

The Advent Review and Herald Sabbath

Vol. 89

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

No. 2



A Hymn for the New Year

FROM glory unto glory! Be this our joyous song,
As on the King's own highway we bravely march along!
From glory unto glory! O word of stirring cheer,
As dawns the solemn brightness of another glad new year!
From glory unto glory! What great things He hath done!
What wonders He hath shown us! what triumphs He hath won!
From glory unto glory! What mighty blessings crown
The lives for which our Lord hath laid His own so freely down!
The fulness of His blessing encompasseth our way;
The fulness of His promises crowns every brightening day;
The fulness of His glory is beaming from above,
While more and more we learn to know the fulness of His love.
And closer yet and closer the golden bonds shall be,
Uniting all who love our Lord in pure sincerity;
And wider yet and wider shall the circling glory glow,
As more and more are taught of God that mighty love to know.
Now onward, ever onward, from strength to strength we go,
While grace for grace abundantly shall from His fulness flow,
To glory's full fruition, from glory's foretaste here,
Until His very presence crown our happiest new year.

—Frances Ridley Havergal.

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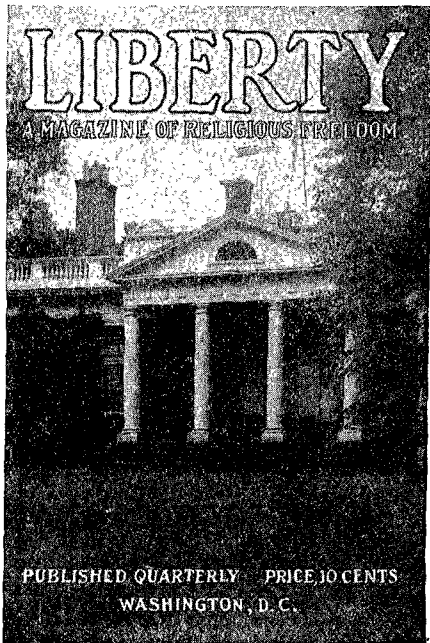


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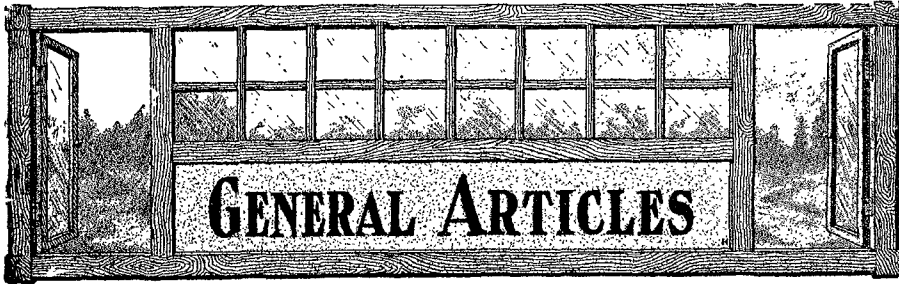
The Review and Herald

"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, JANUARY 11, 1912

No. 2



For the Day of Death

A. W. SPAULDING

LIETH a day all broken, broken,
Stained with the blood of mangled
hearts,
Clasping a grief that can not be spoken,
Deep where the fount of anguish
starts,
And the light of life departs.

Cometh a day all glory, glory,
Fused with the light of the city of gold,
Rounding the tale of an old, old story
That can not for wonder be fully told,
Though the books of God unfold.

Dawneth a day with rapture throbbing,
Banishing thought of death's alarms,
When babes for the breasts of mothers
sobbing
(Last of the echoes of sorrow's
storms)
Shall burden the angels' arms.

To Our Ministering Brethren

MRS. E. G. WHITE

I AM instructed to say to our ministering brethren, Let the messages that come from your lips be charged with the power of the Spirit of God. If there was ever a time when we needed the special guidance of the Holy Spirit, it is now. We need a thorough consecration. It is fully time that we gave to the world a demonstration of the power of God in our lives and in our ministry.

The most solemn truths ever given to mortals have been entrusted to us, and to us has been committed the work of warning the world. In heart and life the minister of God is to be true to the trust committed to him. Never is he to engage in that which would lower before others the standard of the word of truth. His faith is to be revealed, not merely in words, in profession, but in his daily association with believers and unbelievers. Let those who stand as ministers of God to the people be faithful, preparing their own souls for the kingdom of heaven,

divesting their own garments of every stain, that neither spot nor wrinkle be found on them. Then the Lord can use them to do a mighty work as his messengers.

We are living in an age when vice is prevalent. Corrupting practises are making the world like it was before the flood. But ere long the workers of iniquity with their wicked works will be consumed. Calamities on every hand, earthquake and fire and flood, the weapons of judgment in the hand of God, point to the more terrible destruction yet in the future, which the Word of God predicts will soon desolate the earth.

This is a time when every evil work, every unrighteous act, should be repudiated by those who are looking forward to the soon return of Christ. It is a time when believers should accept this last message of warning with a faith that purifies the heart and life. We are to stand on holy ground, as a people who watch and wait for their Lord, and who are collaborators with him for the uplifting of men. "Be ye clean, that bear the vessels of the Lord," the Word of God declares. Every worker is to look to his own heart, to examine the motives that prompt his actions. He is to purify his own soul by obedience to the truth.

At this time, when evil walks abroad in the land, the Lord through his ministers designs to do battle against the errors and deceptions and evil-doing that exist. But if his professed servants pursue a course that is a denial of their faith, he can not do this. If they neglect their own spiritual interests, if they cherish wrong-doing in their lives, God can not work through them to prepare other souls for the kingdom of heaven. And more than this; if souls for whom the minister should have watched as one that must give an account, are lost because of his unfaithfulness, God will require their blood at his hands.

Let every minister at this time consider what it means to keep his lamp

trimmed and burning. Read prayerfully the forty-eighth and forty-ninth chapters of Isaiah, in which the Lord represents the work of his messengers to-day. "It is a light thing," he says, "that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth. . . . In an acceptable time have I heard thee, and in the day of salvation have I helped thee: and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages; that thou mayest say to the prisoners, Go forth; to them that are in darkness, Show yourselves. They shall feed in the ways, and their pastures shall be in all high places."

It is not right for ministers who have been placed in positions of responsibility in connection with the work of God to carry the responsibilities of secular concerns. The more closely they confine themselves to the ministry of the Word, to the work to which the Lord has appointed them, the more fully will they understand the sacredness of their calling as ministers. That he may gain efficiency in his work, the minister needs to pray much, and to meditate upon the Word. Then angels will cooperate with him, and the Spirit of God will be his teacher. There is a line of labor that belongs in a peculiar sense to the ordained minister; in order to gain an increasing qualification for it, he must grow in spirituality, by conforming his life practise to an ever-deepening knowledge of God and of Christ as a personal Saviour.

There are some who do not act intelligently in regard to the important work that God has given them to do. God desires to guide and direct the efforts of these workers; but because self comes largely to the front, because they choose to follow their own way, and to carry out their own will, God can not work through them as he would for the strengthening of his church and the advancement of his cause. To such workers I would say, Do not continue to follow your own judgment. Seek the Lord in earnest prayer, and accept his guidance at every step. If you will follow on to know the Lord, you will know that his going forth is prepared as the morning.

All through our history there have arisen men who have grown dissatisfied

with the work committed to their hands, and who have sought to become leaders, when they should be learners. There were men in Christ's day who sought to follow a similar course. They tried to make themselves his advisers. They thought to influence him to follow their plans and suggestions. But Christ ever followed the clear light from heaven.

The truth of God is found in his Word. As long as we heed the instructions of the Word, we shall remain in unity with our fellow laborers and with the purposes of God. When errors come into our ranks in the form of false and fanciful presentations of the meaning of the Word, we can lead the mind away from these deceptions by presenting the truth as it is revealed in the life of Christ. Truth presented in contrast with error will bring understanding to the minds of the people, and conviction to their hearts. The principles of the Word of God rest upon a foundation as lasting as eternity; they can never fail.

"Wake up the watchmen," is the word of the Lord to his messengers. At this time the truth is to go forth with power, for the time in which to work is short. There is danger that those who hold meetings in our cities will be satisfied with doing a surface work. Let the ministers and the presidents of our conferences arouse to the importance of doing a thorough work. Let them labor and plan with the thought in mind that time is nearly ended, and that because of this they must work with redoubled zeal and energy. Let them seek the Lord earnestly, pressing their petitions to his throne until they are assured that their prayers are answered.

My ministering brethren, guard yourselves and your influence, remembering that you are to be instruments of the Lord for the carrying forward of his work on the earth. "I have set watchmen upon thy walls, O Jerusalem," the Lord declares, "which shall never hold their peace day nor night: ye that make mention of the Lord, keep not silence, and give him no rest, till he establish, and until he make Jerusalem a praise in the earth."

Arouse the people to the importance of the times in which we live, that they may be led to place themselves under the discipline of Christ. In his life on earth, Christ revealed the power of God's word to make men partakers of the divine nature. As believers are led to behold his life of self-denial and sacrifice that he might minister truth to the world, they may be changed in life, and may learn to reflect his likeness.

Seek the Lord in faith, holding fast to his promises. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" Let us appreciate the great sacrifice that God has made in our behalf. There will never be a time when we shall be more welcome to the gifts of

his grace than now. Christ gave his life for men, that they might know how he loved them. He does not want any to perish, but longs to see all coming to repentance. All who will surrender the will to him may have the life that measures with the life of God.

This is the message that you are to bear to the souls perishing in their sins. If they will come to Christ in repentance, he will receive them, and will recreate them in his image.

Christ gave his Son that men and women might be partakers of the divine nature. The sword of justice fell upon him that they might go free. He died that they might live.

Let us ever bear in mind that our work is to be one of advancement. We are to follow on to know the Lord. God understands the actuating principle of every mind. He has witnessed the persistent, rebellious course of some whom he has warned and counseled. His all-seeing eye has noted the determined following of human devisings. "The ways of man are before the eyes of the Lord." He "knoweth the thoughts." "The eyes of the Lord are in every place, beholding the evil and the good." "He looketh to the ends of the earth, and seeth under the whole heaven." "The Lord searcheth all hearts."

We are to stand firmly for the principles of the Word of God, remembering that God is with us to give us strength to meet each new experience. Let us ever maintain the principles of righteousness in our lives, that in the name of the Lord we may go forward from strength to strength. We are to hold as very sacred the faith that has been substantiated by the instruction and approval of the Holy Spirit from our earliest experience.

For years there has been creeping into the church an element that is educating many professed believers to resist the teachings of the Holy Spirit. In their efforts to make of no effect the Word of God, many array their strength on the side of the deceiver. I am instructed that we are to cherish as very precious the work which the Lord has been carrying forward through his commandment-keeping people, and which, through the power of his grace, will grow stronger and more efficient as time advances. The enemy is seeking to becloud the discernment of God's people, and to weaken their efficiency; but if they will labor as the Spirit of God shall direct, he will open doors of opportunity before them for the work of building the old waste places. Their experience will be one of constant growth in assurance and power until the Lord shall descend from heaven with power and great glory to set his seal of final triumph on his faithful ones.

The Lord desires to see the work of the third angel's message carried forward with increasing efficiency. As he has worked in all ages to give courage and power to his people, so in this age he longs to carry to triumphant fulfillment his purposes for his church. He bids the saints advance unitedly, going

from strength to greater strength, from faith to increased faith in the righteousness and truth of his cause.

Rays of Light

GEORGE E. TACK

OUT of the world-night, bitter, drear,
Shineth a star,
Flashing its ruddy beams of cheer,
A near and far.

Down through corridors vasty, cold,
Where each planet sings,
A ray of love from the throne of old,
Its glad course wings.

Before me gleams the starry vast,
House of the Lord;
The many mansions that at last
Shall peace afford.

There, where the seraphs lowly bend
Before the throne,
And sweet their holy anthems blend,
Love's praise to own,

There shall my eager eyes behold
The walls that gleam,
The glorious highway paved with gold,
And crystal stream.

Never again to tread alone
Streets of despair;
Never to go in fear, or moan,
Or sorrow bear.

Never a farewell tear to know,
Or parting sigh,
But joy supreme, unknown below,
Yet pledged on high.

But dearest to my soul shall be
The wondrous sight,
The Martyr-King who died for me,
Reigning in light.

Baltimore, Md.

Our Adornments

CLARENCE SANTEE

THERE are many teachers in these days who realize that the churches have departed far from God's plan in their attire, yet who do not dare to teach the plain instruction given in the Scriptures, for fear of losing their prestige and influence with the large class who love to pattern after the world in their adornment.

This should not be the case with any Seventh-day Adventist. Believing as we do, that all—men, women, youth, and children who have reached the years of accountability—will very soon pass the most solemn test that can come to man, the judgment, a test based upon implicit obedience to God's commands, we should with fearless constancy proclaim the truths of God's Word to every judgment-bound soul.

There are many who earnestly desire to know the instruction God has given, yet who have not been instructed. The Lord has laid this work upon the ministry. "When a church has been raised up and left uninstructed on these points, the minister has neglected his duty, and will have to give an account to God for the impressions he allowed to prevail."

"Testimonies for the Church," Vol. V, page 500. That the world is gaining many victories among the soldiers of Christ, is apparent to all.

God has called upon all to forsake the man of sin, and let him die. He says, "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin." Rom. 6:6.

To those who unite with Christ, he has given definite instruction to leave behind all that pertained to the former relationship. In every age he has spoken in no uncertain tones, yet men have been dull of hearing. Addressing his people in the days of Moses, he said, in speaking of the idols of the heathen: "Thou shalt not desire the silver or gold that is on them, nor take it unto thee, lest thou be snared therein: for it is an abomination to the Lord thy God. . . . Thou shalt utterly detest it, and thou shalt utterly abhor it; for it is a cursed thing." Deut. 7:25, 26. This does not refer to the proper use of silver and gold, but to that "that is on them." This instruction seems plain. In the days of Ezekiel he said: "A voice of a multitude being at ease [lukewarm] was with her [the church]: and with the men of the common sort were brought drunkards from the wilderness, which put bracelets upon their hands, and beautiful crowns upon their heads." Eze. 23:42. Isaiah says, "They are drunken, but not with wine; they stagger, but not with strong drink." Isa. 29:9. In verse 45 of chapter 23 Ezekiel says they shall be judged as "adulteresses." That is, as lovers of the world. James 4:4.

In Paul's day God said, "In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array." 1 Tim. 2:9. Or, as given in the "Emphatic Diaglott," "In like manner, the women also, in becoming attire, with modesty and soberness of mind, not decorating themselves with wreaths, or gold, or pearls, or expensive clothing."

Through Peter God said, "And adorn not yourselves with the external ornaments of curls of the hair, or of golden trinkets, or of costly garments." 1 Peter 3:3, Syriac translation. King James Version reads: "wearing of gold, or of putting on of apparel."

Speaking of our own day, the judgment period, Inspiration says: "The Lord standeth up to plead, and standeth to judge the people. The Lord will enter into judgment with the ancients of his people." Isa. 3:13, 14. This evidently refers to the same period spoken of in Eze. 9:4-6, the time of the judgment. Reading further in Isaiah 3: "Moreover the Lord saith, Because the daughters of Zion [the church] are haughty, and walk with stretched-forth necks." The last of verse 16 is rendered by the Septuagint Version, "drawing their garments in trains." "In that day the Lord will take away . . . the chains, and the bracelets, . . . the tablets, and the earrings, the rings." Verses 18-21.

I have left out some of the things that are mentioned, so that special attention might be centered upon these. "The chains," whether of beads, gold, or other material, will not be desired.

The Septuagint, the oldest-known version of the Scriptures, renders verses 20-22 as follows: "And the array of glorious ornaments, and the armlets, and the bracelets, and the wreathed work, and the finger-rings, and the ornaments for the right hand, and the earrings, . . . and the Spartan transparent dresses."

The "armlet" is defined as "a small, or short arm." Can the prophet add more? Look at the array God will find among his people when he comes to them in judgment. Decked with "silver" and "gold;" lukewarm; "drunken" with the world; wearing "bracelets," "crowns;" staggering in their Christian experience; "haughty;" with "stretched-forth necks;" drawing their garments in trains; with "chains,"—beads, gold, silver, and other materials,—"glorious ornaments;" "armlets,"—small, or short arms, or sleeves; "finger-rings;" "earrings;" and "transparent dresses."

With all these evidences of a lack of appreciation of the solemn events now taking place in heaven, the Lord still waits. He has delayed the judgment because we were not ready. He is "not slack . . . as some men count slackness; but is long-suffering to us ward, not willing that any should perish." 2 Peter 3:9. He said to Israel when they came to the turning-point in their experience, "I will come up into the midst of thee in a moment, and consume thee: therefore now put off thy ornaments from thee, that I may know what to do unto thee." Ex. 33:5.

A parallel is found to this in Rev. 3:15-18. As truly as Israel faced a crisis, so God's people face the last decision to-day. The blessing can come only to those who heed the counsel of God. The tide is sweeping outward more rapidly than ever tide rolled out from ocean shore, and human strength is of no avail. The church has not been commissioned to prepare a list of articles of apparel. But God has promised to remove the desire for unnecessary adornment when the heart has been willingly submitted to him and he comes in and reigns. This results from hearing the voice saying, "This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left."

Some one will say, "I do not believe the Lord is so particular. It does not matter how I dress, just so my heart is right." Truly if the heart is right, all is well. But how can you know that your heart is right? It is never right as long as it would evade or ignore one of the counsels of God. Willing obedience, loving what God loves, and hating what he hates, is true safety.

Loma Linda, Cal.



We can finish nothing in this life; but we may make a beginning, and bequeath a noble example.—*Shakespeare.*

A Race of Giants

J. N. LOUGHBOROUGH

[Reprinted by request from the REVIEW of July 18, 1865.]

WHEN the bones of men and animals of a much larger size than those living on earth at the present time are discovered, many are ready to claim that "these bones must have belonged to a race of men and to classes of animals that existed before Adam was placed upon the earth." We believe the Bible gives us a record of the very commencement of the inhabiting of the earth. And instead of indorsing the idea that Moses' record of "the beginning" is incomplete, we claim that earth's first inhabitants, both men and beasts, were much larger than at present, having now been affected by the curse for nearly six thousand years.

While at Princeville, Ill., visiting at the home of Brother Bliss, a circumstance was related by him which I consider a striking proof of man's larger stature in former times. Several years ago, as Brother Bliss was passing through the woods, I think he said in southern Illinois, he came across a tree that had been blown over. There were eighteen very large-sized human skulls in the earth turned up by the roots of the tree. These skulls, with many other human bones found under the tree, were in a good state of preservation. The tree, as designated by its grains, was at least one hundred fifty years old. The jaw-bones of these skulls were so large that Brother Bliss's father, who is a large man, could easily put the lower jaw over his chin. A leg-bone was found there, which proved to be the bone between the knee- and ankle-joints. This bone, when set up endwise on the floor beside a six-foot man, would extend a handbreadth above his knee. By comparing this bone with the same bone in the leg of a six-foot man, it was decided that the bone must have belonged to a man at least eight feet high.

Brother Henry Nicola, of this place, has just stated to me that in his boyhood days he lived in Virginia. A mound was opened on his father's farm, in which were found very large human bones. Among these bones was a skull so large that it could easily be placed on the outside of the head of the largest-sized man. These bones were supposed to belong to men eight or nine feet in height. The discovery of such large bones we regard simply as proof that men were once much larger than at present. The existence of these bones is not evidence that they belonged to men that existed before Adam.

By comparing man's present stature with that of those who possessed these bones, we may learn that the race has fallen off greatly in size. And in this we also behold the fulfilment of Isaiah's prediction of the languishing of the earth under the curse. "Behold, the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof. And it shall be, as with the

people, so with the priest; as with the servant, so with his master; as with the maid, so with her mistress; as with the buyer, so with the seller; as with the lender, so with the borrower; as with the taker of usury, so with the giver of usury to him. The land shall be utterly emptied, and utterly spoiled: for the Lord hath spoken this word. The earth mourneth and fadeth away, the world languisheth and fadeth, the haughty people of the earth [the height of the people, margin] do languish. The earth also is defiled under the inhabitants thereof; because they have transgressed the law, changed the ordinance, broken the everlasting covenant. Therefore hath the curse devoured the earth, and they that dwell therein are desolate: therefore the inhabitants of the earth are burned, and few men left." Isa. 24: 1-6. This prophecy is a striking description of the effects of the curse upon the earth and its inhabitants. It seems also from this prophecy that the height of the people's stature was to diminish. This part we understand is strikingly accomplished in the physical, mental, and moral languishing of the race.

Man on Trial

WM. COVERT

EVERY one who enters the kingdom of God will surely have to pass through a stage of trial. Peter was referring to the necessary trial of men when he said that those under test "are kept by the power of God through faith unto salvation, . . . though now for a season, if need be, ye are in heaviness through manifold temptations: that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ." It is the trial that strengthens character, and the standing firm that gives evidence of righteousness. The trial of faith is the Christian's training allowed of the Lord to develop strength of character. And these trials, though undesired, are more precious than gold can be; for they build the eternal riches into the very man himself, and these precious riches will never dim while the ages of glory move on.

God permits trials to come to us for our good, but we may permit these trials to work out our destruction by failing to stand firm for the right when they come. On this point Paul says, "There hath no temptation taken you but such as man can bear: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation make also the way of escape, that ye may be able to endure it." 1 Cor. 10: 13.

God allows his children to pass through the school of adversity so that he may develop strength in them at points where their character is weak, and his leadings are often over roads that are rough, that they may grow strong by overcoming the obstacles which they have to meet on the way. It was the matter of train-

ing under trial that Moses had in mind when he wrote of how God led and cared for Israel. He says that in a desert land, and in the waste howling wilderness "he led him about, he instructed him, he kept him as the apple of his eye. As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings, so the Lord alone did lead him." Deut. 32: 10-12.

Moses here compares the stirring up that God gave Israel in taking them out of Egypt, to what the mother eagle does for her young ones when teaching them to fly. She stirs up the nest where the fledglings are resting, and compels them to try their wings on the air. If the eaglet fails to get his poise and to bear himself onward, the mother swoops beneath and bears the fluttering charge on her own wings, repeating the lesson until the young bird is taught how to use his wings.

As the eagle must learn by trial how to cleave the air and fly over mountains and plains, so must the child of God learn how to bear himself over the way which God has marked out for him to go. Temptations beset and trials surround; but these may be used as the athlete uses weights and dumb-bells in his training to win a prize.

The redeemed who enter the kingdom will go there "through much tribulation." Acts 14: 22. They will be like the oaks that grow on the open where summer's winds and winter's blasts have caused them to fasten deep into the earth so that they could resist the elements which have howled around them. Contrast the holding power of one old giant oak on the mountaintop with the resisting strength of one that has stood an equal number of years in the forest, surrounded by a thousand of its own kind. Remove the thousand and leave the one to withstand the heavy storm alone. Every woodsman knows what the result will be; the first wild wind will blow it down. It had not been tried by the storms that blew as was the other that resisted the elements by sending its tap-root down, and its laterals out to brace against the powers of the air that raged around it.

The person who does not stand with his anchor made fast by faith in the Mighty Rock, will fall when the storms of temptation come as certainly as the forest-grown tree falls when the trees around it are taken away. It is unwise to complain of trials which are allowed of God, for these are lesson books which must be mastered in that course which prepares us for heaven. These fiery trials are necessary to consume the refuse which would mar the beauty of holiness if it were allowed to remain.

"Every man's work shall be made manifest: . . . because it shall be revealed by fire; and the fire shall try every man's work of what sort it is." 1 Cor. 3: 13. Suppose trials do come; we are admonished not to think it strange concerning the fiery trials which are to try us; for they are to be the lot of all

who stand the test and wear the victor's crown. "Many shall be purified, and made white, and tried." Dan. 12: 10. God chooses them as he beholds their constancy in the furnace of affliction.

Chicago, Ill.

The Eastern Question and the Koran

H. C. OLMSTEAD

WHILE canvassing at Kimberley, in 1909, for "Heralds of the Morning," I chanced upon a Mohammedan priest reading the Koran. He was reading about Joseph, and he translated a few paragraphs, which sounded like a story of Joseph rather than the simple Scripture narrative.

As I continued to point out the value of my book, it became evident that he was fully awake to the Eastern Question. He said the Koran taught much about it and the final battle of Armageddon. I asked him what it taught. Then, to my surprise, he said that according to the Koran the sultan of Turkey would sometime move his capital to Jerusalem, and that the present sultan expected to be obliged to do so. After this change, Jesus (a mere prophet) would come and lead the Mohammedans back to Constantinople, conquering the Christian world. "This is the time," he continued, "when blood will flow to the horses' bridles." He said that at that time Mohammed would return and become the eternal king of the earth, restored to the faithful followers of the Koran. The priest intimated that the Koran prophecy included some sign indicating when the move to Jerusalem would be made, and at that time the sultan would be faithful to their sacred book, and transfer his capital.

This seemed remarkable to me, as I had not expressed any views upon the subject, simply referring to the great war preparations and the coming conflict of nations.

Basutoland, South Africa.

"CRITICISM is so easy a task that any one, no matter how unskilled, can do it without effort. The man in the gutter can criticize the saint, but that does not lift him an inch out of the gutter. When Thales, away back in classic times, was asked what was most difficult, he replied, 'To know one's self;' but when he was asked what was most easy, he answered, 'To advise another.'"

"THE philosophy of hard knocks is hard to understand, yet every one who looks squarely at life recognizes its wisdom. The pampered boy often comes to uselessness, if nothing worse; while his companion, who has received rigorous treatment at the hands of the world, attains strength and effectiveness."

ONE of the things Jesus Christ insisted upon was that a man should know the price of his own soul.—*Rev. Wm. Watson.*



WASHINGTON, D. C., JANUARY 11, 1912

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

Editorial

The Disregard of Law

AN article of more than ordinary significance entitled "How to Put the People Behind the Law," was contributed to the November (1911) number of the *North American Review* by Rev. Percy Stickney Grant. Its general aim is best told in the article itself:—

The object of this article is to persuade the reader that nothing can be more threatening to a democracy than for the rank and file of the people to lack respect for their lawmakers, and to harbor suspicion of their courts. Serious possibilities confront a government which permits a schism between its classes. From animadversions against the law, the step is an easy one to violation of the law; from lack of confidence in legal methods, the way is not a long one to their overthrow. The activities of our courts, on the other hand, are not so far removed from popular feeling that dissatisfaction among the masses with the attitude of the bench can be allowed to continue with no fear of consequences. Supreme Court decisions have, in the past, been momentous, as many men now living can testify. The Dred Scott decision helped to bring on the civil war.

In explanation of the situation which we face, the writer of the article under consideration, in the introductory paragraphs declares:—

There is a good deal of English law-abidingness inborn in the old-time American, hence his astonishment and alarm when he hears his laws challenged as fundamentally unjust. But that is just what is happening to-day. Our laws are disparaged, even scoffed at, by large numbers of our fellow citizens.

Some testimony is introduced to show that there is a wide-spread feeling, amounting to a deep conviction, that there is an increasing lack of respect for law in this country:—

"Disregard for law is fast becoming an American characteristic," is the finding of the National Education Association in a late report on a system of moral instruction for the public schools.

President Taft, in a speech at the Academy of Political Science, in New

York, last spring, referred to the "lighter regard for law and its enforcement in America as compared with England, and a consequent less-rigorous public opinion in favor of the punishment of crime."

Even the dean of one of our leading law schools in a speech before a body of lawyers, including President Taft, is reported recently to have said that "the free democratic government that prevailed here was neither free, nor democratic, nor a government."

It is only necessary to follow the record of violence and crime which constitutes so large a proportion of the news of the day, to be convinced that a lawless spirit is finding expression in lawless deeds, many of which are of a most shocking character. The attention of the whole country has been given to the confession of the McNamara brothers, who have acknowledged that they were guilty of the wholesale destruction of property and life in the supposed interests of union labor, and there are some citizens of public affairs who are looking below the surface and are declaring that such outbreaks are nothing more than could be expected in view of the lawless methods employed by capital against labor. For example, a press despatch from Canton, Ohio, dated January 1, runs thus:—

Louis D. Brandeis, of Boston, in an address here to-night, declared that the country should not be surprised that the McNamaras and their allies resorted to violence to gain their ends, and that "big business" must give the rights of laboring men more consideration, or face a flood of socialism.

Perhaps more surprising than this is the attitude of the judge in Oklahoma who last week justified the action of the mob in lynching a Negro who had without provocation murdered a man who was furnishing him shelter. This judge approved of the administration of law by a mob, and therefore refused to order an investigation of its conduct.

These facts and statements testify most clearly that these days correspond to the days before the flood, when the earth was filled with violence, and are, therefore, a clear indication that the coming of the Son of man is near.

Writers and speakers who attempt to deal with this alarming condition of lawlessness, generally fail to recognize the underlying cause of this lapse from the normal plane of conduct; namely, the rejection of the authority of divine law. The submission of man to the will of God as expressed in his law is no arbitrary requirement. Man's welfare here and hereafter depends upon the harmony of his will with the will of God. Any tendency toward laxness in this direction bears immediate fruit, and rapidly develops a condition absolutely incompatible with the stability of society and government.

That view of the Bible which disparages its authority as a rule of human conduct, and weakens its hold upon the consciences of men; that interpretation of the Bible which permits the customs and the traditions of the church to be substituted for the plain "Thus saith the Lord;" that definition of sin which makes it a mistake rather than a defiance of divine law; that skeptical attitude toward the prophecies of the Scripture which leads man to have little or no confidence in the plainest predictions concerning the world-wide catastrophe just at hand; that lack of reverence for the law of God which permits professed ministers of the gospel to travesty the decalogue,—all these factors in the case contribute toward the one result, the general disregard of authority both divine and human, and the exhibition of a spirit of violence utterly regardless of the rights of others.

The writer of the article in the *North American Review* suggests various possible remedies for what he recognizes as a very serious situation, but they all fail to reach the root of the difficulty. Mere intellectual enlightenment is not sufficient to restore to the public mind that regard for law which will be revealed in a quiet and peaceable life. The authority of God's law must be magnified, a power from without must transform the mind, and the spirit of the Prince of Peace must rule in the heart, else rebellion against law can not be subdued.

In such a time as this it ought to be evident to every candid observer that there is the greatest need of such a proclamation of the gospel as will lead men to submit their wills to the will of God, and to become observers of his law. The people who heed this message are described as those "that keep the commandments of God, and the faith of Jesus." In this message is found the only hope of the individual that he may be saved from the spirit of lawlessness, and may become a citizen of that kingdom that "shall stand forever."

W. W. P.

Poisoning the Wells

NINE years ago Rev. Arthur T. Pierson, editor of the *Missionary Review of the World*, was in England conducting a series of Bible studies. While there, Dr. Pierson made some investigations as to the progress of the higher criticism and the results of its growth. Concerning these investigations he said:—

It [the higher criticism] has been growing more arrogant and reckless, until it has attacked the incarnation and resurrection of our Lord—the two pillars which support the whole fabric of our faith. Some who went with the higher critics for a while had halted and turned back, finding their path to lead toward infidelity. It seems strange to

find positions advocated by Christian ministers and theological professors which a century ago were regarded as blasphemous, so that Tom Paine and Voltaire are now becoming the church's leaders.

That is the road along which the higher criticism is leading all its adherents. It is hardly just to Christianity, however, to say that Christian ministers are the ones who are teaching these doctrines of infidelity known as the higher criticism. They may call themselves such, may wear the livery of the sacred calling, and speak from the desk dedicated to the preaching of the Word; but in promulgating such disruptive and destructive teachings, they prove themselves the enemies of the cross of Christ. They put unbelief in the place of faith, and turn the feet of their hearers into the broad way that leads to ruin.

It is doubtless true, as Dr. Pierson then said, that some who saw the goal of unbelief toward which the higher criticism was seeking to lead, turned back; but it is also true that the great tendency in the popular churches has not been that way; and the years that have passed since then have demonstrated the ruinous character of the seeds of that sowing. The tendency has been to follow it on to its hopeless goal. For instance, a minister of Troy, N. Y., preached a sermon recently which was declared to have "harmonized scientifically with Huxley and Darwin." He cast reproach upon the Bible, upon the Author of the Bible, and upon the believers in the Bible, and then asserted that "the Christ of yesterday was a dead Christ." The newspapers which reported the sermon (which might have been delivered by Paine or Voltaire much more appropriately than by a clergyman) stated that he was very evidently saturated with the higher criticism, and the New Thought; and that "the *evident enjoyment* of the immense audience suggested that the revolution of religious sentiment had penetrated the pews as well as this pulpit."

This penetration of the pews by the spirit of infidelity as a result of the teachings of the higher critics is seen wherever such false shepherds are given charge of a flock. Concerning this, *Watchword and Truth* says: "The saddest part of it is that these strange iconoclasts and unbelievers are the men whom the people want to hear." But that is one of the signs which tell us we are in the last days, when "the love of many" is to "wax cold;" a time concerning which Christ himself could ask, "When the Son of man cometh, shall he find faith on the earth?" With the higher criticism in the pulpit, and its fruit—infidelity—in the pew; with the same teachings and the same doubtings in uni-

versities, colleges, and theological seminaries; with a multitude of clergy preaching for salaries rather than for souls, and tickling the ears of sinners when they should be bearing witness against sin; with the world worshiping at the shrine of gold, and few voices raised to warn of impending judgment,—we may know with the utmost degree of certainty that when the Son of man cometh, faith will be scarce and faithful teachers scarcer. It is a time of grave danger for those who are not "rooted and grounded" in the faith. Therefore, "stand fast in the faith, quit you like men, be strong." C. M. S.

Led by the Spirit

"FOR as many as are led by the Spirit of God, they are the sons of God." How may we enter into that relationship with God, as individuals and as a church, where his Spirit will lead us? The following suggestions may aid us in our seeking:—

1. An abiding consciousness of forgiveness of sin and divine acceptance. How many Christians there are living without this experience! How many come to God daily in prayer to have unconfessed sin rise up before them like a great mountain, closing the avenue of faith and hope! Old grudges are harbored, evil habits of thought and act are indulged, and in consequence the heart is robbed of the consciousness of divine acceptance, and the life is robbed of power.

2. A recognition of the guidance and leading of the Holy Spirit in individual experience. By individual experience we do not refer alone to the great and important happenings of life, but to all that contributes to the full life measure; to the little things as well as the great things. Failing to bring God into the little things of life is where many come short. When some crisis confronts them, when they are called upon to perform some great duty or bear some great sorrow, then God's help is sought. But in the little duties of life, in daily practical experience, God is left out.

O, we need to cultivate a closer acquaintance with God in these small matters! We need to cultivate a living personal consciousness of the divine presence by our side and with us hour by hour and moment by moment. Elijah had this. Repeatedly he speaks of the Lord God "before whom I stand." We likewise need to live as if we stood in the actual personal presence of the great I AM.

3. A recognition of the divine guidance of the Holy Spirit in Christian service and labor. We read of the children of God in the past that God spoke to them. The Spirit spoke to Peter. Acts 11:12. Paul was moved by the

Spirit. Acts 18:5. It is said of the apostles on the day of Pentecost that they spake "as the Spirit gave them utterance." Acts 2:4. The Spirit told Philip to go near and join himself unto the eunuch. Acts 8:29. We need in our service to recognize this divine leading. The effectiveness of our labor for others depends upon this divine guidance. We may speak the word fluently; we may read the Scriptures with clearness and emphasis; we may be forcible in argument and logical in conclusion; but after all we must recognize that it is "not by might, nor by power, but by my Spirit, saith the Lord." The weak, faltering, stammering word spoken by a sincere Christian can be taken by the Spirit and made mighty and effective in the salvation of souls, whereas unrivaled eloquence, unaccompanied by the Spirit, will fall to the ground fruitless.

4. Recognition of the Holy Spirit's leadings in the formation of plans and the transaction of business. How many plans have been made without prayer! How many board and committee meetings have been held without humble intercession for divine guidance! How many resolutions formulated and discussed as the fruit of human devisings! Consequently, the plans have proved fruitless, and discouragement and defeat come to Israel's hosts. In all our board meetings and committee meetings and church and conference business meetings, let us seek for the Spirit's direction. Half an hour spent in earnest intercession and another half-hour devoted to the transaction of business will accomplish far more than a full hour of devising without Heaven's guidance.

5. Dependence upon the power of the Holy Spirit in making plans and organizations effective. Even Heaven-inspired plans and organizations are not effective of themselves to accomplish the work of God. Sometimes when the Spirit has directed in formulating ways and means, we have taken glory to ourselves. We have stood back and admired the beautiful mechanism, and felt in our hearts, if we have not expressed it in words, "We by our genius and wisdom have evolved this beautiful system. Behold what we have worked out and built up." Thus have we made the very plans that the Spirit's leading enabled us to formulate, the object of worship and of self-gratulation. To the best-laid plans must be applied the energizing power of the Holy Spirit. They will be effective and mighty in their operation only as the human instrument through whom God is endeavoring to operate them in the world, stands as Heaven's oracle, and acts and speaks with the divine unction.

6. The recognition of the fruits of the Spirit. The Jews would not believe un-

less they saw signs and wonders. There are hundreds in the world to-day who associate the workings of the Spirit only with marvelous manifestations. While this has sometimes resulted from the outpouring of the Spirit, as on the day of Pentecost, and may result again, it is not his usual manner of manifestation. In Elijah's experience the Spirit did not speak in the whirlwind or in the earthquake, but in a still, small voice. Spirit-filled men and women do not usually go around conscious of the possession of some great power, nor exercising such power in marvelous ways and wondrous workings. Simon Magus desired such power, but was rebuked for his unholy ambition.

The Spirit's filling led Peter on the day of Pentecost to deliver a plain, simple gospel discourse to the men and women assembled before him. This humble word on the part of the apostle was made mighty and effective by the Spirit in working upon hearts, so that three thousand men and women were converted. The filling of the Spirit led Paul and Silas humbly to submit to the indignities of imprisonment, and later to rejoice, with singing and thanksgiving, that they were accounted worthy to suffer for Christ. A Spirit-filled life in the case of the apostle Paul led him to endure the great persecutions and tribulations recorded in the eleventh chapter of Second Corinthians. The Spirit's filling to-day will bring the same practical results.

We fear that even some Seventh-day Adventists will have their minds fixed upon marvels and miracles to the extent that they will fail to recognize the mighty outpouring of the Spirit of God in this closing work, and will be looking to the future for the falling of the latter rain when already copious showers are falling on every side. O, let us pray to be delivered from self-deception! Let us come so near to God with humble consecration in our daily living that we shall be able to recognize his leading and the speaking of the Holy Spirit to our hearts.

Already the Spirit of God is beginning to descend upon his people. From every quarter there is going up a cry from hundreds of hearts for more of his power. This hungering and thirsting is of God's creation. He will not turn a deaf ear to his children's cry. He will send the bread from heaven, the waters from the living fountain.

Every soul may have a part in the refreshing, provided only that he is willing to pay the price. This price is the full surrender of the life to God, the placing of all upon his altar, the consecration of every power and talent of mind and body to his service, a dedication which will make one willing to go anywhere for God, do any work he

indicates shall be done, become anything, or if he wills, nothing at all, in his service. This Spirit with the believers will banish from every church discord and strife; from every home coldness and indifference; from every heart envy, jealousy, and criticism, while love, joy, and peace, the blessed fruits of the Spirit, will dwell in every life. The Spirit's leadings in the life will cost all, but it will give far more than is surrendered. Are you ready now to make the exchange?

F. M. W.



An Untrue Charge

It has been frequently charged by unbelievers and by the exponents of infidelity that the Christian missionary is a disturbing element in the country to which he goes. There may be some ground for this charge in the case of some calling themselves Christian missionaries, who have sought to impress their own national customs and ideas upon the people.

Our Saviour has not commissioned his followers to graft American or English or German ideas and customs upon the unevangelized peoples of earth; but to preach the gospel, to make known a Saviour from sin. It is not a certain brand of nationalized Christianity that the missionary is commissioned to teach. No matter from what country he goes forth, the true missionary of God has but one Lord to make known to the people, one gospel to declare, one baptism to administer, one hope to proclaim. If he becomes an advocate of American Christianity, or English Christianity, or a Christianity adjectived by any other national cognomen, he becomes a disturbing element in the country to which he goes. More than that, he misrepresents his Master, for Christianity is not American, nor German, nor English. To make Christianity American, is to make it less than Christianity. Any temporal adjective which we might apply to Christianity is belittling to it—an attempt to circumscribe and localize it, and rob it of its divinity.

Much of the disturbance which culminated in the Boxer uprising in China was the result of the mistaken zeal of some who had that nationalized notion of a missionary's calling, especially that element which carried its nationality around with it, as the heathen carries his charm to protect from danger, and which obtrudes itself into the native courts to interfere with the decisions of the judges.

Paul declared to the philosophizing Corinthians that he had determined to know nothing among them "save Jesus Christ, and him crucified," and to do that even though they considered it foolishness. The practise of Christianity does interfere with the religious practises

of heathen people. It is bound to do that, because there is no hope for them in those practises. But the teaching of the gospel, the true principles of Christianity, does not make the government of the country feel that the customs of another nation are being forced upon it to displace its own cherished customs. Barbarous customs, immoral customs, dangerous customs, will fall away from the truly converted native as surely as the leaves of a tree wither and fall away from its branches when the flow of sap that had nourished them is withdrawn. He can not continue the unchristian custom when Christ is in the heart molding his life.

The advocate of "national Christianity" goes to his mission field handicapped, and bound to be a disturbing element in the land, arousing suspicion and hatred, winning a few and hardening the many, and giving an untrue setting to the work and teachings of Christ. The true missionary goes forth a "pilgrim and a stranger" in this present world, because his "citizenship is in heaven;" the kingdom of his Master "is not of this world." He goes forth wedded to no principles but the principles of Christ and his kingdom, advancing the interests of no kingdom nor nation save the kingdom of Christ. That is a disturbing element only in the sense that it makes no compromise with sin, and puts forth every endeavor to turn the sinner from his wicked ways to the perfect manhood of Christ. Such disturbance is legitimate; it is the purpose of the gospel in the world.

But in no other sense is the true Christian missionary a disturbing element, in spite of the charges brought against him by unbelievers and infidels. In heathen lands to-day are thousands of conscientious, self-sacrificing men and women who are doing the work of Christ as loyally and as truly as human hands and hearts can do it; and those who know them are not charging them with disturbance of the peace. The true Christian missionary knows that he is "doing a great work," an everlasting work; and he can not cease it to "come down" into any plain where the enemies of that work are plotting its overthrow. Such enemies will use every possible device to turn the missionary away from his one great work; but he must not yield. The commission is plain, the gospel is plain, and the need of the work is great and pressing. The footprints of our great Pattern lead away from the things of this world to Calvary and the cross, and then away to that "far country" where he waits, watching over his work in the earth.

So far as the true soldiers of the cross are concerned the charge that they are a disturbing element in the world is a

charge untrue. Elijah was not the disturber of Israel, but rather was it Ahab who had turned to the gods that were no gods and to sins that meant the ruin of himself and his people. Only through the message of the Christ and the messengers of his kingdom can come that peace which will cast out all discord, and put an end to disturbances of every kind for the individual and for the universe.

C. M. S.

The Prison a Place of Deliverance

THE story of our work in Turkey has more than once furnished illustrations of God's power to overrule the imprisonment of his servants to the salvation of other prisoners who perhaps only thus could have been reached.

At the Friedensau council, Elders Z. G. Baharian and A. M. Buzugherian told of the blessed experience in ministering the Word within prison walls. In Rome of old the apostle Paul rejoiced that even by his bonds the name of Christ had been made known, and some even in Nero's palace had found salvation. Elder H. F. Schubert, president of the East German Union Conference, makes the following report:—

A few weeks ago I visited in Hungary, near Budapest, a man in a prison who wanted to be baptized. He had been keeping the Sabbath in prison for quite a while, being released from work for that day. Perhaps you will wonder how he came to embrace the truth in prison. Two brethren in Canada—a Rumanian and a Servian—sold their farms, and came to Hungary to bring the truth to their relatives. On the Hungarian border the police arrested these brethren, and put them in prison, thinking that they were land-agents to persuade people to go to the United States. Being in the prison forty-five days, our brethren preached the truth; and about twelve wanted to begin to keep the Sabbath. The inspector of the prison did not know how to help himself, so he kept transferring the Canadian brethren from one prison to another, thinking in that way to kill this movement. The man I visited was one of those who had thus received the truth; another man has already been baptized, and served his time. The one I recently baptized is an educated Servian, a fine man, formerly a higher officer of the police, being thoroughly converted. He will come out of prison in a few months.

Do not these experiences show the wondrous delivering hand of God? The Christian may never know just what is the road of highest service. In bonds or free, he is the Lord's and always on duty. Joseph, innocent and mistreated, might have wrapped himself up in prison with his own troubles; but when he saw two other men downcast in trouble, his kindly heart saw the way of service, and he said, "Wherefore look ye so sadly to-day?" That kindly service was the gate to liberty and to royal honors in the land of Egypt. And the same faithfulness in the

court of the king that had characterized his life in prison made Joseph a witness to the living God before all the empire.

W. A. S.

The Attitude in Prayer

THE child of God can not live without earnest daily prayer. Through this means he holds communion with his blessed Redeemer, giving praise and thanksgiving for the many benefits received, and drawing strength for his need in the battle against sin.

The proper mental attitude is for the suppliant to come to God with every worldly consideration shut out of mind; with the heart open to heavenly influences, and with the mind intently fixed upon God in adoration and intense longing for the desired blessing.

The proper bodily attitude is one in harmony with the humility of soul with which the humble suppliant should approach the great Creator of the universe. The Scriptures of truth indicate what this attitude should be. In the record afforded us the suppliants are represented as humbly kneeling. This is the example set us by our blessed Lord, who "kneeled down, and prayed." Luke 22:41. The same bodily attitude of prayer was seen in the worship of the disciples. It is said of them that they "kneeled down, . . . and prayed." Acts 21:5. Stephen, one of the first deacons of the Christian church and a martyr for Jesus, "kneeled down," and prayed. Acts 7:60. The great apostle to the Gentiles declares, "I bow my knees unto the Father of our Lord Jesus Christ." Eph. 3:14. Ezra is represented as kneeling and confessing before God the sins of Israel (Ezra 9:5): while of Daniel it is said, "He kneeled upon his knees three times a day, and prayed, and gave thanks before his God." Dan. 6:10. Solomon, the king of Israel, kneeled before all the assembled hosts at the dedication of the temple, and poured out his petition unto the Lord. 2 Chron. 6:13. The psalmist invites this form of worship from the people in the words, "O come, let us worship and bow down: let us kneel before the Lord our maker." Ps. 95:6.

We do not believe that the bodily attitude in prayer of itself alone brings the desired blessings. God will hear the sincere petition of the humble heart from whatever bodily attitude it may ascend to him. There may be circumstances, as in crowded assemblies, or on special occasions or services, where it is proper to stand and invoke the blessing of God. But ordinarily, whether in public or in private, where reasonable opportunity is afforded, we believe it is always better to assume a humble kneeling attitude in addressing the great Majesty of heaven. This truly is in better keeping with our relative positions.

We have one example recorded in the Word of God standing while praying. It says of the Pharisee that he "stood and prayed thus with himself, God, I thank thee, that I am not as other men are." Luke 18:11. It is not by any means for us to conclude from this that one who prays in this attitude possesses this character, but it does show the contrast made in the Word of God regarding the attitude to be assumed in prayer.

The following excellent words from the pen of Mrs. E. G. White, published in the REVIEW of Nov. 30, 1905, are to the point:—

The prayer offered by Solomon during the dedication of the temple, was not made while he stood upon his feet. The king knelt in the humble position of a petitioner. Herein is a lesson for God's people to-day. Our spiritual strength and our influence are not increased by conforming to a worldly attitude during prayer. In these perilous times, those who profess to be God's commandment-keeping people should guard against the tendency to lose the spirit of reverence and godly fear.

The Scriptures teach men how to approach their Maker,—with humility and awe, through faith in a divine Mediator. Let man come on bended knee, as a subject of grace, a suppliant at the footstool of mercy. Thus he is to testify that the whole soul, body, and spirit are in subjection to his Creator. Both in public and private worship, it is our duty to bow upon our knees before God when we offer our petitions to him.

In these days when there is so strong a tendency to substitute the form for the substance and the letter for the spirit in the work and service of God; when ritualism is supplanting in so large a measure true devotion, it is well for us in our public worship to maintain the simplicity of form set for us in the Scriptures of truth. But while we seek to maintain this form in our practise, let us be careful that we do not become self-righteous, even in its use, and so substitute the true form for the genuine spirit of true worship. The form itself, however humble it may be in outward appearance, is but a hypocritical pretense unless it represents true soul humility.

F. M. W.

The British Ministerial Institute

THE ministerial institute for our workers in the British Union Conference was held at Stanborough Park, Watford, Dec. 11-20, 1911. Stanborough Park is the name of the park-like estate of fifty acres, which the British Union Conference has purchased and made its headquarters. It is located about two miles from the town of Watford, and about seventeen miles from the center of London. Watford has a good suburban train service, and St. Alban's Road, leading from Watford to our buildings at Stanborough Park, is a well-kept, macadamized road. This makes the head-

quarters of our British Union Conference very accessible to London, the world's metropolis. In less than an hour one can transfer from the surging masses in the heart of London to a beautiful, quiet, restful spot in the forest.

Our brethren have erected four institutional buildings at Stanborough Park, — a printing-house, a college, a sanitarium, and a food factory. The sanitarium has not yet been opened for service, but the other three institutions are in full swing. The publishing house and food factory are inexpensive, well-planned buildings. The college is a very nice, attractive building, and it is well kept by the management. The sanitarium is beautifully located, and should be an excellent place to care for the sick. One can not visit this headquarters without feeling profoundly grateful to God for his guiding hand in the work.

Our institute was attended by about seventy of the regular workers, and some thirty of the advanced students of the college. Every minister and nearly every Bible worker in the kingdom was present. Elders L. R. Conradi and Guy Dail came over from Germany. The day before the institute opened we met with Elder Fitzgerald, president of the British Union, to arrange the program of work. It was decided to follow the same line of studies we had been presenting in the institutes in the United States — the message, the ministry, and the Spirit. To Elder Conradi was assigned the studies on the ministry; to Elder G. B. Thompson, the studies on the Holy Spirit; and to the writer, the studies on our message. Elder Fitzgerald had general charge of the institute, and conducted a part of the devotional meetings and round-table talks. In addition to these three regular studies, we held four other meetings each day. One was a devotional hour, when we met to pray together, and to tell of the Lord's great love toward us. Another was an hour devoted to the Question Box; a third was the round table for heart-to-heart talks about the details of our various kinds of work. Each evening we held a public service, which usually crowded the college chapel.

In no institute that we have held, have the workers taken a deeper interest in the studies and the meetings than in this one. Prof. H. C. Lacey, the president of the college, readjusted his program so that the older students could attend nearly all the meetings, and both Professor Lacey and Elder W. H. Wakeham, the Bible teacher, were present at nearly every study. Elder Fitzgerald, Brother W. C. Sisley, and their associates did all that interested, earnest brethren could to make the occasion most pleasant and profitable to all.

The most important thing that can be said about this institute is that the Lord was with us. His blessed Spirit gave us new views of his message and work, and also clearer and fuller views of our personal needs and responsibilities. As these revelations came to us day by day, we were sent to our knees at the foot of the cross to seek the Lord with all our hearts for divine help. Some told of spending a large part of the night in earnest, importunate prayer for deliverance from all sin, and for the consecration and power necessary to make them efficient, successful workers for the Master. The great burden that pressed hard upon every heart was to win souls to Christ, and most serious, determined resolutions were made to give all — life and time and talents — to consecrated service as never before.

The closing meeting of the institute was one I shall never forget. Somehow nearly all were led to read some passage of Scripture as an expression of their experiences. I never realized so fully before how the Lord had foreseen the experiences, the desires, and the hopes of his children here in this world of sin, and through his inspired servants expressed all these experiences so beautifully for us.

We were sorry to close this good institute and to part from one another. The love of God had broken down all national barriers and everything else that would tend to separate us, and bound our hearts together in the bonds of Christian love. But we separated, and returned to our various fields and lines of work with new courage and determination to render to this blessed cause the very best service of our lives. Surely the Lord will help those who so earnestly desire and endeavor to do efficient work for him. We thank God for the British Union Institute. A. G. DANIELLS.

Note and Comment

Shall We Pay the Lord While We Owe Others?

THIS is the interesting and pertinent question discussed by the *Sunday School Times* of Nov. 18, 1911, in its Notes on Open Letters. Replying to a correspondent who raises this question, the editor says: —

Should we be dishonest with God in order to be honest with men? Should we ignore a preferred creditor — one who because of our pledges to him and his claim upon us, has a prior demand over all others — in order to pay an ordinary creditor? Should we steal here and there, break promises from time to time, in order to secure money to pay those whom we owe? As there can be but one answer to these questions, so there

can be but one answer to any question as to postponing our current obligation to God while we meet our obligations to men. It seems undeniable, from Scripture and from experience, that God will take care of us better, and pay off our debts to other creditors faster, with nine tenths of our income than with ten tenths. The one tenth that belongs to God is no more ours to give to another creditor than the money in our neighbor's purse is ours to pay our debts with.

Whatever we may have failed to do in times past in paying the tithe, the least that we can do is to pay it in full from this day forward. That is what was referred to by "current obligation to the Lord." If we are in arrears in our tithing for years back, and we are led to believe that God is asking us to recognize and pay off that debt to him also, it may be obviously impossible to liquidate that debt in full before we spend a cent for any other obligation. But we can begin to-day to meet our current debt to God by using from this day on, for all other expenses and debts, only nine tenths of our income, and setting apart for the Lord the tenth that is his. He promises to bless us in this as he can not bless us otherwise.

We commend to every reader this excellent instruction. It is well worthy of our consideration in temptations which we have to meet in our own experience. Some may be puzzled on this particular point with regard to duty in paying tithe. In all our relations our duty to God should be paramount.



How Would It Sound?

THIS is the question raised by the *Lutheran* of Dec. 14, 1911, with reference to demands made by the Catholic Church as applied to the Lutheran denomination: —

How would it sound for the *Lutheran* to give out the following to its readers as a sort of *ex cathedra* deliverance: "Every *Lutheran* (1) is to wield his vote for the purpose of securing *Lutheran* (2) ascendancy in this country. All legislation must be governed by the will of God unerringly indicated by the *General Council* (3). Education must be controlled by *General Council* (4) authorities, and under education the opinions of the individual and the utterances of the press are included. Many opinions are to be forbidden by the secular arm, under the authority of the *Lutheran Church* (5), even to war and bloodshed." What a flood of protests would pour in from among the Protestant church papers! How men would everywhere ask, "Has the *Lutheran* gone mad?" From thousands of subscribers the word would come: "Stop my paper!" Well, substitute the words *Roman Catholic* for the word *Lutheran* marked 1 and 2 in the above paragraph; and *Pope* for the words *General Council* marked 3; and *Catholic* for *General Council* marked 4; and *Catholic Church* for *Lutheran Church* marked 5; and you have exactly what the *Catholic World* said not long ago. Yet when we Protestants cry out against the subtle attempts of Rome to interfere in matters of state here in America, we are called bigots.



The Angel's Record — No. 2

The Victor

MRS. S. M. SPICER

In princely halls, a festal scene
Shone dazzling o'er a wondering
throng;
Mid royal purple, golden sheen,
Rang loud acclaims of praise and song!

A conqueror, wreathed in laurel crown,
Drank long the need of sweet ap-
plause;

The crowd, in worship bowing down,
Shouted, "Long live the hero brave!"
"Immortal honors crown thy name,
Which history's page shall proudly
bear:

The thousand foemen thou hast slain,
Their lands and treasures all thine
own,"—

So sang the crowd, so flattery paid
The servile debt, ambition's due;
While far above, the angel stood,
From truth's unclouded height to view.

He saw, beneath that laurel crown,
Selfish ambition, proudly vain;
And on that white, bejeweled hand
Of brother's blood the cruel stain.
Nor need delay his truthful pen,
The victor's name with blood to trace.
Though honored, worshiped thus by men,
"Thou, conqueror, hast in heaven no
place."

Then quickly sought his angel eye
A lovelier sight, a dearer theme;
And to the field of strife did fly,
Where dead and dying still were seen

He noted: There, unseen by man,
The feet of mercy, hands of love,
Were swift to bear the soothing balm,
And point the dying soul above.
Unsought was wealth; unthought of,
fame.

Unselfish love, unwearied toil,
Relieving sorrow, want, and pain,
Illumed the darkly crimsoned soil.

The benefactor meekly heard
The dying blessing on his head;
While on the angel's book appeared
The name, as victor, traced in light.
Takoma Park, D. C.

Types of Papuans

BERTHA S. CHANEY

THE study of a native race is one which is likely to prove of absorbing interest. On seeing their curious customs and hearing their strange ideas, one can not but be led into wondering how these customs grew up, and where their unusual ideas took root.

In Port Moresby we have excellent opportunity for seeing many types of the Papuans who live in the different parts

of eastern New Guinea. There are many natives at work in and around the port. They are used as day laborers on the buildings being erected; they work in the stores, where they are used as carriers, and for doing the lifting and heavy work; they work on the boats which ply up and down the coast; they work for the blacksmith and the baker; and a great many are employed as house-boys.

Besides these who belong in port, a



GROUP OF NATIVES AT HANUABADA VILLAGE, NEW GUINEA

great many pass through, being brought from the villages along the Gulf of Papua, and indeed for some distance up the Fly River, and from inland. They are brought in, in great squads, to "sign on" for the plantation work, which is making good progress in the inland districts. And again, they must all be brought in to the native labor office to "sign off" at the end of their term of service.

There is a great diversity among them in appearance and color. Those who come from the villages along the coast of hair just over the forehead; and not so pleasant in appearance as those whose villages lie in the vicinity of Port Moresby and to the east. On the street, a few days ago, I passed a large group of men, stringing along behind their white overseer, and never anywhere have I seen a plainer lot of people. Their dark skins were rendered rough and unsightly with the ringworm, which is unfortunately very prevalent. Their features were very irregular. Many had the head shaved except for a small patch of hair just over the forehead; and not a face among them looked bright and attractive. Upon inquiry I learned that they were Kiwai boys, having been recruited from an island of that name

that stretches its slender length for miles in the waters which pour out of the Fly River into the Gulf of Papua.

The above description does not fit the coastal natives who live near Port Moresby and to the east. They are lighter in color and have pleasant faces; their features are often very good; they are not so large, but have an unusually erect carriage. Many of the young women are plump and pretty, and seem to be aware of it, as they walk about swinging their grass *ramies* gracefully as they move. When not spoiled by the ringworm, their brown skin glistens in the sun, and the tattooing in lines and curves on their faces and bodies does not detract at all from their appearance.

The great difference in the eastern and western natives in character, appearance, and language, has led to a theory being propounded of an influx of

Melanesians at some time in New Guinea's history. These Melanesian people have invaded the "great land," as the Papuans call their country, and settling along the coast, have forgotten when or why they came. They seem not to pass oral traditions down from father to son, as do the American Indians. The tribes of Papuans proper, who were living along this southeastern coast, were probably driven inland, if not absolutely annihilated by the invaders. There is even now a strong mutual distrust existing between the inland people and the coastal tribes. Brother Carr's boys are all from inland, several days' journey beyond the Bisiatabu plantation, and they have a great dislike to being in Port Moresby. Very few of the inland boys will come in to the port to work, and those from the coastal villages have an equal dread and fear of going inland.

These Melanesian tribes, as they are supposed to be, which are wedged in among the more savage Papuans, evidence a higher development and show greater tractability than the aborigines. But even among these there exist great differences, owing to the fact that there was little intercommunication between tribes before the advent of British law and order. Now that they are obliged

to live at peace with each other, the villages intermingle much more than formerly.

All the natives love to deck themselves in beads, streamers of paper, shells, and rude ornaments of all sorts. They paint their faces, too, in odd fashions. Sometimes they sketch black rings around the eyes, which give a grotesque suggestion of spectacles. Red paint, which they make from a plant, is in great favor. Our boy takes his sauce-pan of rice out to his quarters; when he has finished his meal, he turns up the pan and uses the black to draw pretty circles around his eyes, and streaks from the corners of his mouth to his ears.

Upon first arriving in port and seeing the natives swarming over the wharf, lazily sitting on its edge, or lying about in their canoes, eating rice and fish from a common dish, chewing the disgusting betel-nut, and passing around the big bamboo tobacco-pipe from one to the other, one can not resist a feeling of repulsion for such an unattractive people. But when one comes to know them, and learns that they have human qualities and feelings; that they love their children; that they mourn for their dead; that they carry burdens of sorrow and care; and that they have some sort of moral standard,—one can not but recognize their savagery and degradation to be the greatest appeal they could make for the help which the gospel can give them.

"If thou art blest,
Then let the sunshine of thy blessings
Rest on the dark edges of the cloud that
lies
Black in thy brother's skies."

Results of Locating Our Press at Soekaboemi, Java

J. W. HOFSTRA

FROM the very first of the arrival of the press family, it became evident that God had called us to Soekaboemi. Naturally, Brother and Sister Munson supposed they would be total strangers to every one in this city; but to both their surprise and delight, they found several old acquaintances, especially among the Chinese. Some of them had been pupils of Brother Munson while he was in Singapore. Others were old friends made during their stay in Padang, Sumatra. Thus the Lord had provided beforehand a circle of friends for whom Brother and Sister Munson could work. These friends soon increased. One of the Chinese is already obeying the Lord in regard to the fourth commandment. He is a very intelligent man, and a book-keeper in a large printing firm. There is not the least objection to his laying aside his work on the Sabbath and working on Sunday. He is studying the prophecies; and the Spirit of God is doing great things for this brother.

Still Another Addition

A very interesting case is that of Brother Brouwer. He and his family had gone to the Netherlands to reside in

The Hague. While there they heard Pastor Klingbeil, with the result that all embraced the truth—the father, the mother, and four grown children. The truth planted itself firmly in the hearts of their children, working in them an irresistible desire to become in time actively engaged in the cause. With the consent and support of their parents, all four of them are in our school at Friedensau, Germany, preparing themselves to become workers.

For a long time there seemed to have been some reason which held Brother Brouwer from fully identifying himself with us. Yet that the love of God and the truth had settled deep into his heart, could never be doubted by one who knew anything about him; the very fact of supporting his children in our school, when he always had planned differently for them, would prove beyond dispute his love for the message.

Last year he returned to Java, planning to take up his former work as railroad director. After he had been here for some time, he received an invitation from relatives in Soekaboemi to visit them a while, before taking up his work. Brother Brouwer accepted the invitation, and came to this place, not having the least thought of finding Seventh-day Adventists here. The Lord, however, was watching our dear brother, and from what has followed, it is evident that he sent his angel to persuade Brother Brouwer to come to Soekaboemi. On a certain Sunday he had a desire to hear a missionary who holds services twice a month in Soekaboemi. After the services he and some others remained to exchange a few words with this gentleman. Among those remaining was a good old lady who seemed to be especially burdened, desiring to relieve her mind to this missionary. The subject of her story was that "those Seventh-day Advents" had come to Soekaboemi; that already some of the most influential Chinese were going to the house of the leader to their meetings. This was simply awful, and she desired that something be done immediately to stop this.

You can better imagine Brother Brouwer's surprise than I can put it in writing. He inquired indifferently on what street those people had settled, which information was gladly furnished. The next morning he was on his way to the place, finding the press home and family without much trouble. After they had learned who the brother was, their mutual joy was unbounded. This was fresh evidence of God's providence in behalf of those who are honest in purpose. He has often met with the company, taking a full interest in its welfare, paying his tithes and offerings. It affords us great pleasure to say that he soon decided to identify himself fully with us.

Satan Stirred to Activity

That the devil would not allow us this territory undisputed we full well knew, but that he would be able to use a missionary of the gospel as his agent had

not been anticipated. Yet this is exactly what he did. Two nights in succession, a near-by missionary came to visit the press family, desiring, almost demanding, to know all about them, their business, and their plans for the future. He was received with the utmost consideration. Yet I think the Lord warned Brother Munson that this man had evil in his heart.

We have sufficient reason to believe that this man went to the assistant resident of Soekaboemi to poison his mind against us and our work. From there it spread to a higher officer. The saying of Paul, that nothing can be done "against the truth, but for it," was manifested also in this matter. For awhile things were made hard for us, almost unbearable. The officials forbade us to hold any public meetings; we were not allowed to do any charitable work, to speak of our religion, to sell or give away tracts, nor even to teach English. We obeyed, so no one can say we have shown disrespect for the officers of this land.

When the conditions in Soekaboemi had come to the point that the company there could not live consistent Christian lives, under the existing regulations, we believed our time for action had come, and that the Lord was ready to give deliverance. The restrictions and refusals had come to us from the highest official of that territory. For this reason the only course open to us was to see the governor-general. We therefore wrote his excellency, asking the privilege of an audience, on a certain Tuesday.

On that day, early in the morning, we were on our way to Buitenzorg, arriving at seven twenty-two. After our arrival, I was taken ill. We decided to find a secluded place in the botanical garden of the palace to seek God's face, to ask him to take away our affliction, and prosper our mission with the governor. Brother Munson and I engaged in prayer, appealing to the One who has always proved himself "a very present help in trouble." A little before ten we went to the palace. One of the secretaries told us his excellency desired to meet us at ten thirty. We were given chairs, and bidden to "be seated." We sat down, glad for the opportunity to turn our heart once more heavenward in prayer and praise. At ten fifteen this same officer came again, asking us if we were ready to follow him, stating, "His excellency is ready to receive the gentlemen." We arose immediately, allowing him to take the lead. As we came to the door of the reception-room, he rapped; and on hearing a voice say "Come," he opened the door, and bade us enter, closing the door behind us. When we stepped in, his excellency arose, coming a few paces toward us, saying, "Well, pastor, I am glad to see you; how is your health?" Then turning to Brother Munson, "I am glad to meet you." Pointing toward some chairs, he said, "Gentlemen, be seated;" and he returned to his seat.

His excellency Sir Idenburg is one of those splendid characters seldom met in any walk of life. He is a man of ordi-

nary height, has a fine, well-developed physique, and a splendid, manly bearing. As soon as one touches anything concerning the religion of Christ, and the worship of God, he finds that he is dealing with a man of deep experience in that direction.

After assuming an expectant position, he continued, "What is there on your mind you desired to see me about?" As answer to his inquiry we asked him the privilege of briefly relating to him our story from the beginning, in order that we might place our case properly before him. To this he consented. We then told him the object of our press, and why we had located in Soekaboemi. We told him of the restrictions placed upon us. We told him that this was taking away from us the privilege of living consistent Christian lives; that we had no desire of becoming lawbreakers, and for that reason came to him that he might remove the obstructions placed in our path.

He made no effort to conceal his surprise that such restrictions should have been made; it seemed hard for him to believe it. He next inquired of us if we knew why we had been forbidden to teach English, saying he knew of no laws to forbid this in any place. We told him this was done for fear we might teach religion in that way. His excellency then pressed a bell, which proved to be a call for his general secretary. While waiting for him, he made use of these few moments to inquire concerning the prosperity of our individual labors, and the health of our families, instructing us to carry his cordial greetings to them.

When the governor learned that we were also hindered from public work, he told us how to get out of this difficulty. By this time the general secretary had arrived, and seated himself. His excellency discussed our statements with him, asking him if he perchance knew of some laws on which the actions regarding us were taken, receiving a negative answer. Being satisfied that his own idea concerning this matter was correct, he restored to us the privileges taken from us, giving us liberty to do these things we asked; adding some instruction as to how to proceed in the future. He advised us to send a request to him to do gospel work in one of the most important districts of Java; also much larger than the other districts. "This will place you," said he, "beyond future interference of any one." After we had thanked him for granting us an audience and giving us the liberties he had, besides giving valuable counsel, he wished us God's blessing upon our labors, and let us depart. Thus was the truth once more established, of which we read in Rev. 3:8: "Behold, I have set before thee an open door, and no man can shut it."

We took the first train home, rejoicing in God for his unbounded mercy to us ward. When we told the good news to the company at Soekaboemi, they also praised the Lord with us for the blessings bestowed on his work and children.

Paterson, N. J.



The Folk That Laugh

THE folk that laugh — God bless them!
They lighten all the day.
They bring the cheer of sunshine clear
Though skies be brooding gray.
They lift the load of trouble;
They ease the grip of toil;
They leave less room for grumbling
gloom
Our precious hours to spoil.

What though they have their sorrows?
What though they have their woes?
They aim to get the laughter debt
The joyous old world owes.
And so they make a stranger
Of foolish fret and fear,
And make each day a happy way
Of rich content and cheer.

The folk that laugh — God bless them!
What ills do they not mend!
For them the rose in beauty glows,
And every man is friend.
For them the skies grow bluer,
For them the stars are bright,
Gloom flees away across the day
And comfort bides at night.

— *Wilburt D. Nesbit.*

Advice to Thin Persons

P. A. DE FOREST, M. D.

THIN persons generally enjoy the warmer seasons of the year better than the winter months. They revel in hot weather, when fleshy people are at their wit's end to know how to keep cool, sweltering as they are under the sun's smiling rays.

But their turn comes when the leaves fade, and Jack Frost begins to bite. The thin, bony fingers and toes feel the change. The coat of fat which distresses the person who has just enough or a little too much *avoirdupois*, comes in very handy in cold weather, as it constitutes an overcoat which is placed just right to protect from too rapid heat absorption by the cold. They have warmer hands and feet, wear less clothing than thin people, and enjoy winter weather much more.

There is a health hint in these facts which thin people would do well to ponder over. A proper amount of adipose tissue (say one to two centimeters) below the skin, acts as a sort of packet or filter which keeps the heat of the internal parts from being dissipated too quickly. Heat is formed principally in the internal organs and muscles in two ways,—by chemico-vital activity and by friction. The body is depressed when the call for heat is too great; and if the person has a dilated stomach or deficiency in intestinal activity or an improper dietary or one that is too difficult of digestion, there

will not be enough glycogen stored up in the liver to meet the demand for heat-producing material. Then the body seizes upon that which can most easily be converted into heat, and the adipose tissue gradually disappears. During the winter, if one clothes one's self warmly, there generally is a gain in weight.

The body thrives best when the inner temperature is at 37 degrees centigrade, and the skin temperature about 34 degrees. The chilliness which supervenes when the temperature falls below that point, is caused by vital depression, faulty clothing, etc., and could easily produce congestion of the internal viscera. Persons who habitually have cold hands and feet habitually have low morning temperatures and contract nasal, intestinal, and other catarrhs very easily.

One way to get back the coat of fat which has been lost is artificially to supplement that loss, to clothe one's self warmly twenty-four hours a day. Thin people should distribute their clothing so as to especially protect those parts of the body where the surface is habitually the coldest.

It is interesting to note that the thicker the part, the warmer the skin over that part. This is due to the fact that the amount of heat there generated is greater in proportion to the skin surface than in the thinner parts of the body. This is one reason why the trunk is generally warmer than the extremities. Another reason is that heat being generated principally in the internal organs and in the muscles, the parts of the body directly over those centers of heat are heated more directly, while other parts are warmed mainly by the circulation of the blood. About forty-two per cent of body weight is made up of the muscles, and eight per cent internal viscera; so we have about one half of our weight concerned directly in heat production. The house we live in is comparable to an ordinary house heated by central heating. The warmest corner is naturally the one where the boiler is.

The surface thermometer gives some interesting facts relative to skin temperature. Healthy people of normal weight never have more than 10 degrees centigrade between the highest internal and the lowest external temperatures; but in thin, weak people the skin of the abdomen may be 33 to 34 degrees centigrade, that of the back 32 degrees, knees 26 to 27 degrees, feet 22 to 28 degrees, inner arm 30 to 32 degrees, outer arm 28 to 30 degrees, hand 28 to 30 degrees, ear 28 degrees.

The surface temperature in healthy,

active young people should not vary over 4 to 5 degrees centigrade from the general bodily temperature, and it is easy to understand that when there is a difference in certain places of 10 to 15 degrees centigrade from the normal internal temperature, or nearly 20 degrees below the highest normal internal temperature, the blood stream will be cooled down too much, and that vital depression will surely follow.

The body loses heat in three ways,—by perspiration, by conduction, and by radiation. Generally for every rise of temperature of one degree centigrade the amount of heat lost is augmented six per cent, and vice versa.

Many people suffer from chilliness, muscular weakness, cold extremities, congestion of internal organs, constipation, catarrhs, without finding a remedy. They feel the cold worst around the chest and abdomen and back, and so accumulate clothing on these parts. Not possessing a warm bath-room, they neglect bathing; the epidermis becomes thickened and dead, and saturated with perspiration, which is absorbed by the dead epidermis instead of escaping. Heat is conducted away rapidly by moisture, and so the vital forces are depleted in trying to produce more heat than they are able to produce.

An agreeable bath in a warm room twice a week, with vigorous rubbing to take off superfluous epithelium, is what thin people need, as the dead skin not only holds moisture, but retains organic matter as well, this latter being more or less absorbed if it is not removed.

The clothing of thin people needs most careful attention. Not one woman in a thousand clothes her limbs as she should. The blood-vessels in the extremities are expressly made larger in proportion to those in the trunk so that those parts far removed from the warm center may maintain a normal temperature.

When the skin becomes cold through insufficient clothing, a spasmodic contraction of the capillaries of the skin prevails, which, if long continued, extends to the veins and arteries, and may set up a chronic condition of anemia of the extremities. In these cases there is generally irritation of the sympathetic nerves of the abdominal and pelvic plexus, which produces a reflex effect in the corresponding nerves which control the caliber of the vessels in the limbs. Thus dilated stomachs, irritation of gastric and intestinal nerves, cold extremities, and thinness are but segments of a vicious cycle which generally continues through life when decided measures are not taken.

The essential thing in clothing for warmth is to secure a dry skin, and then place in contact with it an artificial skin which will let the moisture of the insensible perspiration pass through, and at the same time hold back the heat. It must be a poor heat-conductor.

In our way of looking at it there is no material which fills the requirement like wool. This should be knit goods, and not too close. If it can not be worn with

comfort, a thin porous cotton or linen undersuit may be worn next the skin. This will keep the wool clean—an important advantage which obviates the necessity of too frequent washing.

Tight clothing must be avoided. Garters, tight stockings and shoes prevent a proper circulation in the limbs and skin. Even the stretching of the skin at the knees and hips in the sitting position, predisposes to coldness of those parts. Knee-warmers, loose felt shoes, and woolen stockings complete the leg-wear in cold weather.

Women, on account of the little protection they receive from flowing skirts, in cold weather should be especially careful to protect the limbs. In winter flannel drawers over combination suits may be used, and it is more logical to add a pair of knit bloomers rather than a heavy skirt when going out in the cold.

The modern bed is not made for thin people. Linen and cotton sheets are clean, but they conduct away heat rapidly, and so to keep warm thin people need flannel or thin cotton flannel night-clothing with a thick woolen night-robe over all; this latter should extend below the feet, or loose warm socks be worn.

Thus equipped, with plenty of warm bedclothes, the thin, anemic person prevents a too rapid loss of heat during the hours of sleep when the windows are open and the cold night air enters the room.

If cold friction baths are taken in the morning, they must be short (five to fifteen seconds), or they may be taken in a warm room, or at least with some one to help rub dry quickly, the person returning to the warm bed for a few minutes to warm up. If these baths reduce weight, they should be discontinued.

As to dietary, dry foods with emulsified fats are the best, especially if dilatation of the stomach be present.

Exercise is essential, and the more it is enjoyed the more good it will do. One must always stop short of fatigue.

The writer hopes that these remarks will be of benefit to the vast army of thin, more or less anemic persons, who need every little assistance possible in the struggle for life.

Gland, Switzerland.

◆ ◆ ◆
An Armenian Heroine

A. M. BUZUGHERIAN

WHEN I returned from the Friedensau meeting, I began to visit the churches in Asia Minor, telling the people about the conference and the wonderful show-ers of the Holy Spirit that we had received there.

In one of the churches which I visited was a girl about eighteen years of age who wanted to be baptized. When I visited the church about a year ago, this girl was in the truth, but did not desire baptism. I asked her, "Why were you not baptized last year?" She answered: "I was engaged to an Armenian Gregorian young man, who was against my belief, and I knew there would be hindrances after my marriage, and that I

would be obliged to leave the truth. Therefore I was not baptized last year. But whenever I prayed, I was rebuked from God for my wrong policy. I was always sorry and thinking, O, how shall I lose my God and eternal life for the sake of marriage! My conscience was not at ease. I had to separate either from God or from that young man. At last I decided before God to be separated from the young man; and praise the Lord! now I am praying with an easy conscience, and I have great joy in my heart." I have never seen such joy in any person whom I have baptized. It is true that obedience brings joy, and the desire of my heart and my prayer is that God may grant this spirit to all our young people.

Adam and Eve were created in the image of God, and they had the nature of God. In their home was found peace and happiness, but sin destroyed that happiness; the Son of God came to the earth to restore it, and in the new earth we shall have all the things we have lost here. It is the will of God that we begin to live that life now. Young people, when you think of making a home in this earth, let this be your first thought: "I will make a little pattern of heaven here." Therefore select such life partners as have ability and character to help you make that heavenly home. Keep always in mind the advice of the apostle Paul, "She is at liberty to be married to whom she will; only in the Lord." 1 Cor. 7:39.



Personal Arithmetic

THE boy that by addition grows,
And suffers no subtraction,
Who multiplies the things he knows,
And carries every fraction,
Who well divides his precious time,
The due proportion giving,—
To sure success aloft will climb,
Interest compound receiving.

—Ray Palmer.



Benefits of Yawning

A CELEBRATED Belgian physician says that yawning is generally an exceedingly healthful function, besides having a very salutary effect in complaints of the pharynx and Eustachian tubes. According to the results of late investigations, observes *Science Siftings*, yawning is the most natural form of respiratory exercise, bringing into action all the respiratory muscles of the chest and neck. It is recommended that every person should have a good yawn, with stretching of the limbs, morning and evening, for the purpose of ventilating the lungs, and tonifying the muscles of respiration. An eminent authority claims that this form of gymnastics has a remarkable effect in relieving throat and ear troubles, and says that patients suffering from disorders of the throat have derived great benefit from it. The yawning is repeated six or eight times, and should be followed by swallowing. By this means the air and mucus in the Eustachian tubes are aspirated.—*Weekly Telegraph*.

Forget and Remember

FORGET each kindness that you do
As soon as you have done it;
Forget the praise that falls to you
The moment you have won it;
Forget the slander that you hear
Before you can repeat it;
Forget each slight, each spite, each sneer,
Wherever you may meet it.

Remember every kindness done
To you, whate'er its measure;
Remember praise by others won,
And pass it on with pleasure;
Remember every promise made
And keep it to the letter;
Remember those who lend you aid,
And be a grateful debtor.

Remember all the happiness
That comes your way in living;
Forget each worry and distress,
Be hopeful and forgiving;
Remember good, remember truth,
Remember heaven's above you;
And you will find, through age and youth,
True joys, and hearts to love you.

—Priscilla Leonard.

Something About Checks

A YOUNG man had kept in his possession for several days a check from his uncle. His uncle died, and he hastened to the bank to cash the check. When he found the bank would not pay the check until it had orders from the heirs or from the courts, he was surprised, and observed to his father that he thought of a check as being so much money if the signature was good.

As a matter of fact, however, a check is merely an order from A to B, who holds some of A's money, to pay a certain amount thereof to C. It is not money, even if the names on the check are good and well known, and the bank is as solid as the government. Although checks are given in payment of debt, and a receipt is usually given on the spot, yet the passing of a check does not constitute payment of indebtedness until it is paid by the bank.

Nor will the concurrent receipting of the debt for which it is given, change this. If the check is not paid on presentation to the bank, the original claim stands against the drawer or giver of the check. But a certified check constitutes payment on the part of the person who draws it.

Checks may be antedated or postdated; that is, dated before or after the date of delivery. If postdated checks are paid before the day specified, the drawer can recover the money, for the bank has not acted in accordance with any order from him, but on its own responsibility.

If a blank is left for the date, the holder is authorized to insert the true date of delivery, but no other date. The insertion of any other date, or changing the date without the consent of the drawer, makes the check void.—*Washington Star*.

SEND me anywhere, provided it be forward.—*David Livingstone*.



Working for the Colored Race

We are glad to report that the Lord is blessing the work among the colored people in the great city of Philadelphia. Several have recently been baptized, uniting with the church. To our Heavenly Father be all the praise. His Holy Spirit is impressing the hearts of many of our young people, and bringing them to repentance.

While searching in the streets and lanes for souls that are perishing, I find some who once loved the truth and walked in the light, but became careless and lost their way. Some of these dear ones come back into the church, but others seem satisfied with their present experience. Pray that these lost sheep may hear again the voice of the Good Shepherd, and hearing, live.

The church is at work with the Harvest Ingathering Signs. This is our first effort in this line, and we hope to collect a neat sum for the foreign mission work.

T. H. BRANCH.

Victories in Canvassing

I LEFT Loma Linda, Cal., on November 27, for a long canvassing trip to Arizona. Having sold our Spanish book "Patriarchs and Prophets" twice before in this section, I decided to try our new Spanish work, "Home and Health," though I still carry "Patriarchs and Prophets" with me, and sell them, too; also "Daniel and the Revelation" and "Ministry of Healing."

I first decided to try Metcalf, Ariz., near Clifton and Morenci, a Mexican-Spanish town. I looked to God in much prayer for help. He does not fail us when we ask in faith. Ours is a prayer-hearing, prayer-answering God, a loving, kind Father.

The first canvass I made was for "Patriarchs and Prophets" in Spanish. This first man ordered it. Later I went to a mine. Just before I reached there, for the first time I tore the wrapper off my new Spanish "Home and Health" prospectus. The first man I showed it to ordered one in half leather. The next was the foreman of the mine. He also ordered a four-dollar copy. He then persuaded the blacksmith to order one of the books. Then the assistant foreman took one. I put in only a short day's work, yet the Lord in mercy gave me a little over \$40 worth of orders that day for books, outside helps, etc.

The following day I got along nicely. That evening after dark, I secured among the Mexican homes four orders, or \$12 worth. The first two days here orders of all kinds amounted to over \$80. Friday was a short day, and I did not do much. After the close of Sabbath, in almost no time I secured two orders for "Home and Health," or seven dollars in value. The first three days here orders of all kinds amounted to over \$102.

The Lord hears prayer. Ps. 102: 17. I believe our Spanish books will sell well all over the land. God's angels will go ahead and open the way. "This is the Lord's doing; it is marvelous in our eyes."

WALTER HARPER.

Chile

It has been about two years and a half since we sailed from New York for South America. It hardly seems possible, the time has passed so quickly. We have not been discouraged since coming here, although our path has not been altogether smooth. We feel this is our home now, notwithstanding the people, the customs, and the language are different. We can now understand nearly everything the people say to us.

The work is growing here, although perhaps we have not made such bounds or had so many brilliant experiences as some in other countries; but the cause of God is moving forward.

It makes us feel sad to see so many returning home. Our young people must learn that the polish to mission life wears off in a few months. The work needs more of Gideon's three hundred.

The Lord has blessed us in many ways since coming here, and we are glad to have a part in his work. We have gained a number of good friends, and enjoy speaking a few words to them about the Saviour's soon coming and our Bible doctrines, whenever we have opportunity.

It seems as if the nations are about ready for their final conflict. One can not tell what this war between Italy and Turkey will lead to. Pray for the work in Chile.

CHAS. J. FOSTER.

India

We now have five village schools in Karmatar, all within four miles of the mission. We visit these schools every week, when we examine the children, and give a special Bible lesson. I am sure the brethren in the home land would rejoice could they hear the scriptures quoted, and the Bible answers given, by these heathen children. We were talking to an uncle of one of the boys in the presence of the child, when the uncle disputed our position on the birth of Christ. The child spoke up, saying, "Uncle, the Christians are right in this; we Hindus are mistaken."

There is sure to be fruit in our school work, but it is not quickly seen in these heathen lands. Two of the boys are inquiring in a quiet way about Christianity.

The high-caste people of Karmatar, now that we are building and they know we are going to stay among them, are asking for a graded school. This is the first opportunity we have had of doing anything in a special way for the high-caste people here. We are laying plans to begin a school such as will meet their minds, hoping in this way to win some

of them. We hold Sabbath-schools in the villages where we have day-schools, thus teaching the children the sacredness of the Sabbath.

With the help of our native workers I instructed a Hindu and his wife for baptism. The day finally came for them to go forward; but upon going to their village for them, we found the enemy "caste" had been at work, and their courage had failed. We then invited them to the home of one of our workers, hoping to persuade them to eat with us, knowing this would free them from the caste bondage. They sat with us as we ate, but could not be persuaded to join us. The village folk, hearing they were present at our dinner and not believing they did not eat with us, put them and all their relatives out of caste. After several village trials, it was decided that the parents of those who wanted to become Christians must give the entire village a feast, amounting to no small amount of money, and thus get back into caste. Our native worker who daily visited these seekers, was told that he would be stoned if he entered the village.

We withdrew for some time, but again we have been called by these people, who say they will now go forward in baptism in the face of all opposition.

While working for the heathen, we have had the privilege of studying with the only English family in our neighborhood. The mother and daughter have taken their stand for the truth.

DELLA BURROWAY.

KARMATAR: Sister Della Burroway, of Karmatar, India, sends a letter from Brother P. Biswas and wife, school-teachers rendering good service, who recently accepted the truth. It follows:—

"About one year ago my wife and I accepted the truth and came out of the Methodist Church. Some six months later, we were called to Karmatar to open a school for Mohammedan and Hindu boys and girls. These schools are located in the bazaar, where we have some of the best people in Karmatar. We open the schools with prayer. The children have been taught to cover the eyes with the hand, and at the close all join in a hearty 'Amen.' During our Bible class the boys give the closest attention, and from the youngest to the oldest are able to answer questions on the work we have covered.

"During this class it is not unusual to have several of the parents present, who come not so much to hear the Bible as to know what their boys and girls are being taught.

"A Mohammedan man who attends the school daily, has secured a Bible, and is investigating the truth."

◆ ◆ ◆
Liberty in Turkey

DWELLERS in the western hemisphere have heard of religious liberty in Turkey; and they may of right think that this great boon has come to our land. The old proverb applies, however, "The music sounds well in the ears of those afar off."

The title of religious liberty was proclaimed, it is true. I quite believe it was declared by some Mohammedans who are of liberal mind. But let no one dream of genuine religious liberty in Turkey as long as religion rules in this land. It is impossible for a Moham-

medan, in his heart, to love a Christian. His religion forbids it. A raven can not wash himself to a swan; neither a Mohammedan, to a Christian.

To the Mohammedan the Christian is a Kafir, which means infidel. Only that change of heart which the Almighty alone can accomplish will deliver the follower of Mohammed from enmity to all non-believers in that prophet's mission.

In Turkey a religious leader, the pure descendant of Mohammed, must be the judge. Religion and the state are here united. As the Roman Church controls where it has the power, so it is with Mohammedanism. The British and Foreign Bible Society has been in Turkey for thirty years, but not yet has it been able to secure license for its colporteurs to work in the interior.

We in the East pray that the people of the West may not turn from religious liberty to the enforcement of religious observances by civil law. Such an attitude would affect us Easterners, and we will suffer persecution as the result. Let us have Christ as our example, who said, "Render to Cæsar the things that are Cæsar's, and to God the things that are God's."

A. T. ZACHARY.

◆ ◆ ◆
Maryland

BALTIMORE.—On Sunday afternoon, December 24, we closed the largest series of meetings ever held by Seventh-day Adventists in this city. The meetings were held on Sunday afternoons in the New Theater on Lexington Street. They began on Sunday, October 22, and continued until December 24. The entire cost of these meetings amounted to \$535.66; the total donations from all sources amounted to \$517.36, of which the Chesapeake Conference gave \$50. The rent of the theater for each meeting was \$30; the advertising and the distribution of advertising brought the cost of each meeting up to about \$53.

These meetings have attracted much favorable comment throughout the city. Each lecture has been reported in the daily papers, and the people of Baltimore have thus been made acquainted, for the second time in six months, with the teachings of Seventh-day Adventists.

We are glad to report that there is a very large interest in the city. We have between two hundred and two hundred fifty names of those interested, and are utterly unable adequately to bind off the work. We are earnestly praying that God will send us help in order to accomplish what ought to be done in this city. We praise the Lord for the large measure of his Spirit which he has granted to the work here.

CARLYLE B. HAYNES.

◆ ◆ ◆
"IN the mill where I work, after the cloth is woven, it is sent to the inspecting-room, where it is run over rollers in front of a big window. The sunlight penetrates the cloth, and reveals any missing threads, or covered-up places, or blotches of oil. If any imperfections are found in the cloth, the piece is sent back to the weaver, and he is fined. So we are weaving on the loom of life; some day the Lord will "bring to light the hidden things of darkness," and reveal the things omitted, the covered up places, and the blotches of sin. What will the judgment be? It is for us to answer."

Medical Missionary Department

Conducted by the Medical Department of the General Conference

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

An Interesting Item

AN item of unusual interest comes from Elder W. H. Heckman, president of Eastern Pennsylvania Conference. He gives a list of thirty Catholic priests who made substantial response to the appeal of our Sanitarium Relief campaign. They were visited with "Ministry of Healing," the missionary feature of its sale being presented to them. One of them gave \$1.50, but did not keep the book. Five others gave sums of money. Another paid \$2.75 for the book. Three gave \$3 each. Nine gave \$2 each. Eleven others purchased the book at regular price. A total of \$51.25 was received for the twenty-four books. Four ministers, of various denominations, in one day bought copies of the book.

Is not this suggestive of the possibilities of our relief effort? "Ministry of Healing" has sold readily to people of nearly all faiths, and has secured indorsement of clergymen of various denominations. It is not a book to cause doctrinal controversy or arouse prejudice. Its broad spiritual scope and deep devotional spirit commend it to people of all classes. The object of its gift, publication, and sale is in harmony with the subject-matter of the book, and is one that appeals readily to the missionary sentiments of all. The book and the plan of its sale may be so presented as to enlist cooperation from many who might not be so easily interested in other phases of our work.

Should we not be glad to give opportunity to more people to become acquainted with the medical missionary feature of our cause and give help to it, in the practical manner now offered in the sale of "Ministry of Healing"? What was done in the case here reported is indicative of what may be done elsewhere, at least in a measure. Territory is much the same everywhere, and people are very much alike. But in this instance some one was possessed of more courage, or willingness, or something, that led to an effort. Let the same thing be done by many others in different places, and who can tell what will be the result? Try it, and see.

L. A. H.

◆ ◆ ◆
Sectarian Medicine

JUDGING from the many questions that are asked concerning osteopathy, chiropractic, and some other exclusive systems of practise and the relation of our medical workers to the same, much interest will be shown in the double October-November number of the *Medical Evangelist*. This number is especially devoted to a consideration of the claims of certain systems of medicine and practise. An article by Geo. K. Abbott, M. D., treats on the fallacies of sectarian medicines, discussing allopathy, homeopathy, eclecticism, osteopathy, chiropractic, hydropathy, naturopathy.

and Christian science. An interesting consideration is given both the medical dogma and professed principles of these systems, as well as their actual practise.

"Sunlight on 'the Search-Light'" is the subject of an article by D. D. Comstock, M. D., being an answer to a certain forty-page pamphlet that has been quite freely circulated, in which considerable use is made of quotations from the writings of Mrs. E. G. White in support of the author's claims for osteopathy. An article by Elder W. C. White deals with the same matter, giving reply to many inquiries that have been raised over the question.

Foreword of the next number of the journal states that it will contain an outline of the policy of the Loma Linda College of Medical Evangelists with reasons for teaching what it does. Ten cents will secure a copy of this double number; fifty cents, a year's subscription to the journal. It is to be recommended to all our medical workers, as well as to all others who wish to keep abreast of the development of our medical evangelistic education and work. Address the Medical Evangelist, Loma Linda, Cal.

L. A. H.

New Enterprises

WE have an announcement of the opening of the Phoenix Rest Home, at Phoenix, Ariz., for incipient cases of pulmonary tuberculosis. This institution ought to fill a place of great good, in caring for a class of patients that need special attention that can not well be given in the regular sanitarium. The manager, G. A. Roberts, was for a time connected with the Wabash Valley Sanitarium at La Fayette, Ind. He holds the confidence of the local conference brethren. For further information concerning the institution, rates, etc., address the manager, Box 757, Phoenix, Ariz.

Wagner's Electro-Hydrotorium is the name of a new health enterprise under the supervision of L. G. Wagner, at Bridgeport, Conn. It is well equipped with modern facilities, especially designed, and will be operated by trained attendants for both ladies and gentlemen. A good constituency has already been created by private nursing, and a number of prominent physicians give assurance of support. The workers have had experience in medical missionary work, both in field and institution, and have the moral support of conference brethren. Starting free from debt, and with assurance of good patronage and the determination to make the work a glory to God, this enterprise should be successful in accomplishing much good.

L. A. H.

DON'T say things. What you are stands over you all the while, and thunders so I can not hear what you say to the contrary. A lady of my acquaintance said, "I don't care so much for what they say as I do for what makes them say it."—Emerson.

SELF-DISTRUST is the cause of many of our failures. In the assurance of strength there is strength; and they are the weakest, however strong, who have no faith in themselves or their powers.—Bovee.

Gospel Workers' Department

Their divine calling, qualification, and preparation. Methods of labor, plans, etc.

Conducted by A. G. DANIELLS

Consecration

L. D. SANTEE

"Whom have I in heaven but thee? and there is none upon earth that I desire beside thee." Ps. 73: 25.

EACH day is so full of my Saviour,
I smile as the hours pass along,
I feel the sweet joy of his presence,
And thrill with the rapture of song.
Forever, from morn till the nightfall,
Communion with Jesus I've known;
I leave all earth's troubles behind me,
As I kneel in my chamber alone.

Each day is so full of my Saviour,
My Comforter, Guide, and my Friend;
He's with me in pain's dreary valley,
And will all my footsteps attend.
A peace settles down o'er my spirit,
As angels of mercy draw near;
He leads me beside "the still waters,"
And makes life's great meanings appear.

Each day is so full of my Saviour,
That I can not know grief or regret.
His coming shines out in its beauty,
And his promise I can not forget.
My joy, and supreme consolation,
Is the hope I shall see him one day;
It dwells in the depths of my spirit,
'Tis a dream that shall not pass away.

Each day is so full of my Saviour;
And he comes and communes with me
there,
As I worship on love's sacred altar,
With the incense of faith and of
prayer.
I lift up my hands to the Highest,
And I worship the King on his throne;
O, heaven to me seems the highest,
As I kneel in my chamber alone.
Moline, Ill.

The Selection of the First Ministers of Apostolic Times

THE first step was now to be taken in the organization of the church that after Christ's departure was to be his representative on earth. No costly sanctuary was at their command, but the Saviour led his disciples to the retreat he loved, and in their minds the sacred experiences of that day were forever linked with the beauty of mountain and vale and sea.

Jesus had called his disciples that he might send them forth as his witnesses, to declare to the world what they had seen and heard of him. Their office was the most important to which human beings had ever been called, and was second only to that of Christ himself. They were to be workers together with God for the saving of the world. As in the Old Testament the twelve patriarchs stand as representatives of Israel, so the twelve apostles were to stand as representatives of the gospel church.

The Saviour knew the character of the men whom he had chosen; all their

weaknesses and errors were open before him; he knew the perils through which they must pass, the responsibility that would rest upon them; and his heart yearned over these chosen ones. Alone upon a mountain near the Sea of Galilee he spent the entire night in prayer for them, while they were sleeping at the foot of the mountain. With the first light of dawn he summoned them to meet him; for he had something of importance to communicate to them.

God takes men as they are, with the human elements in their character, and trains them for his service, if they will be disciplined and learn of him. They are not chosen because they are perfect, but notwithstanding their imperfections, that through the knowledge and practise of the truth, through the grace of Christ, they may become transformed into his image.

All the disciples had serious faults when Jesus called them to his service. Even John, who came into closest association with the meek and lowly One, was not himself naturally meek and yielding. He and his brother were called "the sons of thunder." While they were with Jesus, any slight shown to him aroused their indignation and combativeness. Evil temper, revenge, the spirit of criticism, were all in the beloved disciple. He was proud, and ambitious to be first in the kingdom of God. But day by day, in contrast with his own violent spirit, he beheld the tenderness and forbearance of Jesus, and heard his lessons of humility and patience. He opened his heart to the divine influence, and became not only a hearer but a doer of the Saviour's words. Self was hid in Christ. He learned to wear the yoke of Christ and to bear his burden.

Jesus reproved his disciples, he warned and cautioned them; but John and his brethren did not leave him; they chose Jesus, notwithstanding the reproofs. The Saviour did not withdraw from them because of their weakness and errors. They continued to the end to share his trials and to learn the lessons of his life. By beholding Christ, they became transformed in character.

The apostles differed widely in habits and disposition. There were the publican Levi-Matthew, and the fiery zealot Simon, the uncompromising hater of the authority of Rome; the generous, impulsive Peter, and the mean-spirited Judas; Thomas, true-hearted, yet timid and fearful, Philip, slow of heart, and inclined to doubt, and the ambitious, outspoken sons of Zebedee, with their brethren. These were brought together, with their different faults, all with inherited and cultivated tendencies to evil; but in and through Christ they were to dwell in the family of God, learning to become one in faith, in doctrine, in spirit. They would have their tests, their grievances, their differences of opinion; but while Christ was abiding in the heart, there could be no dissension. His love would lead to love for one another; the lessons of the Master would lead to the harmonizing of all differences, bringing the disciples into unity, till they would be of one mind and one judgment. Christ is the great center, and they would approach one another just in proportion as they approached the center.

When Jesus had ended his instruction to the disciples, he gathered the little band close about him, and kneeling in

the midst of them, and laying his hands upon their heads, he offered a prayer dedicating them to his sacred work. Thus the Lord's disciples were ordained to the gospel ministry.

As his representatives among men, Christ does not choose angels who have never fallen, but human beings, men of like passions with those they seek to save. Christ took upon himself humanity, that he might reach humanity. Divinity needed humanity; for it required both the divine and the human to bring salvation to the world. Divinity needed humanity, that humanity might afford a channel of communication between God and man. So with the servants and messengers of Christ. Man needs a power outside of and beyond himself, to restore him to the likeness of God, and enable him to do the work of God; but this does not make the human agency unessential. Humanity lays hold upon divine power; Christ dwells in the heart by faith; and through cooperation with the divine, the power of man becomes efficient for good.

He who called the fishermen of Galilee is still calling men to his service. And he is just as willing to manifest his power through us as through the first disciples. However imperfect and sinful we may be, the Lord holds out to us the offer of partnership with himself, of apprenticeship to Christ. He invites us to come under the divine instruction, that, uniting with Christ, we may work the works of God.

"We have this treasure in earthen vessels, that the exceeding greatness of the power may be of God, and not from ourselves." 2 Cor. 4:7, R. V. This is why the preaching of the gospel was committed to erring men rather than to the angels. It is manifest that the power which works through the weakness of humanity, is the power of God; and thus we are encouraged to believe that the power which can help others as weak as ourselves, can help us. And those who are themselves "compassed with infirmity," should be able to "have compassion on the ignorant, and on them that are out of the way." Heb. 5:2. Having been in peril themselves, they are acquainted with the dangers and difficulties of the way, and for this reason are called to reach out for others in like peril. There are souls perplexed with doubt, burdened with infirmities, weak in faith, and unable to grasp the Unseen; but a friend whom they can see, coming to them in Christ's stead, can be a connecting link to fasten their trembling faith upon Christ.

We are to be laborers together with the heavenly angels in presenting Jesus to the world. With almost impatient eagerness the angels wait for our cooperation; for man must be the channel to communicate with man. And when we give ourselves to Christ in whole-hearted devotion, angels rejoice that they may speak through our voices to reveal God's love.—"Desire of Ages." p. 291-7

THE Catholics do not give largely to foreign missions if the figures quoted by the *Independent* represent their gifts fully. New York diocese gave \$100,727, more than any other diocese in the world. Boston is next, with \$54,000. All Italy gave \$59,982; Spain, \$35,722; Austria, \$11,548. There must be resources available other than those derived from the sources covered by these figures.

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 - - - - - Assistant Secretary

Principles of Religious Liberty Discussed in Congress

DURING the recent discussion of the Sulzer resolution, providing for the abrogation of the treaty of 1832 with Russia, because of discrimination by the Russian government against Hebrews of American citizenship in the honoring of American passports, much was said touching the question of religious liberty. We quote various utterances which were made both by representatives and senators, that are pertinent at this time in view of the growing disregard in this country of the principles of religious liberty as shown in the efforts to secure Sunday legislation.

"The government of the United States declares as a fundamental principle that all men are equal before the law, regardless of race or religion, and makes no distinction based on the creeds or the birthplaces of its citizens in this connection, nor can it consistently permit such distinctions to be made by a foreign power. We solemnly assert that the rights of our citizens at home or abroad shall not be impaired on account of race or religion. . . .

"Freedom of religious belief—the right to worship our Maker according to the dictates of our conscience—is one of the corner-stones of our broad institutions, and so jealous of this liberty were the fathers that they wrote in the Federal Constitution:—

"Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof."

"We must maintain this great principle of religious freedom inviolate forever. . . .

"We must be true to the great principles of justice and freedom and equality on which our government is founded. We must not connive at the discrimination against any American citizen on account of his race or his religion, or permit any foreign power to discriminate against him for these reasons. To do so belittles our dignity, is an insult to every American, and makes our boast of equal rights to all, a hollow mockery."—*Hon. William Sulzer, of New York.*

"Regardless of treaty relations in this day of advancement and enlightenment, religious persecution of American citizens should not be acquiesced in by the United States. Equality of rights and privileges for all law-abiding American citizens should be demanded and secured by our government from every nation from which amicable relations are obtained. . . .

"The obligation of our government to protect its citizens in the enjoyment of their rights is as great to the humblest as to the most exalted. This is the primary principle always to be remembered."—*Hon. Joseph T. Robinson, of Arkansas.*

"The very foundation-stone of Amer-

ican citizenship is that principle which places us all upon the plane of equality, and knows no creed. We look to the man and not to his creed and nationality."—*Hon. George S. Legare, of South Carolina.*

"Upon this principle of equality and liberty, a principle as firm as the rock of ages, our country has endured for over a century, increasing in power and prosperity, while throughout the world thrones have fallen, dynasties have died, and nations have been eliminated from the map of the world. The right to naturalize foreign-born citizens, Mr. Speaker, was never granted willingly to this country, but was paid for by the expenditure of priceless blood and treasure."—*Hon. Jefferson M. Levy, of New York.*

"Of course, Mr. Speaker, we in this country recognize no distinction in respect to race or creed or religion. . . .

"The men who secured our independence, the men who adopted our Constitution, the men who established our nationality, understood that a free government permanently to survive must guarantee to every citizen acknowledging allegiance to its flag, all the rights, privileges, and immunities enjoyed by any other citizen, irrespective of race or religion. Auxiliary to that proposition, it has become fundamental with us that a loyal citizen of the republic is entitled to its beneficent protection abroad as well as at home, and that, too, whether he be Catholic or Protestant, Jew or Gentile, Christian or atheist."—*Hon. N. E. Kendall, of Iowa.*

"I do not think we can stand for this religious discrimination in the United States."—*Hon. J. Hampton Moore, of Pennsylvania.*

"It is repugnant to the very principles upon which our government rests that a man's religious beliefs should determine whether or not he may visit or sojourn temporarily within the bounds of any friendly country."—*Hon. Nicholas Longworth, of Ohio.*

"The very principle upon which this government was founded was that of 'religious liberty.' To every American citizen under our Constitution and laws is guaranteed the right to follow the dictates of his own conscience as to his religious belief."—*Hon. Charles Gordon Edwards, of Georgia.*

"The Constitution of the United States recognizes and provides for an absolute equality of all citizens before the law, and it denies Congress the right to enact any legislation preferring one religion to another. . . .

"That man who is willing to see his neighbor's rights ignored and trampled on, can not hope to long preserve his own, and this matter involves not merely the right of the Jew, or the right of the Catholic, or the right of the Methodist, or of any other body; it involves the right of every American citizen under the Constitution."—*Hon. James M. Graham, of Illinois.*

"Mr. Speaker: In the beginning it was ordained that this country should be the haven of the oppressed of all the world; so when our fathers adopted the Constitution of the United States, which is the fundamental law of the land, it was determined then that in this country freedom of religion would be guaranteed to every one of our citizens. We have passed through 135 years of our history,

and with every year we have shown increased solicitude as to the rights of our people in this connection."—*Hon. William M. Calder, of New York.*

"Many of my friends spring from different races, and differ in their religious views, and I trust never to see a question raised in this country based on race or based on religion. Whether Catholic, Protestant, or Jew, I find them no less loyal to me as friends and no less loyal as citizens in their affection for our common country."—*Hon. Andrew J. Peters, of Massachusetts.*

"We believe that life, liberty, and the pursuit of happiness are the inalienable rights of every citizen, and we guarantee the enjoyment of these rights in every section of our country. We recognize the right of every man to entertain such religious belief as may be dictated by his own conscience, and that no discrimination should be practised against any citizen or alien on account of his religious belief."—*Hon. John H. Small, of North Carolina.*

"It is a question affecting the dignity of American citizenship, regardless of race or religion. The founders of this republic established here a great secular state within which religion was to remain sacred from the touch of political power.

"Under this system, religion, disenthralled from sordid connection with political power, went forward in increasing grace, beauty, strength, and spirituality to new victories and wider achievement. It is not competent to any official of the United States in his official capacity to question any citizen of the United States as to his religion."—*Senator Benjamin F. Shively, of Indiana.*

The foregoing quotations were taken from the *Congressional Record* of Dec. 13, 14, 18, 21, 1911.

It seems providential that this remarkable discussion of religious liberty principles should take place at the time when there is such a growing demand for religious legislation, and when there are in operation at the present time powerful organizations whose aim is to bring about just such a condition as is herein denounced. A commitment of itself to Sunday legislation on the part of Congress would produce this very condition.

These statements were all made on a question involving the rights of Hebrew Americans in the empire of Russia. The rights of these Americans were being ignored on account of religion; but here in America a movement is under way to bring about a condition of things in which the rights of Hebrew Americans and all other Americans will be ignored and trampled upon. We refer to the movement for the enactment of Sunday laws.

Such laws are certain to discriminate between American citizens on account of religion. How can we ask Russia to recognize the liberty of Hebrew Americans to practise their religion in Russia and at the same time enact laws in America curtailing the liberties of the same people and others, and based upon the same discrimination? If Americans demand religious liberty for their citizens abroad, they must see to it that these liberties are recognized and safeguarded at home. This is not done where the state establishes a sabbath and compels all to observe it whether they will or no.

K. C. R.

Christian Education

Conducted by the Department of Education of the
General Conference

H. R. SALISBURY

Secretary

The Aim of Our Schools

[At the recent council of union secretaries held at College View, Nebr., the first hour each morning was devoted to the study of the Testimonies, and to prayer. The following article from Sister E. G. White was so helpful and so very important that it is printed here in full. This was written in May, 1908, and addressed to "The Teachers in Council."—H. R. S.]

We are rapidly nearing the final crisis in this world's history, and it is important that we understand that the educational advantages offered by our schools are not to be such as are offered by the schools of the world. Neither are we to follow the routine of worldly schools. The instruction given in Seventh-day Adventist schools is to be such as to lead to the practise of true humility. In speech, in dress, in diet, and in the influence exerted, is to be seen the simplicity of true godliness.

Our teachers need to understand the work that is to be done in these last days. The education given, in our schools, in our churches, in our sanitariums, should present clearly the great work to be accomplished. The need of weeding from the life every worldly practise that is opposed to the teachings of the Word of God, and of supplying their place with deeds that bear the mark of the divine nature, should be made clear to the students of all grades. Our work of education is ever to bear the impress of the heavenly, and thus reveal the excellency of divine instruction above that of the learning of the world.

To some this work of entire transformation may seem impossible. But if this were so, why go to the expense of attempting to carry on a work of Christian education at all? Our knowledge of what true education means is to lead us ever to seek for strict purity of character. In all our association together we are to bear in mind that we are fitting for transfer to another world; the principles of heaven are to be learned; the superiority of the future life to this, impressed upon the mind of every learner. Teachers who fail to bring this into their work of education, fail of having a part in the great work of developing character that can meet the approval of God.

The last work of the prophet Elijah was to visit all the schools of the prophets in Israel, and to give the students divine instruction. This he did, and then ascended to the heavenly courts in a chariot of fire. As the world in this age comes more and more under the influence of Satan, the true children of God will desire more and more to be taught of him. Teachers should be employed who will give a heavenly mold to the characters of the youth. Under the influence of such teachers, foolish and unessential practises will be exchanged for habits and practises befitting the sons and daughters of God.

As wickedness in the world becomes more pronounced, and the teachings of evil are more fully developed and widely accepted, the teachings of Christ are to

stand forth exemplified in the lives of converted men and women. Angels are waiting to cooperate in every department of the work. This has been presented to me again and again. At this time, the people of God, the truly converted men and women, under the training of faithful teachers, are to be learning the lessons that the God of heaven values.

The most important work for our educational institutions to do at this time is to set before the world an example that will honor God. Holy angels through human agencies are to supervise the work and every department is to bear the mark of divine excellence. Let the Word of God be made the chief book of study, that the students may learn to live by every word that Christ has given.

All our health institutions, all our publishing houses, and all our institutions of learning are to be conducted more and more like the divine model that has been given. When Christ is recognized as the head of all our working forces, more and more thoroughly will our institutions be cleansed from every common, worldly practise. The show and the pretense and many of the exhibitions that in the past have had a place in our schools will find no place there when teachers and students seek to carry out God's will on earth as it is done in heaven. Christ, as the chief working agency, will mold and fashion characters after the divine order; and teachers and students, realizing that they are preparing for the higher school in the courts of God, will put away many things that are now thought to be necessary, and will magnify and follow the methods of Christ.

Into all to which the Christian sets his hand should be woven the thought of the life eternal. If the work performed is agricultural or mechanical in its nature, it may still be after the pattern of the heavenly. It is the privilege of the preceptors and teachers of our schools to reveal in all their works the leading of the Spirit of God. Through the grace of Christ every provision has been made for the perfecting of Christlike characters, and God is honored when his people in all their social and business dealings reveal the principles of heaven.

The Lord gave an important lesson to his people in all ages when to Moses on the mount he gave instruction regarding the building of the tabernacle. In that work he required perfection in every detail. Moses was proficient in all the learning of the Egyptians; he had a knowledge of God, and God's purposes had been revealed to him in visions; but he did not know how to engrave and embroider.

Israel had been held all their days in the bondage of Egypt, and although there were ingenious men among them, they had not been instructed in the curious arts which were called for in the building of the tabernacle. They knew how to make bricks, but they did not understand how to work in gold and silver. How was the work to be done? Who was sufficient for these things? These were questions that troubled the mind of Moses.

Then God himself explained how the work was to be accomplished. He signified by name the persons he desired to do a certain work. Bezaleel was to be the architect. This man belonged to the tribe of Judah,—a tribe that God delighted to honor.

"And the Lord spake unto Moses, saying, See, I have called by name Bezaleel, the son of Uri, the son of Hur, of the tribe of Judah: and I have filled him with the Spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship, to devise cunning works, to work in gold, and in silver, and in brass, and in cutting of stones, to set them, and in carving of timber, to work in all manner of workmanship.

"And I, behold, I have given with him Aholiab the son of Ahisamach, of the tribe of Dan: and in the hearts of all that are wise-hearted I have put wisdom, that they may make all that I have commanded thee. The tabernacle of the congregation, and the ark of the testimony, and the mercy-seat that is thereupon, and all the furniture of the tabernacle, and the table and his furniture, and the pure candlestick with all his furniture, and the altar of incense, and the altar of burnt offering with all his furniture, and the laver and his foot, and the cloths of service, and the holy garments of Aaron the priest, and the garments of his sons, to minister in the priest's office, and the anointing oil, and sweet incense for the holy place: according to all that I have commanded thee shall they do."

The Lord demands uprightness in the smallest as well as the largest matters. Those who are accepted at last as members of the heavenly court will be men and women who here on earth have sought to carry out the Lord's will in every particular, who have sought to put the impress of heaven upon their earthly labors. In order that the earthly tabernacle might represent the heavenly, it must be perfect in all its parts, and it must be, in the smallest detail, like the pattern in the heavens. So it is with the characters of those who are finally accepted in the sight of Heaven.

The Son of God came down to earth that in him men and women might have a representation of the perfect characters which alone God could accept. Through the grace of Christ every provision has been made for the salvation of the human family. It is possible for every transaction entered into by those who claim to be Christians to be as pure as were the deeds of Christ. And the soul who accepts the virtues of Christ's character, and appropriates the merits of his life, is as precious in the sight of God as was his own beloved Son. Sincere and uncorrupted faith are to him as gold and frankincense and myrrh, and gifts of the wise men to the Child of Bethlehem, and the evidence of their faith in him as the promised Messiah.

ELLEN G. WHITE.

News and Miscellany

Notes and clippings from the daily and weekly press

— Washington recently entertained the governors of twelve States and the personal representatives of two others.

— Mrs. Tom Thumb, the smallest woman in the world, called at the White House recently, and was introduced to President Taft. She is about 70 years old, and only two feet high.

— A Great Northern Railway train, known as the "Oregonian," was wrecked four miles west of Pinley, N. Dak., with a loss of at least six lives and the injury of thirteen persons. The wreck was due to a broken rail.

— On New-year's day, according to the ancient custom, President and Mrs. Taft threw open the White House doors for the annual reception. An official count placed the number of citizens who shook hands with the President at 8,092.

— At the auction sale of packages from the dead-letter office recently, 813 of the 10,000 packages were sold at an average price of \$1.25 each. Almost every known article was listed, from wearing apparel to musical instruments.

— A decline in the death-rate in seven of the eight cities of the United States having a population above 500,000, and a generally low death-rate throughout the United States, are shown in the preliminary mortality figures for 1911, given out Jan. 1, 1912, by the Census Bureau.

— Robert S. Smith, a clock dealer, who came to this country 31 years ago with \$6 and no friends, will soon get a check for \$1,000,000 in payment for the plot of ground at the northwest corner of Thirty-fourth Street and Broadway, New York City. The purchase price is at the rate of \$866.55 a square foot.

— On Christmas day, 1911, Loring M. Hewen and John F. King discovered an iron chest of buried gold and silver coins, valued at between \$100,000 and \$150,000, on Fanning Island near the mouth of the St. John River. The coins are apparently of Spanish origin, and the iron chest in which they are hidden is thought to be some two hundred years old.

— The present administration of the Post-office Department will probably go down in history as the most constructive of the generation. Not only has the immense deficit, which amounted to \$17,479,770.47 in 1909, been wiped out and replaced by a surplus of \$219,118.12, but while this economy work has been going on, there has been great development in the postal service, and higher compensation for the employees has been brought about.

— With the new year there went into effect throughout Connecticut a law putting a ban on public drinking-cups, and as a result no one could get a drink in any public institution January 1, unless he had his individual cup. The common towel also comes under the ban of the new law. At the last session of the Connecticut legislature, a law was passed ordering all boards of health to do away with the common cups and towels, hence the changed conditions.

— The expense of running the United States government in the fiscal year 1913 will be \$21,283,921.43 less than it was in the preceding fiscal year if Congress adopts without change the recommendations for appropriations which were submitted to it by Secretary of the Treasury MacVeagh. The Secretary estimates that all the ordinary government expenses can be covered by an appropriation of \$745,834,563. This amount does not include appropriations for the Post-office Department, which is expected to be self-sustaining. The total amount appropriated last year was \$767,218,485.

— Money to the amount of over \$14,500,000 was spent in antituberculosis work during the year 1911, according to the third annual statement of expenditures in the war against consumption, issued by the National Association for the Study and Prevention of Tuberculosis.

— The peace conference being held at Shanghai between the representatives of the Peking government and the revolutionary party, agreed on Dec. 29, 1911, that the form of government to be ultimately adopted for China should be decided by a national convention, whose determination should be binding on both parties. It also was agreed that, pending the decision of the national convention, the Manchu government was neither to accept nor to attempt to obtain foreign loans.

— From England comes this word: The decision of the Cotton Spinners' Federation to place their operatives on half-time went into effect in most of the spinning-mills in the county of Lancashire Dec. 30, 1911. The number of unemployed in the cotton trade has increased to 250,000, comprising both spinners and weavers. The operatives are determined to maintain their fight with the employers, which began owing to their demand for the dismissal of non-union workers from the Helene mills at Acorington. The conflict will continue as long as the funds of the operatives' trade-unions last, and it is estimated that this will be about three or four weeks.

NOTICES AND APPOINTMENTS

Address Wanted

WILL Mrs. Prescott, formerly Miss Nina Wood, or any one knowing her address, please communicate with the clerk of the church of Aurora, Ill., Miss Anna Frazier, 290 Hardin Street?

Nashville Sanitarium Association

NOTICE is hereby given that the sixth annual session of the Nashville Sanitarium Association of Seventh-day Adventists will be held Jan. 18, 1912, at 9 A. M., at the Seventh-day Adventist church-school building on Twenty-third Avenue North and Seifried Street, Nashville, Tenn., for the purpose of electing officers, and transacting such other business as may properly come before the meeting. A full attendance of the constituency and qualified voters is desired.

C. F. McVAGH, *President*;
C. H. MOYERS, *Secretary*.

Publications Wanted

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

A continuous supply of our denominational papers and tracts, especially Week of Prayer Readings, is desired by James Harvey, 1373 Grove St., Oakland, Cal.

Nellie M. Butler, 2825 Fifth St., Boulder, Colo., would appreciate clean copies of the *Youth's Instructor*, *Life and Health*, and *Signs* weekly to use in Bible work.

Tracts dealing with the Sabbath question and the second coming of the Lord, are wanted for free distribution by Mrs. Dora Wilson, 3511 Thirteenth St., Meridian, Miss.

Late copies of *Signs*, *Instructor*, *Little Friend*, *Watchman*, and the health journals, for free distribution, are desired by Jas. M. Johnston, R. F. D. 5, Box 27, Hickory, N. C.

Central California Conference

THE first annual session of the Central California Conference of Seventh-day Adventists will be held at Hanford, Cal., Feb. 1-5, 1912. This session is called for the purpose of electing officers of the conference for the ensuing year, and for the transacting of such other conference business as may properly come before the meeting.

There are some matters of special importance to come before the delegation.

All churches in the conference are entitled to a delegate representation at this session on the following basis: One delegate to represent the organization, and one additional delegate for each twenty church-members. Unorganized companies will be represented by the delegates at large.

J. H. BEHRENS, *President*;
S. G. WHITE, *Secretary*.



Northern Union Conference

OWING to the legal requirements of the Northern Union Conference Association of Seventh-day Adventists, incorporated, it is necessary that we call a meeting of the Northern Union Conference, embracing the States of Iowa, Minnesota, and North and South Dakota, with their delegates, to meet at Des Moines, Iowa, Feb. 5, 1912, at 10 A. M., in the Seventh-day Adventist church of that city, to transact such business as may be necessary in the selection of trustees or other business that may come before the Northern Union Conference in its legal capacity. As president and secretary of the legal corporation we hereby request all delegates of the different conferences to bear this in mind.

We will be on our way back from the ministerial institute to be held at College View, Nebr., Jan. 16 to Feb. 4, 1912, and as all matters that will require legal action at this time can be informally acted upon at College View, it will not require the full attendance of all the delegates.

The constitution does not require us to have more than ten delegates, but it will be necessary, in addition to the delegates from Iowa to the union conference, that the union conference committee stop over one day in Iowa on their return, to finish up the business.

R. A. UNDERWOOD, *President*;
S. E. JACKSON, *Secretary*.



The Washington-Lincoln Number of the "Signs of the Times"

As February is the month when both Washington and Lincoln were born, and as their birthdays are national holidays, it is especially fitting that the magazine contain some articles with reference to these great men, and the mighty work that was accomplished, in a measure, through their influence and efforts.

The cover design presents a picture of Washington and his wife at Mount Vernon. The old colonial building is shown in the background, flanked by trees. At the right on the lawn, in a shadow of one of the trees, sits Martha Washington. Near her, and a little in front, is a relative. To the left, advancing, hat in hand, is George Washington. He is carrying a spray of flowers, which he holds out to Eleanor Parke Custis, his adopted child.

A Partial List of Contents

"Washington and Religious Liberty," by M. C. Wilcox, is an article of historical and practical interest. It gives George Washington's attitude toward those in his day who observed the seventh-day Sabbath. His letter to the Ephrata community of Seventh-day Christians is given, and it well supports the practically universal belief in the greatness of Washington. It may be said to be Washington's "declaration of religious liberty."

"Lincoln and Liberty," by A. O. Tait. Another great man and the principles that go for genuine greatness. Let us remember, with the man, the principles for which he stands. "A Witness of the Stars," by Frank S.

Weston. Not following the beaten path. Startlingly new facts and reasonings.

"Death Abolished by Life," by J. O. Corliss. The closing article of this series from the pen of Mr. Corliss. It is worth your time.

"How to Keep From Falling," by George B. Starr. A good practical article on how to sustain one's Christian experience.

"The Redemption of the Earth," by William Covert. God's plan for our world. Worthy of your study. The main principles briefly outlined.

"The Second Coming of Christ, Bringing Life and Immortality," by George W. Rine. The second of this series. Commended to the most careful attention of our readers.

There are others, with the usual good line of current topics.

Well illustrated.

This number is sure to take well with the people, and is an unusually good one to work with.



Foreign Magazines

OUR readers will be pleased with the cover design of the Swedish magazine for the first quarter of 1912, shown herewith. This beautiful cover has been neatly printed in four colors, the same design being used also for the German and Danish-Norwegian magazines.

Among the leading subjects considered in *Die Zeichen der Zeit*, the German magazine, may be mentioned socialism, and the war preparations among the nations.

The Swedish magazine, *Tidens Tecken*, is



a health and temperance number, giving prominence also to the subject of socialism.

In the Danish-Norwegian magazine, *Lys over Landet*, will be found valuable instruction along the lines of health and temperance, and proper food combinations.

We still have on hand about 2,000 copies of the excellent French magazine that was recently issued, which should be placed in the hands of our French neighbors.

All these magazines are published by the International Publishing Association, of College View, Nebr., but should be ordered through the State tract societies.



Iowa Conference

NOTICE is hereby given that the forty-eighth annual session of the Iowa Conference of Seventh-day Adventists will be held in the Seventh-day Adventist church at Des Moines, Iowa, Feb. 5-9, 1912, for the election of officers, and the transaction of such other business as may properly come before this body. The first meeting is called for February 5, at 7:30 P. M.

M. N. CAMPBELL, *President*;
FLORA V. DORCAS, *Secretary*.

Southwestern Union Conference Association

THE Southwestern Union Conference, Association of Seventh-day Adventists, a corporation organized under the laws of the Territory of Oklahoma, with its principal office at Keene, Tex., will hold its biennial meeting in connection with the Southwestern Union Conference at Keene, Tex., Feb. 1-14, 1912.

The first meeting of the association will be called at 10 A. M., Monday, Feb. 5, 1912. Association officers will be elected at this meeting and such other business transacted as may properly come before the association.

G. F. WATSON, *President*;
C. E. SMITH, *Secretary*.



Central Union Conference Association

THE next regular biennial session of the Central Union Conference Association (incorporated) will be held in College View, Nebr., in connection with the biennial session of the Central Union Conference, Jan. 16-31, 1912. The first meeting of the legal association will be held in the Seventh-day Adventist church on Tuesday, Jan. 16, 1912, at 5:15 P. M.

E. T. RUSSELL, *President*;
F. F. BYINGTON, *Secretary*.



Central Union Conference

THE fifth biennial session of the Central Union Conference of the Seventh-day Adventists will be held in College View, Nebr., Jan. 16-31, 1912, for the election of officers and boards of management of the various institutions and corporations connected with the Central Union Conference, and the transaction of all business properly coming before said conference.

E. T. RUSSELL, *President*;
METTIE E. CORNELL, *Secretary*.



Southern Union Conference Association

NOTICE is hereby given that the third biennial session of the constituency of the Southern Union Conference Association of Seventh-day Adventists will be held in the church-school building, Twenty-third Avenue North and Seifried Street, Nashville, Tenn., Tuesday, Jan. 23, 1912, at 9 A. M., for the purpose of electing a board of directors for the ensuing biennial term, and for the transaction of such other business as may properly come before the meeting.

C. F. MCVAGH, *President*;
W. A. WILCOX, *Secretary*.



Boulder-Colorado Sanitarium

THE constituency of the Boulder-Colorado Sanitarium Association will hold its first biennial session at College View, Nebr., in connection with the fifth biennial session of the Central Union Conference Association, Jan. 16-31, 1912. The first meeting of the session of said Boulder-Colorado Sanitarium Association will be held in the Seventh-day Adventist church on Wednesday, Jan. 17, 1912, at five o'clock in the afternoon. The election of a board of trustees for the ensuing term and all other business pertaining to the association which should properly come before such meeting will be attended to.

CHAS. E. RICE,
Secretary Board of Trustees.



The Clinton German Seminary

THE Clinton German Seminary, a legal association formed under the laws of the State of Missouri, will hold its first constituency meeting in connection with the Central Union Conference, to be held at College View, Nebr., beginning January 16, 1912, for the purpose of electing officers and doing other necessary business in the interest of the corporation. The first meeting will be held in the College View Seventh-day Adventist church, 5:15 P. M., Jan. 18, 1912.

E. T. RUSSELL, *President*.

Iowa Sanitarium and Benevolent Association

NOTICE is hereby given that the annual meeting of the Iowa Sanitarium and Benevolent Association will be held in the Seventh-day Adventist church at Des Moines, Iowa, Feb. 6-9, 1912, for the election of officers and the transaction of such other business as may be necessary. The first meeting is called for 10 A. M., Feb. 6, 1912.

M. N. CAMPBELL, *President*;
W. D. PARKHURST, *Secretary*.

Business Notices

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

Conditions

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

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

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

No discount for several insertions.

WANTED.—Copies of "True Christian Readers," either new or second-hand, to use in missionary school work among the mountaineers of North Carolina. W. E. Videto, Leatherman, N. C.

SANITARIUM COOKING OIL. Noted for quality. Free from animal fat. Eight 1-gallon cans, \$6.60; 5-gallon can, \$3.90; two 5-gallon cans, \$7.60; 30-gallon barrel, 66 cents a gallon. Cash with order. Sanitarium Cooking Oil Co., Louisville, Ky.

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

FOR SALE.—Good 640-acre relinquishment, partially improved, adjoining irrigable lands. Have telephone. Church-school, two miles; rural route, one mile. Will exchange for partially improved Missouri farm, hundred miles Kansas City. John L. Burgess, Minatare, Nebr.

COOKING OIL.—Finest quality. Guaranteed. Extensively used by best cooks. Nutritious, delicious, odorless, keeps sweet indefinitely. 5 gallons, \$3.25; 8 1-gallon cans, \$5.80; 10 gallons, \$6.25; 30-gallon barrel, \$17.60; 6 5-gallon cans, \$18.60. Purity Cooking Oil Co., Chattanooga, Tenn.

HELP WANTED.—The sanitarium at Chamberlain, S. Dak., plans to have all domestic work done by help hired for that purpose. Women from twenty-five to forty-five years of age, who are Seventh-day Adventists, able to work, and with no children accompanying them, will be paid from \$12 to \$20 a month in addition to board, room, and plain laundry. Also position in men's bath-room for married man. Send references with application. Address Dr. Anna B. Farnsworth, Chamberlain, S. Dak.

AN APOLOGY.—We have had such an unusually heavy run on orders since we improved Nutfoda that although we increased our force and worked nights, we were unable to keep up with shipments, and so a large number were more or less delayed. We are making every effort to clean up all the orders by Jan. 1, 1912, and think we can safely promise prompt shipments right along after that. After completing our new warehouse, making our total floor space about 10,000 square feet, we will have room to carry several car-loads of raw material, which will be a great help. We thank our friends for the hearty support accorded the factory during 1911. Nashville Sanitarium Food Factory, Nashville, Tenn.

CALIFORNIA DRIED FRUIT.—Full line, extra quality, prunes, peaches, pears, apricots, black figs, and raisins, unadulterated, non-processed. Better fruit than you have been getting at better prices. Write for special spring offer. Address St. Helena Home Fruit Co., Sanitarium, Cal.

Obituaries

PECK.—Lucian Peck was born in Van Buren, Onondaga Co., N. Y., Oct. 25, 1839. About 1855 he settled in Windsor Township, Eaton Co., Mich., where he died Dec. 16, 1911, leaving an aged wife, one daughter, and a brother to mourn their loss. A large number of friends and neighbors attended the funeral service, which was conducted by the writer. Words of comfort were spoken concerning the Christian's hope.

E. W. WEBSTER.

JONES.—Lindley Buchanan Jones was born in Memphis, Tenn., Oct. 8, 1906, and died Dec. 15, 1911, aged 5 years, 2 months, and 7 days. He was a sturdy, manly little boy, bright beyond his years, and especially interested in sacred things. To him God was real, and the coming of our Saviour an event certain and near at hand. His father and mother are left to mourn. Words of comfort were spoken by the writer from Jer. 31:15-17.

J. S. WASHBURN.

FALWELL.—Mary Falwell was born in Noble County, Ohio, July 16, 1818, and died at St. Helena, Cal., Dec. 10, 1911. This dear sister long cherished the blessed hope of the Saviour's coming, and though almost deaf and partially deprived of sight, she found great comfort in committing to memory large portions of the Scriptures. She leaves one son and two daughters to mourn. Interment was made in the St. Helena cemetery. Services were conducted by the writer.

C. L. TAYLOR.

WHITE.—William M. White was born seventy-six years ago near Grove City, Ohio, and died at the home of his daughter near Columbus, Ohio, Dec. 15, 1911. One son, two daughters, and two sisters are left to mourn. Brother White was baptized by the writer one year ago last October, and joined the Columbus Seventh-day Adventist Church. He was a conscientious Christian, always kind and courteous. He fell asleep with a prayer on his lips; and we trust that he will come forth glorified in the resurrection of the righteous.

JOHN FRANCIS OLMSTED.

NUDING.—Elizabeth Gochenour was born in Lancaster County, Pennsylvania, Nov. 24, 1837, and fell asleep in Jesus at Elwood, Ind., Dec. 7, 1911. In 1857 she was united in marriage to Jacob Nuding. Nine children were born to them, five sons and four daughters, seven of whom are still living. Sister Nuding loved the Bible and the service of God, and did all she could by her prayers and means to advance God's kingdom in the earth, so that the coming of her Saviour might be hastened. The funeral was conducted by the writer, assisted by the pastor of the M. P. Church of Elwood. Words of comfort were spoken from 2 Sam. 14:14 to a large congregation of relatives and friends.

O. MONTGOMERY.

SLAWSON.—Erastus Corning Slawson was born in New York City in 1841, and died at the home of his son, Dr. B. E. C. Slawson, in Rolla, Mo., Nov. 28, 1911. In the year 1875, under the preaching of Elder Geo. I. Butler, Brother Slawson became a Seventh-day Adventist, and was faithful for many years. After, becoming discouraged, he gave up the Sabbath; but about two years ago he again began its observance. In August, 1910, he attended the camp-meeting held in Springfield, Mo., where he reconsecrated himself to the service of God, and was rebaptized by Elder D. U. Hale. He died in sweet peace, fully trusting in the atoning blood of his precious Saviour. Funeral services were conducted by Reverend Hurst (Methodist).

MRS. ELLEN SLAWSON.

RENO.—Died at Wabash, Ind., Nov. 29, 1911, Scott Reno, aged 59 years. Brother Reno accepted the truth of the third angel's message twenty-five years ago, and died, as he had lived, rejoicing in the blessed hope of eternal life. His wife and six sons survive. The writer conducted the funeral service, speaking words of comfort from John 14:14.

W. Y. LLOYD.

TERWILLIGER.—Cora Belle Lane was born Aug. 21, 1867, in Montcalm County, Michigan. Her parents were believers in present truth, and from early childhood she was a Christian. In 1881 she was united in marriage with Charles Terwilliger. To them were born five children, four of whom, with the husband, survive. Sister Terwilliger died at Brookfield, Mich., Dec. 7, 1911. Funeral services were conducted by the writer, who spoke words of comfort from Titus 2:13, 14.

E. W. WEBSTER.

HUNTER.—Birdie Winifred Hunter was born in Nevada, Mo. When she was nine years of age, her parents moved to California, where she lived until 1901. After spending some time in Battle Creek, Mich., she was compelled to come West on account of her health. Her last year was spent in Salt Lake City as secretary of the Utah Conference. She died in Denver, Colo., Sept. 11, 1911, and was buried in Nevada, Mo., funeral services being conducted by the Christian minister of that place. One brother and two sisters survive. We are comforted by the thought that our sister sleeps in Jesus, and that she will come forth with the glorified ones.

G. W. ANGLEBARGER.

MAXWELL.—Flavius Josephus Maxwell was born at Chester, Ill., Feb. 28, 1840, and died at Meeker, Okla., Oct. 11, 1911. In 1871 he was married to Miss Rebecca Cooper, of Carrollton, Ill., who died nine years ago. At an early age he was converted and united with the Methodist Church, where, during forty years, he filled such positions as Sunday-school superintendent, class-leader, and local preacher. In 1898 he became a Seventh-day Adventist, and in that faith he died, his last words being those of Paul in 2 Tim. 4:6-9. He leaves four children, the oldest of whom is Elder E. L. Maxwell, of Hammond, La., president of the Louisiana Conference. Services were conducted at the grave, by the pastor of the Meeker Baptist Church, and he was laid to rest by the side of his companion, to await the consummation of his hope in the resurrection. * * *

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 (near 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., JANUARY 11, 1912

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THE *Pacific Union Recorder* issued Dec. 28, 1911, a Canvassers' Special devoted to the interests of the book work in the Pacific Union Conference. This is certain to aid this department of the work in that field.

ELDER A. G. DANIELS left Washington last week to confer with the brethren in Boston, and later to attend the Atlantic Union Conference in Brooklyn, N. Y. Elders G. B. Thompson and W. W. Prescott also will attend this meeting.

LAST week Elders K. C. Russell and S. B. Horton of the Religious Liberty Department, went to Columbus, Ohio, to assist in a special effort at that place. Later Brother Russell will go South, to attend the Southeastern Union Conference. This conference will likewise be attended by Elder W. T. Knox, who for this purpose left Washington this week.

As previously announced, Brother W. L. Burgan and Elder C. B. Haynes plan to attend the union conferences in the interests of the Press Bureau work. These brethren have prepared an excellent series of lessons for study in this department of work. We hope that a hearty reception will be accorded them at all our union conferences, and that our workers generally will avail themselves of the excellent instruction which these brethren are prepared to give. In the past we have lost many opportunities to bring the message before the public by failing to utilize the various avenues open to us through the weekly and daily press. We should well improve this means of spreading the truth in the future.

A CHIEF and another candidate went forward in baptism in Basutoland, South Africa, early in November, 1911, and ten others were preparing to take the same step in December. So writes Brother M. E. Emmerson. There are now three stations in Basutoland, with prospect that two others will be opened in the near future.

IN a letter dated Dec. 13, 1911, Brother B. B. Aldrich tells of the safe arrival of himself and family at Las Palmas, Canary Islands. They experienced a rough sea out from London, but at the time of writing he reported his wife and baby well, while he himself was prospecting for a healthful location on the mountainside, away from the heat and unhealthful conditions along the coast.

WORD was received last Thursday, announcing the safe arrival in Rio de Janeiro, Brazil, of our South American party, consisting of Brethren F. L. Perry and H. E. Meyer and their families and Miss Cassie Wilson. Brazil will be Brother Meyer's field; but the rest of the company, after holding services with the Rio church, took ship the same evening for Argentina, which meant for them another week at sea.

BROTHER GUY DAIL sends the good report from Europe that one of our brethren who had been condemned to seven and a half years' imprisonment for refusing service in the army on the Sabbath day, has been granted his freedom. This was brought about through the personal application of the prison inspector to the emperor himself. By this pardon from the emperor, our brother has escaped two and a half years' confinement, having already for conscience served five long years.

THE Mission Board has sent out all the extra copies of the Week of Prayer Readings that were printed, so that it is impossible to supply the later requests which have been received. State secretaries will please note this, and inform their correspondents accordingly. Usually there is a supply left, but although an extra edition was printed, the demand has been so great this year that even these are now all gone. A splendid interest was manifested this year in the week of prayer.

THERE is progress over in Australasia. Elder J. E. Fulton writes:—

"We are starting work among the aborigines in Queensland. I had an interview with the chief protector of the aborigines while I was in Queensland at the recent camp-meeting, and received a good deal of encouragement. The way is open for us, and Brother P. B. Rudge and wife are taking up work at the Barambah settlement. Some work has already been done by Sister Cozens, our church-school teacher at Murgon, and very encouraging results have followed. This work has long been neglected by us, and I am glad to tell you that the union conference has now taken on this line of missionary effort."

IN replying to a memorial protesting against Sunday legislation, a prominent Congressman writes as follows: "I am thoroughly in sympathy with you in your views on the subject that the government should not take a hand in religious matters, and that each man should follow the dictates of his own conscience." Let the protests against the Sunday bills now pending in Congress, continue to come in.

A CONVENTION is soon to be held in Columbus, Ohio, for the purpose of changing the constitution of that State. Delegates will be in attendance from every county. One of the most significant features of this convention will be an effort on the part of religious leaders to have incorporated into the new constitution a clause demanding the strict observance of Sunday. This movement on the part of the champions of Sunday legislation should be to every lover of religious freedom in the State of Ohio, a signal of alarm to arouse to action, vigorously protesting against the evil proposition.

HERE is an encouraging letter from a brother in Zanesville, Ohio, illustrating what a small company of believers, devoting a little time to working for God, can accomplish:—

"The Lord is most wonderfully blessing our little company of believers here. During the week of prayer we made a special effort to gather in means for our missions. Daily we took a bundle of the Harvest Ingathering *Signs* and went out among our neighbors and business men. We found them ready to respond. It was encouraging indeed to have them say when we would turn to go, 'Come again.' Our little company has only about twenty active members, but during the week of prayer we raised \$70. We are trying to raise \$30 more, to make it an even \$100, and I think we shall do it."

ANOTHER mission field has been entered,—the New Hebrides Islands. In the *Australasian Record* of Oct. 9, 1911, appears the following: "Brother and Sister Stanley McCoy, of Norfolk Island, with their youngest child, left there for the New Hebrides, on September 7, having been engaged by a company of traders to take charge of their work for one year on Paama Island, in that group. Brother McCoy attended our last union conference at Warburton, and is known to many of our people in Australia. Sister Belden, who is making her home with their three oldest children at Norfolk, writes that Brother and Sister McCoy will be very much missed in the little church there; that they are faithful souls, and she is sure they will do what they can to teach the message to the natives. It was arranged by their employers that they should have the Sabbath. It is interesting to know that while our union conference council was in session, and steps were being taken to send missionaries to that field, Brother and Sister McCoy were already on their way to the New Hebrides, being the first Sabbath-keepers, so far as we are aware, to enter that group. Let us pray that Brother and Sister McCoy may be helped in witnessing for the truth by their lives in that dark land."