and decide all cases "according to their works." Rev. 20:13. The book of life is also consulted: "And whosoever was not found written in the book of life was cast into the lake of fire." "Death and hell [Hades, grave] were cast into the lake of fire." "This is the second death," not the one inherited from Adam. From the second death there will be no resurrection, which is represented by the grave being cast into the lake of fire. Here, then, will be the eternal end of sinners. Sin will be no more; God's entire universe will henceforth be holy. Every living being will be in perfect harmony with the law of God, so that Christ will rule over free subjects, all walking at liberty, while the Lord will be "all and in all."

3. "Behold, now is the accepted time; behold, now is the day of salvation." Dear sinner, hear the pleadings of infinite love: "Why will ye die? . . . I have no pleasure in the death of him that dieth, saith the Lord: wherefore turn yourselves, and live ye."

Sanitarium, Cal.



In the Light of Jewish Customs¹

F. C. GILBERT

It is very clear from the Scripture that the apostle Paul introduced among the Gentile Christians a number of customs that had been in vogue among the Jews, to illustrate certain truths of the gospel of Christ. Some of these customs were introduced for the carrying forward of the work of God, since they were so strongly established among the Jewish people, and since there was much in them which God knew could be utilized for the advancement of his work.

Several centuries before the advent of Christ, there arose among the Jews the custom of providing for the needy poor at Jerusalem. It came about something as follows: When the Jews entered the seventy years' captivity in Babylon, many of them were scattered in different parts of that great empire. When the time came that the Lord desired the children of Jacob to return to their own land, he so overruled that the kings of Media and Persia issued a decree to facilitate their return, and did all they could to assist the Jews in restoring their worship at Jerusalem.

But from the Bible record we know that all the Jews who went into captivity did not go home to their own land. We find thousands returning to Palestine at the time of the command of Cyrus, king of Persia, and this was equally true when Darius and Artaxerxes issued their de-

¹ An extract from the book "From Judaism to Christianity."

crees. But many thousands of Jews still remained in the countries whither they had been scattered. This is evident from reading the books of Esther, Jeremiah, Zechariah, and Haggai. It is made clearer still by a reading of the second chapter of Acts, the first eleven verses.

During the several centuries before the advent of Christ, hundreds of thousands of Jews flocked to Jerusalem, and the holy city contained more Jews than it could well support. Frequently there were insurrections, pillages, and other causes of devastation, until thousands of the Jews of the land became poor, and were greatly in need of assistance.

Then, again, many thousands of Jews would make pilgrimages to the city, and not infrequently large numbers of these would remain in Jerusalem. This, too, naturally added to the poverty of the people, until there were large numbers of the children of Abraham who were destitute. Several times a year thousands of Jews from these other lands would come to Jerusalem to worship before the Lord. Many of these tourists were wealthy, having established large business interests in these Eastern lands. When they came into the holy land, and saw the poverty of many of their brethren in the flesh, they realized that something ought to be done in order to assist them in their need.

So there was instituted a systematic method of helping these poor Jews in Jerusalem. The Jewish brethren in the foreign lands decided that they would set aside a certain amount of money each week for these poor Jewish brethren, and then when some of the merchants would go to Jerusalem on business, or when some of the people would go to the city to worship, or when some of the proper persons would come from Jerusalem to visit their brethren in these different lands, this money was sent to their poor Jewish brethren in Jerusalem.

At the time of the advent of Christ, this had become an established custom, and in this way thousands of the poor Jews were greatly helped during their poverty and their distress. The rabbis had taken up the matter, and had systematized it in such a way that the Jews in all the lands well understood the method which had been adopted to assist the poor Jewish brethren. During the year, the rabbis would send duly constituted authorities to collect this money, and these funds were known as the money for the poor Jews at Jerusalem. After Christ had come and had declared his gospel to men, a bitter prejudice arose among many of the Jews in Jerusalem, as well as out of it, against all who accepted the teachings of the Nazarene. In fact, the time had come when any person who would accept the Saviour was anathematized, and cast out of the synagogue. To the Jew this meant social ostracism; but those having means of their own were not seriously affected by it from a financial standpoint. However, to the Jew who was poor, especially to the one who was dependent upon the gifts of his Jewish brethren, this worked a great

hardship, for we know that the Saviour preached the gospel to the poor, and there were many of his followers from among this class of people. But Jesus never left those who trusted in him.

He had made provision for the poor, and told his followers that they had the poor with them always, and they could help as they desired. But we read that there came a famine in Jerusalem. It was predicted by the prophet Agabus. The apostle Paul, knowing the custom which was in vogue among the Jews to help their poor Jewish brethren, suggested, through the influence of the Holy Spirit, that this plan be carried out to help the poor brethren in Christ at Jerusalem. Therefore we read: "Upon the first day of the week let each one of you lay by him in store, as he may prosper, that no collections be made when I come. And when I arrive, whosoever ye shall approve, them will I send with letters to carry your bounty unto Jerusalem." 1 Cor. 16: 2, 3. So it became part of the gospel plan that every person should lay by himself at home every First-day morning a certain amount of money, according to the manner which God had prospered him during the previous week. If he had been blessed of God abundantly, then when he considered his financial standing on the First-day morning, prior to the beginning of his labors for that week, he should deal with the poor Jewish brethren as God dealt with him. If he had been prospered much, then he should impart much.

I well remember, when at home in the early years of my life, how my father followed this custom regularly and methodically, for the same plan is still followed by some orthodox Jews the world over, to support the poor Jews at Jerusalem. Many a time have I seen my father early Sunday morning take account of the amount of business he had done during the previous week, and then he would take some of his money and deposit it in a tin box. This box had an opening in the top of it, and upon the face of it was placed a label written in Hebrew and reading thus: "Alms for the Poor Jews at Jerusalem." When friends call at the house who do not live in thickly settled Jewish communities, they are invited to share the blessings of giving to their poor brethren. But the regular, pious, orthodox Jews attend to this matter most generally as the first item of business after they have conducted their worship on the morning of the first day of the week.

Periodically the Jews send a certain delegated individual who bears the credentials of the synagogue or council having this matter in charge, and the matter is attended to by him. He takes this money with him, leaves a receipt for the same, if the person desires it; if not, he goes on his way, and the money is sent to the poor Jews at Jerusalem.

Thus we can see how the apostle Paul introduced this custom in the early Christian church, that the poor brethren in Christ might be assisted; and that, not as something newly thought of, but merely

as an adaptation to the work of the Christian church of a Jewish custom of long standing. In the light of this fact, it can readily be seen that there is absolutely no foundation in this scripture for the idea that the first day of the week had taken the place of the Sabbath of Jehovah, and that the people were, through this instruction, to take up collections in churches on that day. It rather taught the members of the early Christian church what was to be their first item of business on the first working-day of the week.

South Lancaster, Mass.

Be Strong

L. N. MUCK

THE life we live is far from reaching that high standard of Christian perfection exemplified in the life of our Saviour. It is impossible for us in our own strength to reach the ideal set before us by our Master; but by taking Christ as our example, our friend and elder brother, we shall be able to put away everything that hampers the Christian growth.

Ask what you will, and it shall be done unto you. The asking must be done in faith. Man is as the grass of the field; it may flourish in the sunlight of to-day, and to-morrow wither and die; so with the most beautiful and fragrant flowers. The life of each human being is just as uncertain as that of the grass or flowers. The individual has no life of himself. We live, move, and have our existence because the Lord is long-suffering. He has not cut us off in our sins, but he has made it possible for us to make our calling and election sure. Notwithstanding the fact that we are creatures of uncertainty, we have an anchor for the soul that is sure and steadfast. No matter how high the billows may roll, no matter how dark the clouds may seem, no matter how fiercely the storm may rage, our anchor holds. "Trust ye in the Lord forever: for in the Lord Jehovah is everlasting strength." Isa. 26: 4. To trust Jehovah means that we shall build on the Rock, and with Christ for our rock foundation, we shall withstand the fiercest storms of life.

"Come unto me," says Jesus, "and I will give you rest." Blessed promise! There is no rest for the soul separated from righteousness. There is no rest for the sinner separated from Christ, for he is like the billows of the sea. There is rest for the weary. There is life everlasting for every one who will seek refuge in Christ.

Be strong, not in yourselves, but in God. "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." John 15: 7. To abide in Christ and to have his words abide in us means that we shall bend our will to his blessed will, and that we shall give our assent to everything that is good and pure. "Through the right exercise of the will, an entire change may be made in your

life. By yielding up your will to Christ, you ally yourself with the power that is above all principalities and powers. You will have strength from above to hold you steadfast, and thus through constant surrender to God you will be enabled to live the new life, even the life of faith."

Unless we study the Word of God, we can not know its meaning. "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." 2 Tim. 2:15. To know God means that we shall trust him, and we can not trust him unless we first learn to love and obey him.

Prayer is the avenue through which we can approach God. He invites us to come boldly to the throne of grace. We can do this only through prayer. Only those who have had their sins purged will be able to trust in him and look up to him in that day when the opening heavens shall reveal the Saviour of the world. Learn to trust God now while the sea of life is calm. If we fail to make our anchor sure now, it will not hold when the billows are high.

We need to be concerned about our souls. It is important that we know for a certainty that our sins have been forgiven. If we have been redeemed and can stand before the world testifying to the power of the gospel, our hearts will not be troubled. If the Lord is our shepherd, we shall not be afraid at his coming, because we shall know his voice and he will know his sheep.

If led by this Shepherd, though we walk in darkness and through the valley of the shadow of death, we need fear no evil, because the Lord is by our side to quiet all fears and to calm the storm. Let us then ask the Saviour to lead us all the way.

Are you ready to meet the Lord when he comes? Is your heart beating in anticipation of the pleasures which you will be permitted to enjoy in those heavenly mansions? If so, let us say with the revelator, "Even so, come, Lord Jesus;" but if not, let us flee to Christ where there is full forgiveness.

College View, Nebr.

The Triumphant Life

ALLEN WALKER

DURING the closing days of the apostle Paul's life, he could look back over the hardships and trials through which he had passed, and could say: "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing." 2 Tim. 4:7, 8.

His was the triumphant life. And only those who can say, as did the apostle, "I have fought a good fight," "I have kept the faith," will be entitled to the "crown of righteousness." By following the instruction given us in God's Word, it is possible for every child of God to live the same triumphant life that

the apostle Paul lived. In 1 Cor. 11:1 we find the secret of his successful Christian career: "Be ye followers of me, even as I also am of Christ." Paul followed Christ. His life was copied after the divine Pattern left us by our Saviour. Herein lay his success, and the success of all who have lived and are living a life worthy of the crown of righteousness. "He that saith he abideth in him ought himself also to walk, even as he walked." 1 John 2:6. This is what Paul did, and those whose Christian lives are not in harmony with this instruction have yet to "come up higher" in order to be included among those who enter the pearly gates.

By abiding in Christ it is possible for every child of God to "walk, even as he walked." Christ bids us follow him. He says: "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." Luke 9:23. If we are not doing this, we are living below our possibilities. It is possible for us to follow Christ and walk even as he walked, through the strength which he imparts to us. We know it is possible because the Saviour would not ask us to do something which it is impossible to do. And we know it is possible because Paul tells us that he followed Christ. We should ever bear in mind that when the Saviour began his life here, which was to be our example, he partook of our nature, and was in all points tempted as we are, "Forasmuch then as the children [we] are partakers of flesh and blood, he also himself likewise took part of the same." Heb. 2:14. Had he not done this, his life would not have been a perfect example for us; because it would have required us to do something in our fleshly nature which he did in his divine nature. But the Captain of our salvation did not do this. "For verily he took not on him the nature of angels; but he took on him the seed of Abraham." Thus his nature was no stronger to resist temptation than is ours. He said, "I can of mine own self do nothing." And yet it can be said of him that he "did no sin, neither was guile found in his mouth." 1 Peter 2:22. And he "was in all points tempted like as we are, yet without sin." Heb. 4:15.

Now the question is, Can we live the same triumphant life which the Saviour lived? Can we live this same perfect example of "holiness, without which no man shall see the Lord"? In answer to these important questions, we are assured that, in the strength of God, we can. In "Desire of Ages," page 25, we find these words: "Therefore Jesus was 'in all points tempted like as we are.' He endured every trial to which we are subject. And he exercised in his behalf no power that is not freely offered to us. As man, he met temptation, and overcame in the strength given him of God."

How full of courage are these words! What wonderful possibilities are ours! Surely the eternal God is our refuge, and "underneath are the everlasting arms." Jesus says, "Without me ye can do nothing." As he depended upon his Father

for strength to meet temptation, even so must we depend upon Jesus every moment for strength to enable us to conquer Satan. We must "let this mind be in" us "which was also in Christ Jesus"; and we must "let Christ dwell in our hearts richly by faith." Then when Satan comes with his temptations, no matter how severe, he will find Christ in our heart, who is the "same yesterday, and to-day, and forever," who has never yielded to a single temptation, and who is as strong to resist temptation to-day as when he was so strongly assailed by the enemy in the wilderness. It will be impossible for him to cause us to yield, because "greater is he that is in you, than he that is in the world."

Let us grasp with all our heart the fact that it is impossible for Satan to cause us to yield to a single temptation without our consent; for the Scripture says: "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able to bear; but will with the temptation also make a way to escape, that ye may be able to bear it." 1 Cor. 10:13. How grateful we should be that it is possible for us, like Paul, to live after the example left us by our Saviour! And day by day as we live this life, how strong and far-reaching will be our influence for good! "Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen."

Orlando, Fla.

The Great Commandment

C. M. FRENCH

MANY quote Matt. 22:37-39 with an air of considerable satisfaction, teaching that Christ, by giving these two commandments, intended to convey the idea that these two new commandments, as they term them, took the place of the entire law, and therefore the ten commandments were "done away." But waiving the point that this does away with the law too soon, for these same ones say that the law was "done away at the cross," we are at a loss to know how we are to love the Lord our God with all the soul and with all the mind if we do not keep the first four commandments, in fact, the whole law; and how we can prove that we love our neighbor as ourselves if we do not keep the last six of the ten.

Verse 40 explains the matter perfectly: "On these two commandments hang all the law and the prophets." Without the first four commandments we can not have the "first great commandment," and without the last six we can not have "Thou shalt love thy neighbor as thyself."

Alamosa, Colo.

"To pose or pretend makes you a hypocrite. Be yourself even if you have only one leg."



WASHINGTON, D. C., APRIL 11, 1912

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

Editorial

Editorial Correspondence

LOS ANGELES, CAL., March 21, 1912.

THE ministerial institute, which closed here yesterday, was the ninth institute of this character held for Seventh-day Adventist workers during the last few months. Beginning with the meeting at Knoxville, Tenn., institutes have been conducted at Philadelphia, Pa.; Battle Creek, Mich.; Walla Walla, Wash.; London, England; College View, Nebr.; Keene, Tex.; Didsbury, Alberta, Canada; and Los Angeles, Cal.

At these gatherings nearly all the conference workers in the United States and Great Britain have come together. The general testimony of these workers at every institute has been that God has greatly blessed the gathering to their good. Many have obtained a new experience in divine things, a new power has entered into their work; and we are confident that the ministry of the word in this denomination will be attended in coming days with much more of the power of God and demonstration of his Holy Spirit.

The meeting at Los Angeles proved a fitting finale to these gatherings. The instruction was of the same character as at the other institutes. While the same lines of thought were presented, and by the same speakers, the truth was given with that freshness and power which made it a new revelation to both speaker and hearer.

Attending this meeting were a larger number than usual of aged and leading workers. Elders G. A. Irwin, J. N. Loughborough, J. O. Corliss, W. C. White, M. C. Wilcox, W. M. Healey, E. E. Andross, E. W. Farnsworth, and H. W. Cottrell, in addition to several members of the General Conference Committee, were in attendance. We requested several of these brethren to state to the readers of the REVIEW their estimate of the value of this institute to our

ministry and work on the Pacific Coast. We present herewith their statements:—

A New Order of Things

This feast of good things is now past, and its record is in the books of heaven; but its results in the earth are yet to be seen. One thing, however, is certain: from all appearances it was a most timely appointment. Two hundred or more workers of all classes—the entire force of the Pacific Union Conference laborers—were in attendance, and a more attentive class of students would be hard to find.

The instruction was on preparation for efficient service, and the instructors treated their subjects thoroughly and with great earnestness. From the first, it was evident that the Lord would do a good and permanent work for those who would yield all to him. In the social meetings, the unanimous testimony was that through one fault and another, individual results from labor had been disappointing, and that a “new order of things” must come into future efforts for souls.

In some cases, confessions, accompanied with many tears, were made. These were solemn occasions, not soon to be forgotten, and there is good reason to believe that the work went deep in such cases. Those attending these eight days of study and prayer are justified in looking for better days and for greater results in ministerial labor than ever before within the bounds of the Pacific Union Conference, because all were led to believe that the Holy Spirit only awaits our “demand and reception.” Personally, the writer esteems it a great privilege to have been present, and shall pray for the permanency of the work done at this good institute.

J. O. CORLISS.

A Revival of Missionary Zeal

The ministerial institute for the Pacific Union Conference is now in the past, but its influence will live on in the experience of all who had the privilege of attending it. Among the many signs of the approaching end that are to be seen on every hand, the spiritual awakening now taking place among our laborers is surely not the least.

From the beginning of the institute, it was manifest that God was present by his Spirit to impress the important truths presented in the daily studies on the hearts of all in attendance. This reached a climax on the last day of the institute, when the entire time from 8:30 A. M. to 1 P. M. was spent in thorough, heart-searching work, which must mean much for the advancement of the cause of truth in this field till the work is finished.

With the coming of this mighty awakening, this “new order of things” among the workers, there must come a revival of the old-time missionary spirit that will wipe away the reproach of slothfulness and indolence from the church and prepare the way for the gracious manifestation of the Spirit of the Lord and the revelation of divine power. The time has surely come for us to see the providential working of the Lord of hosts, for the shining forth of truth in clear, strong rays. Surely the Lord is with us, and is preparing the way for the mighty working of heavenly agencies through human instrumentalities that are wholly surrendered to him. The cloud

is truly rising, and Israel's host is preparing to move forward into the promised land.

E. E. ANDROSS.

An Uplift to the Church

For many months the testimony stating the need of “a reconversion of the ministers and laborers” in the cause of the third angel's message, has been before us. When it was decided to hold this institute, much anxiety was felt that all should be accomplished by it which the Lord designed. Having read of the excellent institutes held in other places, fervent petitions were offered that this institute might be indeed a spiritual uplift in our work in the Pacific Union Conference.

As the institute is now closed, I am happy to say the Lord has greatly blessed the daily instruction on the ministry and the need of the Spirit of God to do real service in his cause. The instruction given by Sister E. G. White and by Brethren A. G. Daniells and G. B. Thompson and by our home laborers has been earnest because accompanied by the Spirit of the Lord. It has resulted in confession of hindrances to efficient work, and in such consecration to God as will, when carried out in the future labors of the ministry, be an uplift to the church, and lead to an ingathering of souls for the kingdom. As the workers return to their fields of labor, relying upon the power of the Lord to make their labors more efficient, we hope to see new life in the work of the third angel's message in the Pacific Union Conference. That this may be so let us earnestly pray.

J. N. LOUGHBOROUGH.

A Forward Movement

It was my privilege to attend only a part of the institute that just closed in Los Angeles. I have been much pleased with the broad and liberal spirit manifested in the teaching of the instructors and workers in this institute. I believe it will result, under the blessing of God, in a forward movement toward the kingdom.

W. M. HEALEY.

A Call to Consecration

I believe the ministerial institute just closed will prove invaluable to the ministry on this coast. There was given to the ministry, especially the younger ministers, a new view of the sacred calling of those who labor in word and doctrine. Their work is wholly constructive. They should not become entangled with the cares of the world, in investments in realty, property, mines, or other things. It was clearly developed from the Word of God that he who would serve in such a holy calling should be fully surrendered to God, and the new life received from him wholly consecrated to him for undivided service.

The silken thread woven throughout the entire institute web was a greater personal acquaintance with the Lord as a personal Saviour, and a more thorough knowledge of his Word, in view of the soon coming of Christ and the great message due the world.

H. W. COTTRELL.

A Vision of Heavenly Things

The ministerial institute just closed in Los Angeles was an occasion full of blessings to those in attendance.

At times we, like Jonah, heard the arousal, “What meanest thou, O sleeper? arise, call upon thy God;” and

we awoke, as did Jacob. "And behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it. And, behold, the Lord stood above it, and said, I am the Lord God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed."

And there were times when we all seemed to be standing at the Jordan, close to Jesus, when "he saw the heavens opened, and the Spirit like a dove descending upon him: and there came a voice from heaven, saying, Thou art my beloved Son, in whom I am well pleased."

In the light of the daily studies, faithful heart-searching revealed many things to be cut out of our daily life-work, that more time might be given to study, to prayer, and to individual ministry.

The daily lessons on the ministry of Christ in the heavenly sanctuary, the bestowal and reception of the Holy Spirit, with the practical instruction regarding evangelistic and pastoral work, have revived in many hearts a degree of hope, faith, and courage, and a determination for deeper study and deeper consecration, that promise much in personal experience and in fruitful ministry.

W. C. WHITE.

Of More Value Than Gold

The Saviour recognized the benefits to be received by his workers through their meeting together, and commanded them to "come ye yourselves apart . . . and rest awhile." Such occasions were not to be seasons of idleness, but a time when motives could be scrutinized, when methods of labor might be compared, when the nature of their mission should be carefully considered, when they would come close to the heart of the Master and could ask his counsel, and when, by prayer, study, and humbling of soul, they would be prepared for future labors.

Such an opportunity has been afforded by the ministerial institute recently held in Los Angeles, Cal. The studies on the gospel ministry, setting forth the sacredness of this holy calling, and the instruction given as to how to make the ministry more effective, were of great value. The lessons on the Holy Spirit were very practical, and led to deep searching of heart and humbling of soul, that this mighty Helper might be received and remain with us till the end.

We feel that this institute has been of more value than all the gold of California. We are expecting a new life and power to attend the giving of the message in the Pacific Union Conference. It is with deep gratitude that we remember the blessings received at this ministerial institute.

E. W. FARNSWORTH.

Elders Daniells and Thompson bore the burden of institute instruction. Although worn with their continuous round of labor, their message, as already stated, was given with power and clearness. Without excitement or sensation, the word was spoken with power, and the Spirit used it in sending conviction of sin, in witnessing to divine righteousness, in awakening new desires, and in implanting in every heart stronger purposes to live for God and to labor more earnestly for his cause.

Sister White spoke twice during the institute. Her earnest words called for new and deep consecration to God. The value of a practical Christianity, and especially the necessity of strengthening the family bonds of love and unity, was emphasized. These messages from the servant of the Lord were greatly appreciated, and contributed in no small degree to the forward movement witnessed at this institute.

Elders J. O. Corliss, E. E. Andross, Charles Thompson, K. C. Russell, E. W. Farnsworth, and others contributed to the evening preaching services.

Following the institute, the Pacific Union Conference begins its session. Of this we shall speak at another time.

F. M. W.

Increasing Violence

ONE who has read the history of the French Revolution can hardly repress a shudder as he recalls the fateful year 1793, with its reign of terror. It was a fearful outbreak of the worst passions of human nature against the established organizations, both in religion and in government.

To see upon the cover page of a leading American journal (the *Outlook*, Feb. 17, 1912) the title "Terrorism in America," in large letters, as one of the features of that issue, awakens serious reflections, and suggests that the history of the cataclysm in France may repeat itself in this country. The article in question deals with the extensive use of violence in the effort of organized labor to secure its demands. The first paragraphs run thus:—

Why do trade-unions resort to violence, bloodshed, and destruction of property to win strikes?

What hardens the heart of the union man when he sees non-union workers assaulted, maimed, and even done to death?

Tailors are commonly supposed to be mild-mannered, inoffensive people of peaceable dispositions. Yet during the strike of the Chicago garment-workers the "entertainment committees" of the union habitually forced the non-union tailors to quit work by snapping the bones of their needle fingers with a short, sharp twist. In San Francisco non-union teamsters had their wrists broken by blows delivered with steel bars. In Coalinga, Cal., two men were beaten to death in a crowd of striking metal-workers. On State Street, in Chicago, a non-union teamster was dragged from his seat and trampled to death. Three striking machinists in Los Angeles, seated in an automobile, followed a strike breaker when he boarded a car, attacked him with gas-pipes, and pounded him into a pulp. The victim did not leave the hospital for six months.

The writer next deals with specific instances of violence and the record of different organizations:—

Rioting, systematic violence, the maiming and killing of men, the cutting of

harness, the smashing of vehicles,—these things have been part of nearly every teamsters' strike. One of the very worst of these battles occurred in Chicago when the union teamsters were called out to assist fifteen discharged garment-workers to regain their positions. The strike wrecked the union of the teamsters after it had run its bloody course. . . .

The International Association of Bridge and Structural Iron-Workers was organized in 1896. Its career was turbulent. Strikes, riots, and assaults marked its course. . . .

Six years ago there was a change in the management of the Iron-Workers' Association. J. J. McNamara, considered a "resourceful man" by the members, was placed in nearly autocratic charge of the association's destiny. Soon after his accession to power the long series of dynamite explosions began. Dynamite seemed to answer the purpose better than assaults upon non-union men. . . .

Though the National Erectors' Association was formed to hold the weaker members in line and oppose the union's explosive spread, though firms employing non-union labor were promised compensation for losses that might be inflicted by dynamite, the Iron-Workers' Association under McNamara forged ahead. During the last four years, while systematic dynamiting was extended from the Atlantic to the Pacific, the organization grew as it had never grown before. In this period its influence increased until nearly seventy-five per cent of the craftsmen employed in the erection of steel structures became members of the union.

In discussing the responsibility of the heads of these organizations for educating the rank and file to condone the crimes perpetrated in their behalf, this conclusion is reached:—

In this condition, in forcing large bodies of men, by appealing to their self-interest, to become silent, passive partners in crimes that seem to benefit them, lies the greatest guilt, the heaviest responsibility, of those union leaders who believed that illegal means were justified by the end to be attained. By appealing to the self-interest of untutored men the lawless leaders hardened the moral fiber of their adherents, calloused their consciences, surrounded criminal acts with the halo of pseudo-justification.

Reference is also made to the contest between employers and employees in the effort to have an open or a closed shop:—

Black hatred is engendered by the relentless, unceasing struggle to unionize the industries. The atmosphere of shops, factories, labor headquarters, and employers' offices is charged with it. Terrorism and murder are growing out of it. It forebodes evil unless the third party to the dispute, the hitherto indifferent public, which always pays the cost of every feud, steps in and asserts its rights.

In the closing paragraphs of the article some hope is held out that a better condition of things may be secured by proper and prompt action on the part of the commonwealth:—

Labor is in a mood to clean house, according to the observation of the wri-

ter. Disgust, suspicion of the fanatical leaders' and organs' motives, a longing for methods better than criminal violence, have grown up in the minds of the perplexed union workers since the McNamara confession. It depends upon the employers and the public whether this mood shall be translated into action or pass away unheeded.

The paragraphs that we have quoted from this article, which occupies eight pages of the *Outlook*, are only an index of the subjects discussed, and fail to convey the same deep impression which is created by reading the entire article. Taken as a whole, it constitutes a most convincing testimony as to the spirit of the times, and contains much food for serious thought. Surely he can not be considered an extremist who declares that the spirit of violence is abroad in the land, and who regards this as one of the signs of the times.

W. W. P.

The Fruit of the Message in South America

WHEN we see souls being won by the hundreds from Catholic superstition, we may know that the power of God is attending the ministration of the message. By this token it is plain that the Lord is with our brethren in the South American Union.

The union conference has just closed in Santiago, Chile. The representatives from all the fields have brought reports showing that the fruitage of commandment-keepers is following the preaching of the message in these Catholic lands. The union report shows a net gain of 380 during the two years, and this number, on account of revision of records, is less than the actual gain. These figures mean much when we remember that the majority coming into the truth have come directly out of the Roman Catholic Church. Speaking for Peru, Elder A. N. Allen said:—

The labors of all the workers have been blessed. The number of baptized members has increased from 33 to 113. Three new churches have been organized, two of which are largely composed of Indians.

This is good news from a little-worked field, where public Protestant propaganda is forbidden. In the Argentine and Chile Conferences the cause is showing settled and substantial growth that will make these older fields a blessing to all parts of the union.

The shortage of funds in the General Conference treasury, because of the rapid extension of our mission fields, made it necessary a year ago to cut down the appropriation called for by South America. The estimate was cut four thousand dollars for 1911. Elder J. W. Westphal, president of the union, told the delegates that, disappointing as the

cut was at the time, he believed that the experience had not hurt the union. He said in his report:—

For a moment the reduction sent a chill through the field; but the reaction was quick and decided. Our laborers rallied quickly to meet the situation, and with excellent results. There was a determination to see that the work was not diminished, and to make every dollar go farther; to raise more means in the field, and to place branches of the work on a self-supporting basis wherever it was possible. As a result, Chile in particular has had a most interesting experience, which it will be well for us to study. In the end, it has resulted in greater courage and greater faith in the South American financial possibilities.

These resolute words are echoed by all the workers. At the same time it is evident that this field must receive liberal help to open up its vast territories that have been lying all these centuries under the pall of the papal system. But we may well thank God for the growth of the work and the determination of the workers to develop local resources as rapidly as possible.

The brethren came to the union meeting with courage in their hearts, fresh from victories in the field; and as they have prayed and counseled and studied together during these two weeks, they return to the conflict with yet greater confidence and increased determination to see far greater things in the work. The South American Union brethren are laboring and praying and believing for a quickly finished work, and it is good to see the evidence that the Lord is with them.

W. A. S.

Santiago, Chile.

Masses at Reduced Rates

WE believe in advertising, and we commend the shrewdness of those dealers in material things who attract customers by announcing special sales and attractive bargains. But we are not quite prepared to approve of the same methods when applied to spiritual things. There are those, however, who urge that the church should compete with the commercial world, both in the extent and in the character of its advertising; and the sensational nature of some church announcements has evoked much unfavorable criticism. It remains, however, for a representative of the Roman Catholic Church to surpass all of this in an advertisement offering masses at bargain rates. This is done in an advertisement in a Roman Catholic publication entitled *St. Vincent's Visitor*, issued once a year in Brooklyn, N. Y. In the number for 1911, appeared a full-page advertisement, with the following heading in large type: "St. Vincent's Purgatorial Society for the Living and the Dead, 5,508 Masses Offered Each Year for Its Members."

From the body of the announcement we take the following paragraphs:—

With the kind permission of the Rt. Rev. Charles E. McDonnell, D. D., bishop of the diocese of Brooklyn, the perpetual membership fee in St. Vincent's Purgatorial Society has been reduced to ten dollars.

This means that all who become members of our Purgatorial Society, whether living or dead, and having paid the sum of ten dollars, will have read for them each year five thousand five hundred and eight masses; in other words, they will share in all the masses and other spiritual benefits as long as this society shall last.

Those not in a position to pay the amount of ten dollars in cash may make weekly or monthly payments to suit their own convenience.

We can not say that because our friends or relatives have been dead a long time they do not need our assistance. Nothing definite is known as to the longer or shorter duration of purgatorial pains. We do know this, that they are proportioned to the purity of heart wherewith the deceased appears before the judgment-seat of God; proportioned to the amount of penance done while on earth; proportioned to the help given after death by those still left behind. But when we reflect that on the other side of the grave justice, not mercy, holds the balance; when we recall St. Peter's thrilling question, "If the just shall hardly be saved, how shall it be with sinners?" and when we consider that even the saints, after long and severe penances for slight faults, trembled before and feared the severity of God's judgments, we may justly conclude that the pains of purgatory are of longer duration than is sometimes imagined. Therefore, we should hasten generously to the help of the poor souls, and continue our prayers for them until death bids us depart hence.

We do not recall any instance that is quite parallel to this effort to make merchandise of the gospel. While we fully believe that the reduced price is all that these masses are worth, yet when we seriously consider that this appeal is made to persons who have been taught to have confidence in the efficacy of this so-called religious service, and that their fears in behalf of deceased friends are played upon in order to induce them to purchase these masses, we are filled with a sense of abhorrence of such priestly quackery, and with a feeling of pity for those who are held in bondage by this system of deception.

This advertisement of Roman Catholic masses follows closely the lines of many modern announcements which offer special attractions to the public. The price has been reduced by "kind permission" of the obliging bishop of the diocese, and "weekly or monthly payments" are accepted as a further inducement to the purchaser. Only one thing more is needed to make the parallel complete. If it were possible to announce "a great bankrupt sale of masses," it might attract even a greater number of buyers.

It is astonishing that in this enlightened country, and in this year 1912, there should be found those who could seriously make such an announcement as we have quoted, and it is pitiful that there are others who will pay their money in the vain hope that these representatives of the Pope, who claims to be "king of heaven, and of earth, and of the lower regions," can do anything to change the condition of the dead. This whole idea of purgatory and prayers for the dead grows out of that false teaching concerning the condition of the departed which represents them as being in a conscious state, and as undergoing punishment or enjoying their reward. The plain teaching of the Scriptures upon this subject sweeps away the whole foundation of this traffic in prayers for the dead.

W. W. P.

The Menace of a False Religion

THE rapid formation of organizations in this country that have set themselves to accomplish by force a recognition of religious practises is a certain indication that the day is not far distant when that counterfeit of the gospel, religion by force, will be inaugurated in America.

The gospel of Jesus Christ is founded in freedom, the freedom of the individual. "Come unto me, all ye that labor and are heavy laden, and I will give you rest," is not a command, but an invitation. "Whosoever will, let him take the water of life freely," recognizes the right of human choice in the matter of worship. If to any one belonged the right to compel worship, it would be to our Heavenly Father, but those words last quoted are his words, spoken by his Son for him.

The gospel of Christ and religion by force are the antipodes of each other. Paganism had long driven men as mental and spiritual slaves under the lash of a compulsory religion; but the gospel of Jesus Christ is built on this principle: "If any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world." But religion by force judges, condemns, and executes; and the spirit that would revive that practise is alive in our day. It is this generation's heritage from the ages of paganism. The principles of it came with our ancestors in the "Mayflower," found deep rootage in the colonial establishments, and have found some to keep them alive through all the years from then till now. The attempt to unite all denominations for the enforcement of a sabbath upon all the people without regard to their rights, either temporal or spiritual, is as surely a heritage of paganism and medievalism as any that has come down to us. Force in religion is as old as Babylon, yea as old as the murder of Abel by his brother; and where-

ever we see combinations of men setting themselves the task of bringing about conformity in religion by compulsion of law, we see a repetition in spirit, and oftentimes in letter, of the intolerance of the first murderer, for cause of religion, and of the oppression and persecution of men for religious belief in all the ages since.

In the imperial nations which call themselves Christian, religion by force is one of the chief tenets in the creed of national progress. He who does not bow to that creed is disloyal to his country. In Russia he who forsakes the Orthodox faith is looked upon as disloyal to both his emperor and his native land. It is a punishable offense. What the new order of things may bring about in Russia we can not foretell. That it will result in the separation of church and state and the granting of real religious liberty is almost too much to believe possible; and yet no people are free who are not free to worship God according to the dictates of conscience. In view of that fact, the people of America should look with alarm upon the very first experiment in the matter of religious legislation. They should look with alarm upon any court decision declaring either the States or the nation Christian. They should look with alarm upon the growing sentiment among religious bodies toward the enactment of Sunday laws, or even laws for the closing of saloons on Sunday. These are the thin edge of the wedge of religious legislation. What the result would be when such movements are carried to their logical conclusion has already been written in the history of the dark ages, in the persecution to the death of the best people the world possessed.

Religion by force has never been confined to one empire or hemisphere. Its principles are the same, its results the same, in all lands and among all peoples. In the pagan mind religion and the sword were closely related, and it was not an uncommon thing for one heathen nation to conquer another, and force the conquered nation to worship the gods of the conquerors. Religion by force, the "gospel of powder and ball," the "gospel of the sword in one hand and the Bible in the other," is based upon the same idea. The principle of the Christian religion is, "Choose you this day whom ye will serve." It is a matter of free choice. The principle of that false religion is, Choose the religion we bring, keep the sabbath we keep, or feel the fury of the sword and the penalty of the law.

Between the latter principle and the principle underlying the gospel of Christ there is a great gulf fixed which no man can bridge. On the one side of that gulf is the throne of everlasting love;

on the other is the throne of the arbitrary despot, on which sits Lucifer, the fallen light-bearer. His church is the church of force; his ministers the armed warriors who carry "the Bible in one hand" and the implements of death and destruction in the other. But God, who has warned men against an unequal yoking with unbelief, has never yoked himself, his government, or his people with the proponents of any such cruel and ghastly policy. The ministers of "religion by force" smite with the mailed fist of the law; the ministers of the gospel of Christ turn the fist into an open hand for the bestowal of blessings. The one bruises; the other binds up whatever bruising the other had done. The one wields the sword; the other binds up its wounds. The one compels enmity; the other wins hearts and souls.

Force and Christianity, imperialism and the kingdom of Christ, are as far apart as the east and the west, as death and life. Religion by force has been tried in every nation, and its course through every portion of the world has been marked by blood and oppression; but the menace of that same condition hangs over the people of America to-day in the massing of the strength of great religious organizations to force religious practises upon the people.

There is a better way; there is a purer, kinder gospel; there is a King who never does and never will oppress; and they who espouse the cause of enforced religion are working against his kingdom instead of for it, and must be classed as his enemies. The gospel of Christ is the gospel of love and brotherhood; the Author of that gospel is the Maker of the heavens and the earth, the Prince of Peace, the everlasting Father, whose house is the habitation of love, whose throne is set in the hearts of those who are his. Into his service oppression never comes, and out of his hands go none of the cruel arrows that wound the hearts of men. The final triumph of the kingdom of God in this earth is a triumph which uproots all things that bruise and oppress, and that misrepresent the mission of our Father in the earth. It is not a menace, but an everlasting boon. As God is not a God of oppression, he will not countenance in his service that which oppresses or those who oppress. Is it too much to say that he will not accept into his kingdom finally those who have misrepresented his character in the earth? It will be a fearful thing to hear the words from the Saviour's lips: "I never knew you: depart from me." So the religion of force is not only a menace to those who are oppressed by it, but it is a menace to the eternal prospects of those who use it in this world, even though they profess to use it in the service of God.

C. M. S.



Almost Here

L. D. SANTEE

LIFE'S glad morning is almost here;
Sweet is the news of the Saviour near.
Though shadows darken and round us fall,

Christ has been tempted, and knoweth all.
In redemption's story we act a part;
And he takes us close to his pitying heart.

Pray, and that heart will hear your call,
And guarded by him, you will never fall.

Life's fair morning is almost here,
And we'll reach the end of the desert drear;

The pearly gates will their joys unfold,
And the children walk on the streets of gold.

Love's sweet music will then be heard,
With the gladness of heaven each heart be stirred.

We'll be taken away from earth's toil and strife,
And will sweetly rest in the land of life.

Life's fair morning is almost here;
Christ and the angels are drawing near,
Coming to take the children home,
Coming to say to the blessed, "Come."
Hopes long cherished will then come true,

When Jesus the Saviour comes for you.
Then we'll forget the lonely years.
The days of trouble, the nights of tears.

Life's fair morning is almost here;
In the gold and crimson will Christ appear.

Dreams long cherished bring endless joy,
Bliss eternal, without alloy.
Though he may tarry, the morn will break.

Carry your burdens for his dear sake;
Pray, and the Saviour will hear your call;

Guarded by him, you will never fall.

Moline, Ill.

The General Meeting in China

I. H. EVANS

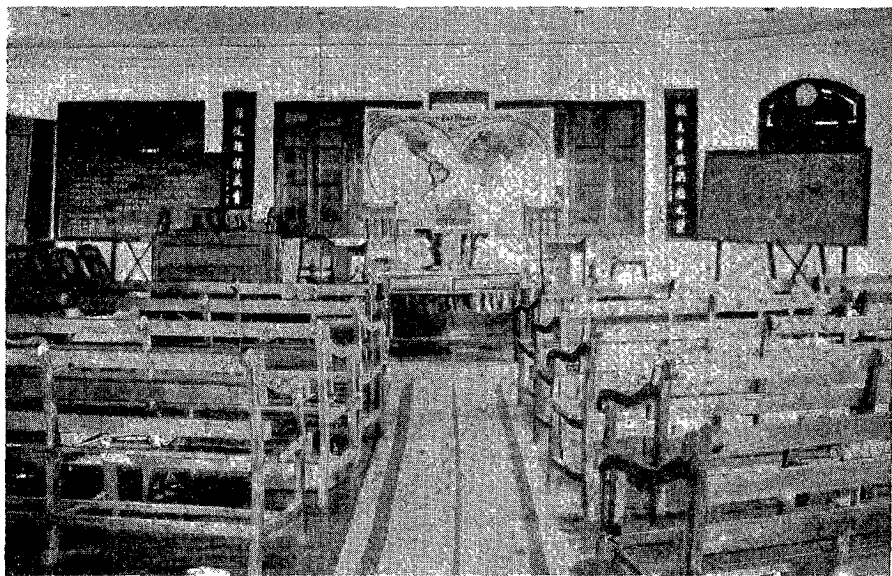
ALL but two of the foreign workers engaged in our denominational work in China, with their families, were present at the opening service of our general meeting, held in Shanghai from Jan. 25 to Feb. 10, 1912. In addition to the workers for China, there were present from other fields, Elder and Mrs. F. H. De Vinney, from Japan; Elder C. L. Butterfield, Dr. Riley Russell, and Brother H. A. Oberg, from Korea; Elder and Mrs. G. F. Jones, from Singapore; and Elder and Mrs. L. V. Finster, from the Philippines. The total number present, including the families of the workers, was eighty-nine.

From the very first, the workers took a deep interest in both the Bible studies

and the devotional exercises. A full program was carried out, with a devotional meeting, two Bible studies, and a sermon each day. The rest of the time was devoted to business.

This has been the best meeting ever held for our workers in the East. All seemed anxious to get right with God and with one another. Often the Spirit of God was very manifest, and courage and renewed consecration came into the hearts of all.

Most of our men are planning to return to their fields before the country



CHAPEL IN SHANGHAI, IN WHICH THE GENERAL MEETING WAS HELD

is in a settled condition, trusting the Lord to protect them. It will not be possible, however, for all the women to leave the treaty ports at the present time. We are constantly hoping for peace, and each day's paper holds out promises that the future government in China will soon be settled, the country freed from its numerous bands of robbers, and quiet reign again in the land of Sinim.

It was voted at this gathering to hold a general meeting three years from this winter, 1914-15, which all foreign workers in the Asiatic Division may have the privilege of attending. It is hoped that the president of the General Conference and other laborers can be with us at that time. All feel that it will be a great uplift to the workers in the whole field to have the blessings of such a meeting.

Resolutions were adopted recommending the purchase of a site for our China Union Training School, during this coming year, and the erection of suitable buildings, provided peace is restored and the building operations can be proceeded with. It was further voted that the necessary buildings for the printing-plant

for our work in China be erected at once. Several homes are also required to protect the lives of our workers, and it was voted that some of these be built this year.

During the entire meeting the weather in Shanghai was especially pleasant, a fact which contributed much to the comfort of our brethren from other places. The warm, well-lighted meeting-hall which we had been able to secure also added to the enjoyment of the meetings.

The superintendents of the mission fields in China reported concerning their respective fields. Our membership during the past year has increased in China about one hundred per cent. The tithes and offerings from our native brethren have about doubled. Openings were reported which seemed to indicate that the Lord has gone before the workers to prepare the people for the reception of the message. The superintendent of the South Central China Mission read letters received during the meeting from two

different places in the province of Hunan where more than two hundred persons have attended our meetings. A very earnest call came from these people that a man might be sent to teach them the third angel's message. In one community, thirty-seven families signed a petition requesting that an evangelist be sent them, and offering to provide a place of worship and bear all the expense of the station, if we would only supply a worker. Surely these wonderful calls from this heathen land must indicate that God is preparing a people to receive this message. We seem paralyzed for the lack of workers. If there were only one hundred men where we now have one, each worker would be supplied with a field so vast that it would then seem overwhelming. In vain we tried to send one worker into a new province. Brother J. J. Westrup had been praying for months that he might be sent to Shan-tung, one of the most healthful and densely populated provinces in China; but when we came to locate our workers, it was impossible to open up a new station, because of lack of help

in fields already entered. It truly seems pitiful that in this last generation, when the King of glory is about to come, these poor heathen can not have the Word of God taught them by a living teacher; that the Macedonian cry is given in vain. One community pleaded earnestly for help, and offered the use of their village temple as a place where the Word of God could be taught. They broke the idols of their former worship, and pleaded that some one might come to them and teach them the Word of God. Trouble is now threatening these poor people because of this action on their part, and we have not a man to step in and instruct them. Is it not time that God's people everywhere earnestly pray that the Lord of the harvest will send forth reapers into his harvest?

Several meetings of the Asiatic Division Committee were held, and plans were laid and recommendations adopted for the unifying of our work in this division. Surely, when we think that in this generation more than six hundred

The Panama Canal

H. LOUIE MIGNOTT

"THE Canal Zone contains about 448 square miles. It begins at a point three marine miles from mean low-water mark in each ocean, and extends for five miles on each side of the center line of the route of the canal. It includes the group of islands in the Bay of Panama, named Perico, Naos, Culebra, and Flamenco. The cities of Panama and Colon are excluded from the Zone, but the United States has the right to enforce sanitary ordinances in those cities, and to maintain public order in them in case the republic of Panama should not be able, in the judgment of the United States, to do so."

The digging of the Panama Canal is, indeed, one of the greatest and most stupendous undertakings attempted by modern men. When completed, it will stand at the head of twentieth-century accomplishments. It will be a greater feat than any that has been achieved by

lebra Cut. It will pass through the cut, a distance of about nine miles, in a channel with a bottom width of three hundred feet, to Pedro Miguel. There it will enter a lock and be lowered thirty and a half feet to a small lake, at an elevation of fifty-four and two-thirds feet above the sea-level, and will pass through this for about one and one-half miles, to Miraflores. There it will enter two locks in series and be lowered to sea-level, passing out into the Pacific through a channel about eight and one-half miles in length, with a bottom width of five hundred feet."—"Official Handbook," page 5.

We hope to see the foregoing plans worked out. One can not fully understand the magnitude of the work unless one is able to be an eye-witness. The writer has had the privilege of walking through several miles of the canal, where some of the great wonders are performed in the matter of excavations and the construction of the locks. Nothing but master minds could have devised such things.



WORKERS AND THEIR FAMILIES AT SHANGHAI GENERAL MEETING

million heathen are to be warned of the soon coming of our Lord and the close of probation, the work seems beyond the power of man to accomplish. In many of these great fields, there is not a worker, nor even a single believer in the last message. Some countries have not even been touched; and in many places where there are scores of millions of human beings, there has never been even one believer in the third angel's message. The lands of Siam, Tongking, French Indo-China, Cochin China, and Cambodia have never yet had a worker. Here are more than twenty million human beings perishing for the light and knowledge of the third angel's message. Siam seems especially ready for our work, as the country is very favorable to Christianity. Surely a great work remains to be done in searching out from these millions the honest-hearted. We all consecrated our lives anew at this meeting; and we believe that the future will see many souls brought to Christ.

Shanghai.

the ancients. The cutting through of the Suez Canal was a great undertaking; but the building of this great waterway, connecting the waters of the Pacific with those of the Atlantic, will be a greater work. The following gives us an idea of the dimensions of this great waterway and the passage of ships:—

"The entire length of the canal, from deep water in the Atlantic to deep water in the Pacific, is about fifty miles. Its length from shore-line to shore-line is about forty miles. In passing through it from the Atlantic to the Pacific, a vessel will enter the approach channel in Limon Bay, which will have a bottom width of five hundred feet, and extend to Gatun, a distance of about seven miles. At Gatun, it will enter a series of three locks in flight, and be lifted eighty-five feet to the level of Gatun Lake. It may steam at full speed through this lake, in a channel varying from one thousand to five hundred feet in width, for a distance of twenty-four miles, to Bas Obispo, where it will enter the Cu-

He has also visited several of their mechanical shops and gazed in wonder at the inventions there seen.

"Through the labor and quarters branch there have been brought to the Isthmus 43,432 laborers, of whom 17,797 came from Europe, 19,448 from Barbados, the balance from other islands in the West Indies, and from Colombia. No recruiting is required at present, the supply of laborers on the Isthmus being ample."

The United States plans to have this great waterway opened in a short time. Then her ships of war will not need to go around Cape Horn in passing from one coast to the other, but they will be able to steam through the canal in a few hours' time.

For the completion of this canal, every available steam-shovel and steam-engine, and all the implements are kept at work.

There is a lesson in all this that we may learn. We have the greatest of all works, ancient or modern, to be accomplished in the earth at this time. The

digging of the Suez Canal was a great work; the digging of the Panama Canal is a greater work; but the giving of the great threefold message to all the world is the greatest of all works. Every available equipment should be at work in carrying forward God's message for to-day, and this "to make ready a people prepared for the Lord."

After the finishing of the canal, those who have been engaged as laborers in its construction will have to seek employment elsewhere. But when this message of God shall have been finished, Jesus will come with his reward for every faithful worker, which means an inheritance in his eternal kingdom. So we need not be discouraged in the prosecution of our Master's work. In the digging of the canal there are many obstacles in the way; there are great mountains to cut through; yet with men and means, America is of good courage. She expects to succeed. She has no power on which to lean save her men and her money. But we have the mighty One of Israel on whom to lean hard; and all the stumbling-blocks and the mountains of difficulty before us shall be as nothing, for God leads the way. "Who art thou, O great mountain? Before Zerubbabel thou shalt become a plain." And how is that to be performed? "Not by might, nor by power, but by my Spirit, saith the Lord of hosts."

The greatest mountain that looms up before us at present in this field is the lack of men to gather the harvest of souls. It can indeed be said of our field that "the harvest truly is plenteous, but the laborers are few."

Empire, Canal Zone.

Canary Islands

B. B. ALDRICH

BROTHER and Sister T. M. French arrived here February 22. Their visit was a blessing in many ways, and we enjoyed having them with us.

There is some beautiful scenery here. In the far distance are several large mountain peaks, with the snow-capped cone of Pico de Teyde (12,192 feet) towering in the sky, and near at hand every conceivable shade of green in the luxurious products of this garden of the islands.

A succession of shades and contrasts is presented to the eye of the admiring beholder from a near-by mountaintop. At our feet lies the ancient capital of the Canaries, La Laguna, with churches four and five centuries old, and old Spanish tile-roofed houses and narrow streets.

The climate grows more and more delightful as the rains become less frequent, and as the sun gradually approaches the northern limit. I found very little sickness. The climatic conditions for maintaining health are of the best.

From Spain I received about three hundred Spanish tracts, also some Spanish papers. I sold all of them in about three weeks, in La Laguna, Santa Cruz, and the country near by. I found one

man reading the King James Version of the Bible in Spanish. He wanted to learn. I shall visit him again and try to interest him further in Bible study. Some whom I have since seen distributing the tracts seem to be interested, and I am hoping they may study further.

The people in the country nearly all are illiterate. A large percentage of the population can neither read nor write.

Our landlord appears to be a very intelligent Cuban, and we earnestly hope that he may become sufficiently interested to study the Bible systematically with us. He is very kind to us. We pray that as we mingle with these people we may influence them for the truth.

I think the sale of health literature will be the best means to start the work here. The power of the priests is very strong; the people are ignorant and superstitious, and it is a great problem to know how to reach them with God's great truth for to-day. But he has promised to give us wisdom for the work. Remember us and the work here in prayer, that the Lord may enable us to lead some honest-hearted ones into the light.

La Laguna, Tenerife.

Our Korean Training-School at Soonan

HOWARD LEE

THE name of our school here at Soonan is *Eui Myung Hakio*, which means, as nearly as I can make out, "The brightness of the truth." The Koreans gave it this name, and the school is known by it among the natives. Its object is the same as that of our schools in general, — to teach our own young people the Bible and other branches of learning, and also to be the means of bringing others into the truth and making workers of all.

Soonan is a county seat, and the magistrate's offices are here. There are about three hundred houses in the village, with nearly one thousand inhabitants. It is on the railroad, fifteen miles north of Pieng-yang. We have three trains a day each way. Also the post-office, with telephone and telegraph, is here at our command. Each Sunday about two hundred natives attend services at the Presbyterian church. Most of these believers live out in the country villages. The Japanese have a public school here for the Korean boys, and before long will have compulsory education laws.

Our school property is located on a hillside overlooking the town. Our buildings are a schoolhouse, boys' dormitory, barn, tool house, three Korean mud-wall houses, which we use at present for the girls. We hope this summer to build a dormitory for them.

The schoolhouse is twelve feet wide and sixty feet long. We have three rooms in it. Its framework is of heavy timbers. The walls are made of mud, plastered over corn stalks, which are tied to cross-pieces of timber with straw rope. The walls are papered white inside, and plastered with lime outside.

The roof is made of Korean tile. The floor is heated by fires underneath. We also use stoves, as it is too cold, even though the floor is warm. We have no seats nor chairs. This building is the schoolhouse for the boys, and our church building. Our numbers fill it, and we must soon add more room.

The boys' dormitory is half Korean style, with tin roof, the other half cement and stone. The floors are heated by the fires which cook the food. Each room does its own cooking in kettles provided for it. The students eat rice, millet, and beans, cooked together. This is the main dish. Aside from this, they must have something to make the "pap" go down. They will not eat if there is no *chilki*, or side dish. This is usually pickled turnips, bean juice (that to me is very unsavory, but to them has a fine flavor), perhaps broiled fish that has been sun-dried, seaweed, beans made up into a curd looking like nuttolene and tasting good to a foreigner, and other things. The general diet, however, is pap (rice, beans, and millet), with turnips and bean juice. In the summer they eat three times a day, the noon meal being the cold food left from breakfast. In winter they eat two meals, one in the morning, the other at evening. There is very little if any variety to their food; but still they look fat and plump, especially in the face.

The girls are divided into three groups, and each group does its own cooking and buying of food. We pay them for their work, or give them a certain amount of money, and they look out for themselves as far as buying and preparing their food is concerned. It is far cheaper for the school to let them do their own cooking and buying, and in a way is more satisfactory to them, as they can regulate their expense and save a little money for shoes, etc. Then, too, it is pretty hard for a foreigner to buy their food and suit them. They all sleep on the warm floor, rolled up in blankets full of cotton, which keep them quite warm.

Three men teachers live in the boys' dormitory, and a woman teacher lives with the girls. The board of one student runs from \$1.25 to \$2 a month, depending on the amount of rice eaten. This past term it has cost them about \$1.50 a month, rice and millet being now more expensive.

Our students come from the poor class of people. Many of them are believers in Christ, and so are their parents. About one third of our students have been baptized, and are members of our church here. Some of the students come from heathen homes. On their return home, the influence of the school is felt in the family, leading others to the truth. This spring I expect to see quite a number baptized.

The ages of the boys vary from fifteen to twenty-five years. The girls are somewhat younger, from ten to twenty years of age. The past term we had about thirty-five boys and fifteen girls living in the school buildings. Outside students amounted to twenty-five or thirty, making, in all, eighty students.

The school owns about forty acres of land, divided into small fields. We have wet-land rice-fields and dry-land rice-fields, and raise rice, millet, beans, Kafir corn, buckwheat, cotton, barley, wheat, turnips, and cabbages. The hoeing is nearly all done by hand, and in this work many of the students are useful.

The boys do whatever we can find for them to do. As yet there is not much for the girls to do, except what we foreigners give in the way of housework and sewing. We try to keep every one busy, and that keeps us busy, too.

The school work is carried on the same as at home. We begin at eight o'clock in the morning with chapel exercises for one-half hour, followed by recitations till one o'clock. After dinner they work from half past one until half past five o'clock.

The girls' school does primary work, having six grades. They study Bell's "Bible Lessons" (translated), arithmetic, Korean geography and history, Chinese characters, the Korean characters, hygiene, Japanese singing, and drawing.

The primary boys' school is the same as the girls'. Most of our boys, and all who are in the dormitory, are in the middle school, corresponding to high school at home. We do four years' work, the studies being Bible, arithmetic, algebra, geometry, Chinese, Japanese, English, geography, physical geography, zoology, botany, chemistry, physics, book-keeping, commercial law, general history, physiology, drawing, and singing.

There are four Korean teachers and one Japanese teacher who teach the boys. I teach Bible, bookkeeping, English, and singing. In the girls' school Miss Scott teaches Bible and arithmetic. There are two women teachers to help. The boys' Chinese teacher and the Japanese teacher also teach in the girls' school.

The students are quite intelligent, and ask many questions. They want everything well explained, and are not very good at thinking a thing out for themselves. Most of them are quite good students, and do well in examinations. They are anxious to learn, and memorize almost everything.

We have a Friday evening prayer and social meeting, in which they take quite an active part. Sabbath-school and church are well attended. When school is in session, we have about one hundred forty members in the Sabbath-school.

We also have a missionary society, and the members do what missionary work they have time for on Sabbath. Most of our students, I think, will make good workers. They have done what they could in selling the special number of our Korean paper, and are willing to do anything asked of them. With the blessing of the Lord, we trust this school will accomplish all that is purposed for it.

FORGET hate, and in its place put peace, the love of God, and good will for all on earth.—E. A. Steiner.



Mother

THE silvery hairs are weaving
A crown above her brow,
But surely mother never seemed
One half so sweet as now!

The love-light beams from out her eyes
As clear, as sweet and true
As when, with youthful beauty crowned,
Life bloomed for her all new.

No thought of self doth ever cast
A cloudlet o'er the light
That shines afar from out her soul,
So steadfast, pure, and bright.

Her love illumines the darkest hour,
Smooths all the rugged way,
Makes lighter every burden,
Cheers through each weary day.

More precious than the rarest gem
In all the world could be,
More sweet than honor, fame, and praise,
Is mother's love to me.

—Selected.

The Home Influence

Its Effect Upon the Salvation of Our Children

WE often hear men and women speak of what home influence has done for them. Some give it credit for their success in life; while others trace their failures back to the influence of their early training.

By the influence of the home we may lead our children to love and obey their Creator, and to shun the evil of the world. It is of the greatest importance to know how so to conduct ourselves in our home that our daily life may be a gathering, rather than a scattering, one.

When a family has been established, a new government has been set up. An altar should be erected, around which all the members of the family should be gathered every day. The children should be taught to pray,—the need of prayer, how to pray, and the proper attitude in prayer. It will be a source of strength and comfort for them in after-years to have daily communion with their Maker, pleading for protection from the snares of Satan, and strength and wisdom to do God's will.

Experience has taught us that the human mind learns what it sees and hears. Therefore our daily life and conversation should be of a nature that will lead the young minds in the paths of nobility and truth. In order for this to be the case, we must guard against speaking of our neighbor's faults, especially in the presence of our children. Satan is constantly seeking to fill our minds with criticism and faultfinding. It was this medium

through which Lucifer instigated the rebellion in heaven which resulted in the loss of his home and his place as covering cherub; and that same spirit, if cherished in our hearts, will forever bar heaven's portals against us, and deprive us of our inheritance on the new earth.

If parents are always kind and polite to each other as well as to their children, the young minds will soon catch the same spirit. Still we should guard carefully lest the love for our children lead us to indulge them. A Christian mother once said: "The so-called tenderness, the coaxing and indulgence, used toward youth by parents and guardians is the worst evil that can come upon them. Firmness, decision, positive requirements, are essential in every family." We should be firm in dealing with our children. They should be taught to respect their parents and superiors, and to show respect for other people's rights. A child who has been taught these principles at home, will easily learn to respect God and his Word. If the people of Bethel had not neglected this part of their children's education, they would not have been visited by that awful judgment spoken of in 2 Kings 2.

Children who are taught to obey their parents will find it much easier to serve the Lord and obey his commandments than those who have been allowed to grow up always having their own way. A home where love, order, and obedience are found, is a place where angels desire to dwell. The influence of such a home will follow our children through life.

Fathers, mothers, we have been entrusted with a most solemn work. Let us guard well our words and deeds, so that when our little ones shall have grown to manhood and womanhood, they may look back to the days which were spent at home as a strength in after-life, when temptations have grown harder; and at last, when gathered around the great white throne, they can thank God for the lessons he taught them through their earthly parents.—Mrs. Mary. C. Hanson.

The Devil's Kindling-Wood

THIS is what Rev. C. M. Southgate, of Worcester, calls cigarettes, and the term is none too strong. In one of his admirable sermons, entitled "A Plain Talk With the Boys," he says in regard to smoking:—

Do you want to know where a boy usually begins to be fast?—With a cigarette. It is the lad's first step in bravado, and in resistance of sober morality; it is a bold step in disobedience. Just now take the matter on the scientific side.

Tobacco blights a boy's finest powers, wit, muscle, conscience, will. Nations are legislating against it. Germany, with all her smoke, says, "No tobacco in the schools." It spoils the brains of the youth, and makes them too small in stature for soldiers. Knock at the door of the great military institutions of France,—"No tobacco" is the response. Try West Point and Annapolis,—“Drop that cigarette” is the word. Indeed, smoking boys are not likely to get as far as that. Major Houston, of the marine corps, who is in charge of the Washington navy-yard barracks, says that one fifth of all the boys examined are rejected on account of heart-disease, of which ninety-nine cases in one hundred come from cigarettes. His first question is, "Do you smoke?" "No, sir," is the invariable reply. But the record is stamped on the very body of the lad, and out he goes. Apply for a position in a bank. If you use tobacco, beer, cards, the bank has no use for you.

Business life demands fine brain, steady nerve, firm conscience. Watch the boys. See one sixteen years in age, twelve in size, twenty in sin, and he smokes, probably chews and drinks. Babies of seven or eight are at it. The vice increases. I could pile up statistics by the hour, testimony from the highest medical authority, of the misery preparing and already come. The use of cigarettes not only increases enormously, but it also increases the use of stronger tobacco. In August, 1889, sixteen million more cigars were made in this country than in the year before, and the firm that made this statement credits the increase to the cigarette, and the fault to careless parents.

Tobacco is murdering many a lad. Where they do not fairly kill, cigarettes are the devil's kindling-wood. They start a craving for stimulants that liquor is the quickest to meet. And why is it that "fancy" pictures go with them as prizes, unless licentiousness comes next? By the time tobacco has killed a few more generals like Grant, and a few more emperors like Frederick the Noble, and a few more business men and bright boys, a smart boy may get it through his head that it doesn't pay. And not till the smart boys quit, will the poor and the dull let it alone. The highest style of man does not smoke, will not submit to its slavery, nor be responsible for the example.—*Congregationalist*.

THE time of the first sorrow is to every life a most critical point, a time of great danger. The way is new and untried, one over which the feet have never passed before. . . . Many lives are wrecked on the hidden reefs and the low, dangerous rocks that skirt the shores of sorrow's sea. . . . It should be received as God's own messenger; and we should welcome it, and listen for the divine message it bears. . . . If we are wise, we shall give sorrow as cordial a welcome as joy; for it is from the same loving hand, and brings gifts as good and golden.—*Rev. J. R. Miller*.



The Awakening

EDW. J. URQUHART

THE stream of time moved slowly on,
The changing seasons came and went.
Three thousand years the records held
Of battles fought and kingdoms rent:

While Greece held universal sway,
Then vanished with the passing years;
While the "iron monarchy" of Rome
Knew triumph, reigned, and disappeared.

The world knew freedom but to feel
The iron hand of a mightier foe.
But why should I the records trace
And tell the tale of tears and woe?

Suffice to say that while the years
Brought changes to the Western world,
Till light shone through the darkened years,
And freedom's banners were unfurled,

The Tartar kingdom of the East
Through fleeting years no changes knew;
Sealed in by walls and mountains high,
It slept the passing ages through.

But years ago God's prophet true
Declared that in the end of years
The voice of God would bid them wake
And change their pruning-hooks to spears.

Deep lesson here by God is given
To all, the greatest and the least,
For Armageddon's bugle-note
Sounds through this mustering of the East.
Fernie, British Columbia.

More Workers for Africa

As the Lord has opened up a wonderful field for us on the east side of Victoria Nyanza, equal in importance to Uganda in the north, and of even more promise, we have been pushing in quite a number of workers, both in the northern English portion and in the southern German. Thus far the German government has been by far the more favorable to our work, and has even offered a number of stations to us, though the Catholics are trying hard to push their missions in that territory. On Sabbath, March 9, we had a farewell service in the Hamburg church for the German missionaries who are starting for that field. The young people had another farewell meeting for them on Tuesday, and the "Windhuk" will carry four more missionaries to Africa,—Brother and Sister F. Bornath, Brother R. Munzig, and Brother Schurig. Brethren Bornath and Munzig, after being graduated from the school in Friedensau, took a six months' course at the Hamburg Colonial Institute, and have acquired considerable knowledge of the Swahili.

Brother Schurig is a nurse, and Sister Bornath has had three months' training in medical work in Friedensau.

We expect that on April 19 three missionaries will sail from England for the English portion. They are Brother and Sister F. Spearing, who have been attending the school in Watford, and who have also been out in the field as missionary workers, and Brother L. Lane, who has been employed in the publishing house. Brethren Spearing and Lane have had a three months' course in medical work, at the Livingstone College in London. We are very happy indeed thus to be able to send out in a short time several new missionaries to Africa. We are now selecting an equal number to attend the schools in London and Hamburg, and to be ready to leave by October. The news from Africa is encouraging.

L. R. CONRADI.

New Victories in Spain

CARTAGENA.—“For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you. . . . And ye shall keep my judgments, and do them.” Eze. 36:24-27.

God is gathering out a commandment-keeping people in Spain to-day. Lives here are being cleansed by his truth. Idols are being torn down, and vices given up. In John 15:3 Jesus says, “Now ye are clean through the word which I have spoken unto you.” There is cleansing power in his word.

Last week I spent a few days with Brother Lope Nicolas, our Bible worker who is laboring in the city of Murcia and its vicinity.

I was much pleased with the interest manifested on the part of a goodly number of persons. One man was keeping a saloon when the truth was taken to him, but he was soon willing to give up that soul-destroying business, and began to walk in the light of God's Word. About three years ago this man purchased a Bible from a Bible society colporteur. The installation was then made, and now the light has been turned on. What an important part the great Bible societies have taken and are still taking in preparing the way in all lands for the presentation of “this gospel of the kingdom” in this generation!

While calling at the home of one of our sisters in Murcia a few days ago, I was forcibly impressed as she related some of her experiences. She spoke of having visited at the home of a relative some time before learning this truth. While there she heard him read from a large book. Among the things he read was this passage: “And this gospel of

the kingdom shall be preached in all the world, for a witness unto all nations, and then shall the end come."

One day our Bible worker was trying to dispose of some Gospels to some of the neighbors of this woman, and as he called their attention to the statements in Matt. 24: 14, from a distance she overheard his remarks, and her heart was filled with joy. She remembered what she had heard read from that "big Book." Now she had the opportunity to get the Gospel for herself. And she did get it, and was soon walking in the light. I had the privilege of baptizing this sister last spring, and it is encouraging to see with what firmness she is following on to know the Lord. Murcia is considered one of the most fanatical cities of all Spain, but God's truth is penetrating the strongholds of Romanism to-day, and is gathering out the honest in heart. Four new believers in Murcia expect to go forward in baptism soon.

We are now in the midst of the second series of meetings in the city of Cartagena. The attendance is good, but as a rule these people are very slow to accept new ideas. We are well aware that the only power which can convict them of their sins, and convince them of the importance of obeying this message, is God's Holy Spirit. Our aim is so to live that all our efforts may be accompanied by the Holy Spirit's power. A few new believers in Cartagena have begun to keep the Sabbath. We desire an interest in the prayers of God's people everywhere. FRANK S. BOND.

From Venezuela

CARACAS, the capital city of Venezuela, is situated in a beautiful valley, at an altitude of 3,500 feet. The air is much cooler than at sea-level, and compared with the port, La Guaira, the city has a delightful climate.

One can go from La Guaira to Caracas by rail, by cart, or on foot. In a direct line the distance is about seven miles. The foot-path leads over the mountains which separate the valley from the sea, and with its twists and turns covers a distance of twelve miles. By rail or cart the distance is twenty-five miles.

Starting from Colon, I reached the port of La Guaira on February 4. Elder F. G. Lane met me, and we went by rail to the city. He has a good, pleasant place in which to live, when we consider that Caracas is a Spanish city, and houses which rent within the means of our workers are generally very poor places in which to live.

Elder Lane has been in Caracas for a year and a half. Many are interested in the message, and a few have decided to obey. Sabbath, February 10, seven candidates were baptized in a quiet pool of a mountain brook. This makes eighteen in all whom Elder Lane has baptized in Venezuela.

A room fitted up for a chapel is used by the company for a meeting-place. Here we held services nearly every night. Elder Lane interpreted for me, and we had a good, profitable time. The believers in these newly entered places are certainly hungry for the truth, and are delighted to meet some one from another part of the field.

Not only in Caracas are these interested ones, but from some small villages miles away to the south people have sent

word for the pastor to come to visit them. We hope later to develop our canvassing work in this field. At present the people seem to have no mind to buy our books.

I trust that the readers of the REVIEW will not forget the work in Venezuela. Brother Greenage and wife are making their living by giving treatments, and Sister Samuels conducts a school for the children. These workers are a great help to Elder Lane in establishing the work there.

February 17 I sailed for Trinidad.

U. BENDER.

The Oder Conference

KOTTBUS, GERMANY.—The first annual session of the Oder Conference, which synchronized with the eleventh yearly meeting of what was formerly the East German Conference, was held in Kottbus, January 24-28. In addition to turning over to the newly organized Warthe Conference the districts of Frankfort-on-the-Oder and Kustrin, the Oder Conference received from the North German Conference the grand duchy of Mecklenburg-Schwerin.

Reports rendered by the president, Elder J. Seefried, showed a good increase in the tithe of the Oder Conference, but the membership and the book sales showed no growth.

I was especially interested in meeting a number of our brethren and sisters at this conference from among the Wendish nationality, with their unique national costumes. They seem to be a hardy people, one that promises well for our work.

The lectures for the public were reasonably well visited, there being from two hundred to three hundred strangers in attendance. About four hundred dollars was collected in cash and pledges for foreign missions.

The new year bids fair to be a good one in this field, and we trust that God's special blessing will rest upon the president of this new conference, and upon his fellow workers. GUY DAIL.

Pittsburgh, Chicago, and College View

WEDNESDAY, March 6, the writer left Washington, D. C., for California, and on the same evening spoke to our people in Pittsburgh, Pa. There was a very good attendance for a midweek service. The establishment of the headquarters of the conference in this important city has given a new inspiration to our people here, and there is good prospect of more aggressive work being accomplished in the future in that conference as well as in that city. We believe that there are better days for the work in the Western Pennsylvania Conference.

At the conclusion of this meeting I took the train for Chicago, where I arrived the morning of the seventh of March, and had the pleasure of visiting the new headquarters of the Northern Illinois Tract Society, at 3645 Ogden St. The location of this office is very desirable indeed. The center of the city can be reached quickly by the elevated railroad.

In the evening I addressed a union meeting of our people in the Southside church on some of the living issues of the day. There was a good attendance, and an excellent spirit prevailed.

Friday evening I reached College View, Nebr., where I remained until Tuesday afternoon, speaking six times during my short stay, twice on religious liberty. The other addresses were of a practical and revival nature.

We were glad to see that God is signally blessing the work in Union College. A most excellent class of earnest and consecrated students is in attendance at this school. There is indication of a larger attendance during the coming year. It is indeed a satisfaction to know that here God is made first in all that pertains to the work of educating our young people for service.

In the lectures on religious liberty we endeavored to point out the forces in the world which are opposed to the principles of religious liberty. We also emphasized the fact that Seventh-day Adventists are the recognized opponents of Sunday legislation, and that in the providence of God our denomination has been organized to meet effectively the enemies of the Lord's work. We are not dependent upon the world to circulate our literature and magazines and books. Had we been, long before this we should have been boycotted in its sale and distribution. But in the providence of God we have an organized army of missionary evangelists whose lives are consecrated to this work. What could a disorganized element expect to accomplish in the work of warning the masses against the beast, his image, and the reception of his mark?

Let every one who knows this message apply his efforts and means where they can be increased a thousandfold for good instead of placing them where they will be worse than wasted. It is Satan's design to disintegrate and ruin the work of God. K. C. RUSSELL.

Field Notes

FOUR new Sabbath-keepers are reported from Canton, Ohio.

FIVE new members were recently added to the West Philadelphia church, Philadelphia, Pa.

ELDER E. E. TROWBRIDGE reports that four persons have recently accepted the third angel's message at Spooner, Wis.

ELDER STEWART KIME has been conducting meetings at Rileyville, Va. Eight persons have been baptized, and twelve others are keeping the Sabbath.

ELDER F. A. DETAMORE reports the baptism of ten adults at North Yakima, Wash., on March 9. There are also five new Sabbath-keepers at Paulsbo.

THE workers at Astoria, Oregon, have been holding Bible studies from house to house for several weeks. Two persons have already taken their stand for the truth.

ELDER PAUL IVERSON has been conducting meetings in a schoolhouse near Antelope, Mont. As a result, four persons are keeping the Sabbath, and others are interested in the truth.

THREE persons have taken their stand for the truth at Bauer, Mich., during the last few weeks, and others are under conviction. One new member has been added to the church of colored believers in Detroit.

The Publishing Work

Conducted by the Publishing Department of the
General Conference

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

One Thousand Dollar Colporteurs

ONE of the most interesting features of the bookmen's conventions held in the Southeastern and Southern Union Conferences was the reports from those who had sold at least \$1,000 worth of books during the year 1911.

The union conferences had offered to pay the traveling expenses to the bookmen's convention and union conference, and the publishing house to pay for the entertainment, of all who would sell \$1,000 worth of books during the year, and pay in full for the same.

This generous offer was extended by the Southern Union to those who would work 1,600 hours during the year, even though their sales might fall short of \$1,000.

Winners of the Prize

The following are the names of those who succeeded in winning the prize, with the value of the sales of each in the two unions mentioned:—

Southeastern Union

R. L. Underwood	\$1536.00
W. H. George	1476.75
J. P. Allran	1476.25
J. W. Siler	1214.00
L. D. Wright	1120.00
M. J. Weber	1100.00

Southern Union

Benjamin Griffiths	1000.00
Mamie Moore	1003.00
C. H. McColrey	1000.00
Virgil Smith	1000.00

Those Who Worked 1600 or More Hours

C. G. Jorgenson
C. E. Morphey
M. L. Ivory
Emily Billups
Joseph S. Moore
H. E. Beck
I. W. Peevy
R. H. Hazelton

The Lake Union also introduced this feature into its work last year, and the following-named persons succeeded in delivering over \$1,000 worth of books, and will have their expenses paid to the bookmen's convention, which will be held late in April:—

N. O. Kittleson	\$1340.60
L. Clarke	1067.15
J. Hicks	1173.25
R. Joyce	1164.00
A. L. VanFossen	1325.00
Hugh Stearns	1081.35
Hugo Mitzelfelt	1024.30
Louis Sholtz	1079.00

An Experience Meeting

At the Southern Union conference, Brother A. F. Harrison had his workers take their places on the platform at one meeting and relate their experiences. The consecration; the faithful time put in, which in many instances reached an average of more than forty-five, and even more than fifty, hours a week for the whole year; the story of special blessings, of the bringing of some into the truth, of wonderful deliveries in ter-

ritory that had been devastated by flood, or cyclone, or drought, or the boll-weevil, — all was told with the simplicity and eloquence of love and devotion. It might have been said of each of them, "How knoweth this man letters, having never learned?" for they had enjoyed few educational advantages, though it was evident that they were being taught in the school of experience.

We give here two of these inspiring reports. The first is from a colored sister about seventy years of age. No one knows really just how old she is. She was a slave girl several years before the war, and has the ingenuity, tact, and consecration of the colored "mammies," who are still affectionately remembered by the white people of the South.

Generally, the colored colporteurs can not work among the white people. They must search out their own people, which of course considerably handicaps them. The white colporteurs can work among all classes. But this aged colored sister marches right up to the front door of the grand people's homes, and with her wit and good humor, defies the color-line and everything else.

Colored People in Heaven

One day she was showing her book to a fine lady, who felt it her duty to point out kindly to the old woman her proper place as a colored person. She said, "Do you mean to say that you think the colored people will ever go to heaven?" The old woman thought a moment, and then replied, "When I came along the road, I saw quite a number of cattle; some were red, some were white, some were spotted, and some were black, but they were all cattle." And so she thought that though some in this world are white, some are yellow, and some are black, they are all sinners, and have the same chance through grace. Thus the old woman wins her way.

The Tact That Wins

One day she called at the front door of a grand home. A dignified gentleman in a long coat met her and asked what she wanted. "I want to see the missus," was the reply. "But," he said, "can you not tell me what you want; the mistress may not wish to be troubled?" In reply the old woman said, "I rather talk to the missus than to a man." And so, supposing it was something about the washing, or something she did not care to speak to him about, he invited her into the parlor by the front way, instead of sending her around the back way, as would generally have been the case.

The mistress was called, and the old woman took out her prospectus and began to show it to her. The man was indignant. He began to walk up and down the parlor and to scold the woman for having called. He said: "We do not want to buy any books. We have plenty of good books, and we do not want you coming in like this and trying to get us

to buy books." The old woman replied: "You don't have to buy no books. I just want to show my book to the missus, and if she don't want it, I will go right along and make no further trouble." But as she proceeded with her canvass,—the most original and beautiful, Brother Harrison said, of any to which he had ever listened,—the gentleman stopped, and standing right in front of her, listened to the whole story. When she had finished, he said: "Didn't I tell you that we did not want to buy any books? But I have changed my mind; that book seems to be just what I want, and I have decided to take two of them." And so he did, and she went on her way happy.

And so all through the whole twelve months of the year that dear old woman tramped over her territory. She said that the sun never caught her in bed; she was off to her territory before the sun was up, and worked as late as she could. By hard work, tact, and consecration, she won the prize—the first col-



WINNERS OF THE PRIZE IN THE SOUTHEASTERN UNION

ored woman who ever sold so many of our books in one year.

A Story of Sacrifice and Perseverance

Another most interesting story was told by Brother Smith. He is a plain, earnest man, about thirty-five years of age. He has a feeble wife and two or three children. Saturday night he fixed up his records, did his writing, and repaired his own clothes, ready for another week's work. On Sunday he did the washing for the family, and helped his wife with the cooking. Sunday evening he went back to his territory, so as to be ready for work early Monday morning. He came back to his family every Thursday night, so as to help his wife do the necessary work before the Sabbath.

His wife took as great interest as he in his effort to win the prize. He had never attended a bookmen's convention or a union conference, and, as can be easily understood, in view of his devotion to her and the children, she was extremely anxious that he should succeed.

Just Short of the Prize

In this way he worked on through the year until Christmas. When he came home to spend Christmas, he figured up all his accounts, and found that his sales had reached \$978.50. Their hearts fell to zero as it dawned upon them that after all that year's work he had come so near to success and had failed. They shed

some tears over the matter, then had a season of prayer, and he decided that he would make a last effort, and if possible would win, even though he had no time to take orders for a delivery before the first day of the new year. His only chance for success was to sell books for cash, and he was in doubt as to whether he would succeed.

Snatching Victory From Defeat

On Tuesday morning, the day after Christmas, with just the number of books to make up the amount, he started for his territory. It was raining in torrents; and when he reached his field, he found the whole country under water, and the water was already running into the houses. All he could do was to take the train and go home, believing for the second time that he had failed. But that night they prayed again about the matter, and Wednesday morning the sky was clear, and he started again. This time he went to the hill country, where he thought the chances would be better. He started in taking orders the same as usual, and then told the people what he was trying to do, and in each case delivered the book at once.

The reader should have heard him tell the story, how he worked through that day and into the evening, and then early the next morning, and then of the finish Thursday night, when out in the hills, all alone, he took off his hat and swinging it in the air, gave three cheers for the successfully finished work.

It did us all a great deal of good to listen to his simple story. The workers had been hearing about this effort all summer, and they were greatly interested in these reports.

Considering conditions in the South and what they have struggled with this year in many ways, and considering the deliveries, which average only about fifty-four per cent of the orders taken, it was really a great achievement actually to deliver and pay for a thousand dollars' worth of books.

I trust that these experiences may inspire many others, and especially our young people who will soon be finishing school, to go out into the needy fields, and devote themselves to the circulation of our literature with the same untiring devotion manifested by these faithful workers.

E. R. P.

Pass None By

ONE day while helping one of the new canvassers in his work here in Barcelona [Spain], we were tempted to pass by one family. We reasoned that to climb to the fourth story, where only poor people live, would be only vain effort; but the Lord impressed me to say, "We will pass none by."

We reached the fourth story, and there found a doctor and her sister. They listened to my explanation of "The Coming King" with great interest, and said, "You may bring us one of those books. We have read almost everything, and are reading books on Christian Science. But we are not satisfied." They received their "Coming King" shortly after, and immediately began studying it.

A few weeks ago one of these sisters came to our Sabbath meeting, and after I had finished speaking, she came to me to tell me of the death of her sister. She said: "She was sick only a few days,

but I know that she will be saved because she believed in Jesus, and passed away in peace." The sister that remains attends our Sabbath services, and is very much interested for her own salvation.

While helping another worker, we chanced to pass by a large Roman Catholic church. In the door of this massive structure stood a priest in all his pomp and pride, robed with the funeral dress, crowned with a little black, golden-trimmed miter, and holding in his hand the book of prayers for the dead, waiting for the hearse to drive up. I said to my companion, "I am going to canvass that priest now." He begged me not to go, but I thought to give the man a chance to know the truth and his own lost condition.

After walking up to the door briskly and saluting him, we stepped just inside the church, and there I made known the object of my call. The native remained in the street. The *sacerdote* listened attentively a few minutes, and then said: "I am waiting for the hearse at this moment. I think it is coming now." I told him, "Then please put your name down here, and I will bring you one of these fine books." Without further hesitation, he signed for a copy of "The Coming King."

Last week I had the pleasure of delivering this book. He examined it carefully, and then said, "The book is not authorized by the church." I said, "Señor, it is even authorized by you. Here is your name in my list." He then read a page in the chapter entitled "The Bible and Its Conservation," and said, "I like it very much," and paid me.

We can never tell where the honest in heart may be. They may be in hovel or palace, on the fourth floor or on the fortieth, or even ministering in a Catholic church.

JOHN L. BROWN.

South Carolina Institute

THE colporteurs' institute at Cherokee, S. C., will we believe mark the beginning of a new era in the book and periodical work in that State. Twelve earnest canvassers were present, who expect to devote their time and energies to this department of the work.

We seldom see more of the spirit of devotion and consecration to the work than was manifested on this occasion. Men with farms and home responsibilities laid their lives on the altar for service. All the resolutions passed at the last bookmen's convention at Graysville were adopted at the institute; each signed contracts for his separate territory, and all were glad to cooperate in an earnest effort to raise the standard of the work.

A proposition was made by the South Carolina Conference to pay the traveling expenses to the next General Conference of all who would sell \$1,000 worth of books and pay in full for them during 1912, providing the meeting is held at no greater distance than Nashville, Tenn.; and if held beyond there, to pay twenty-five dollars toward the fare of those who care to attend. On this proposition nine colporteurs rose to their feet, and said that by the Lord's help they would make an effort to reach the goal.

It was good to be in the testimony meeting near the close of the institute. One colporteur, in relating his long experience, mentioned the names of twenty-eight persons who had embraced the

truth, either directly or indirectly, from reading books he had sold. The experience of another was related, who knew of seventeen thus brought into the truth. Another mentioned the names of eleven. Many of those named are now valuable laborers in the cause of present truth, and some are holding responsible positions. May the Lord add his blessing to the work in South Carolina during 1912.

V. O. COLE.

Medical Missionary Department

Conducted by the Medical Department of the General Conference

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

Selling "Ministry of Healing" Without Canvassing

ONE of the most common objections we hear as we present the "Ministry of Healing" work to our people, is the following: "I never could canvass. I have tried it and failed." It is very natural for those who have never canvassed and imagine they can not, and still more natural for those who "have tried it and failed," to feel excused from duty in the "Ministry of Healing" campaign. Such reason that they will expend their energies in another direction, and let "those who can canvass" look after the sanitarium relief work.

I would like to ask all such, Would you risk the price of your full quota (nine dollars), in six books, if you could sell them on a plan that requires no canvassing? Possibly your conference would let you have the books on thirty days' time, so you would not have to pay the cash down. This would give you an abundance of time in which to dispose of them. I confidently believe that working on the plan suggested in this article the full three-year quota of the denomination could be sold in thirty days. Why should we require Brother Hansen to write so many letters and articles, and visit so many conferences at such great expense to the cause, to get us to do in three years what we could do in less than thirty days if we would address ourselves to the task? This is not guesswork with me. I have tried the plan, and know it works, and it requires no canvassing. Carefully read every word of this article, and then put the plan into operation.

A few days ago I visited twelve homes, taking them as they came, and lent twelve copies of the book, accompanied by a copy of the letter quoted below, with my name attached. I have since visited nine of these homes. I got my pay for three of the books, the money being in readiness for me. The other six each returned the book, in most cases with expressions of appreciation, and regrets that they did not feel able to pay for it, and retain it. A deaf-and-dumb man could have done just as well. The letter, accompanied by the book and the blessing of God, did the work. But it is important that the people should read the letter as well as the book. Their especial attention should be called to it. The letter follows:—

"DEAR FRIEND: I beg to call your attention to the book that I hand you herewith. I consider it one of the best books, except the Bible, that I have ever read. It was written for the sole purpose of benefiting suffering humanity. The object of the book is to present comfort and hope to the sick and suffering, encouragement and counsel to friends, nurses, and physicians who are engaged in ministering to the afflicted.

"The book is made up of eight departments, which are divided into chapters, each complete in itself. The first part of the book gives us a picture of the work of 'The True Medical Missionary,' our Saviour, who 'went about doing good and relieving all who were oppressed.' Next comes 'The Work of the Physician,' later 'The Care of the Sick,' and some very helpful suggestions on 'The Home' and other kindred themes.

"Many helpful suggestions are given in the book on the care of our health, the care and treatment of the sick; calling special attention to nature's own remedies. The doctor can do his part to produce favorable conditions, but the power that the Creator has put into nature is that which produces results. Above all, the sufferer and all others are pointed to the Great Healer of both body and soul.

"In many places in this and foreign countries, sanitariums have been erected for the care of the sick. Many of these institutions have been started without endowment, and in the case of those to which I refer, not a penny of profit accrues to any individual. The entire net profits arising from their operation go to the work of relieving the suffering, caring for the sick poor, and imparting instruction in the laws of health.

"The author has donated this book to these institutions, and the printers have generously published it for the actual cost of the material and labor. So that aside from this small cost and the transportation, the entire proceeds go to help advance the work of the sanitariums mentioned.

"It has been decided by those having the matter in charge that the proceeds arising from the sales of this book in Florida shall be given to the Florida Sanitarium, located at Orlando. The good work this institution has done, and is doing, is the reason it was made the beneficiary of this gift.

"I will call upon you again in a few days. In the meantime look the book over carefully, and see if you do not think it well worth the price, \$1.50. By its purchase you will provide your home with a most excellent book, and will at the same time be helping a most worthy cause."

I believe this to be a plan on which all our people could work with excellent results. It seems to me especially adapted to our ministers who are engaged in field work. In this way I became better acquainted with the people, found the interested ones, and got them to read a most precious volume of truth. I would urge all our field men to put this plan into operation, as I am sure it will prove a blessing to all concerned. I do not believe that my meetings had much if any influence in the matter of my sales, for one who purchased the book had not been at the meeting at all, and for aught I know did not know who I was.

In conclusion, I wish to say that I trust none will think that this plan will discourage the canvassing spirit. On the contrary, I believe it will encourage it. Many imagine that there is something very disagreeable about the work of the canvasser. This plan, it seems to me, will tend to get such started in such a way that this dread will vanish, and they will find their introduction to the work so pleasant that it will inspire them to engage in the canvassing work.

R. W. PARMELE.

The above article by Elder Parmele will doubtless suggest to many a feasible way in which to engage in the "Ministry of Healing" work. A printed leaflet, giving a letter after the order of the one suggested in the article, may be had by addressing the General Conference Medical Department, Takoma Park, D. C.

L. A. H.

Christian Education

Conducted by the Department of Education of the
General Conference

H. R. SALISBURY

Secretary

Aim of Our Church-Schools¹

"AND this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." John 17:3.

The Lord points out to us the ultimate aim of true education in these words of Isa. 54:13: "All thy children shall be taught of the Lord." Why must our children be taught of the Lord? The Saviour answers in the words quoted above: "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."

Our children are to "be taught of the Lord," that they may know him, whom to know is eternal life. The sum of all education is, in the sight of God, a knowledge of himself.

We are told by educators of the world that the principal aim of the public-school system is to prepare the children to become good citizens of this government. I think all will admit that they are carrying out that purpose. Do we, as representatives of another government, see in that system a fulfillment of Christ's words, "The children of this world are in their generation wiser than the children of light"? If those greatly interested in human governments, see the importance of establishing and supporting public schools for developing good citizens, should not we be as zealous for the government which we represent, and show our zeal by providing and maintaining schools that will prepare our children for citizenship in heaven?

God never intended that his people should delegate to the state their sacred trust of training the "lambs of the flock." He gave Israel a system of education, which, if it had been carried out, would have placed them above all other people in the world. "This is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say: Surely this great nation is a wise and understanding people."

¹ Read by Mrs. R. W. McMahan, educational superintendent Indiana Conference, at the recent teachers' institute.

Deut. 4:6. Ancient Israel failed, but God's plan did not; and it is his purpose to carry out that same system in his closing work. And we have the wondrous privilege of having a part in the great plan of God, to train the children and youth.

When the Lord was about to lead his people out of Egypt, he said: "I will pass through the land of Egypt this night, and will smite all the first-born in the land of Egypt, both man and beast." He then gave instructions that the lintel and side-posts of the door of each home be marked with blood, as a sign to the death angel that he might pass over that house when he went through to smite the Egyptians. Ex. 12:22, 23. The blood upon the lintel of the door represented the blood of Christ, which saved the first-born of the Hebrews from death.

This experience was written for us. In "Testimonies for the Church," Vol. VI, page 195, we read: "Before the overflowing scourge shall come upon the dwellers of the earth, the Lord calls upon all who are Israelites indeed to prepare for that event. To parents he sends the warning cry: Gather your children into your own houses; gather them away from those who are disregarding the commandments of God. . . . Get out of the large cities as fast as possible. Establish church-schools. Give your children the Word of God as the foundation of all their education." This is what we are seeking to do in our church-schools. We must give our children "a systematic knowledge of the principles of revealed truth, which will fit them for what is coming on the earth, and prevent them from being carried away by every wind of doctrine. None but those who have fortified the mind with the truths of the Bible will stand through the last great conflict. The decisive hour is even now at hand." "The subject of the sanctuary and investigative judgment should be clearly understood. All need a knowledge for themselves, of the position and work of our great High Priest. Otherwise it will be impossible for them to exercise the faith which is essential at this time, or to occupy the position which God designs them to fill."

Does God design that the children shall have an important part to act in this closing message? From that valuable book "Education," page 262, I read: "God's purpose for the children growing up beside our hearths is wider, deeper, higher, than our restricted vision has comprehended. . . . Many a lad of today, growing up as did Daniel in his Judean home, studying God's Word and his works, and learning the lessons of faithful service, will yet stand in legislative assemblies, in halls of justice, or in royal courts, as a witness for the King of kings. Multitudes will be called to a wider ministry. The whole world is opening to the gospel. Ethiopia is stretching out her hands unto God. From Japan and China and India, from the still darkened lands of our own continent, from every quarter of this world of ours, comes the cry of sin-stricken hearts for a knowledge of the God of love. . . . And it rests with us who have received the knowledge, with our children to whom we may impart it, to answer their cry. To every household and every school, to every parent, teacher, and child upon whom has shone the light of the gospel, comes at this crisis the question

put to Esther the queen at that momentous crisis in Israel's history, 'Who knoweth whether thou art come to the kingdom for such a time as this?'

"When properly conducted, church-schools will be the means of lifting the standard of truth in the places where they are established; for children who are receiving a Christian education will be witnesses for Christ. As Jesus in the temple solved the mysteries which priests and rulers had not discerned, so in the closing work of this earth, children who have been rightly educated will, in their simplicity, speak words which will be an astonishment to men who now talk of 'higher education.' As the children sang in the temple courts, 'Hosanna! Blessed is he that cometh in the name of the Lord,' so, in these last days, children's voices will be raised to give the last message of warning to a perishing world. When heavenly intelligences see their men are no longer permitted to present the truth, the Spirit of God will come upon the children, and they will do a work in the proclamation of the truth which the older workers can not do, because their way will be hedged up."—*"Testimonies for the Church," Vol. VI, page 202.*

On page 205 of the same book, we have this special instruction to those who are called to teach the children: "Special talent should be given to the education of the little ones. Many can put the crib high, and give food to the sheep; but it is a more difficult matter to put the crib low, and feed the lambs. This is a lesson which primary teachers need to learn."

Since our system of education embraces the development of the spiritual, the mental, and the physical powers, the church-school should lay a strong foundation for the building of perfect character in the children under our guidance. As a result of the all-round training in the church-schools, we have a right to expect, first, the inculcation in the mind of the child, of simple faith in the Word of God; second, the thorough teaching of the common branches in the most practical way; third, the giving of special attention to the care of the body, to simple treatments for common diseases, and to the principles of healthful eating and dressing; fourth, instruction in sewing, gardening, and other forms of manual training which tend to create a love for God's great outdoors.

How important it is, then, that as teachers we realize the sacredness of our calling, to train the youth to become missionaries for God. "With such an army of workers as our youth, rightly trained, might furnish, how soon the message of a soon-coming Saviour might be carried to the whole world!"

As teachers and parents, let our aim be so to train and develop the children, "that our sons may be as plants grown up in their youth; that our daughters may be as corner-stones, polished after the similitude of a palace." And may the dear boys and girls be to this cause and this message what God designs they shall be, "as the dew" to the parched vegetation in time of drought. This drilled company of young people will greatly help in the completion of the work committed to us.

"They that be teachers shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever."

Church Missionary Work

[The following program was prepared by J. R. Ferrin, missionary secretary of Pacific Union Conference.]

Suggestive Program for Fourth Sabbath Home Missionary Service

(April 27, 1912)

OPENING SONG: "Christ in Song," No. 621; old edition, 509.

SCRIPTURE READING: Luke 12:31-40.

PRAYER.

QUARTET: "Christ in Song," new edition, No. 536.

READING: "Thoughts on Personal Work."

RECITATION: "Out of Touch With God."

READING: "God's Spirit at Work."

READING: "Missionary Correspondence."

GENERAL CONSIDERATION: How can I as an individual, and we as a church, strengthen our work along lines suggested?

CLOSING SONG: "Let the Lower Lights Be Burning."

(One to whom topic is assigned should feel free to change or add to, adapting subject in most interesting way for the service.)

Thoughts on Personal Work

CHRIST set the example in personal work. He came personally to seek and to save that which was lost. See him ministering to the sick, hurrying here and there to relieve suffering, and stopping by the way, if necessary, as in the case of the poor woman who touched the hem of his garment. A constant study of his method of work, and of his way of approaching the people, will assist us in cultivating a feeling of sympathy for those about us. The personal touch is the most direct method of transmitting the life-giving influence of Christianity. "Silver and gold have I none," said the apostle to the cripple asking alms, "but such as I have give I thee." Think of the opportunities that come to the Christian to minister to others in a way that means more than silver or gold.

A few weeks ago, while on the train, I fell into conversation with an intelligent woman. When she learned I was an Adventist, she said: "O, I know all about your people! For years I lived by one of your members, an old gentleman who was one of the most earnest Christian men I ever saw. He always kept me supplied with your books and papers, and I read a great deal." I had a long talk with this woman. While she had not accepted the truth, the life of this dear isolated brother had made her favorable to it. He passed away a few months ago. In referring to the future, the woman said, "I know he will be saved; he was a saint if there ever was one." Think what it means to be a Christian, and to have that kind of influence.

Our Missionary Volunteers who are following the Reading Course must be touched with the example of Frank Crossley as a personal worker among the poor in the great city of Manchester, England. The story of his life of ministering, of how his fortune was given to this work, and of how he and his wife

personally took charge of the mission home established among the poorer classes, is a thrilling message of the power of love. There they labored to better conditions and bring the hope of salvation to thousands of souls. It is said that he set before him the death of the self-life, that the power of the Christ-life might be made manifest, and this explains much of the effectiveness of his life and work. Star Hall and its surrounding buildings became a center of light, life, and love,—a local center of evangelistic activity which permeated not only the immediate district, but reached across the sea.

Fifteen thousand persons followed the remains of this noble man to his resting-place four years ago. "It was a motley crowd from distant parts of England, Scotland, and Ireland,—the poor and the rich, the educated and the ignorant, the saintly and the sinful,—all drawn as by some mighty magnet about the dead body of a common benefactor. Tears ran freely from eyes unused to weeping, and voices choked with sobs said, in grief's half-mute whispers, 'He loved us so!'"

We can not all work on as large a scale perhaps as did Frank Crossley, but God will bless every effort we put forth to help those about us.

Recently I spent a day at one of our sanitariums to assist the church librarian in working up the renewal of a large club of the *Signs* furnished by the sanitarium family. One white-haired sister, when renewing her papers, said: "I made up my mind some time ago to do something in the way of missionary work every day, and the Lord has blessed me in talking with others and in writing letters. I feel I must do something all the time." We had a cheering visit. When she had gone, a friend said to me: "Dear sister! she is always enthusiastic in the work. She always has something to give, and is so happy in giving it. The only way she has to make any money is by washing for patients." May the Lord implant a similar love for his work in the hearts of those who may be blessed with larger means and opportunities.

I believe that doing personal work for others depends to a great extent on whether or not it is planned for. I wonder how many are spending ten minutes a day thinking seriously and planning to the end of actually doing something for the advancement of this message. This is an excellent thing to do. Write a list of calls you might make, and set aside a little time for that purpose. Think over the families, and plan to take some of our literature that will be acceptable to each. I have gained access to several homes during the past week by taking *Our Little Friend* to the children. This opens the way to give a *Signs* or some tracts to the father and mother.

I have in mind a home worker who so plans her work that a few hours is given each week to calls with our literature. She is situated just as hundreds of others are, but makes it a regular business to get in touch with all the families in her vicinity, and with others as she can extend her territory. She makes their acquaintance first, and then as the way opens, gets them to reading. She has been privileged to see several families come into the truth during the past two years. In a letter from her a few days ago she reports the sale of thirty-three small books, and the distribution of

several hundred *Signs* and magazines.

The librarian of one of our country churches received a letter a few weeks ago from the tract society with reference to some one's taking up the sale of our small books. No one volunteering, she concluded to do it herself, although it would mean covering considerable distance on foot. In the few hours spent in visiting in the neighborhood, besides taking orders for twenty-seven books, she held two Bible readings, allayed prejudice in one or two instances, and now several homes are open for our literature. The Lord is calling for more personal work. There are many ways in which such work may be done.

A fellow worker has told me of a family he has been visiting occasionally. There is sickness in this family, and our brother has been doing what he could to bring them cheer and comfort. Last night the woman said to him, "I believe you people have the truth." She had been reading the *Signs*, and although worn from lack of sleep, begged him to explain a prophecy of Daniel to her sick husband, while she sat near by and listened.

Shall we not get so in touch with our Lord that we shall make it part of our Christian business to do more personal work for those about us? The promise contained in the following instruction from the spirit of prophecy will not fail:—

"Visit your neighbors, and show an interest in the salvation of their souls. Arouse every spiritual energy to action. Tell those whom you visit that the end of all things is at hand. The Lord Jesus Christ will open the doors of their hearts, and will make upon their minds lasting impressions."

Out of Touch With God

ONLY a smile, yes, only a smile
That a woman o'erburdened with grief
Expected from you: 'Twould have given
relief,

For her heart ached sore the while;
But weary and cheerless she went away,
Because, as it happened, that very day
You were "out of touch" with your
Lord.

Only a word, yes, only a word
That the Spirit's small voice whispered,
"Speak,"

But the worker passed onward unblessed
and weak,

Whom you were meant to have stirred
To courage, devotion, and love anew;
Because when the message came to you,
You were "out of touch" with your
Lord.

Only a note, yes, only a note
To a friend in a distant land;
The Spirit said, "Write"; but then you
had planned

Some different work, and you thought
It mattered little. You did not know
'Twould have saved a soul from sin and
woe:

You were "out of touch" with your
Lord.

Only a song, yes, only a song
That the Spirit said, "Sing to-night;
Thy voice is thy Master's by purchased
right;"

But you thought, "Mid this motley
throng,
I care not to sing of the city of gold:"

And the heart that your words might
have reached, grew cold:

You were "out of touch" with your
Lord.

Only a day, yes, only a day,
But, O, can you guess, my friend,
Where the influence reaches, and where
it will end,

Of the hours that you frittered away?
The Master's command is, "Abide in
me;"

And fruitless and vain will your service
be

If "out of touch" with your Lord.

—Selected.

(One giving this may add others equally as
interesting to illustrate how the Lord is
working.)

God's Spirit at Work

Recent Encouraging Incidents

MR. MOODY said, "I believe it is God's
method that we should sow with one
hand and reap with the other."

In all our seed-sowing our courage is
strengthened and our enthusiasm in-
creased to know positively that God's
Spirit is now working definitely on the
minds of men and women. With this in
mind, we pass on two or three recent
experiences to cheer the heart, and lead
us all to more liberal seed-sowing in these
interesting times:—

LETTER NO. 1

"Oct. 17, 1911.

"*Editor Signs of the Times.*

"DEAR SIR: I am much troubled over
the Sabbath, and am writing you for help.
Just now I am not in a position to buy
books, but if you have tracts giving
Scriptural references in regard to the
seventh-day Sabbath, I shall be glad to
buy them. I do not wish to talk about
the subject to any one. I prefer to be
convinced from God's Word alone, then
I can decide this momentous question.
If you will kindly send me prices of
tracts, I will remit at once for them.

"Very anxiously yours,
"(Mrs.) —."

LETTER NO. 2 (FROM THE SAME PERSON)

"Nov. 25, 1911.

"Some days ago I received your kind
letter, and in reply will say there are
some points not clear to my mind. I am
now reading 'Thoughts on Daniel and
the Revelation,' found in the public li-
brary. . . . There are many questions
in my mind, but I am studying and ask-
ing God's guidance into all truth. I be-
lieve my mind is open, and free from
all prejudice. I am not seeking help from
any one; prefer to find the truth alone.
Of course, I know what my pastor would
say, were I to appeal to him, but God
alone can direct aright, and to him I
shall have to give an account."

LETTER NO. 3 (FROM THE SAME PERSON)

"Dec. 19, 1911.

"DEAR MR. —: I have twenty dol-
lars for foreign fields, and as I do not
know the name of your missionary sec-
retary, I take the liberty of sending it to
you, feeling sure you will see that it
reaches its proper destination."

Comment on such a series of letters is
unnecessary. The Lord is working. Our
work is to put people in touch with this
message. Another example. The letter
tells its own story:—

"LOS ANGELES, CAL., Nov. 2, 1911.

"*Editor Signs of the Times.*

"DEAR SIR: At Mr. Fulton's vegeta-
rian cafeteria, 359 South Hill St., where
I have taken my meals for some time
past, I picked up the Harvest Ingathering
for Missions number of the *Signs of the
Times*. Right opposite the table where
I generally take my meals there is a sign
which reads: 'As for me and my house,
we will serve the Lord.' *What is the
right way to serve the Lord?*

"My parents were Catholics, and I was
brought up in that religion, but did not
follow that church in any way until I
was married. . . . I have had a feel-
ing of unrest during the last few years.

"I recently went to the Glendale San-
itarium, where I now take treatments.
The doctors and nurses there have shown
me the right way to live. I am already
feeling better, although it is only three
weeks since I began taking treatment.

"Now it occurs to me that I would
like to live in the right way morally, too.
What should I do to receive that mes-
sage you are speaking about in your edi-
torial [of the Harvest Ingathering
Signs]?"

"I never read the Bible, and I would
like to begin. Although I understand
English fairly well, I wish to read it in
French. Will you provide me with a
true French translation of the Bible. . . .
My work is that of an office clerk or
bookkeeper."

The Bible has been supplied, and this
man is now studying it with an experi-
enced Bible worker. How surely God is
impressing hearts with the need of an
acquaintance with him and his truth.
Shall we not provide more opportunities
for people to learn about him?

Many, many more such evidences
might be given. A letter came the other
day from a member of a wholesale firm
in Mobile, Ala., enclosing ten dollars
for foreign missions, given, he said, by
a friend. "It was your fine little paper,"
he wrote, "that first called my attention
to the perpetuity of God's command-
ments."

A few days later a letter came from
another in the same firm, saying:—

"Please find enclosed money-order for
thirty dollars, which amount you will
kindly use in the service of God. I have
just become convinced that at least one
tenth of my increase belongs to God, and
the thirty dollars is one tenth of my last
two months' salary. You know where
to use it."

So, friends, God is working. May
these instances inspire us to be more
faithful in our work for him.

Missionary Correspondence

(Let one giving this, add to it local expe-
riences or suggestions that will assist in
strengthening this branch of missionary work
in the home church.)

NEXT to personal work face to face,
is personal work through the mails. I
believe we ought to keep the mail-car-
riers busy carrying the truth in its at-
tractive printed forms, and delivering let-
ters containing warm-hearted invitations
to read. From the beginning of the work
of spreading the gospel, this has been an
effective agency. To-day I believe we
have sufficient evidence of its good re-
sults to warrant the forming of Corre-
spondence Bands in every church, to
foster and encourage and direct in con-

tinuous, intelligent missionary correspondence.

Fear of not being able to do it in the best way, keeps many from saying a word about spiritual things to those with whom they correspond. This can be done in a tactful way without giving offense. A tract may be enclosed, something like "Benefits of Bible Study" at first; and others may follow later. Speak of your hope as a Christian when referring to conditions about us, and let some beautiful little tract, such as Apples of Gold, No. 85, "Heralds of His Coming," give its message to the reader.

I have the example of a sister's correspondence work that should be passed on for the encouragement of others. In a missionary service at a camp-meeting she subscribed for one hundred copies of the *Signs* weekly. She planned to carry on work with these herself, and being a busy woman and located in the country, she decided to send them out week by week through the mails, accompanying them with letters. Quite an undertaking, perhaps you say, for one person; as much as or more than many of our churches are doing. But this she did, and you will be interested in an extract from a letter she recently wrote with reference to how she did the work, and of the results:—

"DEAR BROTHER —: I have been trying to get time to give you a report of my work with the *Signs*. I secured names of persons from all over the United States, strangers to me. I sent a card with the first papers; and if a positively unfavorable answer came, the name was at once dropped, and another substituted. This has been my plan throughout the work.

"I now have sixty regular readers, most of whom have had a card and a letter, and I am now writing each again, as I am anxious to seal the work permanently with as many as possible. I think I shall have all I can do for the next six months. You might be interested in some extracts from letters received. They certainly have been very cheering to me."

Extracts from more than thirty appreciative letters were given, of which the following are fair samples:—

"I certainly do enjoy reading the *Signs*, and would be glad to receive it regularly. I often wonder if Christ's coming is near, as so many think. I try so to live that I may be prepared."

"Your kind postal announcing the sending of the *Signs of the Times* was duly received. I can assure you that your kindness is thoroughly appreciated. You may rest assured that the papers will always be read with interest, especially by my dear mother."

"I have wondered who had been sending the *Signs of the Times* to me. Please accept my sincere thanks. My husband and myself are greatly interested in the scriptures discussed, and in anything pertaining to the coming of our Lord. I am unable to pay for the paper at present, but if you continue to send it, I shall appreciate it."

The sister continues: "I wish to say that I have enjoyed this work very much. There are many families who could afford to take a few copies of the *Signs*, and by using these to cultivate a missionary spirit among the youth as they are growing up, would get a great blessing themselves. I feel anxious that out of this work there shall be some souls

for the kingdom. The dear mother mentioned may get such a hold of this message that others may be drawn, and the two wives who are studying with their husbands may be led into the light. There are many others whose interest appeals to me, but even though none should accept this truth at once, I feel sure that out of this little work there will be some fruit for the kingdom."

Could we wish for stronger evidence of what may be accomplished by well-directed efforts through the mails? May many be encouraged and inspired by such evidences to take hold anew of this method of reaching others within the reach of all.

NOTICES AND APPOINTMENTS

Addresses

The permanent address of Elder J. C. Foster is now Conner, Mont.

Publications Wanted

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

Mrs. Kate Taylor, 6503 Taylor Ave., Cleveland, Ohio, desires clean copies of all our papers for missionary work.

Signs, *Watchman*, and other literature are desired by S. W. Van Trump, care Review and Herald, Takoma Park Station, Washington, D. C., for distribution in unworked rural territory near the District of Columbia. Do not send REVIEW or *Youth's Instructor*.

H. Clay Griffin requests clean copies of the REVIEW, *Signs of the Times*, *Youth's Instructor*, *Liberty*, *Watchman*, *Protestant Magazine*, and tracts, for use in connection with his tent effort at Fort Stockton, Tex. Spanish books and tracts could be used to good advantage. Address all matter to Box 261.

Mrs. F. S. Jenks, E. High St., R. F. D. 6, Lockport, N. Y., desires clean copies of *Life and Health*, *Liberty*, *Protestant Magazine*, *Signs* (weekly and monthly), *Watchman*, and the *Youth's Instructor*, to place in two large reading-racks in the New York Central Railroad station and in the electric railroad station of that place. Mrs. Jenks writes: "We must have more papers and magazines soon. In these two racks we can use as many as four dozen magazines and six dozen papers a week. If our rack is not full, the other people put Christian Science literature in."

To Those Coming to the Pittsburgh (Pa.) Meeting

THE West Pennsylvania Conference and the Columbia Union Conference sessions, to be held April 7-21, 1912, as well as the conventions and legal meetings to be held at the same time, will convene in the Homewood Carnegie Library Auditorium. This is only one block from the Homewood suburban station of the Pennsylvania Railroad, with frequent rapid transit train service from the union and East Liberty stations. Hamilton Avenue and Frankstown Avenue car lines go on either side of the library, passengers getting off at Lang Avenue. Passengers on the B. & O. and the P. & L. E. Railroads can either take any car marked Union Station, changing to train for the Homewood station, or change to the Hamilton Avenue car at Smithfield and Fifth Avenues, which will stop at the door of the auditorium. Those coming from the east on the Pennsylvania Railroad should buy tickets to East Liberty, Pa. As there are several Carnegie Libraries in Pittsburgh, all should be sure to go to the Homewood Carnegie Library.

B. F. KNEELAND.

Western Oregon Conference Association

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

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

Southern Idaho Conference

THE fourth annual session of the Southern Idaho Conference of Seventh-day Adventists will convene on the camp-ground at Nampa, Idaho, May 17, 1912, at 9:30 A. M., for the election of officers and the transaction of such other business as may properly come before the conference.

Each church is entitled to one delegate as an organization, and one delegate for each ten members thereof.

J. M. WILLOUGHBY, President;
T. L. COPELAND, Secretary.

Southern Idaho Conference Association

THE annual session of the constituents of the Southern Idaho Conference Association of Seventh-day Adventists, a corporation, will convene on the camp-ground at Nampa, Idaho, Tuesday, May 21, 1912, 9:30 A. M., for the election of a board of trustees for the ensuing year, and the transaction of such other business as may come before the session.

J. M. WILLOUGHBY, President;
A. C. BIRD, Secretary.

Southern Oregon Conference

THE second annual session of the Southern Oregon Conference of Seventh-day Adventists will convene at Roseburg, Oregon, May 10, 1912, at 9 A. M., for the purpose of electing officers for the ensuing year, and of transacting such other business as may properly come before the delegates. The conference will be held in connection with the camp-meeting (May 9-19) in Bellows Park, the same beautiful grounds we occupied last year. Each church is entitled to one delegate for its organization, and one additional delegate for every ten members. Members of the executive committee, ordained ministers, and other conference employees, and representatives of the General and North Pacific Union Conferences are delegates at large.

F. S. BUNCH, President.

Southern Oregon Conference Association

THE Southern Oregon Conference Association will meet on the camp-ground at Roseburg, Oregon, Wednesday, May 15, at 9:30 A. M., for the purpose of electing a board of five trustees to have charge of the legal affairs of the conference for the ensuing year, and to transact such other business as may properly come before the delegates. Delegates to the conference are delegates to the association.

F. S. BUNCH, President;
J. P. WHEELER, Secretary.

Washington Foreign Mission Seminary

THE annual meeting of the constituency of the Washington Foreign Mission Seminary, incorporated, will be held at Pittsburgh, Pa., on April 17, 1912, 11:45 A. M., in connection with the Columbia Union Conference of Seventh-day Adventists, for the purpose of electing nine trustees for the corporation, and the transaction of such other business as may come before the meeting. The constituency of the corporation consists of the executive committee of the General Conference of Seventh-day Adventists, and the president of each local conference in the United States. A quorum for the transaction of business consists of not less than ten members.

By order of the trustees.

W. T. KNOX, President;
M. E. KERN, Secretary.

The Watchman

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



WASHINGTON, D. C., APRIL 11, 1912

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THE Pittsburgh (Pa.) *Herald* of April 2 gives a lengthy and favorable notice of the program of the West Pennsylvania and Columbia Union Conferences to be held at Pittsburgh, April 7-21.

AFTER a somewhat prolonged absence, attending union conferences, Elders A. G. Daniells, W. T. Knox, and G. B. Thompson have returned to Washington. On the way from Los Angeles, Cal., Elder Daniells spent last Sabbath with the churches in Chicago.

ELDER W. C. HANKINS, of China, whose wife because of ill health was compelled to leave the field last year, will sail for America from Hongkong April 23. Brother and Sister Hankins expect to remain in this country until after the next General Conference.

IN a letter received from Elder R. C. Porter last week, he states that South Africa is suffering very seriously on account of drought. They have been compelled to close some of the out-schools along the Zambesi River in Rhodesia, also in Nyassaland, because of conditions due to lack of rain.

BROTHER R. W. BROWN and his wife, late principal and matron of the Darling Range School, sailed from Fremantle, Australia, February 3. Pastor Baker writes: "We regret that the failing health of Sister Brown seems to necessitate their return to America. They will sail via London to New York. Brother and Sister Brown will be greatly missed in this field, especially by the young people, in whom they took a deep interest. May the blessing of God attend them on their homeward journey, and in all their future labors.— *Australasian Record*."

THE publication of the article entitled "Protestant Principles Condemned," in our issue of March 21, has brought a request for the address of the association therein named, the Guardians of Liberty. The address of that association is Masonic Hall, 50 West Twenty-fourth St., New York City.

ELDER U. BENDER reports a good camp-meeting in the South Caribbean Conference the first of March. Elder N. H. Pool and family arrived during the meeting from the States, receiving a hearty welcome. Elder Bender at the time of writing was at Georgetown, British Guiana, where he reports a good interest manifested in a series of meetings being held there.

A LITTLE book comes to the Mission Board prepared by Brother Joel C. Rogers in the language of the natives in Nyassaland, British East Africa. It takes up the Bible story, carrying it on to the deliverance of Israel at the Red Sea. A collection of hymns (without the music) completes the little volume. It is well illustrated, and is printed at Watford, England.

BROTHER and Sister E. E. Thorpe, after a few months spent in Australia on furlough, during which time Sister Thorpe's health has been restored, sailed February 27 for the Tonga Islands, where they labored prior to their service in Java. It is planned that they enter one of the islands of this group hitherto unreachable by the message. In prayer let us follow Brother and Sister Thorpe and little Elva in their labor of love in this needy field.

THERE has come to this office a copy of a very interesting book, entitled "From Judaism to Christianity," written by Elder F. C. Gilbert, a Hebrew Christian. This work contains not only the record of how its author was led to his Saviour, but also his experiences as a Christian colporteur, and as an evangelistic worker among both Jews and Gentiles, together with suggestions born of experience concerning how to bring the Hebrew into touch with real Christianity and what to do for those who, as converts to Christianity, become outcasts among their own people. The book contains 384 pages, bound in cloth. Address the author at South Lancaster, Mass.

FOR one dollar we will send *Life and Health*, *Liberty*, and the *Protestant Magazine* for one year to any public library. Why not send two copies of each to your library for two dollars? Some large libraries receive as many as six copies of the popular magazines, and are thus able to accommodate the demands of their many readers. Note the following communication recently received from the librarian of a public library in Mississippi: "Your kindness in sending *Liberty* to this library during 1911 is duly appreciated, and I hope that it may continue to come, and assure you that it shall be placed upon our reading-tables as soon as it arrives." Remember the special offer, and send in your list of public libraries to your tract society office to-day. Don't put it off. Think of the many people to be reached in this way with the truth.

"THE Darkness of Millennial Dawn" is the title of a sixteen-page tract, by John N. Quinn, which treats in an interesting manner upon some of the fundamental errors of Millennial Dawnism. The price of this tract is two cents; in quantities of twenty-five or more, one cent each. Address the author at Takoma Park, D. C.

Going to Camp-Meeting

A LITTLE eleven-year-old girl in the State of New York is very anxious to attend camp-meeting the coming summer, but her parents are poor and unable to furnish the necessary money for her expenses. As she is too young to do manual labor sufficient to earn the money for her expenses, she was greatly perplexed until the conference president's wife suggested the sale of the *Temperance Instructor*, and offered to go out with her the first day, and in four hours they sold sixty papers.

The next day the little girl's mother went with her in her own town, and in a very short time they sold all the papers they had on hand. Now they have ordered more papers, and the mother and little girl are both going to sell the *Temperance Instructor*, and the financial outlook is so favorable that the whole family is planning on going to camp-meeting.

In our efforts to help others, we ourselves are often blessed, not only in basket and store, but with Heaven's greater gift, the presence of the Comforter. The *Temperance Instructor* possesses great power in changing individuals' manner of life, in bringing peace and plenty into the homes of sorrow and poverty, and in molding public sentiment favorable to temperate living. Those who circulate it are, in fact, public benefactors, and are themselves greatly blessed.

The "Review" the Inspiration

FORTY-TWO years ago, when I accepted the message, I began to read the *REVIEW*, and I have read it constantly ever since. It has been a source of strength and encouragement to me all along. It kept alive the desire to do something for the advancement of the Lord's work. It begot a desire to present the truth to others. I could not preach, and our literature forty-two years ago was not abundant; but I took such as we had, a little health almanac, and began a successful work which I have kept up ever since — canvassing. I have sold thousands and thousands of our books, both large and small, in different parts of the United States. Several churches have been raised up in localities where I sold our books, and all these are to-day sound in the faith, and are giving strong support in means and workers to the local and general work. I regard this as largely the result of the literature I placed in the hands of those who were the first members of these churches, and the *REVIEW* has ever been an important factor in urging me on in my work.

Although I am now eighty-one years of age, and my work is supposed to be nearly finished, last year I sold over five hundred of our large books, and enjoyed the bountiful blessings God gave in this work. What the *REVIEW* did for me it will do for others who will welcome it and cherish the message it ever brings.

Portland, Mo.

A. J. SCOTT.