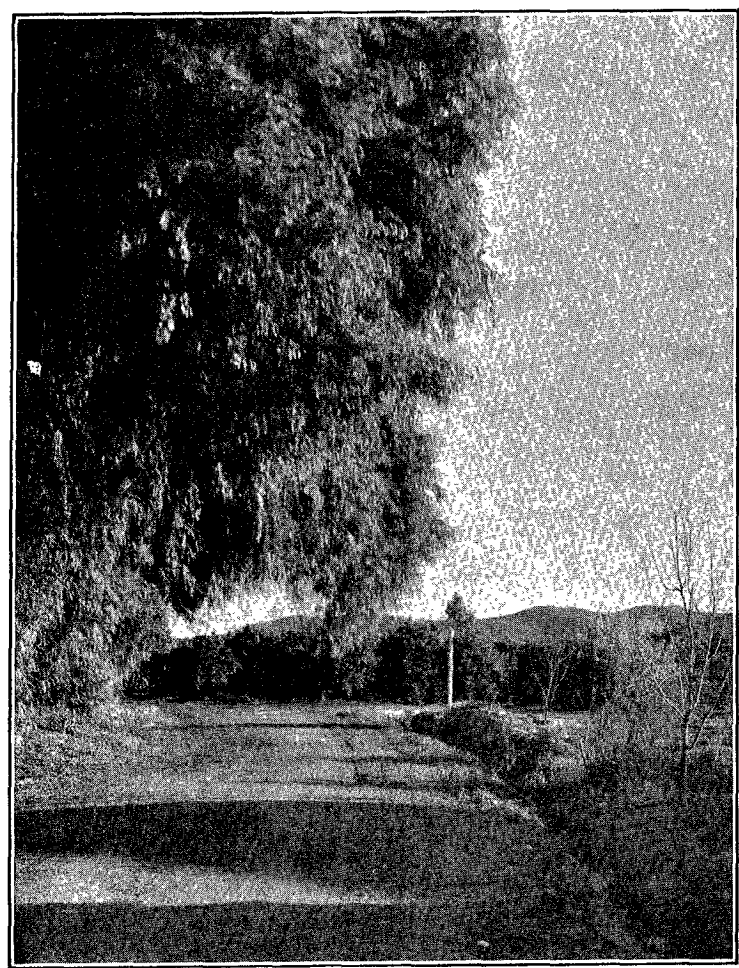


# The Advent Sabbath Review and Herald

Vol. 89

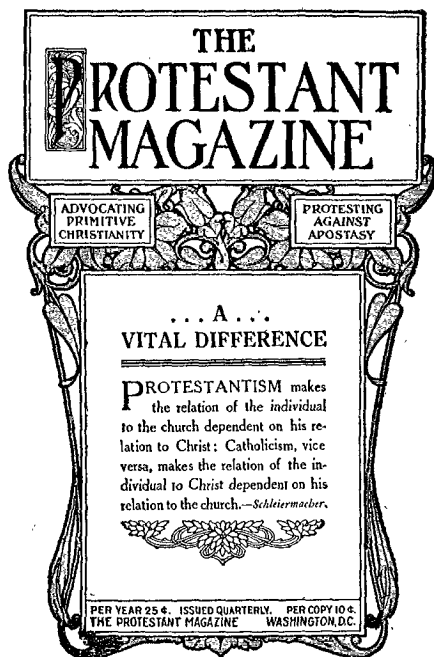
Takoma Park Station, Washington, D. C., April 25, 1912

No. 17



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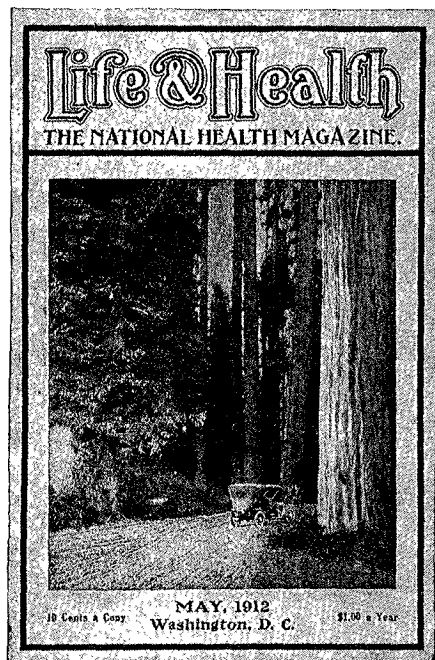
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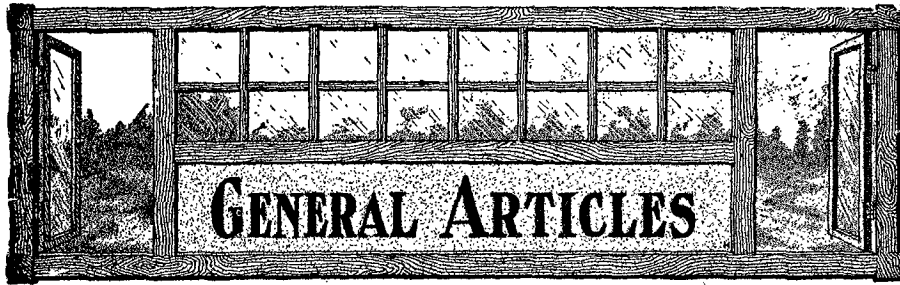
# The Review and Herald

"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 25, 1912

No. 17



## Voices of the Night

ARTHUR W. SPAULDING

It is very dark. This path I tread is  
very narrow,  
This path of duty that goes on and on.  
Out in the dark I hear the tinkling of  
sweet waters;

The fragrance of strange flowers wafts  
in, is gone;  
And music, sprinkled from the velvet  
wings of evening,  
Perfumes and cools the harsh-caressing  
air;  
What hinders that I cease the never-  
ending journey,  
And seek repose, and make an end to  
care?

Be still, my child! The path you  
tread, in truth, is narrow,  
But on that path alone there shines  
a light.  
The tinkling waters run to deep and  
foul morasses:  
You only perish if you pierce the  
night.

But what! Shall I shrink cowering from  
the darkness' terrors?  
Shall I be frightened at a fancied  
dream?  
'Tis true, this path alone with light is  
fully flooded,  
But in the dark are other lights  
aglow.  
Who knows but in some vale a little cot-  
tage nestles,  
Where smiling gardens open wide  
their charms,  
And there might I find refuge from the  
pilgrim's sorrow,  
And meet no more the pilgrim's dread  
alarms?

My child, it is a dream delusive you  
are dreaming;  
The lights you see are fleeting, false,  
and fell.  
The one true refuge from the griefs of  
duty's pathway  
Is found when you have trodden  
duty well.

If, then, I may not leave this narrow,  
trodden pathway,

Nor heed the wooing of the perjured  
night,  
If weary eyes and staggering limbs must  
still press onward,  
And keep the path, and stay within the  
light,  
May I not see the end of duty, know its  
pleasure,  
Breathe balm that comes not from for-  
bidden fields,  
Be strengthened for the stumbling and  
the beating bruises,  
And taste the nectar that stern duty  
yields?

Yes, yes, my child! Do thou but lift  
thy downcast glances,  
And see the glory where this path-  
way ends;  
And straightway all thy rue in fore-  
taste sweet shall vanish,  
And easy be the pain thy Father  
sends.

## Medical Missionary Work

MRS. E. G. WHITE

MEDICAL missionary work is the pio-  
neer work of the gospel. It is the door  
through which the truth is to find en-  
trance to many homes. A demonstration  
of the principles of health reform will do  
much toward removing prejudice against  
our evangelical work; and the Great  
Physician, the originator of medical mis-  
sionary work, will bless all who thus  
seek to impart the truth for this time.

God's people are to be genuine medical  
missionaries, ministering to the needs of  
soul and body. It is their privilege to  
lead men and women to see in Christ  
the Great Physician, who understands  
their every need, and who, if they will  
come to him, will save to the uttermost.  
With the knowledge gained by practical  
work they are to go out to give treat-  
ments to the sick; and as they go from  
house to house, they will find access to  
many hearts. Many will be reached who  
otherwise would not have heard the gos-  
pel message.

Physical healing is bound up with the

gospel commission. When Christ sent  
out his disciples on their first missionary  
journey, he said, "As ye go, preach,  
saying, The kingdom of heaven is at  
hand. Heal the sick, cleanse the lepers,  
raise the dead, cast out devils: freely  
ye have received, freely give." And  
when at the close of his earthly ministry  
he gave them their commission, he said,  
"These signs shall follow them that be-  
lieve: In my name shall they cast out  
devils; . . . they shall lay hands on the  
sick, and they shall recover."

Of the disciples after Christ's ascen-  
sion we read, "They went forth, and  
preached everywhere, the Lord working  
with them, and confirming the word with  
signs following." Luke is called the  
"beloved physician." He labored in  
connection with Paul in Philippi; and  
when Paul left there, Luke stayed on,  
doing double service as a physician and  
a gospel minister. He was indeed a med-  
ical missionary. His medical skill opened  
the way for the gospel to reach many  
hearts.

The divine commission needs no re-  
form. Christ's way of presenting truth  
can not be improved upon. The Saviour  
gave the disciples practical lessons, teach-  
ing them how to work in such a way as  
to make souls glad in the truth. He sym-  
pathized with the weary, the heavy-laden,  
the oppressed. He fed the hungry and  
healed the sick. Constantly he went  
about doing good. By the good he ac-  
complished, by his loving words and  
kindly deeds, he interpreted the gospel  
to men.

Brief as was the period of his public  
ministry, he accomplished the work he  
came to do. How impressive were the  
truths he taught, how complete his life-  
work! What spiritual food he daily im-  
parted as he presented the bread of life  
to thousands of hungry souls. His life  
was a living ministry of the word. He  
promised nothing that he did not per-  
form.

He presented the words of life in such  
simplicity that a child could understand  
them. Men, women, and children were  
so impressed with his manner of explain-  
ing the Scriptures that they would catch  
the very intonation of his voice, place the  
same emphasis on their words, and imi-  
tate his gestures. The youth caught his  
spirit of ministry, and sought to pattern  
after his gracious ways by seeking to  
assist those whom they saw in need of  
help.

Just as we trace the pathway of a

stream of water by the line of living green it produces, so Christ could be seen in the deeds of mercy that marked his path at every step. Wherever he went, health sprang up, and happiness followed wherever he passed. The blind and deaf rejoiced in his presence. The face of Christ was the first that many eyes had ever looked upon; his words the first that had ever fallen upon their ears. These, restored, followed him. His words to the ignorant opened to them a fountain of life. He dispensed his blessings abundantly and continuously. They were the garnered treasures of eternity, the Lord's rich gift to man.

Christ's work in behalf of man is not finished. It continues to-day. In like manner his ambassadors are to preach the gospel, revealing his pitying love for lost and perishing souls. By an unselfish interest in those who need help they are to give a practical demonstration of the power of the gospel. Much more than mere sermonizing is included in the preaching of the gospel. The evangelization of the world is the work that God has given to those who go forth in his name. God calls for thousands to work for him, not by preaching to those who know the truth for this time, but by warning those who have never heard the last message of mercy. Let them work with a heart filled with an earnest longing for souls. Let them do medical missionary work. Thus they will gain access to the hearts of people, and the way will be prepared for a more decided proclamation of the truth.

Who are laborers together with Christ in this blessed medical missionary work? Who have learned the lessons of the Master, and know how to deal skilfully with souls for whom Christ has died? We need, O so much, physicians of the soul who have been educated in the school of Christ and who can work in Christ's lines. Our work is to gain a knowledge of him who is the way, the truth, and the life. We are to interest people in subjects that concern the health of the body as well as the health of the soul. Believers have a decided message to bear to prepare the way for the kingdom of God. The great questions of Bible truth are to enter into the very heart of society, to reform and convert men and women, bringing them to see the great need of preparing for the mansions that Christ is preparing for all that love him. When the Holy Spirit shall do its office work, hearts of stone will become hearts of flesh, and Satan will not work through them to counteract the work that Christ came to earth to do.

Henceforth medical missionary work should be carried forward with greater earnestness. Medical missions should be opened as pioneer agencies for the proclamation of the third angel's message. How great is the need of means to do this line of work! Gospel medical missions can not be established without financial aid. Every such enterprise calls for our sympathy and our means, that facilities may be provided to make the work successful.

A special work is to be done in places where people are constantly coming and going. Christ labored in Capernaum much of the time because this was a place through which travelers were constantly passing, and where many often tarried.

The Saviour sought the people where they were, and placed before them the great truths of his kingdom. As he went from place to place, he blessed and comforted the suffering, and healed the sick. This is our work. Small companies are to go forth to do the work to which Christ appointed his disciples. While laboring as evangelists, they can visit the sick, praying with them, and if need be, treating them, not with medicines, but with the remedies provided in nature.

There are many places that need gospel medical missionary work, and there small plants should be established. God designs that our sanitariums shall be the means of reaching high and low, rich and poor. They are to be so conducted that by their work attention shall be called to the message for these last days.

The tender sympathies of the Saviour went out for fallen, suffering humanity. Those who would be his followers must cultivate compassion and sympathy. Indifference to human woe must give place to lively interest in the suffering of others. The widow, the orphan, the sick, and the dying will always need help. Here is an opportunity to proclaim the gospel,—to hold up Jesus, the hope and consolation of all men. When the suffering body has been relieved, the heart is opened to receive the heavenly balm. Those with whom the Comforter dwells, who draws from him knowledge and strength and grace, will impart his consolation.

In both the home and the foreign field, prejudice, false zeal, and miscaled piety must be met; but there are also hearts that God has been preparing for the seeds of truth, and these will hail with joy the divine message when it is presented to them.

Many are suffering far more from maladies of the soul than from diseases of the body, and they will find no relief until they come to the well-spring of life. The burden of sin, with its unrest and unsatisfied desires, lies at the foundation of a large share of the maladies the sinner suffers. Christ is the mighty Healer of the sin-sick soul. These afflicted ones need to have a clearer knowledge of him whom to know aright is life eternal. They need to be patiently, kindly, and earnestly taught how to throw open the windows of the soul to the sunlight of God's love. Then complaints of weariness, loneliness, and dissatisfaction will cease. Satisfying joys will give vigor to the mind and health and vital energy to the body.

There is missionary work to be done in many unpromising places. Now is our time and opportunity to do this work. We have an important work to do, a work that will not wait, a work that can be accomplished only in the power of the

Spirit and under the guidance and direction of Christ. God expects believers to take up this work, and to do it with earnestness and diligence. Let every believer at this time show himself a laborer together with God. The Lord will work with the one who will yield heart and mind and powers to his control. To all who will be led by the Spirit he will impart his righteousness.

## Our Place in God's Plan

C. B. STEPHENSON

"LORD, what is man, that thou takest knowledge of him! or the son of man, that thou makest account of him!" Ps. 144:3.

IN the creation of man, God had in view for him a glorious existence, a life that would measure with his own sinless, immortal life. Man was created in the image of his Maker, to fill a special place in the great family of God.

In his "eternal purpose," God has a definite position for every soul; and by grace and heavenly wisdom all who will, may find and occupy it. When that has been done, there is a settled, fixed state of mind and contentment of heart, peace with God. There will be no question as to the calling of God. It will be known by experience that God gives to every man his work. The carpenter specially prepares every piece of timber for its place in the house. It will not fit any other place, and can not be used anywhere else. So if we are not willing to occupy the position or place, in other words, to do the work, Heaven designs, we shall be of no value, and therefore will be cast out as worthless material, and can not become a part of the great building.

The only true view of life is to reckon it in the light of eternal standards. "In all your reckonings reckon eternal things." There must be a constant calling into the soul more and more of the life of Christ. We must feed upon it, drink it, hour by hour. There must be a continual inflow of the heavenly life, and a constant outflow of the earthly. We must by grace reach the standards from which man fell by sin. To give this opportunity, Adam was not cut off immediately. This is why God makes "account of him." The Lord was so desirous that we find our place in his plans, that none perish and come short of it, that he gave his only begotten Son to die for us. This is why he takes "knowledge of him."

It is only as we make progress in the Christian life that we make a success of our time on earth. It is not the abundance of material things we accumulate that gives standing in heaven, but the righteousness of Christ we possess, and the proper use of the things we have. Our distance from God is measured by the sinfulness of the heart. "Your iniquities have separated between you and your God."

The one great question that confronts every soul is that of dealing with sin.

If sin is overcome, man is again given his appointed place in the heavenly family. If sin overcomes, man's eternal separation from God is complete. Then what can compare to the question, "What shall I do to be saved?" Jesus Christ has provided for every man a perfect life, and freely offers it to all. This life meets absolutely the mind of God for us, and by receiving it we are restored to our place in God's family on earth. There is no other way of reaching the high calling of the Lord. We are "accepted in the Beloved."

Every one who is born into the kingdom of grace has a place to fill in the development of the plan of redemption. No more sure is there a place prepared for us in heaven, than there is a special place for us to work on earth. Paul would have no doubt been lost if he had refused the heavenly calling. He says, "Woe is unto me, if I preach not the gospel." 1 Cor. 9:16. In "Testimonies for the Church," Vol. VII, page 30, this statement is made: "And every one who is added to the ranks by conversion is to be assigned his post of duty. Every one should be willing to be or to do anything in this warfare."

To this denomination has been committed the proclamation of the last gospel message to a fast-dying world, a world that is drifting farther and farther from God. All heaven is interested in this great crisis. Angels are hurrying to and from this earth. The angel of mercy is folding her wings soon to take her flight forever, we are told. Then how shall we stand in the great judgment if we are inactive and indifferent in such a time? We read again: "When church-members put forth earnest efforts to advance the message, they will live in the joy of the Lord, and will meet with success."—*Id.* We are responsible to God and man for the light we have in advance of the unsaved. We are exhorted to owe no man anything. How shall we answer in the judgment if we have not paid our obligations to our fellow men? If a woe would have been visited upon Paul for neglecting the heavenly calling, shall we escape, if guilty?

If we have found our place in this last great work and are fulfilling the purpose of our life, the account being made of us will be pleasing to God, and will give us a place in the eternal purpose and family of heaven.

Atlanta, Ga.

## Daniel 7 and 8

MRS. M. E. STEWARD

EARTHLY kingdoms are represented in prophecy by wild beasts, because they embody so much of both brute force and passion.

Daniel saw three symbols:—

1. Winds (Dan. 7:2, 3), meaning wars. Jer. 25:32, 33. "In the latter days ye shall consider it perfectly." Jer. 23:20.

2. The great sea, representing "peoples, and, multitudes, and nations, and tongues." Rev. 17:15.

3. Four beasts, symbolizing kings, or kingdoms. Dan. 7:17. They arise from among the nations, by means of war.

The Bible names the first three of these great empires:—

1. Babylon. Dan. 2:38.

2. Medo-Persia. The bear of Daniel 7 and the ram of Daniel 8 come next to the lion; God calls them Media and Persia. Dan. 8:20.

3. Grecia. The leopard of Daniel 7 and the he goat of Daniel 8 are identical. The Scriptures name them Grecia. Dan. 8:21.

Three specifications regarding these kingdoms:—

1. The lion is the king of beasts; so Babylon stands at the head of universal empires. The eagle's wings signify the towering ambition of Nebuchadnezzar, his unwavering purposes, and the rapidity of his conquests. The flight of an eagle is exceedingly high, unwavering, and swift.

2. The two horns of the ram denote the union of two nations, Media and Persia. The Persians came to the throne last, but rose highest. The ribs in the mouth are interpreted as denoting peculiar cruelty toward three provinces, Babylon, Lydia, and Egypt. Isa. 13:17, 18.

3. The leopard is a fleet animal. As this did not fully represent the rapidity of Alexander's movements, four wings of a fowl were given to the leopard.

Three illustrious men were at the head of these empires:—

1. Nebuchadnezzar, the first king of Babylon, was a brave, proud, and sometimes cruel general; wise in statesmanship, in science, and art. Despite his ambition and self-will, Nebuchadnezzar had a principle of moral integrity which was receptive to divine teachings. God gave him three very impressive lessons: (a) his dream of Daniel 2. The dream accomplished three things,—exposed the false systems of his so-called wise men, revealed the true God, and taught him the infinite superiority of the kingdom of heaven over earthly governments; (b) his experience in the case of the three Hebrew children in the fiery furnace, which convinced the monarch that there was a higher King than himself; Daniel 3; (c) the loss of his reason for seven years, which led him to realize his utter weakness in the hands of the supreme God. Daniel 4. We may well believe that Nebuchadnezzar henceforth acknowledged and worshiped the true God.

2. Cyrus, king of Medo-Persia. There are three interesting things about Cyrus: (a) his sagacity in conquering Babylon; (b) the fact that the prophet Isaiah called him by name and mentioned his wonderful acts one hundred fifty years before his birth. Learning of this,—Josephus says by reading Isaiah,—Cyrus believed in the true God, and, contrary to Oriental usages, he gave the Jews permission to return to their own land, and out of his own revenues furnished means for rebuilding Jerusalem and its temple; (c) he was a vegetarian; he was brought up in a shepherd's tent, on bread and

cresses, and despised the luxuries of the table.

3. Alexander, king of Greece, was the reverse of Cyrus. He was called great on account of his military achievements. But he was very cruel in war, and he was so intent on self-gratification that it has been well said of him, "He who conquered the world was himself conquered by wine." He drank to excess, and died of a resultant fever, in his thirty-second year. After Alexander's death, his kingdom was divided among his four principal generals, symbolized by the four heads of the leopard and the four horns of the goat.

Sanitarium, Cal.

## Morsels

PHILIP GIDDINGS

"LET your light so shine before men, that they may see"—What? See light? No!—"your good works." Let your faith so shine that men may see your faith?—No! your good works. Your faith is to shine upon your good works, and your good works reflect back the faith in exact image of those works. Let your creed so shine before men that they may see your deed,—see your creed in deed form,—and be led to glorify your Father who is in heaven.

Sign to duty, and whatever difficulty comes, do not resign, but re-sign. Repeat the resolution. Like a postage-stamp well mucilaged, stick fast to your letter till you arrive at your destination. And when you have the *will*, God will open the *way*. However thick or high the wall that would turn you aside from duty, go through or leap over.

Quit yourselves like men; don't quit being men. The difficulty of the task is to prove sincerity, prove faculty, and classify result. Repeat not the terrible mistake of some who knew not the time of their visitation when they said, "Away!" to what was the only way.

We are marching to one of two opposite ends,—the goal or the gaol,—the winning-post, or the whipping-post. You and I will finally hear, "Come, ye blessed," or "Depart from me, ye cursed." Which it shall be then is being decided now by *you* and *me*.

Though we have prayed, preached, and prophesied, it will be of no avail unless we practise the ways of God. Unless we practise as we preach, and have our works in harmony with our prayers, we shall find disappointment instead of reward. We have prayed out, preached out, prophesied out,—not in,—and "truth in the inward parts" we had not. It was all *out*, and *out* we shall be at last.

It is possible to preach others into the kingdom, and preach ourselves out,—make of ourselves castaways.

Roseau, Dominica, West Indies.

PRAYER has an "hour," it has a place, in our life; it is no more to be crowded out than the most vital practise of receiving one's daily food.—*Charles Cuthbert Hall.*



WASHINGTON, D. C., APRIL 25, 1912

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

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

## Editorial

### Editorial Correspondence

LOMA LINDA, CAL., April 2, 1912.

WE have spent the last week at the Loma Linda Sanitarium and College of Medical Evangelists. This enterprise has several times been presented to the readers of the REVIEW during the last few months. We have felt greatly interested in becoming acquainted with the college and with the work it is doing. This is our first visit, and it is a surprise to see so large and progressive a work built up here.

The location is unique. Erected on a lofty eminence overlooking the San Bernardino Valley, the institution has a most beautiful situation. In every direction stretch beautiful vineyards and orange groves. In the distance are seen the little cities of Colton, San Bernardino, and Redlands; while forming a background on every side are the mountain peaks of the San Bernardino range, snow-capped, and towering six thousand feet above sea-level.

About three hundred acres of fertile land is controlled by the institution. This has been brought to a good state of cultivation and fruit production, and contributes in no small degree to the support of the enterprise.

The main building is a wooden structure five stories high. This, with a dozen cottages adjoining, furnishes accommodations for one hundred guests. During the last year there has been erected near the main building a commodious chapel, with a seating capacity of four hundred; a nurses' dormitory, with accommodations for 116 nurses; and also a laboratory building, for the benefit of the medical school. The facilities afforded by this laboratory are most excellent, and are considered the best possessed by any medical school on the Pacific Coast.

These buildings are all situated on a hill overlooking the valley. In the valley below, about two blocks distant, is the

railroad station of the Southern Pacific, a general store operated by the institution, a food factory, a laundry, and other buildings, while in the field beyond is the barn for the accommodation of the sanitarium dairy, which supplies milk and cream to the institution.

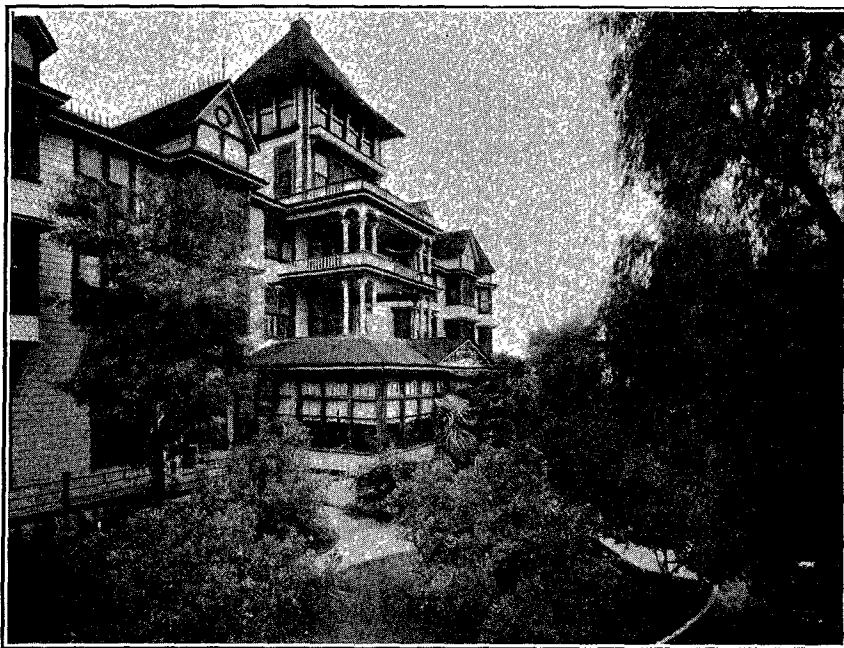
The work of the sanitarium has been especially blessed. From the beginning, it has enjoyed an excellent and growing patronage. Last year's work resulted in a net gain of several thousand dollars. Guests are found here from the North, East, and South, and a good spirit is felt in the social and religious life of the family.

In addition to the regular sanitarium work carried on here, there is likewise conducted an extensive educational

one of more than ordinary importance, and we believe that here has been established a base for a very extensive work, far-reaching in its influence in coming years.

The great need of the work which is being done in the education of medical evangelists and missionary physicians has many times been emphasized. Years ago the instruction through the servant of the Lord to this denomination was that a school should be established for the education of physicians, that our young men and women should not be compelled to attend worldly institutions to obtain an education in medical science.

An effort was made to provide a school of this character. The circumstances which arose and the events which cul-



LOMA LINDA SANITARIUM

work; namely, the school for the education of physicians and medical evangelists, and the nurses' training class. Fifty-six are engaged in medical studies, sixty are enrolled as nurses in the sanitarium training-school, while thirty-five others are doing special preparatory work, making, in all, a school of more than one hundred fifty. This has brought together a large number of earnest and consecrated young men and women.

For the carrying forward of this enterprise a large and responsible faculty has been assembled. Here are men and women who have occupied positions of responsibility and have borne heavy burdens in connection with other institutions in years gone by. These brethren and sisters feel that the providence of God has particularly led in the development of this work thus far; and as we listened to the relation of some of the experiences passed through, and read the instruction that has come through the spirit of prophecy regarding the work to be established here, we saw in this enterprise

minated in the separation of that school from denominational work, and in its final abandonment on the part of its promoters, are events of recent history, and need not be recited here. Suffice to say that the instruction that applied to the establishment and development of that school applies with equal force to the school at Loma Linda. The need is even greater, and the demand which exists for devoted medical workers is every year increasing.

The work which has been established at Loma Linda is an effort to meet as fully as possible the spirit of the instruction that has been given. Our brethren and sisters in Loma Linda and in other parts of California have recognized this demand, and have liberally responded to the appeals that have been made for funds for the upbuilding of this work.

We are able to note no evidence of extravagance in the work that has been built up. We believe that the money invested in the enterprise has been economically expended, and that those in

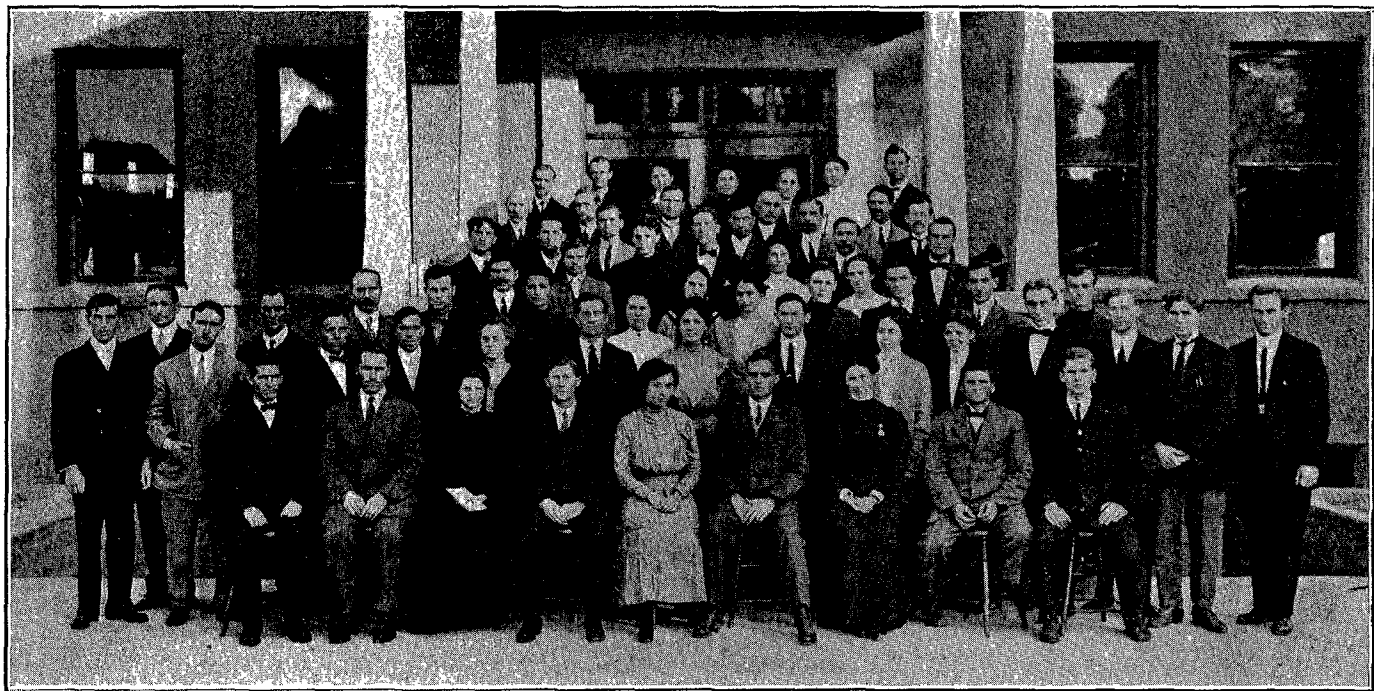
charge of the work have used good judgment and labored in the fear of God in the promotion of the enterprise. Worthy of special mention is the spirit that has actuated the local workers connected with the sanitarium and school in the contribution of their own means to the support of the work. Nearly one third of all the donations given to the Loma Linda enterprise have come from the physicians, nurses, and students connected with the work. This amounts in the aggregate, since the work started, to nearly \$22,000; and this liberality on the part of these brethren and sisters toward the work in which they are directly interested, has by no means lessened their contributions to other enterprises. Since Jan. 1, 1906, there has been paid

earnestly urge our young people contemplating the medical course, to consider the instruction that has come to us as a people with reference to these subjects, and to avail themselves of the schools of the denomination. Not alone should those seeking a medical education do this, but all others as well. There are scores of Seventh-day Adventist young men and women who are attending high schools and colleges in the world who should be in the colleges and academies conducted by the denomination.

During the last week there has been held the constituency meeting of the institution. This has brought together a large number of representative brethren, members of the General Conference Committee, of the Pacific Union Confer-

ready and necessary means to provide the facilities required, and the difficulty in securing a staff of workers who, fully understanding the principles that should govern such an undertaking and their relationship thereto, will labor unitedly, and not as independent factors, for its development. Upon the workers assembled at Loma Linda rests a great responsibility, the chief responsibility of making the work a success through God's grace.

We feel great confidence in the work that is being carried forward here. We believe that its establishment is in the order and providence of God. As we view its future, it seems to us that three important essentials are necessary to its highest success: (1) The maintenance of its simplicity and the



FACULTY AND STUDENTS IN THE COLLEGE OF MEDICAL EVANGELISTS

by the workers gathered here over \$26,000 in tithe, and over \$10,000 in offerings to missions and other general denominational enterprises. A spirit of devotion and self-sacrifice has been faithfully manifested by this family of laborers.

The advantages afforded by this school to our young men and women desiring medical education should be considered by them before they decide to attend the medical schools of the world. This school has been established to provide as thorough instruction as may be obtained elsewhere, and at the same time to save our young men and women from the many demoralizing influences confronting them in their associations in the schools of the world. Surely those who, without sufficient reason, pass by opportunities of this kind provided in our own work, and choose their own way in matters of educational advantages, can not expect to be safeguarded from the temptations that will confront them. We

ence Committee, and of the Southern California Conference Committee, as well as other friends of the institution. Trustees have been elected to fill vacancies on the board. Resolutions have been adopted shaping the future plans and policies of the work. Of special importance has been the decision to raise fifteen thousand dollars for the purpose of establishing a central heating plant, which is sadly needed. It was voted to raise another fifteen thousand dollars for the establishment of a hospital, which will be needed in connection with the medical school next year. These features of the work will no doubt be presented before our people more fully in the near future.

The establishment and maintenance of a medical school by Seventh-day Adventists, with their membership and resources, is a stupendous undertaking. Already many perplexities attend the work. These are the result of a lack of

careful, consistent regard of the principles that have called it into existence, and of the instruction that has been given by the servant of the Lord with reference to its operation; (2) the hearty, united effort of the large number of workers who have been called to bear responsibilities in this place. If the faculty assembled here, with the young men and women in training, can constitute a band of workers whose hearts God has touched, and who will walk humbly before him, a mighty work will be accomplished through their efforts in spreading abroad a knowledge of the message for these last days; (3) the prayers, sympathetic interest, and hearty cooperation of our people throughout the field. These prayers, this interest, this cooperation, we bespeak for the enterprise from our people everywhere. The work here is one of God's instrumentalities. Our brethren and sisters who are laboring here are worthy of our confi-

dence. Honestly and humbly and earnestly they are laboring with God's help to do the best they know. Let us be faithful in holding up their hands, promoting the interests of the work in which they are engaged, and thus become co-laborers with God and with our brethren in work for the salvation of our fellow men.

F. M. W.

### The President, the Pope, and the Cardinals

IN the three years and a little more during which the Hon. William H. Taft has occupied the position of the chief executive of this nation, he has in several instances shown his readiness to yield to the skilful diplomacy of the representatives of the Roman Church, and his conduct in this respect is being severely criticized by a large number of journals which stand for the separation of church and state in the United States. In view of these facts, it is not surprising that the recent visit of Maj. Archibald Butt, the President's aid, to Pope Pius X at the Vatican has awakened much interest, and has been the subject of much surmising. It was reported, on apparently good authority, that Major Butt conveyed a personal letter from President Taft to the Pope, and that he was entrusted with a personal reply from the pontiff, but nothing very definite was stated concerning the nature of the correspondence until an article appeared in the *New York Times* of April 14, 1912, which will doubtless attract much attention. The first paragraph of this article runs thus:—

That President Taft has made up his mind to follow the custom of the non-Catholic courts and governments in Europe, on the subject of the precedence to be accorded to cardinals in the United States, no matter whether foreign or native, has been strikingly shown by the fact that he despatched his principal aide-de-camp, Maj. Archibald Butt, to Rome, entrusted with purely private letters to Pius X and King Victor Emmanuel.

The subject-matter of the President's letter to the Pope, and the further purpose of Major Butt's visit to the Vatican, are discussed in the following paragraphs:—

It is generally understood that the letter from President Taft to the Pope was for the purpose of expressing to him the satisfaction felt in all parts of the United States over the recent elevation of three distinguished American citizens to the sacred college, and also to recall his pleasant intercourse with the Holy Father at the time when he visited Rome while he was still Secretary of War, in order to settle, in a manner satisfactory alike to the church and to the American government, the difficult and troublesome questions regarding the friars' lands in the Philippines, a problem involving a large amount of money.

It is also known that Maj. Archibald

Butt, while at the Vatican, was directed by Taft to discuss, unofficially and privately, with the papal Secretary of State Merry del Val, and other leading members of the sacred college and of the pontifical court, the problem of precedence which had arisen in connection with the official rank and status of cardinals in the United States.

It is plainly intimated in this article that the cardinals of the Roman Catholic Church will hereafter take precedence in this country, as they do in the Old World, over all representatives of foreign powers, over all cabinet officers, over the Speaker of the House, and over the Vice-President. According to the new order of things, if a cardinal of the Roman Church should visit an American man-of-war, he would be entitled to salutes and naval honors reserved for a foreign royal personage. To quote:—

There has never been any difficulty about the status of cardinals in Italy, and whenever any foreign or Italian member of the sacred college has visited an Italian man-of-war, he has been received and welcomed on board with all the naval honors reserved for royalty.

So it will undoubtedly have to be in the United States, which now, in matters of international comity feels itself under the necessity of complying not only with the demands, but also with the ethics of *jus gentium*.

The question of discrimination in favor of one church over another is treated plainly if not satisfactorily:—

The point raised about discrimination in favor of one church at the expense of another, can not be said to apply to the case of cardinals. They are something beyond ministers of the gospel and ecclesiastics. Indeed, a cardinal is not necessarily a priest; for instance, old Cardinal Mertel, who was the principal legal counsel of the sacred college, and indeed of the Papacy. With his short-cropped, reddish-gray whiskers, he presented a striking contrast to the other members of the sacred college at great ecclesiastical pageants.

But a cardinal is, from a purely secular point of view, a very great personage, who is regarded and treated everywhere abroad not as a dignitary of the church, but as a foreign prince of the blood.

Reference is made to the clash between Governor Foss of Massachusetts and Cardinal O'Connell at the dinner in Boston on St. Patrick's day, and the way is prepared for a cardinal to be accorded the first place in Washington:—

Here in America, where we now have four cardinals who are citizens of the United States, a somewhat unique difficulty has arisen in connection with the precedence of cardinals, attention to which was called the other day by the attitude of the governor of Massachusetts at the St. Patrick's day dinner, at which the President of the United States, and also Cardinal O'Connell, archbishop of Massachusetts, were among the guests of honor.

At Washington the President would probably have quickly settled the status

of Cardinal O'Connell in accordance with the rules that prevail at the court of St. James's and in other non-Catholic capitals, that is to say, he would have conceded to Cardinal O'Connell, as also to Cardinals Farley, Gibbons, and Falconio, the "pas" over the foreign ambassadors, who precede every one else, even the Vice-President of the United States and the Speaker of the House, also all the judiciary.

But as this St. Patrick's day dinner took place, not at Washington, but at Boston, the position of the governor of the State came into consideration. The governor complained that he had not been given a place at the table superior to Cardinal O'Connell, which he considered his due on the ground that he was the sovereign executive of Massachusetts, with powers of life and death in that State, and with all the attributes of rulership. Strictly speaking, he regarded himself as the first personage in the State, but yielded the "pas" as a matter of courtesy to the chief magistrate of all the States, namely, President Taft. He insisted on ranking next to the President and before the cardinal, and when this was denied to him by the organizers of the St. Patrick's day banquet, he remained away.

An article of similar import, written by a correspondent, appeared in the *Washington Post* of March 25, 1912. The purpose of such articles in the leading papers of this country is unmistakable. The people are thus being educated to expect that the practices of Catholic countries in the Old World will be followed in this country, and that the claims of the Roman Catholic hierarchy to precedence over all other dignitaries will be allowed. It is a part of the well-organized campaign to place the Roman Catholic Church on vantage-ground, and to swing America into the column of Catholic countries. Whether the protests which are now being made will be effective in preventing this official recognition of the Papacy by the government of the United States may be regarded as doubtful, and it seems more than likely that this republic will be betrayed into the hands of Rome, and that the Church of Rome "may make of the United States, according to a dream that is no longer merely visionary, the first Catholic nation of the world." The prophecies are being fulfilled.

W. W. P.

### The Governor and the Cardinal

THE press of the country, daily and weekly, has had much to say concerning the attempt of Cardinal O'Connell to exalt himself above the governor of Massachusetts, mention of which incident is made in another column. We give on the next page some of these utterances which will doubtless be of interest. *Zion's Herald*, of Boston, in its issue of March 27, says:—

There was no personal feeling in the governor's refusal to accept the place assigned him. He simply felt that he could not permit the commonwealth which he represents, to be thus slighted; and we believe the people of the States as a whole, including many Catholics, will give his action their unqualified approval. . . . There is frequent complaint, on the part of Catholics, that they are unjustly discriminated against in public affairs, that an unreasonable prejudice against them exists. Such prejudice, if there is any, is founded on the feeling that the loyal Catholic, if called to choose between the two, would place allegiance to his church before allegiance to the state. Such incidents as the attempt to secure the participation of a regiment of militia in the welcome to the cardinal on his return home, and the placing of the cardinal before the governor at the banquet of the Charitable Irish Society, will tend only to strengthen that feeling. Cardinal O'Connell may be a prince in the Roman Catholic Church, but in the United States he is only a plain citizen, . . . most emphatically *not* entitled to precedence over the governor of a sovereign State.

Concerning the same incident the *Christian Register* (Unitarian) of March 28 says:—

Governor Foss deserves praise for maintaining the dignity of his office. At a recent banquet in Boston the President of the United States, Cardinal O'Connell, Mr. Denis McCarthy, and Governor Foss were to appear in that order. Governor Foss very properly objected, on the ground that his place was next to the President. The explanation given, and, so far as we know, never contradicted, was that the cardinal had commanded the committee to arrange the speakers in this order. As obedient Catholics, of course they could not disregard this command. Efforts were made to induce the governor to take the place assigned to him, and the explanation given was that the State was represented by the President, and therefore there was no slur cast upon it if the church came next. But in Massachusetts the explanation does not serve, for we do not recognize foreign princes as having higher rank than the chief magistrate of the commonwealth, and certainly no church of any creed or class is entitled to take precedence on such occasions. We believe that the governor's decision will be approved, not only by all Protestants, but by a majority of the members of the Catholic Church in this country. The *Independent* has cited a list of Catholic journals that look with disfavor upon the absurd pretensions of the new-made "princes" of the church.

In another column of the same issue of the *Christian Register* appears the following:—

A defender of Cardinal O'Connell says that the dinner at which the governor of Massachusetts was asked to take fourth place was an ecclesiastical dinner, at which the cardinal properly took precedence. This raises the question, How did it happen that an ecclesiastical dinner was arranged to commemorate the evacuation of Boston, which was certainly not an incident in the history of the Roman Church? The explanation makes the matter worse.

The demand of the cardinal that he be given the highest seat on this occasion is in direct antagonism to the specific instruction of the One whom the cardinal professes to represent. Our Lord instructed his followers thus, when bidden to a feast:—

"Sit not down in the chief seat. . . . But when thou art bidden, go and sit down in the lowest place. . . . For every one that exalteth himself shall be humbled; and he that humbleth himself shall be exalted." Luke 14:8-11.

Our Lord also warns men to "beware" of those who desire the "chief places at feasts." See Luke 20:46, 47. That warning is always timely, and is particularly fitting just now, for such incidents as these referred to are full of meaning, and bode ill for the dearly bought liberties of American citizens. The spirit of the organization that would insist upon placing an ecclesiastical functionary above the governor of the State would just as quickly place its will and its commands above the law of the land, and trample upon the dearest liberties of the people, both civil and religious.

C. M. S.

### The Medieval Spirit of the Papacy

THE new American cardinals, Farley and O'Connell, have already expressed their own estimate of the dignity which belongs to a so-called prince of the Roman Catholic Church. They have already given to the American people an exhibition of that intolerant spirit and of that haughty disregard of the feelings and rights of others which have for centuries characterized the Roman hierarchy. The justification of these statements follows.

When H. R. H., the Duke of Connaught, governor-general of Canada, a prince of England's reigning house, visited the United States in January, Cardinal Farley was invited to two of the festivities given in New York City in the duke's honor, but he declined to attend. A third invitation was not extended to him, when inquiry established the fact that he would not accept. The explanation of the cardinal's refusal, as given in the public press, is that he objected to the custom of submitting to royalty the names of all prospective guests at functions which royalty is to grace. As a spiritual prince, Cardinal Farley declined to concede that his presence at the festivities should be made the subject of approval or disapproval of an English temporal prince. So much for Cardinal Farley's dignity.

The other circumstance relates to Cardinal O'Connell. The Charitable Irish Society of Boston gave a banquet on the eve of St. Patrick's day, to which President Taft, Governor Foss of Massachusetts, and Cardinal O'Connell were in-

vited. In making the arrangements for seating the distinguished guests, it had been decided to give President Taft the first place, Governor Foss second, and Cardinal O'Connell third place; but when this fact became known, the cardinal demanded that he should be subordinate only to the President of the United States, and that he should precede Governor Foss in honor both at the table and in the list of speakers. As no Roman Catholic would dare to disobey the command of a cardinal, the change was made; but when Governor Foss learned of the fact, he declined to attend the banquet, on the ground that higher honor should not be paid to the representative of a foreign power than to the chief executive of the commonwealth.

There has been of late so much truckling to the Roman Catholic Church on the part of politicians of all parties and ranks that the action of Governor Foss stands out in marked contrast with the course taken by other public officials, and his refusal to sacrifice the dignity of the state to the demands of a so-called prince of the Roman Catholic Church is worthy of the highest commendation.

One can hardly read the facts here set forth without calling to mind the statement of Pope Gregory VII "that all princes should kiss his [the Pope's] feet only," and without meditating upon those little episodes of history, such as the humbling of Henry IV at Canossa, the excommunication of various kings and princes, and the interference of popes in the affairs of state when they were able to dictate to rulers. The Papacy has never abated one jot of her claims to be above the state, and whenever and wherever it has been possible to do so, these claims have been asserted.

Will the medieval spirit of the Papacy triumph over the republicanism of America?

W. W. P.

### The Hand of God in History — No. 7

#### Notes on Important Eras of Fulfilling Prophecy

##### Witness of Astronomy to History and Prophecy

THE combined testimony of Scripture and the canon of Ptolemy to the years of Artaxerxes is clear. Of the assurance that the canon has been correctly copied and preserved, Hales says:—

As to the authenticity of these copies of the canon, the strongest testimony is given by their exact agreement throughout with above twenty dates and computations of eclipses in Ptolemy's "Almagest."—*"Chronology," Vol. I, page 450.*

Thus the accuracy of the astronomical record witnesses to the historic. An English writer on chronology, Jas. B. Lindsay, said long ago of Ptolemy's Canon and "Almagest":—

The astronomic and historic can not be separated, and they must both stand or fall together. The astronomic can be rigidly verified. — "*Chrono-Astrolabe*," London, 1858.

And he adds: "A foundation is laid for chronology sure as the stars."

Take one illustration. Ptolemy's "Almagest" preserves the record of an eclipse of the moon observed at Babylon on the night of the seventeenth of the month Phamenoth, in the seventh year of Cambyses, king of Persia. According to the canon, it was on the night following July 16, B. C. 523. The modern astronomer works away with pencil and paper, and tells us that on that very night an eclipse would be observable in Babylon. It is a fascinating topic. Speaking of the accuracy with which dates of eclipses may be verified, an American writer, Sylvester Bliss, quotes from Professor Mitchell the following paragraph: —

Go back three thousand years, stand upon that mighty watch-tower, the temple of Belus, in old Babylon, and look out. The sun is sinking in eclipse, and great is the dismay of the terror-stricken inhabitants. We have the fact and circumstances recorded. But how shall we prove that the record is correct? The astronomer unravels the devious movements of the sun, the earth, and the moon, through the whole period of three thousand years; with the power of intellect, he goes backward through the cycles of thirty long centuries, and announces that at such an hour, on such a day—as the Chaldean has written—that eclipse did take place.—"*Sacred Chronology*," chap. 8.

The infinite precision of the movements of the heavenly bodies bears testimony to history that means much to the student of prophecy. "The heavens declare the glory of God" not only in their shining testimony to his creative and sustaining power, but in the witness they bear to his fulfilling word. How infinite the wisdom and the power of God!

"O thou eternal One, whose presence bright

All space doth occupy, all motion guide!

"A million torches lighted by thy hand  
Wander unwearied through the blue abyss.

"Thy chains the unmeasured universe surround,  
Upheld by thee, by thee inspired with breath!"

A divine hand moves the clock of the universe. There is no slipping of the wheels, no weakening of the springs of motion. This earth of ours completes "its spiral journey round the sun"—six hundred million miles every year, the astronomers tell us—in exactly 365 days, 5 hours, 48 minutes, and 46 seconds. Never a second is lost. The Lord bringeth out the host of heaven by number, "he calleth them all by names by the greatness of his might, for that he is

strong in power; not one faileth." Isa. 40: 26.

And this is the God who says: "I am God, and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done." Isa. 46: 9, 10. And "this God is our God forever and ever: he will be our guide even unto death." Ps. 48: 14.

In one of the trying hours of the Reformation, when the way was dark and the cause of reform seemed ready to perish, Luther went out under the starry sky and read in it the message of courage: "He who holds up all that, can hold up all this." W. A. S.

### The \$300,000 Fund

THE report of receipts on the \$300,000 Fund for the month of March is herewith submitted, showing receipts to date of \$168,213.82. During the closing months of 1911 a great many pledges were made to this fund, with the understanding that it was to be closed up the present year. There remain now but three months before the fund will be closed. It is earnestly desired that those who have obligated themselves to this enterprise will be able to meet their pledges before July 1.

W. T. KNOX.

#### Statement of \$300,000 Fund, March 31, 1912

##### Atlantic Union Conference

Central New England .....	\$ 3799.79
Greater New York .....	3395.10
Maine .....	516.61
New York .....	1899.58
Northern New England ....	1167.03
Southern New England ....	635.69
Western New York .....	2021.90

Total .....

##### Canadian Union Conference

Maritime .....	354.94
Ontario .....	1790.80
Quebec .....	616.60
Newfoundland .....	.....

Total .....

##### Central Union Conference

Colorado .....	2189.04
East Kansas .....	1846.10
Nebraska .....	12120.95
North Missouri .....	1117.82
South Missouri .....	549.45
Western Colorado .....	891.26
West Kansas .....	2150.61
Wyoming .....	1679.85
St. Louis Mission .....	118.50

Total .....

##### Columbia Union Conference

Chesapeake .....	1190.49
District of Columbia .....	1573.37
Eastern Pennsylvania .....	2395.85
New Jersey .....	1931.85
Ohio .....	5458.59
Virginia .....	480.85
West Pennsylvania .....	1359.11
West Kansas .....	2150.61

Total .....

##### Lake Union Conference

East Michigan .....	\$ 5235.86
Indiana .....	4615.85
Northern Illinois .....	2769.76
North Michigan .....	838.82
Southern Illinois .....	2248.54
West Michigan .....	6456.79
Wisconsin .....	2447.39

Total .....

##### Northern Union Conference

Iowa .....	6583.03
Minnesota .....	4309.94
North Dakota .....	2397.37
South Dakota .....	3194.77

Total .....

##### North Pacific Union Conference

Montana .....	1649.44
Southern Idaho .....	2043.76
Southern Oregon .....	1117.25
Upper Columbia .....	3619.67
Western Oregon .....	4277.85
Western Washington .....	3886.62
Alaska .....	7.15

Total .....

##### Pacific Union Conference

Arizona .....	773.11
California .....	10160.23
Southern California .....	6870.14
Utah .....	217.65
Central California .....	2630.14
N. California-Nevada .....	3029.01

Total .....

##### Southeastern Union Conference

Southeastern Union Conf....	70.66
Cumberland .....	1844.24
Florida .....	1933.35
Georgia .....	891.32
North Carolina .....	538.70
South Carolina .....	453.25
Asheville .....	1.00

Total .....

##### Southern Union Conference

Alabama .....	234.81
Kentucky .....	333.70
Louisiana .....	539.82
Mississippi .....	723.53
Tennessee River .....	913.11
Southern Union Mission....	6.15

Total .....

##### Southwestern Union Conference

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

Total .....

##### Western Canadian Union Conference

Alberta .....	785.20
British Columbia .....	887.98
Manitoba .....	1043.60
Saskatchewan .....	1060.00

Total .....

##### Miscellaneous

.....

Grand total .....

W. T. KNOX, Treasurer.

"Don't forget that there can be no bending in worship without stooping in service."



## Burma

R. B. THURBER

WHILE China is struggling in the throes of a revolution, and there is much unrest and excitement in India, Burma remains comparatively quiet. The great Eastern question with us now is how to get the message to more of these people more quickly.

In Meiktila our method is especially school work, and it is not without its results. We are rejoicing in the first-fruits of our labor. Three of the school-boys were recently baptized in the lake. The prospect is that others will be ready soon.

During our six weeks' vacation, which begins in April, some of the boys will go out to sell copies of the first edition of our Burmese quarterly magazine. Others will stay to help erect buildings.

We are still receiving liberal responses from the people in the way of donations for the school, having received nearly two hundred dollars recently from the American drillers in the Burma oil-fields. We are about to install a water-plant to irrigate the land, and with the opening of the rainy season will have many seeds in the ground. Sufficient money to build a house is in hand from the \$300,000 Fund, and we expect soon to begin operations on that building.

Our furniture factory has more than it can do. We have turned away a number of orders. We are now working on a one-hundred-dollar order from the government for some office furniture. A good permanent building is needed for the industries, and we have some money in the treasury toward paying for its erection.

The brush is fast being cleared from the farm; and a team of bullocks and a cart have been added to the school equipment.

We thank God for continued good health; but we shall endeavor to get away to the hills for a time during the hot season just beginning.

Meiktila.

## Malamulo Mission, Nyassaland

C. ROBINSON

ON Thursday last we commenced our teachers' school at Malamulo. We plan to continue it two months before sending our boys out again to teach in the village schools. We believe that during this time the Lord will help us to prepare for the great work that stands like a mountain before us.

A few of the teachers of last year seem to have fallen out by the way, but we

hope to have sufficient to occupy all the schools which were in operation last year.

As I look at the mission church record, and, in fact, at everything connected with the mission, I can realize how much hard, faithful work has been done by the workers in this land. I pray that we who are now connected with this mission may have your prayers that the work may be carried on in God's own way.

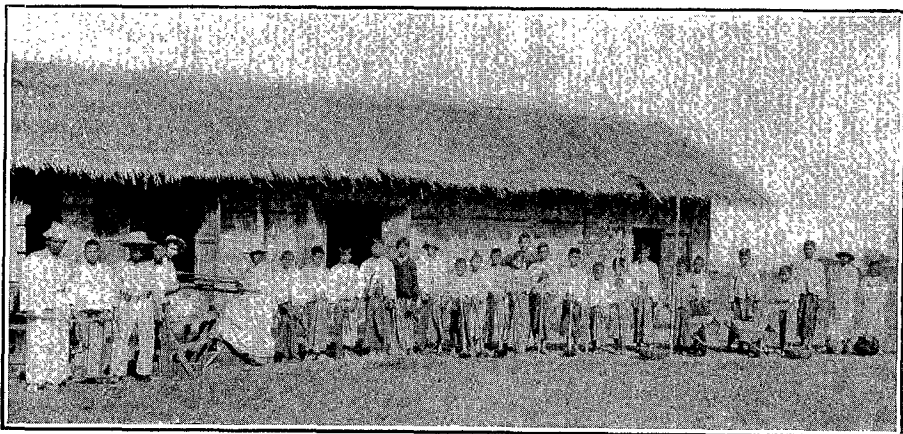
On the church record there are ninety-seven names. Some of these persons have been connected with the church seven and eight years, and although many have been drawn away into the world's whirlpool, yet we have courage

We have recently lost nine head of cattle through the tsetse, and others are sick. We have abandoned the kraal for the present, and have built temporary structures for the cattle on higher ground. These measures will, we hope, prevent any more cattle from being infected. It makes our hearts sore to see the fine cows dying one by one, when we can do nothing for them.

We are all in good health and are enjoying the work. At present the roses and flowering shrubs are in bloom, and as there are plenty of trees all around us, this place is really beautiful. Fruit, too, is plentiful and good.

We are glad that permission has been granted us to enter Portuguese territory, and we would like to open stations both to the east and to the west of Nyassaland. But one condition of entry is that the workers first pass an examination in the Portuguese language, and we have no one here who can do that at present.

How much we need your prayers for God's help. As we think of these thousands of people living in gross darkness and superstition all around us, and of



MEIKTILA INDUSTRIAL SCHOOL, BURMA

to labor on because we have a good company of faithful native workers, and also because Jesus is the "captain of the host of the Lord."

Eight persons were baptized in 1905, and five of these are among our most faithful workers. One of these is Moses, who spent his early life in slave-trading. Now he is helping to catch men and women for Christ. One of the eight reports a class of twenty-five persons who have been in the candidates' class for baptism for three years. We hope to have them ready for baptism when Pastor Pöter visits us in May.

Our Sabbath meetings are well attended, and all listen with much interest to the instruction. Brethren S. M. Konigsmacher and G. A. Ellingworth, and I take turns in preaching at the after-meetings. Brother Ellingworth and I have to use an interpreter, but Brother Konigsmacher is very fluent in the Chi-mang'anja, and preaches without any difficulty.

The farm work is very disappointing this year, as we are so short of labor and can not cultivate all our crops. The work is all done with native hoes, and consequently it is a slow process. We hope to get some farm implements soon, and make use of our oxen another year.

our slow, feeble efforts to reach them, we exclaim, How can we, by our present methods, finish the work in this generation? and the answer seems to be, God only knows.

And so, while difficulties are ahead, the outlook is encouraging, and by the help of God and your prayers, we mean to press on with the work.

Blantyre.

## Syria

W. C. ISING

In July, 1911, Brother Beshir Abo Hasso returned to Mosul (ancient Nineveh), after graduating here in Beirut as a pharmacist, to connect with the mission that sent him to college. His name, Beshir, meaning in the Arabic language, "bearer of good news; evangelist" (from the same root as *bushaar*, meaning "gospel"), is very indicative. He was given several opportunities to present the message to the congregation of the church. Here are his words, written January 26:—

"I am not accomplishing very much here because you know that I have not the power of speech. I try, by the help

of God, to use every opportunity as best I can; but how I wish that some brother would come here who is able to explain the prophecies publicly, as you do in Beirut.

"Now I should like to tell you something of my cousin Altoon. When I first accepted the message, I began to pray that my family would also accept it, and I had great confidence that Altoon would accept. When I came to Mosul, he was working in an ice factory, and he used to sleep there as well. He seldom came home. One Sunday he came home, and said that he was obliged to work on Sundays also. I told him that it was not sin to work on Sundays, but on Saturdays. He was surprised to hear this, and began to oppose me. But now he is fully established in the truth, and is willing, with all pleasure, to be baptized. He is keeping the Sabbath under many trying circumstances.

Another brother baptized last summer, Brother Haris (meaning watchman), has just recently gone through an experience that shows God's kind care for his children. Laboring outside the offices of the Singer Manufacturing Company here in Beirut, where he has a good position, he had been able to arrange his work so as to keep the Sabbath. But of late there arose difficulties, and there was danger that he would both lose the work and get into trouble concerning the truth, since he was somewhat inexperienced. After a straight talk with the director of the company here, who himself is a proselyte from the Jews and keeps Sunday, and who told me that other Jews in connection with their work are obliged to labor on Sabbath, our brother was given the Sabbath free. We clearly saw God's help in this case.

There are other such souls in Syria, but they must earnestly be searched for. I have come in contact with an Armenian family where I have been holding Bible studies. The family lost their property in Adana last year, and came to Beirut. They all eagerly listen to the prophecies. The father was obliged to return to Adana [near ancient Tarsus, where Paul was born] just recently to settle some business matters, and will probably stay away several months. But he has been supplied with a prophetic chart and other material, which he is eager to use in teaching the truth to the people in that region. He says he has for some time been led to study the books of Daniel and the Revelation, but he could never make out the meaning of it all. He was practically loaded with questions, and it seemed that he could not hear enough to satisfy his longings. When touching on the Sabbath, he said he would seriously consider this matter. He has two bright young boys, who know the English quite well. The family consists of six persons, all appearing very promising lovers of the truth. May the Lord, through the loss of their earthly prosperity, lead them to the knowledge and acceptance of that treasure which is laid up in heaven, that will never fail.

Beirut.



### We Thank Thee

We thank Thee for the sunny days  
Of summer past and gone;  
We thank thee for their cheering ways  
And wealth of wild-bird song.  
We thank thee for the flowers they  
brought,  
Their butterflies and bees;  
We thank thee for the shady spot,  
And sweet perfume on breeze.  
We thank thee for the pastures green,  
The cattle feeding sleek;  
We thank thee for each summer scene,  
The river and the creek.  
We thank thee for the showery time,  
And for the warm days grand;  
We thank thee for the days of shine  
Spread out all o'er the land.  
We thank thee for the days all light,  
And for the days all dark;  
We thank thee for the harvest bright,  
And trade on busy mart.  
We thank thee for the orchards fine,  
And all their wealth of fruit;  
We thank thee for all brutish kine,  
And food their tastes to suit.  
We thank thee for the autumn shower,  
And winter's snows 'neath feet;  
We thank thee for thy wondrous power  
To make all things complete.  
We thank thee for our lives still cared,  
And for thy love revealed;  
We thank thee we have still been spared  
Our powers for thee to wield.  
We thank thee for thy Word so true,  
Its promises oft tried;  
We thank thee each day learned anew  
Some truth when we have pried.  
We thank thee for the joy, the light,  
Which comes from thee alone;  
We thank thee, Father, that no night  
Can reach where is thy throne.  
We thank thee for the future still  
To peer into each day;  
We thank thee thou canst each day fill  
With joy upon our way.  
We thank thee for thy wisdom grand,  
To understand thy ways;  
And now we ask thy help to stand  
For right throughout the days.

—D. H. Hammond.

### Ignoring the Children

DELTA L. SLOAN

Not long ago an officer of one of our conferences was visiting the churches and isolated members through the conference, and on his way stopped at the home of a certain isolated family. After he had gone on his way, the mother, speaking of him to her seven-year-old child, said, "How do you like him?" Unexpectedly came the rather blunt reply, "O, I don't care much for him!" "Why?" the mother asked in surprise. "O, because he won't talk to anybody but you and papa! He didn't talk at all to me;" and the mother could not remember that the minister had spoken one word to her little one.

Having noticed this tendency on the part of some of our ministers, as well as some of the laity, to ignore the children, it has grieved me much. The members of the family mentioned do not have either Sabbath-school or church-school privileges, and the mother is trying hard in a very worldly community to bring up her child in the fear of the Lord. She had a right to expect that the visiting minister would show a kindly missionary interest in her little one, thus helping her to bind his heart closer to the truth; but the child, apparently passed by unnoticed, felt the seeming indifference. An opportunity was lost of showing to the child the love of the Father, and thus of drawing him nearer to the kingdom.

Let us take time and thought for Jesus' little lambs. They have so much to meet now, temptations and snares of every description on every hand; and they certainly need all the help they can get from the older members of God's family. Let us strive in this as in other things to imitate our perfect Pattern, the lowly Jesus, who said, "Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God."



### Some Sensible Suggestions as to Amusements

A NUMBER of years ago the old *Christian Union* of New York gave six general principles as a help to the individual, perhaps, in deciding such questions as, Shall I play poker? Is it right to play cards? to go to the theater? to play billiards? to dance? We reprint a portion of this article for the benefit of those who are troubled by the same questions:—

1. When you are in Rome, do not do as the Romans do.

There are questions which majorities must determine; there are questions which each soul must determine for itself. The still, small voice of conscience ought to be louder than the noisy clamor of the multitude. Even rabbis and priests may lead the cry of Crucify him! Crucify him! What everybody does may be right, but is quite as likely to be wrong. That everybody goes to bull-baiting in Spain does not make bull-baiting right; that everybody goes to the theater in New York does not make theatergoing right. Neither does it make either wrong. Majorities do not determine moral questions. There is no presumption in favor and none against what everybody does. Everybody is just about as apt to go wrong as right. Do not follow the flock of sheep over the wall. Look for yourself where you leap. The

whole law is not fulfilled in this one word, Thou shalt not be odd. Because everybody waltzes may be an excellent reason why you should refuse. . . .

3. Keep on the safe side of certainty.

"He that doubteth is condemned if he eateth." Whatever is doubtful is dangerous; whatever is dangerous it is safe to let alone. Take a piece of paper and write down on it all the amusements that you are doubtful about. You wish that some one would tell you whether these are right or not. The interrogation-point tells you: for you they are wrong. Cross them all off the list of possible recreations so long as the interrogation-point is there. If the interrogation-point is ever removed, still leave them crossed off for at least six months. There are enough amusements that are not doubtful. There is ice enough that is strong; do no skating on thin ice.

4. The pleasure which is more pleasurable than your work is to be taken with caution.

We do not say that it is to be discontinued, nor even that it is doubtful, but that it is to be taken with caution. So long as a man enjoys his work more than he enjoys his pleasure, his pleasure is comparatively safe. The great danger is from a mind given over to pleasure; the great safeguard is a mind consecrated to its work. If the mother enjoys the party more than her children, to her the party is dangerous. Be on your guard against pleasures that are more delightful than duties. "Nonsense! we must then be on guard against all pleasures?" Very well! Be on guard against all pleasures. It will do you no harm. If your work is a dull routine, any pleasure may become a seductive temptation.

5. For "What is the harm?" substitute "What is the good?"

What is the harm of cards, of dancing, of billiards, of the theater? Bury that pernicious question. Never ask it again. Substitute another, What is the good? Life is too short to waste any of it in things that are merely harmless. Devote it, the whole of it, every hour and minute of it, to what will do you or some one else some good. Whatever bears no fruit, cut down; why cumbereth it your little ground? You have none to spare. Does the evening game of cards quicken your faculties for the next day's work? Does the evening dance give you a better appetite for the next morning's breakfast? Does the game of billiards send you back to your desk with new zest for your labors? Does the theater purify your imagination, or broaden your sympathies, or quicken your sensibilities? We are asking questions, not answering them. That we leave for you to do. We can readily understand that there is no universal answer to them; that different readers will give different answers. Then let different readers have different practises.

6. Thou shalt love thy neighbor as thyself.

You have no right to consider the effect of doubtful amusement merely upon yourself. You must consider its effect

on others: on your companions, on the community. You must apply all these principles to this larger problem—the public good and the public evil. You will not play with fire if your neighbor will thereby be burned. You will not even warm yourself by a fire, if that fire, once lighted, will set the woods on fire. Is it safe for me? Is it useful to me? Is it safe for the community? Is it useful to the community? Put these questions to every recreation that offers itself to you and to your family.

If you never do what everybody does, because everybody does it; if you never judge your neighbor by yourself, or yourself by your neighbor; if you cross off from your list every amusement that has in your own mind a question-mark after it; if you are always on your guard against pleasures that are more pleasurable than your work; and if you never do anything if there is injury in it to you or your neighbor, nor unless there is benefit in it to you or your neighbor,—you will be able to solve most of the perplexing questions of social life and amusement to your own final satisfaction, though probably not to the satisfaction of all the rest of mankind.

### The Bath-Room

CARE of the bath-room is one of the most important details in housekeeping, and if left to the control of the average servant will be neglected. While once a week is sufficient for its thorough cleaning, every part of the bath-room should be cleaned every morning, to insure perfect safety from disease germs. Aside from the convenience of good drainage, the health of the family demands that all waste-pipes be kept as clean as possible.

A zinc-lined bath-tub should be kept scrupulously clean, as the zinc absorbs impurities; and if the zinc has become dark from careless washing, it may be brightened by rubbing with a mixture of fine, sifted ashes and petroleum, but the drain should be stopped before cleaning the metal.

Brighten nickel bath-room fixtures with whitening moistened with ammonia, and polish with a piece of dry flannel. Copper faucets and the like may be cleaned with diluted oxalic acid. Brass which has suffered from neglect may be cleaned with oxalic acid, while rottenstone made into a paste with kerosene is all that is required for polishing brass that simply needs brightening.

The nickel and brass fixtures in the bath-room may be kept bright, and will not require to be polished so often, if they are washed every morning with a strong pearline suds, and then rubbed dry with a soft flannel cloth. The bowl and tub may be kept beautifully white and clean by washing with hot suds every two or three days, adding now and then a little ammonia or soda to the suds.

Keep a bottle of ammonia in the bath-room, and let it be used freely around the drain-pipes. This will help to carry off any collection that may interfere with

perfect drainage, and the bath-room will never be the starting-point of disease if the waste-pipes are kept perfectly clean.—*Selected.*

### Family Prayers

THERE is one mark of a household in which God is known and loved which is too often wanting in our day; I mean the practise of family prayer. Depend upon it, the worth of a practise of that kind can be measured only by its effects during a long period of time; and family prayers, though occupying only a few minutes, do make a great difference in any household at the end of the year. How, indeed, can it be otherwise, when each morning, and perhaps each evening, too, all the members of the family—the old and the young, the parents and the children, the master and the servants—meet on a footing of perfect equality before the Eternal, in whose presence each is as nothing, yet to whom each is so infinitely dear that he has redeemed by his blood each and all of them? How must not the bad spirits that are the enemies of pure, bright family life flee away,—the spirits of envy and pride and untruthfulness and sloth, and the whole tribe of evil thoughts,—giving place for the Holy Spirit's presence in the hearts of old and young alike, who, as he brings us one by one nearer to the true end of our existence, so does he alone make us to be "of one mind in a house" here, within the narrow presence of each home circle, and hereafter in that countless family of all nations and tongues, which shall dwell with him, the universal Parent of all eternity.—*Canon Liddon.*

### Why Consumption Is Not Cured

In the spring of the year, Mr. Brown moved into a house in another part of the town from that where he had always lived. By autumn he had contracted tuberculosis. It was learned later that several different families which had occupied this same house in succession, had lost, in turn, several members from tuberculosis. No attempt had ever been made to disinfect the house.

Mr. Brown went at once into the country, pitched his tent on a certain spot, and never made any change from that one spot until his death. Note that fact. As a result, the soil over which he slept night after night became saturated with the accumulated germs which he expelled in coughing, so that he was continually, at night, rebreathing into his system the very "seeds" which caused the disease. He was re-poisoning himself nightly, and didn't know it. His system would have been able to throw off the original germ poison which it contracted, but it was not strong enough to withstand a new dose of the poison every night. Had he daily changed the location of his tent, he could have slept each night in an atmosphere practically germ-free.

There is a lesson in this. The open-air treatment is all right, but it must be

carried out by right methods. All early cases of consumption that have failed to recover by outdoor treatment must lay the blame to faulty treatment. Mr. Jones, who went into the country and recovered, changed his location every day, and in doing so, he avoided Mr. Brown's fatal mistake.

How about Smith? This case is of the greatest importance. He recovered his health in the country, and returned to his home feeling fine—back to what?—To the very same plague-ridden room in which he had first contracted the disease,—a room reeking with tubercular germ-life, which had been occupied, it was learned later, by five different consumptives at various times. The disease got a hold on him the second time for the simple reason that he came back to the original source of his disease. He should have sought new quarters; or else the house, and particularly the room he occupied, should have been disinfected before being occupied by him or by any one else.

These three cases cited are but typical instances. There are thousands upon thousands of Browns, and Joneses, and Smiths, living and dying this very day, whose story, if told in its true light, would match exactly the simple but pathetic histories of these three men.—*Technical World Magazine.*

### “Run Away Now; I Am Busy”

ONE of the most serious mistakes that scores of mothers make in rearing their children is in allowing them to be lonesome or to have dreary hours at home. Too many mothers by far shut their children off from their personal work instead of teaching them to share it. “Run away now; I am busy” is a familiar mother's sentence of banishment to a child who is seeking to take part in his mother's world of work. Perhaps no other sentence in the category of the average mother has sent so many children out to seek wrong affinities with playmates, or to learn some idle form of amusement. Of course, it is true that the child's part in the mother's work may be more of a hindrance than a help, if the mother chooses to look at it from that standpoint. But what is the accomplishment of a “big morning's work” in comparison to an empty hour in a child's life? The years that our children spend with us are all too few, and no action of ours should banish them from our sides when their natures reach out to us. No mother can afford to let any chance pass to have her child get better acquainted with her. It benefits the child, and educates the mother.—*Ladies' Home Journal.*

“WHATEVER is right to do should be done with our best care, strength, and faithfulness of purpose; we have no scales by which we can weigh our faithfulness to duties or determine their relative importance in God's eyes. That which seems a trifle to us may be the secret spring which shall move the issues of life and death.”



## THE FIELD WORK



### The Gift All May Give

ONE gave a gift not bought with gold,  
For gold he seldom had,—  
A precious gift to one most dear,  
And who received was glad.

He gave the gift to other friends,  
He gave with happy heart.  
To each and all it carried joy,  
'Twas of himself a part.

Nor wrapped nor sealed, 'twas postage free  
Where'er the gift was sent,  
And always reached, without delay,  
The one for whom 'twas meant.

He gave the gift to those in need,  
He gave it more and more,  
Yet, though full oft he gave the gift,  
It but increased his store.

And many be who need the gift,  
And for it daily pine,  
For wealth is powerless to bestow  
This precious gift divine.

How blest to give, and blessed, too,  
Are those who love receive,  
And more than gold this pearl of price,  
This gift that all may give.

—*Delia Hart Stone.*

### Encouraging Progress in Tennessee

MEMPHIS.—The experiences in the work in this thriving Southern city have been an additional proof to me that God is directly leading this people through the spirit of prophecy. Before coming here my mind was not clear that it was best to come, and circumstances led me to do that which I had never done before, appeal directly to the one to whom God had given the gift of prophecy. The answer was clear and definite, “Go to Memphis.” While there have been difficulties and conflicts in the work, yet we have seen remarkable evidences that that message was from God.

One hundred fifty have signed the covenant to “keep the commandments of God, and the faith of Jesus.” As usual, of course, a few have not proved faithful, and some have moved away from Memphis; but the church, which was very small indeed, has now one hundred members, and others are coming into the light.

Last Sabbath, March 30, we baptized, among other converts, a brother who learned the truth in the far Northwest, though a Southern man by birth. He will, we believe, be a help to the church in Memphis. The marked presence of the Spirit of the Lord at the baptism brought several others to a definite decision, who will also help to strengthen the work here.

Some of our brethren hold important positions in the offices of leading whole-

sale firms and of the great railroad companies. Memphis is one of the greatest railway centers in the South. The wives of some of the leading business men and merchants of Memphis are members of the church here.

An earnest seeker for light and truth, a member of an educated Southern family, found the truth through reading the book “Daniel and the Revelation,” and began to keep the Sabbath before she knew there were any other Sabbath-keepers in Memphis. In a remarkable way she found the church, and rejoiced greatly in the new-found light. Her married daughter and her son thought she had lost her mind, and the son came home from New Orleans to persuade his mother to give up the strange doctrine that he thought had unbalanced her reason. They came to the tent-meetings to get a clue to use against the mother's strange delusion. They became interested at once, and soon fully accepted the great truth that had so completely taken possession of their mother's mind and heart.

The transformation wrought in the life of the young man has been truly miraculous. There was a fearful struggle with the drink habit, and especially with the habit of smoking. His brother, a cotton merchant of New Orleans, a worldly man, evidently tested the new “strange notions” of this brother to the utmost. We earnestly prayed that the Lord might keep him from falling, and the prayer was answered. He was more than a conqueror. His brother declared at last that the change in him was wonderful, past all understanding. “He is simply a miracle.”

This young brother has become a successful worker, having been granted a ministerial license by the conference. Among others who have been brought into the truth by his life and his earnest work, are his mother's sister, for many years a confirmed Christian Scientist; and her married daughter, the wife of one of the business men of Memphis, is now keeping the Sabbath.

His mother, the first of the family to accept the third angel's message, has brought into the truth another sister; and her husband, an old Confederate veteran, is also keeping the Sabbath. Their son also, one of the respected physicians of Memphis, and his wife have united with the church, and he is now one of its officers. Other members of the family are interested. The sister who first accepted the truth is still working most earnestly for other relatives and friends. For several months last year she was in Manchester, England, on a mission for the truth with relatives there. To give the message is the all-absorbing passion of her life. Ought it not to be so with all our people? Should they not all be workers?

The papers in this city have widely advertised the meetings, and have been

most favorable and friendly, especially the *Commercial Appeal*, which for months at a time has published brief daily reports of the tent-meetings. The editor of this paper is a Catholic, yet he has always treated us most kindly.

Three years ago it became necessary, against our choice and wish, to hold a ten days' discussion with J. S. Warlick, a noted no-law and no-Sabbath champion of the Disciple Church. The city was thoroughly stirred, a Catholic reporter writing up flaming head-lines for the daily reports. Two editorials favorable to us also appeared. The *Commercial Appeal* showed up the tactics and wicked arguments of the no-law theory in such an unfavorable light that Mr. Warlick publicly denounced the editor, and later stated that the reports were written by Adventists, and that the wife of the editor was an Adventist. The no-law advocate made an appointment for a great series of meetings in Memphis, but failed to keep his appointment, and has never been in Memphis since the discussion, to the great disappointment of his friends.

Several excellent persons have united with us as the result of the discussion, one of them being one of the present deacons of the church. The people of the city were favorably impressed with the truth as the result of the discussion. While we believe discussions should be avoided if possible, they may sometimes be necessary, and this is stated by the spirit of prophecy:—

"Whenever it is necessary for the advancement of the cause of truth and the glory of God, that an opponent be met, how carefully and with what humility should they (the advocates of truth), go into the conflict. With heart-searching, confession of sin, and earnest prayer, and often fasting for a time, they should entreat that God would especially help them, and give his saving, precious truth a glorious victory, that error might appear in its true deformity, and its advocates be completely discomfited. . . . If it can not be well avoided, enter the conflict, but enter upon it with firm trust in God, and in the spirit of humility, in the spirit of Jesus, who has bidden you learn of him who is meek and lowly in heart."—*Gospel Workers*, page 195.

The wife of one who held an important position in the office of the *Commercial Appeal* is a member of the church. Her husband died last summer fully in the truth, and his funeral was attended by the editor in chief and members of the staff, who listened with apparent deep respect to the Scripture reading and teaching of the blessed hope. This great paper, one of the strongest papers in the South, has helped our work very much. Our people ought to appreciate the great power for good the newspaper can and must be in the closing work of the message. We are thankful to see the General Conference making newspaper reporting one of its regular departments, and giving our city workers training for this important work under the influence and guidance of experienced newspaper men.

Our canvassers and Bible workers have helped greatly in the work in Memphis. Brother F. T. Wales, who died last summer at the advanced age of more than eighty years, has left here bright jewels that will shine in his crown forever and ever.

The church in this city is made up almost entirely of Southern people. There are no people in the world more loyal and firm in the message than our people in the South, and the South is an excellent training-ground for missionaries. From this immediate field one earnest Christian young man and his wife have been laboring with success for some time in southern India, and other Southern workers have gone to other fields. The work in the South is developing in a most encouraging manner; and while there are serious conflicts before us, yet the immediate future looks bright and hopeful. Who will join the army of workers to labor with love and tact and earnestness in this important field to whose needs our minds have so often been called by the spirit of prophecy?

J. S. WASHBURN.

### South Caribbean Conference

THE seventh annual session of the South Caribbean Conference was held in Port of Spain, Trinidad, March 1-7, 1912. It can be truly said that this session of the conference enjoyed a better general representation than any preceding one. Every island in the field, with the exception of St. Lucia, was represented by local delegates. The outside interest was good throughout the entire conference.

Just preceding the conference session, a canvassers' institute was conducted by Brother G. C. Jenks, field missionary secretary of the West Caribbean Conference, assisted by the conference president, Elder J. B. Beckner. A class of sixteen received instruction in this branch of the work, and no doubt when these get into the field, we shall hear some interesting reports. It can be well said that the canvassing work in this conference has received a new impetus, and been placed on a firmer working basis.

Sabbath, March 2, a consecration service was held, in which all realized the presence of the Holy Spirit. A large number, after an interesting discourse on practical godliness, came forward to reconsecrate themselves to the Lord and his service. Thus all were prepared to enter into the business of the conference, the proceedings of which were characterized by a spirit of unity.

The afternoon services, during the early part of the session, were devoted to Sabbath-school and young people's convention work, in which many interesting and instructive papers were read. These departments of the message enter upon the work of the present year with encouraging prospects.

In the midst of the session, Elder N. H. Pool, with his wife and little son, arrived from Indiana, and were heartily welcomed into the conference. Elder Pool comes in response to an urgent call for help from this part of the field.

Among the many good resolutions passed, was one in which it was resolved to put forth every effort possible during the year to place the South Caribbean Conference on the list of self-supporting conferences; and, judging from the work done in this direction during the past year, prospects are fair for accomplishing this purpose.

Elder Beckner was unanimously re-elected president, and with few excep-

tions the other officers will remain the same as during the past year.

The laborers present from outside the conference were Elder U. Bender, president of the West Indian Union Conference, Brother G. C. Jenks, and the writer.

We were glad of the privilege of attending this meeting, and feel sure that some encouraging experiences await the South Caribbean Conference.

F. G. LANE.

### Western Washington

PORT TOWNSEND.—The past week has been one of special blessing to the church of God at this place. The membership of the Sabbath-school and church being composed almost wholly of those connected with the Northwestern Sanitarium, makes it a sanitarium church. Like all our institutions, it has had its troubles and trials, as well as its great blessings. We have just passed through a severe trial, and have, we trust, by these trials obtained some of the "patience of the saints." The Lord has done great things for us, whereof we are glad. It is a great victory for the people of God when brethren put away all differences for the sake of God's cause and the salvation of souls. With hearts filled with love and hope and with faith for a happy future, we press forward to help finish the work God has given us to do. With gratitude we remember God's many blessings to us during the year, and the happy adjustment of some of our difficulties fills the hearts of all our family with joy. Our meetings have been seasons of refreshing. God's Spirit has been impressing hearts that have not known him to learn and obey his truth.

Our tithe and donations have increased during the past year. This little church has sent to the foreign missions over four hundred dollars. Six persons, all adults with families residing at this place, were converted and accepted the truth; five of these were baptized and united with the church here this winter.

A Sabbath-school convention was held at this place April 6, and was attended by all the members of our own church and by a few isolated brethren. Papers and addresses on the following subjects were presented: Organization and Importance of the Sabbath-School Work; Development of the Sabbath-School Work From Organization to the Present Time; Reverence for the House of God; The Sabbath-School as a Factor in Carrying the Third Angel's Message; What Can I Do to Help the Sabbath-School? Appropriate songs were sung by the children, and solos and quartets by other members of the Sabbath-school. Our chapel was beautifully decorated with living green and with appropriate mottoes. Above the Missionary Map of the World was placed the significant motto "Progress"; and by a study of the field we see that not only in our own local church, but all over the world, progress is being made in our work.

In the afternoon the ordinances of baptism and of humility and the Lord's Supper were celebrated. Our day of blessing closed with a praise service, in which every one present took part.

The church of the living God is the pillar and ground of the truth in the earth, and the hand of the infinite One is stretched out to bless and to guide it

to final victory. May this little company be a part of that victorious host who ere long shall pass through the pearly gates of the city of God, to dwell forever where the wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose.

DANIEL NETTLETON.

### Mission Work Among the Negroes in Montgomery, Ala.

I AM grateful to be able to report progress in every department of the work in this city. The tithe for 1911 amounted to \$398.45, about \$150 more than for the previous year, and the donations to foreign missions, including our Sabbath-school offerings, amounted to \$86.46.

We have torn down our old mission building, which was in quite a dilapidated condition, and have built a modern structure, consisting of rooms for the workers, and an auditorium twenty-two by thirty-eight feet. The building was dedicated March 10. We were glad to

visiting and have held meetings, many times, while suffering from the fever. Brother C. D. Adamson, a canvasser, rendered valuable help.

The Roman, Anglican, and Wesleyan churches are represented here. The ministers have opposed us most bitterly. I supplied them with tracts, and called on the Wesleyan minister; but as he does not believe all the Bible, much could not be done with him.

In spite of all, the truth is gaining a foothold. Our Sabbath-school now numbers about thirty. January 28 I baptized eight persons, and on March 23 two others, and some others will follow later. Truly, it can be said of this company that they have "come out of great tribulations." One sister has been beaten severely twice by her husband, for not working on the Sabbath. A young woman who was organist, and also held other positions in the Wesleyan church, has suffered much censure and many trials from those "higher up"; but all are of good courage.

The great need now is a house of wor-

ship. Land is scarce, and is sold as high as £100 an acre. Those who have united with us are poor in this world's goods. If help is given from outside, and a neat church building erected here, there is every reason to expect a good church-membership later. Who will help? The president, Elder J. B. Beckner, 31 Donald St., Port of Spain, Trinidad, British West Indies, will be happy to receive any donations sent through the regular channels; but please specify that it is for the Paradise (Grenada) church building. "God loveth a cheerful giver." Pray for the work here.

A. N. DURRANT.

### Times of Refreshing

LIMA, PERU.—The visits of our general workers to the mission fields are indeed times of refreshing. Only those who have battled alone against difficulties for long periods, can appreciate the real blessing our general workers bring to those on the battle line. How the days are counted, even the hours, until we can greet those who have been longer in the way, and who we know can give us faithful counsel; how any delay, of even a day, in their arrival is felt.

The few days Elder W. A. Spicer was able to spend with us in Peru gave a most valuable uplift to all our workers, spiritually and practically. May God

help us to remember and put in practise all the instruction received.

After a few days with us here in Lima, Elders Spicer and J. W. Westphal, and the writer, visited Brother and Sister F. A. Stahl, among the Indians in the south of Peru. We found twenty-two ready for baptism. We all felt the altitude somewhat. No doubt those who work in such heights will be obliged to arrange to spend part of the year in lower regions.

In view of the fact that our Peruvian workers had never attended a general meeting, and that there would probably not be another on the west coast soon, we decided that all should attend our union meeting in Chile. Seven were enabled to go. In order to do this, we all traveled third class.

The lessons given by Elder Spicer on the exodus and the advent movement were most timely. The Spirit impressed the truths on the hearts of all. Surely God is preparing his people and the world for the loud cry of the third angel's message.

Brother and Sister R. B. Stauffer returned with us to Peru, to take charge of the book work. An institute is now in progress, and several new men are preparing for the field. Brother Caesar Lopez, who had charge of the book work last year, will go to Ecuador to canvass and do missionary work. The workers are all of good courage, and have returned to their work to push it to the close of time.

A. N. ALLEN.

### New Zealand Conference and Camp-Meeting

AN excellent camp-meeting was still in progress at the time the writer left for the Victorian meeting. The business session of the conference, held during the first few days of the meeting, was harmonious and successful in every way.

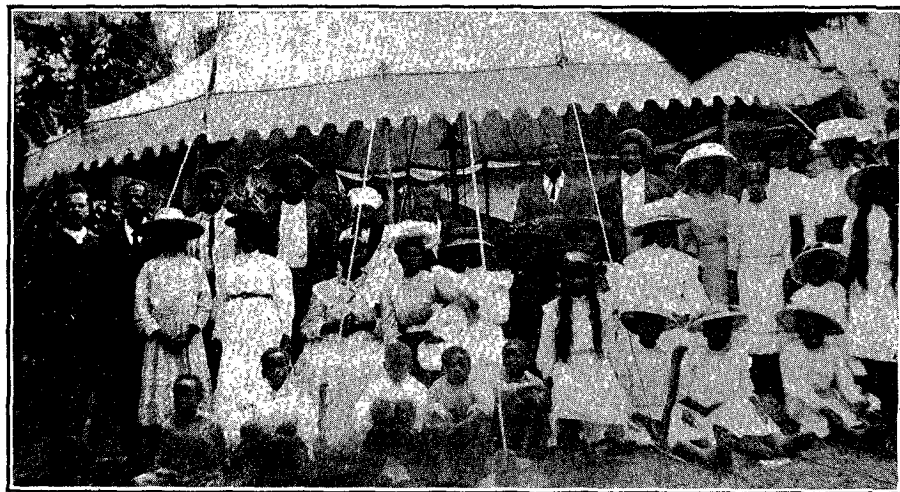
We called attention last year to this excellent way of conducting camp-meetings, and we are sure that the plan will commend itself to all our conferences; that is, to have the delegates come a few days early and get all the business out of the way before the first Sabbath.

Those coming from abroad to labor in the interests of the camp were Brethren Johanson and Faulkhead, and the writer. During the early part of the meeting, Pastor B. J. Cady arrived from the islands. His labors were much appreciated. All the local workers of the conference were present, and rendered efficient service.

The attendance at the New Zealand camp-meeting was excellent. It was feared that a camp held so far north as Auckland might not be so large as the meetings held the last few years in cities farther south, and hence more central. But in this we were happily disappointed, there being about sixty family tents pitched, while a goodly number had to get rooms, owing to lack of tent accommodation. This was better than in previous years.

The tents were pitched in a beautiful spot in full view of thousands of people, and the trams came within easy reach of the grounds.

The weather was all that could be desired, and our brethren all felt that God had specially favored his people. A good spirit was manifest, and all joined heartily in the worship.



BELIEVERS IN GRENADA, BRITISH WEST INDIES

have present Elder A. J. Haysmer, secretary of the North American Negro Department, and Elder C. F. McVagh, field secretary of the Southern Union Mission. The dedicatory sermon was preached by Elder McVagh. Elder Haysmer offered the dedicatory prayer and made a very timely address. Several visitors were present. At the close of the service our visitors rendered financial aid to the amount of twenty-eight dollars.

During eighteen months, twenty members have been added to this church by baptism. At present several not of our faith are interested, and we hope to see them come into our ranks soon. We request the special prayers of God's people for the work in the Southern cities.

GEO. E. PETERS.

### Grenada, British West Indies

GRENVILLE.—On July 16 last, with the help of our conference Bible worker, we started a series of meetings in this town. Quite an interest was created, but unfortunately sickness in my family compelled me to leave the place for a few weeks. The interest naturally waned some before my return.

On November 22 a tent was pitched one and one-half miles out of the town, and meetings were begun, which were continued into March of this year, against great odds. We have done much

The whole camp was arranged in a neat and tasty manner. The dining-tent, ornamented with flowers, and tables spread with white linen with good cutlery and with appropriate dishes, made one enjoy his meals, as well as feel like inviting in strangers. And the food was as good as the arrangement was excellent.

The attractive arrangement of the large tent elicited frequent favorable comment from strangers; and the young people's tent was most tastily arranged. Considering the expense of our camp-meetings, it certainly seems that it would pay to expend a little more effort to make them attractive and inviting to our own people, young and old, and also to the general public.

A later report by the secretary of the conference will give the details of the business.

Pastor J. Pallant was released to the union conference vice-presidency, and Pastor J. M. Cole takes his place in New Zealand, by the unanimous vote of the conference.

J. E. FULTON.

### South Africa

WORCESTER.—As the misfortune of sickness visited our home during the week of prayer, that season was not so enjoyable spiritually as it otherwise would have been; but what we then lost the Lord made up to us at our last quarterly meeting. This service was remarkable for the presence of the Master. Twelve of us sat down to the Lord's table to partake of the emblems of his broken body and spilled blood.

On this occasion we also had an interesting testimony service, and the most remarkable of all the testimonies given was that of Mrs. Theunissen, who was so recently restored from the very brink of the grave. The Spirit of the Lord softened every heart as she testified to the wonderful healing power of her Lord and Saviour. With the psalmist, she could say, "Thou hast delivered my soul from death, mine eyes from tears, and my feet from falling. I will walk before the Lord in the land of the living. . . . What shall I render unto the Lord for all his benefits toward me? I will take the cup of salvation, and call upon the name of the Lord." We closed the meeting by singing "Rock of Ages."

It may not be known to all that Mrs. Theunissen suffered from pneumonia and pleurisy combined, and it was predicted by the physician that quick consumption would set in immediately. But to the praise of the Lord, there is no sign of that dread disease.

Pastor W. S. Hyatt paid us a short visit on New-year's day. We all enjoyed his few hours' stay. We all enjoyed his few hours' stay. We all enjoyed his few hours' stay.

D. C. THEUNISSEN.

### Field Notes

Six adults were recently baptized at Chico, Cal., by Elder C. L. Taggart.

ELDER GEORGE L. WEST reports that four have begun to keep the Sabbath as a result of the meetings he has been holding at Waterford, Pa.

ELDER A. O. BURRILL, who has been laboring in Colby, Wash., reports the baptism of six persons. At Paulsbo two have begun to observe the Sabbath.

## Young People's Work

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

### How May We Best Work for Our Young People at Camp-Meeting?

THE success of our efforts for our young people at camp-meeting depends largely upon the way we begin our work. I would, therefore, suggest that we begin by planning definitely for the young people's work, and be sure that the object of the meeting is understood by those chosen to work for the young people. This object, considered from the viewpoint of our young people, "is to attain a higher Christian experience, to advance in the knowledge of God, to become strengthened with spiritual vigor"; and unless this is realized, the meetings will, in a measure, be a failure to our young people. Considered from the viewpoint of our young people's workers, this object is stated as follows: "The ministers should teach the people *how to come to the Lord and how to lead others to him*. Methods must be adopted, plans must be carried out, whereby the standard shall be uplifted, and the people shall be taught how they may be purified from iniquity and elevated by adherence to pure and holy principles."

#### Character of Workers

"Those who teach the word must themselves live in hourly contact, in conscious, living communion with God." "They should keep in the very atmosphere of the meetings, becoming acquainted with the people as they come in and go out, showing the utmost courtesy and kindness, and tender regard for their souls. They should be ready to speak to them in season, and out of season, watching to win souls." The young people's workers should become personally acquainted with each young person on the ground, and recognize him whenever he meets him. "It is acquaintance that awakens sympathy, and sympathy is the spring of effective ministry."

#### Meetings

As a rule, too many meetings, I believe, are held daily in our camp-meetings, or if not too many meetings, they are often held too long. Our youth are expected to attend all the meetings held for the older people, and one or two others especially for them. Not being used to sitting in meeting all day, they will leave the services, pair off and go to the city, or wander aimlessly about the camp. This opens the door for many evils to creep in which defeat much of the good the camp-meeting should do for our young people. From "Testimonies for the Church," Vol. VI, we quote: "Do not immediately follow one discourse with another, but let a period of rest intervene, that the truth may be fastened in the mind, and that opportunity for meditation and prayer may be given for both ministers and people."

A definite program should be followed in all our camp-meeting work, and the services should begin and close on time. Two meetings for our young people should be held each day. The first should be a devotional service, and the second should be given to teaching the young

people how to seek the Lord and how to lead others to him.

"Every day—the early morning hour is the best time—a praise meeting should be held, a simple service of thanksgiving to God. There would be much more power in our camp-meetings if we had a true sense of the goodness, mercy, and long-suffering of God, and if more praise flowed forth from our lips to the honor and glory of his name."—*Id.*

The afternoon young people's meetings should give special attention to teaching the young people how to be soul winners, and those who are Christians should be organized into bands or companies for prayer and for service.

#### Permanent Results

In this work we should plan for permanent results. We should not work alone to see a large number of young people converted at camp-meeting. If this is the extent of our purpose, we shall fail in a large degree of holding our young people in the truth. Too long have we as ministers been losing the results of our labor by leaving our new converts before they are well established in the truth. Let us no longer serve our own young people in this manner. The instruction given and the plans on which the young people are set to work should be such as they can use not only at camp-meeting but in their home churches. This may necessitate devoting one or two of the afternoon young people's meetings to reports from representative young people from the various societies and churches in the conference, in order that the workers may know the conditions with which our young people are surrounded. In fact, I believe that such reports are as inspiring and helpful to the young people as to those in charge of the meetings.

Our young people should be inspired with a zeal for a place in the Lord's work. They should be made to feel that the Lord has need of them, for he has a definite place for each one in his work. They should be talked with personally about their place in the work, and encouraged to enter upon the work for which they are fitted, or to attend school to receive such further education and training as may be needed.

#### State Secretaries

Influences should be set to work which will bind our young people to the State young people's secretary and conference president. These influences should be followed up by regular correspondence and other means of communication. Every young person at camp-meeting should be made to feel that the State secretary and conference president are his personal friends, those to whom he can come for encouragement and counsel at any time. Our young people are more anxious than we think, many times, to know the course to follow in order to steer clear of the hidden rocks upon which many are dashed to pieces. Our secretaries should be active in searching for these souls.

#### Parents' Meetings

I believe that at the same hour we hold our afternoon young people's meeting, a children's meeting and a parents' meeting should be held. If, while our children and youth are being instructed, some good father or mother in Israel who has made a success of reading a

family, should give instruction to our parents, the prevailing influences in many homes might be greatly improved, and the parents would work more intelligently for the education and salvation of their children.

B. E. HUFFMAN.

### Your Children

WILL you not read the following paragraph prayerfully? It is drawn from the experience of one of our successful young people's workers. This worker says:—

"I am making a special effort to get in closer touch with the parents this year, because whether the children become Christians or not depends so much upon the parents. The cares of this world keep many of them blind to the need of the children till they go wrong or marry out of the truth, and then they appeal to us to save them. At our last camp-meeting a mother said to me, 'My boy will be here to-day,' and I knew that she wanted me to speak to him, as we had been close friends since he was a tiny boy. As I looked at his bloated face, and saw the cigars sticking out of his pockets, I thought how the years since I had seen him had changed the bright-faced, cheery boy, with many ways and always a helping hand; as I spoke to him of the things so near my heart, he said: 'It is no use to talk; I know the right way, and would like to walk in it, but it is too hard to give up the things I have learned to love, and the company I keep.' Tears ran down his face as we talked, and my heart ached for him, for his broken-hearted mother, and for his young wife. Then I remembered that his parents had taken him to the place of entertainment, the local grange, where he had first learned to associate with the outside boys, and had seen them do the things he was now doing. No appeal could break the bands that bound him, and his only sister has married a man who is fast becoming a drunkard."

### Missionary Volunteer Work in South America

BROTHER MAXIMO TRUMMER sends the following report from South America:—

"As we have had our union conference here in Chile, I will write and tell you of some of the plans for our young people's work. We have tried to do a little for the young people. We have had half a dozen Missionary Volunteer societies in our union, and our experience has given us the evidence that we can do more. So at our recent union conference a resolution was passed to make greater efforts, and we accepted the rules of the General Department for our organization. Consequently the work was more thoroughly organized by electing state secretaries for the young people's work in each field, and the union chose a secretary in its turn, to care for the work in general and to keep in touch with the General Office.

"In order to reach the isolated ones especially, it was decided to have a larger section in our union paper for the young people. In this we shall endeavor to have a certain line of studies, perhaps two each month, by which we may enlist the interest of those who can not join a society. Besides, we shall get out the Morning Watch Calendar in Spanish with the beginning of 1913, and thus aid

the youth in forming the habit of Bible study and daily prayer.

"At present, I am helping in the re-organizing of the societies. Some of them have members who are not baptized. I am glad to say that this work among them has had a good influence, and several have taken a more decided stand for baptism."

### Our Young People's Tent

WE had the following mottoes on cloth, all in colors:—

"To every individual of to-day God has assigned a place in his great plan." "Jesus came to seek and save; but he can not save unless we seek." "The advent message to all the world in this generation." "Whatsoever a man soweth, that shall he also reap." "It is the mission of the whole church to give the whole gospel to the whole world."

Then we had forty-eight flags, twelve by eighteen inches (muslin), representing forty-eight different nations of the world. All except one had been entered by the third angel's message.

These made it easy to get the young people together and to hold their attention. All we had to do was to announce that there would be a lecture on the flags, and we had all the young people, and often many others. We raised forty-five dollars in one youth's meeting, with not over thirty present, and with the exception of six, all were young people.

H. M. HIATT,

M. V. Sec. Southeastern Union.

## Christian Liberty

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

Conducted by the Religious Liberty Bureau

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

### Prohibition Continues in Maine

IN harmony with the counsel of the brethren, the writer went to the "Pine Tree State" to assist in a temperance campaign inaugurated as a result of the calling of the legislature in special session to submit a local option amendment to that article of the constitution (Article XXVI) which prohibits the sale and manufacture of alcohol.

The legislature met at Augusta on March 20, the one hundred seventh anniversary of Neal Dow's birth, and considered four matters contained in the governor's call, the most important of which was the one concerning the resubmission of the prohibition article to the people for amendment. It required a two-thirds vote in both houses to pass the measure. In the senate the necessary votes were obtained, but in the house the requisite number could not be secured, and the attempt to amend the constitution in the interests of the liquor business ended in failure.

This means that the question becomes an issue between the two dominant parties in this year's political campaign, one favoring the retention intact of the prohibitory article of the constitution, the other demanding that the saloon business be legalized in the large cities.

In conversing with legislators and pub-

lic men, we had the privilege of setting before them the principles of true temperance. No public hearing was given, but members in both branches of the legislature made characteristic speeches, those against prohibition meeting the dignified and sensible position of the prohibitionists with sarcasm and non-pertinent witticism.

We prepared articles at different times for twoscore or more of the newspapers of the State, besides attending a Neal Dow meeting in Augusta, under the auspices of Mrs. L. M. N. Stevens and other temperance leaders.

We were privileged to meet with the churches and friends in Richmond, Brunswick, Portland, and in other places on the return trip to Washington. The Lord is blessing the labors of Elder J. F. Piper, the conference president, and also of Elder and Mrs. S. N. Haskell in the work in Portland. Brother George Whitney, of the local conference, assisted us materially, and this, with the hospitable treatment received, made our stay most agreeable.

S. B. H.

### Washington Pastors and the Religious Garb in Indian Schools

A MEETING of the pastors of the District of Columbia was called at the Y. M. C. A. rooms, Monday, April 15, to consider the matter of religious garb in the Indian schools, concerning which a hearing was held before the Secretary of the Interior recently. After a few short, pointed speeches, the following resolutions were proposed, and adopted unanimously:—

"The Pastors' Federation of Washington, in patriotic devotion to our distinctive American principles, views with apprehension the persistent and large encroachment of ecclesiasticism in our national political affairs, and exhorts all our citizens to a loyal and watchful guard against an evil that, unchecked, imperils the life of the republic.

"1. We earnestly protest against the recent revocation by President Taft of the order of Commissioner Valentine whereby the priests and nuns employed in teaching in the Indian public schools were forbidden to wear any distinctive religious garb or insignia while on duty in the public-school room. The action of Commissioner Valentine was the correction of a long-standing abuse against which protest had been earnest and indignant, and was wise, patriotic, and Constitutional. The action of the President is a profound disappointment to the great majority of the Christian citizenship of the republic. It is an un-American and a complete surrender of the essential principles of our national life which ordains the separation of church and state.

"Associated with the fact that the United States Congress annually gives large appropriations of money and often patents in fee for mission lands to the Catholic Bureau of Missions, the President adds the immense influence of his name and office to the work of converting the Indians to Roman Catholicism.

"2. We earnestly protest against the proposed action in Congress to appoint a Columbus day as a national holiday, because the demand for this holiday issues only from a very limited number of our people; and these being connected with one certain ecclesiasticism, we be-

lieve it to be a covert attempt to secure a future saint's day as a national holiday, and thereby establish a legislative and permanent recognition of this ecclesiasticism in our national life."

**Resolved,** That a copy of this preamble and protest No. 1 be sent to the President of the United States, Secretary of the Interior, and the United States Commissioner of Indian Affairs.

That a copy of the preamble and protest No. 2 be sent to the committee on the judiciary of the House of Representatives, and that a copy of the whole paper be sent to Washington papers.

S. B. H.

### It Is Indeed High Time

In an address opening the Daughters of the American Revolution Congress in this city, Monday afternoon, April 15, President Taft gave utterance to the following statement:—

"You are here to stimulate the memories of, and the respect for, those men who made this nation possible, and who laid broad its foundation in the Constitution of the United States; and you are here, if I understand, to uphold the principles of that Constitution, and to insist on their preservation as long as this nation shall endure.

"We have reached a time in the history of politics in this country when we have to take down our copies of the Constitution and our copies of the 'Federalist,' and of the history of the growth of our institutions, and renew our vows to the principles that were there embodied in our governmental structure, to insist that they shall not be departed from, but that they shall be maintained in their vitalizing force to continue our pursuit of happiness and the guaranty of our institutions for the maintenance of liberty regulated by law."

In the light of the well-known position that the Roman Catholic Church sustains toward civil government, namely, an indissoluble connection between it and the church; in the light of the aggressive steps Rome is taking in the field of politics in order to capture this land of liberty, and do for it what she has done for other nations; and in the light of her demand for a share of public revenues for the support of her parochial schools, and her present attitude in attempting to fortify herself against the Valentine religious garb order, these words of the President are very timely, and have an application with reference to the encroachments of the Roman Catholic Church. It is indeed high time that the American people should "take down our copies of the Constitution," and review the history of the growth of our institutions, and "renew our vows to the principles that were there embodied in our governmental structure, to insist that they shall not be departed from, but that they shall be maintained in their vitalizing force to continue our pursuit of happiness and the guaranty of our institutions for the maintenance of liberty regulated by law."

It was because of the record of the Roman Church in its doings with other nations, a very unfortunate record of antichristian ecclesiasticism, that our forefathers attempted to construct a government wherein the separation of church and state would be insisted upon then and for all time thereafter. Rome

makes her boast that she will yet secure this country's institutions; and if she is to do for America what she has done for other nations, the downfall of the republic is certain. She is combining her forces for a political move in this country.

The Senate adopted a report in the second session of the Twentieth Congress (Jan. 18, 1829) in which was contained the following sentiment regarding religious combinations:—

"Extensive religious combinations to effect a political object are, in the opinion of the committee, always dangerous. This first effort of the kind [a measure committing Congress to Sunday legislation] calls for the establishment of a principle which, in the opinion of the committee, would lay the foundation for dangerous innovations upon the spirit of the Constitution, and upon the religious rights of the citizens. If admitted, it may be justly apprehended that the future measures of the government will be strongly marked, if not eventually controlled, by the same influence. All religious despotism commences by combination and influence; and when that influence begins to operate upon the political institutions of a country, the civil power soon bends under it; and the catastrophe of other nations furnishes an awful warning of the consequence."

The above should serve as a hint to our public officials, lest they forget.

S. B. H.

## Christian Education

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

### A Permanent Canvassers' School

In a letter just received from Pastor J. E. Fulton, president of the Australasian Union Conference, concerning the educational work in that field, there is given a description of a school recently established for the training of canvassers. This will be of interest to the readers of the REVIEW:—

"The latest effort along educational lines into which we have entered is a school, or institute, for canvassers. I think you will be interested in this. Although a very unpretentious little school, it has done a great amount of good already. And I believe if similar schools were started in different parts of the world, we should reap great benefits from them. Many young men have taken up canvassing with no particular training for it except what they got under their State agent. But outside of the drill they get in the sale of the book they have taken up, they often need a little instruction of a general character, and some special instruction in English. We have taken up a short course, embracing English, history, Bible, nursing, and, of course, book drill in salesmanship. During the short time the school has been in operation, it has proved of great benefit, and we have decided to make it a permanent feature of our work. It is held at Warburton. Our general agent is spending some time in giving drills. Brother A. W. Anderson, editor of the *Signs*, gives lessons in English and history. Our sanitarium nurses give some instruction in nursing."

H. R. S.

### Alberta Industrial Academy

PRIN. J. I. BEARDSLEY sends an interesting report of his school in Alberta:—

"We opened October 18, with an enrolment of thirty-four, but this number has increased till now we have one hundred nine, twenty-one of whom are outside this local conference. Eighty-five per cent are in our academy home. This crowds our meager accommodations to their utmost capacity, and we have been compelled to rent rooms outside, and to make other arrangements in our dormitories to accommodate those who have applied for admission. Many were disappointed in the failure of crops in the three provinces from which we have drawn our patronage, or more would have applied.

"We are yet in the building stage, although we have been in operation five years. But the determination of our managing committees to shun debts has contented us to do with crowded quarters, rather than labor under a burden of indebtedness. Our young men's dormitory, which for the time being is also our school building, is being finished this winter by some of our students during their spare hours from study. We have a class in house painting, under a competent instructor, also a student, which is doing good practical work. Our broom shop has recently shipped its first consignment of brooms, and we hope to make a success of this industry, even though we must bring our raw material such a great distance. We have the two-hour system of domestic work, and find that it gives satisfaction.

"Our primary department has an enrolment of eighteen, included in the above total. This department, by request of the local church, has been placed under the management of the academy.

"God has richly blessed us this year in every way. This was especially noticed during the week of prayer, when he came very near to us, nearly every student taking his stand for the truth.

"A number of our students spent last vacation canvassing, and as a result several are in school on scholarships. One young man earned scholarships for his brother and two sisters, besides a scholarship for himself, and all four are with us this winter. We expect a larger company will go out this year.

"We can see God's hand leading in the educational work in Alberta, and although many youth should be with us this winter who are not here, yet we know that God will open the way, and will provide them means of securing preparation for the work he has for each of them to do.

"Although the farthest north of any of our schools on this continent, we are blessed with beautiful weather, even in the depth of winter; and during the three years it has been my privilege to be connected with the academy, we have never lost a moment of school-time because of the weather. Some of our girls have walked from one-half to two miles, to reach the school, before eight in the morning, with the mercury from thirty-five to fifty degrees below zero; but we have had but one blizzard this winter, and that lasted only an hour. The Lord blessed us with a fair crop on the farm last season, and we have all our own stock feed and vegetables, besides over twelve hundred quarts of wild fruit

which we canned. We are now considering what we can do to provide for the students who will surely come to us if there is a good crop next year. We are trusting God to lead the way, and we know that he has a care for his own work in the earth."

From all parts of the field come these encouraging reports, showing that where the truth goes, schools spring up to train laborers to carry it still farther, that the whole world may be enlightened with the glorious light of the third angel's message.

H. R. S.

### Notes From the Foreign Mission Seminary

BEFORE leaving for West Africa, Prof. T. M. French gave a series of lectures to the Seminary students on the conditions existing in that field, and on the advancement of the third angel's message there. A brief digest follows:—

In West Africa there are three religious powers struggling for supremacy: Paganism, Mohammedanism, and Christianity.

Paganism, or heathenism, manifests itself in what is known as fetishism, the worship of spirits. The heathen believe that the spirits reside in some person or object, or are connected with them in some distinct way. When a person is sick, he is said to be possessed with a witch. The witch-doctor is immediately called, and he attributes the blame to one or more of the neighbors, some of whom are often killed. These people are conscious of a power greater than man or nature, and they believe this power to be either above the earth or beneath the water.

The Mohammedans have the strongest hold in West Africa, and are zealous in their missionary enterprise, often winning whole villages to their cause. But Islam, instead of regenerating the heart, makes the convert a fanatical Moslem. He forsakes his heathen customs, but becomes more firmly established in immorality. He is then almost immune from the influence of Christianity.

We can not emphasize too strongly the necessity of giving the message to these people before they are under the power of Islam. Many of them are looking for light, and they listen with eagerness to the story of Jesus. They are ignorant, but by no means lack the ability to learn; for they have intellects that are readily developed. They appreciate as much as any people the gospel of Christ.

Our work is meeting with marked success along the Coast. Since it was opened there in 1906 by Elder D. C. Babcock, three churches, with a total membership of one hundred eighty-two, have been organized. Besides these there are three unorganized companies, which raise the number of Sabbath-keepers on the West Coast to two hundred thirty-three.

But this means that we have simply opened the door to the work in West Africa. "Sierra Leone," said Professor French, "is the gateway to the heart of West Africa." We have gone through the gate, but beyond lies the vast interior, barely touched.

THE ingenuity of many a foreign missionary has been put to its greatest stretch, perhaps, when a native has come for relief from the tortures of tooth-

ache. That the missionaries going from the Seminary in the future may be fully prepared for such cases, a class in elementary dentistry has been organized. The instructor, Dr. D. D. Beekman, is a dentist of long experience, and holds a position as teacher in the George Washington University. The class meets once a week. Work is done on volunteer patients, then a lecture is given. The students are given a practical share in the work, and are making encouraging progress.

## The Publishing Work

Conducted by the Publishing Department of the General Conference

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

### From South America

BROTHER MAX TRUMMER, general agent of the South American Union Conference, sent us the following interesting items just after the close of their union

the field agency in Peru. It was also decided to ask the General Conference for a successful canvasser to take charge of the Argentine field, and for a man to go to Patagonia and the Falkland Islands. I trust that you will soon be able to send us these two men.

"At present we are in the midst of an institute in Santiago, Chile. There are seven in attendance, most of whom are experienced workers; but we are doing our best to give them a more thorough training in the work with 'Patriarchs and Prophets,' which will be the principal book this year. All are taking hold energetically, and you will doubtless see an increase in orders from this field, as well as from Peru and Ecuador.

"It was recommended that I go to Peru in about two weeks to assist Brother Stauffer in holding an institute in his field. The knowledge which I am gaining of these west coast fields will be a great help to me in my future work. I am thankful also for the privilege of becoming acquainted with all the laborers in the book work, and I see only success and advance ahead of us.

"The following figures show the value



Front Row: Max Trummer, union agent; Pastor W. A. Spicer; Pastor J. W. Westphal.  
Back Row: J. P. Lorenz, Chile; R. B. Stauffer, Peru; Caesar Lopez, Ecuador.

conference, which was held in Santiago, Chile, February 22 to March 5:—

"We had an excellent time here at our union meeting. Nearly all the workers in the field were present; and as a result of this meeting, the work has been bound together more closely than ever before.

"The studies by Elder W. A. Spicer were much appreciated, and the task of working among these Catholic people appears much easier. All the workers have returned to their fields with the best of courage.

"I wish to mention especially our book work. We had the privilege of having Brother Caesar Lopez, the field agent of Peru, with us. Brethren J. P. Lorenz and R. B. Stauffer were also present. This gave us a good chance to get acquainted with one another, and to plan together for the canvassing work in the South American Union. The conference recommended that Brother Lorenz take charge of the book work in Chile, that Brother Lopez change from Peru to Ecuador, and that Brother Stauffer take

of literature sold in the different fields in this union during the past two years:—

	1910	1911
Argentina	\$9174	\$17252
Chile	3896	6677
Peru	3398	2801
Uruguay	2053	2700
Bolivia	556	1400
Paraguay	300	500
Ecuador	174	481
Totals	\$19260	\$31811
Net gain for 1911, \$12,551 (North American currency).		

"You will notice that the only field that did not have an increase is Peru. This is due to the fact that the work in that country was quite largely with the periodicals. Nevertheless, that field has had a good experience in the periodical work, and we shall learn from it how to push that branch of the missionary work in other fields. The Lord has certainly blessed us wonderfully during the time we have been here, and no doubt we shall see still more accomplished during the next two years.

"The outlook is certainly bright. The fields on the west coast are now well manned; and as the workers have all met together and have the same aim before them, we look forward to a successful record. At the same time we remember that your prayers have aided us much in doing what we have done, and we thank you most heartily for not forgetting us. We also ask you to continue to pray for us, that we may have wisdom from above to know how to work in this great Catholic field."

N. Z. T.

### From India

BROTHER C. E. WEAKS, general canvassing agent of India, sends the following encouraging words:—

"I have just returned from a trip into east Bengal. I spent yesterday in the town where Brother Little died of cholera. It seems sad to think of his dying there alone in that native hut, with no one near him except native sweepers."

"The work is onward in the Bengali field. Since this institute closed, the sales of these workers have more than doubled. In fact, the few men that are working here in Calcutta sold as much literature during February as during the last six months of 1911."

I believe that we are in the beginning of better days for literature work in India.

N. Z. T.

### Value of Tract Distribution

ONE of the great forces in the present day for reviving the churches and the evangelization of the masses of the people is tract distribution. Gospel tracts have been pioneers of religious revivals and movements for the uplift of humanity in all the past.

D. L. Moody at the World's Fair at Chicago had half a million tracts distributed. Wyclif, Wesley, Whitefield, Spurgeon, McCheyne, Bishop Ryle, and a vast number of those who are foremost to-day in the world's evangelization, all bear faithful witness to the power of tracts.

John Bunyan read a leaflet written by Martin Luther, and it touched his heart, and the "Pilgrim's Progress" is one of the products of his marvelous pen. A tract, by God's grace, led to Christ one of the best friends of humanity that ever lived. Much of India's blessing is due to the way's being paved with tracts in the early stages of its history. Those who judiciously distribute gospel tracts, will one day in heaven receive many joyful surprises.—*Arthur Meachen.*

### One by One

ONE by one the sands are flowing, one by one the moments fall;  
Some are coming, some are going; do not strive to grasp them all.  
One by one thy duties wait thee,—let thy whole strength go to each:  
Let no future dreams elate thee; learn thou first what these can teach.  
Every hour that flits so slowly has its task to do or bear;  
Luminous the crown, and holy, if thou set each gem with care.  
Hours are golden links, God's token, reaching heaven; but one by one  
Take them, lest the chain be broken ere thy pilgrimage be done.

—*Adelaide A. Procter.*

## News and Miscellany

Notes and clippings from the daily and weekly press

—Francis Joseph, the aged emperor of Austria-Hungary, is reported to be seriously ill.

—The libraries of the United States received \$3,364,822 in gifts during 1911, of which Andrew Carnegie provided all but one million.

—Miss Clara Barton, founder of the American Red Cross Society, died at her home, near Washington, D. C., on April 12. She was ninety-one years of age.

—Antiforeign riots have broken out in the Chinese province of Shen-si, where many Mohammedans have been massacred, according to a news agency despatch from Tientsin.

—Congress has made an appropriation of \$30,000 for the establishment of a children's bureau. This organization will investigate child labor, the birth-rate, infant mortality, etc.

—Beginning June 1, the hours of the day will be numbered from one to twenty-four, from midnight to midnight, on all French railways and in the postal and telegraph service. The new arrangement is intended to replace A. M. and P. M. designations.

—The death of Senator Robert L. Taylor, of Tennessee, removes from the United States Congress one of the most genial and popular members. Three times he had served his State as governor. He had also represented it in both houses of Congress.

—The proposed amendment to the Maine constitution to allow local option on the question of permitting the manufacture and sale of intoxicating liquors in all the cities and in such towns as accept the provisions of the resolve was defeated in the State legislature on March 23.

—The latest census of India gives a population of 315,000,000. The Christian growth is shown by the following figures: In 1881 there were 1,862,634 Christians; 1891, 2,284,380; 1901, 2,923,241; 1911, 3,876,196. In the native states of India the advance has been relatively greater than in districts where the British exercise complete governmental powers.

—The report of the National Highways Protective Society of accidents due to vehicular traffic in New York City for the three months ending March 31, 1912, shows that 91 persons were killed and 506 injured. Thirty-one of those killed were children under sixteen years of age. During the corresponding months of 1911, 54 persons were killed and 307 injured.

—By a telegram from St. Petersburg, Russia, it is learned that the entire population of a small fishing village in Nova Zembla has died of starvation. The cemetery is full, showing that the few dead persons who were found uninterred had buried those who died first. The vessel which was to take food supplies to the village was held fast by the ice for months, and when it got through, the people for whom the food was destined were dead.

—After a legal battle with the government, lasting ten years, the Chicago packers have been acquitted of violating the criminal clause of the Sherman Antitrust Law.

—The American Bible Society reports that with the cooperation of the Arabian Mission of the Reform Church it distributed 4,550 copies of the Scriptures in southeast Arabia last year.

—Elite society is rejoicing over the advent of the stepless street-car, built to suit the hobble skirt. The floor of the car is only ten inches above the street, and the door is even closer to the ground.

—The government is planning a 30,000-ton battle-ship, which will be the largest in the world. It has been suggested that its decks be covered with armor thick enough to resist bombs dropped from an aeroplane.

—Dr. Harvey W. Wiley has resigned as chief chemist and pure food specialist of the Department of Agriculture, after twenty-nine years of service for the government, because he feels that his hands are tied in his fight for the enforcement of the pure food law.

—A serious wreck occurred near Poughkeepsie, N. Y., on the morning of March 13, when a section of the New York Central Twentieth Century Limited struck a broken rail, and five cars plunged down an embankment onto the ice-covered Hudson River. Thirteen persons were injured.

—As a result of the continuance of the coal strike in Great Britain, millions are facing starvation. Fifty thousand soup kitchens are said to be in operation in north Wales. The infant mortality among the strikers' families is appalling. Few of the working class have money to purchase milk, and in thousands of homes gruel made from meal furnished by the town authorities is the only nourishment obtainable.

—Nearly 7,000 textile operatives who went on strike at Lawrence, Mass., ten weeks ago, have voted to accept the new wage scale and the conditions of work offered by the American Woolen Mills, the Kunhardt Worsted Mills, and the Atlantic Cotton Mills. The strike will be continued against eight of the concerns of the city, but it is believed that all except about 3,500 have gone or will go back to their work on the new terms.

—After Amundsen reached the south pole, Englishmen eagerly awaited news from Captain Scott, who was also seeking the pole. They hoped it might prove that Scott had reached it first. But his ship, the "Terra Nova," has returned to New Zealand, bringing the news that on January 3, three weeks after Amundsen reached the pole, Captain Scott was still 150 miles from it. Captain Scott remains in the Antarctic for another winter.

—There are 135 cement establishments in the United States. Their average capital is \$1,388,000, and the total capital is more than \$187,000,000. The mills buy the raw material for \$29,000,000, grind it and mix it, and then sell the product for \$63,000,000. They pay out \$19,000,000 in wages, and charge off \$8,000,000 to miscellaneous expenses. There are almost 27,000 employees. The balance, \$7,000,000, is supposed to be a profit—nearly twenty-five per cent.

## NOTICES AND APPOINTMENTS

### British Columbia Conference

THE eleventh annual session of the British Columbia Conference of Seventh-day Adventists will convene at Kamloops, British Columbia, June 6-16, 1912. Officers for the ensuing term will be elected, and such other business will be transacted as may properly come before the meeting.

J. G. WALKER, *President*;  
ANDREW ROEDEL, *Secretary*.

### British Columbia Conference Association

THE British Columbia Conference Association of Seventh-day Adventists will hold its annual meeting in conjunction with the conference to be held at Kamloops, British Columbia, June 6-16, 1912. The first meeting of the association will be held June 11, at 10 A. M. Elders of churches should see that delegates are appointed to attend this meeting. According to the amended by-laws the delegates to the conference, the ordained ministers, and the members of the conference committee compose the constituency of the association.

J. G. WALKER, *President*;  
ANDREW ROEDEL, *Secretary*.

### 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*.

### Greater New York Corporation

THE Greater New York Corporation of Seventh-day Adventists will hold its annual meeting in Tollner Hall, corner Putnam and Bedford Avenues, Brooklyn, N. Y., May 8-12, 1912. The first meeting will be held at 10 A. M., Thursday, May 9. This meeting will be for the election of officers, and the transaction of such other business as may properly come before the corporation.

R. D. QUINN, *President*;  
F. M. DANA, *Secretary*.

### Greater New York Conference

THE next session of the Greater New York Conference will be held in Tollner Hall, corner Putnam and Bedford Avenues, Brooklyn, N. Y., May 8-12, 1912, for the purpose of electing officers for the ensuing year, and for transacting any other business that may properly come before the conference. The first meeting of the conference will be called Wednesday, May 8, at 9 A. M. This will be an important meeting, and all churches in the conference should have a full delegation present.

R. D. QUINN, *President*;  
F. M. DANA, *Secretary*.

### Publications Wanted

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

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

Copies of the *Signs of the Times*, *Watchman*, and any of our missionary papers or tracts are desired by Miss G. Norcross, Fort Collins, Colo., for free distribution.

James Harvey, 1729 Grove St., Oakland, Cal., wishes denominational papers and tracts for missionary work.

Mrs. Marie Beermann, Goble, Oregon, R. F. D. 1, Box 28, would like a continuous supply of English denominational literature for reading-rack and missionary work. Magazines preferred.

### Address Wanted

THE Fort Worth church desires to learn the whereabouts of M. L. Dail. Any one knowing his present address will confer a favor by informing Mrs. R. L. Pierce, 411 W. Railroad Ave., Fort Worth, Tex.

### "From Judaism to Christianity"

A NEW book, and one that will be read with peculiar interest by every one who is interested in the progress of the gospel among the Jewish people. The writer, F. C. Gilbert, gives a thrilling account of his own life, and of his acceptance of Christ as his personal Saviour, whom he had been taught from infancy to hate.

The book is interesting from beginning to end. The author gives many instances of the mighty power of God in delivering from bodily harm at the hands of the infuriated Jews, and of the Spirit's power in converting to Christ under the bitterest opposition.

No one can fail to be interested in this good book. All should read it. The work consists of 384 pages, divided into 23 chapters. Following are a few of the chapter headings: "Parentage and Early Life;" "A Jewish Home;" "Youthful Education;" "Failing Health and Leaving Home;" "On the Shores of America;" "How God Led Me to the Saviour;" "A Fitting for the Work;" "Beginning to Work for the Jews;" "Some Seed Falling on Good Ground;" "The Persecution of the Jews;" "The Prospects for the Future."

This most excellent book occupies a field of its own, and may be obtained for the small sum of \$1, plain, or for \$1.25, gilt, post-paid. Order from your tract society, or of Review and Herald Publishing Association, New York City; Washington, D. C.; or South Bend, Ind.

### Business Notices

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

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

#### Conditions

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

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

A charge of two dollars will be made for each insertion of forty words or less. Each additional word, initial, or group of figures in excess of forty, will cost five cents. No discount for several insertions.

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

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

FOR SALE.—My pleasant Southern home. Buy my place, move South, help the work here, and thus enable me to answer the call to Boston, Mass. Illustrated leaflet, photographs, price, terms, etc., forwarded. Address J. S. Washburn, 665 Decatur St., Memphis, Tenn.

BEAUTIFUL Scripture Post-Cards, Lord's Prayer, graces, guardian angels, birthday and greeting, 10 for 10 cents. Assorted, post-paid, 99 cents per 100. Lithographed mottoes, 2 samples, 12 cents; dozen, 65 cents; 100, \$3.75, prepaid. Waterbury Specialty Co., Pomona, Cal.

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

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

## Obituaries

DAVIS.—Clara Maud Davis was born in Idaho twenty-three years ago, and died at Phoenix, Ariz., March 3, 1912. Early in January of this year her husband brought her to Arizona, hoping that the change of climate might prove beneficial to her failing health. She died very suddenly, leaving her husband and one child to mourn. For some time Sister Davis had loved the message, and she fell asleep believing in the promises of Jesus.

H. G. THURSTON.

HARDENBURG.—Mrs. Sophira Hardenburg died at her home in Lakeside, Chelan Co., Wash., March 5, 1912, aged 80 years. One daughter is left to mourn her loss. Sister Hardenburg was reared in the Lutheran faith, but about five years ago accepted present truth. She was a consistent Christian, and fell asleep in the hope of a part in the first resurrection. Words of comfort were spoken by the writer from 1 Thess. 4:16-18.

P. W. PROVINCE.

CLARK.—William Milton Clark was born in New York, and died at Geddes, S. Dak., March 22, 1912, aged 67 years, 7 months, and 14 days. He went to Iowa in 1864, where he was united in marriage with Caroline Sanders. Soon after, they moved to South Dakota, where they heard and accepted the advent message. Our brother died with a bright hope of a part in the first resurrection. Words of comfort were spoken by the writer.

C. M. BABCOCK.

MORTON.—Helen M. Morton was born Nov. 20, 1829, in Springfield, Bradford Co., Pa., and died at Paola, Kans., Feb. 5, 1912. At the age of fifteen years she joined the Methodist Episcopal Church. In 1857 she was married to Stephen H. Morton. To them was born one daughter, who survives. In 1885 she embraced present truth, and remained faithful until death. She was laid to rest beside her husband at Shawnee, Kans., where they had lived for more than forty years.

NETTIE SURDAM.

SHEPHERD.—M. W. Shepherd was born Oct. 25, 1851, and died at Wakeman, Ohio, April 8, 1912, aged 60 years, 5 months, and 13 days. His early years were spent in Lorain County, Ohio, where he cared for his parents until their death, after which he visited several States in pursuit of his vocation as a book-keeper. The deceased had no church connection, but held to our views on some points. He leaves one sister, four nephews, and three nieces to mourn his death. Eccl. 7:2 formed the basis of the funeral sermon.

W. C. MOFFETT.

THOMPSON.—Marcella Horr Thompson fell asleep in Jesus at Kingston, Ontario, March 15, 1912, in the eighty-second year of her life. She was born in Cornish, N. H. In childhood she went to Wisconsin with her parents, and at twenty-five years of age was married to Abner Thompson, who died six years ago. Having no children to care for her, she became an inmate of our home. When the third angel's message came to Brother and Sister Thompson, they owned considerable property, but they gave it all to the cause they loved, and lived self-denying lives for Christ's sake. Our sister had hoped to live to see Christ come, but she was resigned to the Lord's will. The funeral service was conducted by Elder F. W. Johnston.

Mrs. LUELLA B. PRIDDY.

**TABOR.**—Judson Tabor was born in New York State, and died at his home in Chicago, Ill., March 11, 1912, aged 78 years and 11 months. Brother Tabor and his wife accepted present truth at Homer, Mich., in 1857 under the labors of Elders Joseph Bates and J. H. Waggoner. Soon afterward the family moved to Chicago, and he united with the South Side Seventh-day Adventist Church. For more than twenty years he was elder of this church, and he will be greatly missed by his brethren and sisters. His aged companion and two sons survive, but they sorrow not as those without hope, for our brother sleeps in Jesus. The funeral service was conducted by the writer, assisted by Elder M. H. Serns. Text, 1 Thess. 4: 13-18. O. A. OLSEN.

**JENKS.**—H. N. Jenks was born in Yates County, New York, Dec. 17, 1838, and died Oct. 23, 1911, at his home in Seattle, Wash. He was married to Miss Vienna Noyes in Montcalm County, Michigan, Dec. 4, 1859. To this union were born nine children, of whom seven, with their aged mother, are left to mourn. During the civil war Brother Jenks received a severe wound, which permanently injured his health. His long life was doubtless due to the strict temperance principles which he believed and practised, even before he embraced the third angel's message, over twenty-six years ago. He was faithful to the end, and fell asleep in the hope of a part in the resurrection of the just. The funeral service was conducted by the writer. F. D. WAGNER.

**MILLER.**—Esta L. Miller was born May 1, 1885, near Laura, Ohio, and died in Shanghai, China, Feb. 20, 1912, at the age of 26 years, 9 months, and 19 days. Brother Miller received his education in our school at Mount Vernon, Ohio. At the age of twenty-two he came to China to join his brother, Dr. H. W. Miller. Two years later he returned to Mount Vernon for further Bible study, remaining eighteen months. During this time he was married to Miss Laura Atwell, of Jefferson, Ohio. In the fall of 1910, Brother Miller returned to China, with his wife, and was placed in charge of our mission in Hankow. He rapidly acquired an excellent knowledge of the Chinese language, and greatly enjoyed working for this people. In his heart was a true love for the Chinese, and they, on their part, responded with a deep affection for him. His only desire seemed to be to live and labor for this needy, friendly people. About a year ago Brother Miller had an attack of appendicitis, but made a good recovery, and has since been in apparent good health, and his work has prospered. Last December, owing to the unsettled condition of the country, Brother and Sister Miller came to Shanghai. He had planned to return to his field immediately at the close of our general meeting, had his ticket bought, and all preparations made; but on the evening of February 14 he was taken sick with an acute attack of appendicitis. An operation was performed on Friday, the sixteenth, by the physician in charge of the Harvard Medical School in Shanghai. Three of our own physicians and two trained nurses were with him, and gave him every care that skill and love could devise; but in spite of all that could be done, he grew rapidly worse, and early on the morning of February 20, he fell asleep. Interment was made in the beautiful Bubbling Well Cemetery, Shanghai, after a brief service held in the cemetery chapel, Dr. A. C. Selmon speaking to the Chinese brethren and sisters, and the writer to the foreign friends. In the death of Brother Miller the loss to the Chinese Mission Field is inexpressibly great. At a time when our work needs every man, when there are so many openings that we are entirely unable to fill, when the loss of a single worker means not simply the loss of the man but just so much work that must lie untouched, the death of this dear fellow worker casts a great shadow over the progress of the work we love, and brings unspeakable sorrow to all our hearts. But to Him whose children we are and to whom the work belongs we must submit that his will be done. I. H. EVANS.

**AYLSWORTH.**—Mrs. Fannie Aylsworth died suddenly on March 6, 1912, at the age of 77 years. She embraced the truth sixteen years ago, and was an esteemed member of the Seventh-day Adventist Church at Petaluma, Cal. Her kindly disposition won many friends. Some comforting scriptures on the blessed hope were read by the writer at her funeral. A. G. WILBUR.

**WEBSTER.**—Mrs. E. M. Webster was born in Danville, Pa., Oct. 17, 1846, and died at Minneapolis, Minn., March 20, 1912, aged 65 years, 5 months, and 3 days. She was converted when fourteen years of age. About twenty-four years ago Sister Webster embraced the third angel's message, and to the last lived a devoted, conscientious Christian life. One daughter, two sons, and an adopted son mourn their loss. She will be greatly missed by the church and her many friends. The funeral services were conducted by the writer, assisted by Elder C. A. Pedicord, words of comfort being spoken from Isa. 26: 20, 21. R. A. UNDERWOOD.

**LINDSEY.**—Sarah Lindsey was born April 4, 1843, and died March 1, 1912. She was one of the charter members of the Second Seventh-day Adventist Church of Louisville, Ky., and remained faithful to her pledge of membership until her death. Four sons and two daughters are left to mourn. Words of comfort were spoken at the funeral service from Rev. 14: 13. J. J. GRAF.

**REYNOLDS.**—Annie M. Allen was born in Queen Annes County, Maryland, January, 1847. In early youth she was converted and joined the Methodist Episcopal Church, of which she remained a faithful member until about twenty years ago, when she embraced present truth. She was married to Peter Reynolds in January, 1869, and five children were born to them. Our sister lived a consistent Christian life until her death, which occurred at Rock Hall, Md., March 9, 1912. Words of comfort were spoken by the writer from Rev. 14: 13, to a large gathering of relatives and friends. ROSCOE T. BAER.

**BROWN.**—Susana England Brown was born in Clearfield County, Pennsylvania, and died at Beloit, Wis., March 20, 1912, at the age of 85 years, 3 months, and 3 days. She was married to Thomas Brown, in 1846. Seven years later they moved West, and finally settled at Monroe, Wis. About forty years ago Sister Brown accepted present truth. She was calm, patient, and submissive in her last sickness, and fell asleep in the bright hope of a part in the reward of the righteous when Jesus comes. The sorrowing friends and relatives who gathered to attend the funeral found comfort in words spoken by the writer based on 1 Thess. 4: 13, 14. W. W. STEBBINS.

**HESELTINE.**—Adna W. Heselstine (née Johns) was born in Yamhill, Oregon, Oct. 24, 1858, and died Feb. 29, 1912. She was married to Oscar Heselstine, Feb. 24, 1880. To them were born three children, two of whom, with their father, survive. Sister Heselstine embraced present truth about 1887, and united with the Seventh-day Adventist Church at Walla Walla, Wash. She was a faithful, consistent Christian, and fell asleep in the hope of a part in the first resurrection. Words of comfort were spoken by the writer. J. W. ADAMS.

**GOFFAR.**—Jay B. Goffar was born May 21, 1882, at Frankfort, Mich., and died March 15, 1912, at Iola, N. Mex. For many years the family lived in Michigan, where Jay was baptized when twelve years of age, and united with the Seventh-day Adventist Church. April 10, 1904, he was married to Ina Conzelman, and two years later was graduated from Walla Walla College, and entered the canvassing field. His death was due to tuberculosis contracted two years ago, as the result of exposure while engaged in carrying the printed page from house to house. His wife, father, mother, and one brother mourn their loss. The funeral service was conducted by the writer, the text being Rom. 8: 20. BURT BRAY.

**SMITH.**—Vivian Smith, daughter of Frank and Florence Smith, was born at Hood River, Oregon, Nov. 3, 1908, and died March 9, 1912, aged 3 years, 4 months, and 6 days. Words of comfort were spoken by the writer. J. W. ADAMS.

**BUSH.**—Kenneth Lincoln Bush, infant son of Mr. and Mrs. George Bush, fell asleep March 20, 1912, at Shillington, Pa. He was born Feb. 12, 1911. Funeral services were conducted by the writer, who spoke words of comfort from Jer. 31: 15-17. R. E. HARTER.

**YATES.**—Died in Eureka, Kans., Jacob Yates, aged 90 years and 1 month. He was born near Columbus, Ohio, Feb. 4, 1822, where he grew to manhood. On April 8, 1845, he was married to Theodosia Park. To this union nine children were born, four of whom, with their aged mother, survive. The deceased accepted present truth in 1860, while living in Washington County, Iowa, and always looked forward with hope to the Saviour's coming. Words of comfort were spoken to the sorrowing relatives and friends by Elder G. G. Horne (Christian). J. P. YATES.

**BURGESS.**—John Alva Burgess was born in Bridgeport, Ohio, and died at Westfall, Oregon, on Jan. 8, 1912, from an attack of pneumonia. Brother Burgess was an earnest worker in the cause we love, and had our blessed message truly at heart. A number of years ago he worked as overseer of the Healdsburg College farm. He fell asleep comforted by that blessed hope which also comforts us who are left behind. He was nursed through his last illness by his sister, Mrs. Charles R. Smith, our mother, who also fell a victim to the same disease. FLORA A. SMITH.

**SMITH.**—Emma Rocelia Burgess was born in Bridgeport, Ohio, March 3, 1849, was married to Charles R. Smith in 1872, and died in Westfall, Oregon, Jan. 28, 1912. Her death was due to a cancerous growth, but the end was hastened by an attack of pneumonia, evidently contracted while taking care of her brother, whose death from that disease preceded her own by only twenty days. Mrs. Smith, before her marriage, worked in the old Battle Creek Sanitarium. She has been an Adventist many years, having united with the church when but a girl. A son and daughter, Earl and Flora, and a sister, the wife of Elder J. O. Corliss, are left to mourn, but are comforted with the hope of meeting her again at the first resurrection. FLORA A. SMITH.

## The Advent Review and Sabbath Herald

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

ISSUED EACH THURSDAY BY THE Review & Herald Publishing Association

General Church Paper of the Seventh-day Adventists

Terms: in Advance  
One Year.....\$1.75 Six Months.....90  
Three Months.....50

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

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

REVIEW AND HERALD  
Takoma Park Station - Washington, D. C.

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



WASHINGTON, D. C., APRIL 25, 1912

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MISS AMY BOARDMAN, after four years' service in India, sailed the first of March for Africa. She has been connected with the treatment-rooms in Calcutta most of the time while in India.

At the time of the South American Union Conference, in Chile, Elder W. W. Wheeler, of Ecuador, was asked to connect with the training-school at Diamante, Argentina.

A LONG and well-written article has appeared in one of the Moulmein papers about the belief of the Adventists on the Eastern question. This may be a result of the press bureau work in America.

WALTER S. MEAD writes from Lucknow, March 20, telling of the safe arrival of himself and his wife in India. It having been decided for Brother and Sister Mead to enter upon the study of Hindustani, they expected to go on in a few days to Dehra Dun, to join Brother and Sister Burgess in their work for the millions of Hindustani-speaking people in North India.

WORD comes from Brother H. H. Votaw, Burma, that another Karen is keeping the Sabbath. It will be of interest to all to know that a definite appointment has been made, and a young man and his wife have been asked by the Mission Board to enter upon work among the Karens. It is hoped they will be able to respond to the call soon, and thus answer this long-standing appeal for help for these very interesting people among whom Judson began his gospel work.

As Elder E. E. Miles, the field agent of the Massachusetts Conference, puts it: "Our agents who handle the ten-cent magazines clear a profit of 150 per cent on their investment each month, or 1,800 per cent a year!" Agents for the *Ladies' Home Journal* pay eleven cents a copy for that magazine, which they sell for fifteen cents, and they succeed well.

PASTOR C. E. KNIGHT, writing from Buenos Aires, March 11, says: "Brother Spicer will arrive here from Uruguay tomorrow. He passed through Buenos Aires last week and held one meeting. We will start for Diamante day after tomorrow, where we shall hold meetings for two days. The railroad conditions are such that he can not follow out his schedule exactly, and consequently we are not having as many meetings as at first planned."

MRS. OLLIE OBERHOLTZER-TORNBLAD, M. D., who has been connected so long with the work in Burma, writes that she expects to be in Washington, D. C., during July and August. She and her husband are opening treatment-rooms in the Shan States, and desire to spend some time in a sanitarium in the United States, studying the best methods. After spending the winter in California they hope to return to the mountains of Upper Burma, to carry on medical missionary work among the Karens.

## The "Titanic" Disaster

ON the night of April 14 occurred what is generally regarded as the most fearful marine disaster in the history of the world. The greatest steamship ever built, on her first trip across the Atlantic from England to New York City, while sailing at twenty-six miles an hour, collided with a gigantic iceberg, which so demolished the lower portion of her hull that in less than four hours the icy waters of the Atlantic had engulfed her and 1,595 of her passengers and crew. Had it not been for the wireless telegraph and the calmness of the sea, the other 739 would doubtless have lost their lives also. The harrowing details of this awful tragedy have cast a gloom over the world. It is impossible even for eye-witnesses to give an adequate portrayal of the terrible occurrence, and no one can do justice to what is entailed in such a catastrophe. There is no word of censure heard as to the personal conduct of the ship's officers. Brave men were they all, and there was no lack of heroism, either, on the part of passengers. The censure falls upon the owners and directors of the vessel, who are believed to be responsible for its taking the shorter northern route and maintaining high speed when they knew of the danger and had received warnings of the proximity of icebergs. A desire to make a record for the increased business it would bring seems to have been the paramount consideration on the part of the owners of the line. The races of these ocean greyhounds is a race with death, and dollars are given more consideration than human lives. This appalling catastrophe is a striking illustration of the tendencies of the times. The god of gold seems to have dethroned the Deity himself in the hearts of many of earth's millions. Luxury and speed are

the chief considerations in transatlantic traffic, and all at the expense of life, and all for the purpose of winning more trade and piling up more millions. We offer our sincerest sympathy to all who mourn their loved ones who perished in the foundering of the "Titanic."

REV. H. R. L., Pennsylvania: "Enclosed please find twenty-five cents for one year's subscription to the *Protestant Magazine*. I find this magazine not only logical, but timely and precise."

ONE letter from the Northern California-Nevada Missionary Society, just received, contains one hundred seventy-five yearly subscriptions for the *Protestant Magazine*, secured by the librarian of the Lodi church. Are there not other churches that will do likewise?

DURING the consideration of the Post-office Appropriation Bill (H. R. 21279) in the committee of the whole House on April 16, Representative Mann introduced the following amendment: "Provided, that hereafter post-offices shall not be open on Sunday for the purpose of delivering mail to the public." It will be remembered that Mr. Mann introduced a measure (H. R. 9433) looking to this end during the last session of Congress, but it was referred to the Committee on Post-offices, where it still remains without action. The bill as amended, if passed by Congress, commits that body to Sunday legislation. We are in hopes that it will not go through in its present shape.

C. L. BOWEN, with his wife and two children, sailed last week Thursday on the "Cedric," from New York, for their field in South Africa, after spending two years at the Foreign Mission Seminary in preparation. They have been appointed by the South African Union Conference to locate in Southeastern Rhodesia, assisting Elder M. C. Sturdevant in his new mission at Tsungwesi. The past few months have been spent in Western New York among relatives, this being their former home. Miss Lavinia Leisching also accompanies them, returning to her home in South Africa, after spending some time at South Lancaster Academy. Although not under appointment to mission work now, later she may enter some South African mission field.

## District of Columbia, Notice!

THE first annual meeting of the constituency of the District of Columbia Conference Corporation of Seventh-day Adventists will be held in the Memorial Seventh-day Adventist Church, 1210 Twelfth St., N. W., Washington, D. C., Monday, May 13, 1912, at 10 A. M., for the purpose of electing the officers of the association and transacting any other business that may come before the meeting. The annual meeting of the District of Columbia Conference of Seventh-day Adventists will be held at the same place and for a similar purpose on May 12 and 13, 1912. Each church in the conference is entitled to one delegate without regard to numbers, and an additional delegate for every ten members.

J. L. McELHANY, President;  
A. J. BRISTOL, Secretary.