

The Advent Sabbath Review and Herald

Vol. 89

Takoma Park Station, Washington, D. C., March 14, 1912

No. 11



Wave and Tide

ON the far reef the breakers recoil in shattered foam,
 While still the sea behind them urges its forces home:
 Its song of triumph surges o'er all the thunderous din;
 The wave may break in failure, but the tide is sure to win.

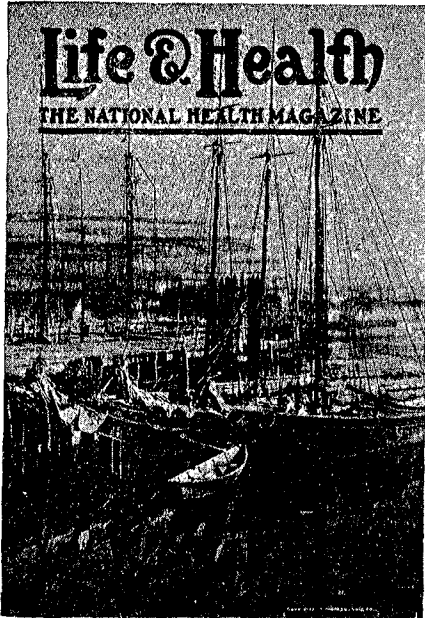
The reef is strong and cruel; upon its jagged wall
 One wave, a score, a hundred, broken and beaten, fall:
 Yet in defeat they conquer; the sea comes flooding in,
 Wave upon wave is routed, but the tide is sure to win.

O mighty sea! thy message in clanging spray is cast,
 Within God's plan of progress; it matters not at last
 How wide the shores of evil, how strong the reefs of sin,
 The waves may be defeated, but the tide is sure to win!

— *The Outlook.*

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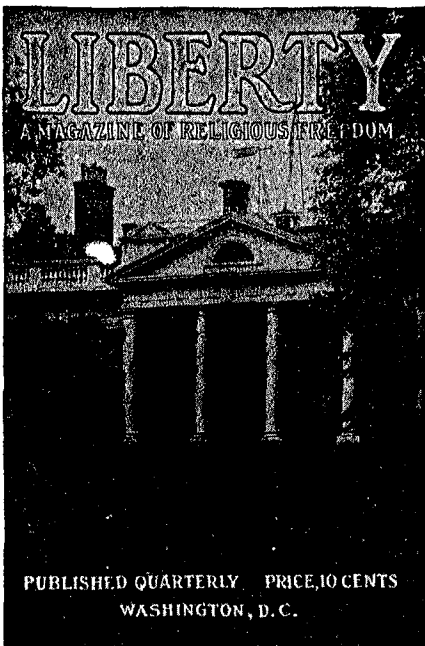
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Use of Soothing Syrups, by Wm. C. Woodward, health officer District of Columbia.
Reform Clothing in Dresden, by G. H. Heald, M. D. (illustrated).
The Witches of Hazel (Story of Witch-Hazel).
The Factory in a Garden, by the editor.
Health and Common Sense, by Eva J. DeMarsh.
How to Cook Legumes (part two), by G. E. Cornforth.
Medical Missionary Work and the Gospel.
Cerebrospinal Meningitis, How to Prevent, etc.
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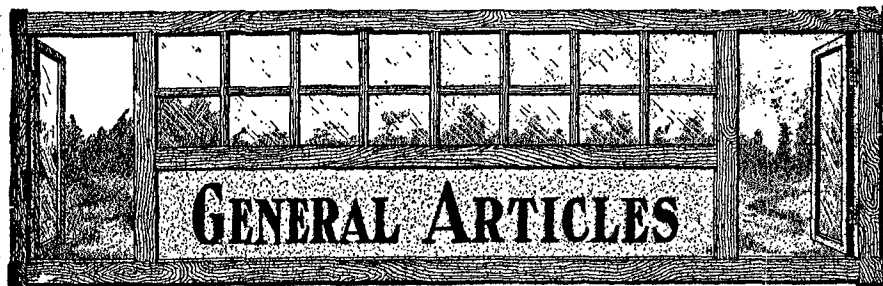
The Review and Herald

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

Vol. 89

TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, MARCH 14, 1912

No. 11



The Two Prayers

MRS. L. R. REYNOLDS

In olden times, on a certain day,
Two men went up to the temple to pray;
Or one went to pray, but the other to
boast;

Now which do you think received the
most?

The boastful one was a Pharisee;
A very self-righteous man was he,
Who stood, and prayed with himself,
and then

Thanked God he was not like other men.
He felt so sure he was righteous and
good,

As he looked across where the other
stood,
That he said, "Thank God, I am not like
such."

Then he told of his alms, and boasted
much.

He extolled his deeds, and with eyes
aloft,

He told the Lord that he fasted oft.
But he never confessed a sin in his
prayer,

Nor asked for mercy while standing
there.

And the publican prayed, but he did not
dare

To lift his eyes while he uttered his
prayer.

That he was a sinner he there confessed,
And he begged for mercy, and smote his
breast.

His sins pressed heavy, he felt his need;
That God be merciful did he plead;

But he went from the temple justified,
Rather than he who prayed in his pride.

Wichita, Kans.

Nearness of the End

MRS. E. G. WHITE

TROUBLOUS times are right upon us. The fulfilling of the signs of the times gives evidence that the day of the Lord is near at hand. The daily papers are full of indications of a terrible conflict in the future. Bold robberies are of frequent occurrence. Strikes are common. Thefts and murders are committed

on every hand. Men possessed of demons are taking the lives of men and women and little children. All these things testify that the coming of Christ is near at hand.

The doctrine that men are released from obedience to God's requirements has weakened the force of moral obligation, and opened the flood-gates of iniquity upon the world. Lawlessness and dissipation and corruption are sweeping upon us like an overwhelming tide. In the family, Satan is at work. His banner waves even in professedly Christian households. There is envy, evil surmising, hypocrisy, strife, betrayal of sacred trusts, indulgence of lust. The whole system of religious principles and doctrines, which should form the foundation and framework of social life, seems to be a tottering mass, ready to fall to ruin.

Courts of justice are corrupt. Rulers are actuated by a desire for gain, and love of sensual pleasure. Intemperance has beclouded the faculties of many, so that Satan has almost complete control of them. Jurists are perverted, bribed, deluded. Drunkenness and revelry, passion, envy, dishonesty of every sort, are represented among those who administer the laws. "Justice standeth afar off: for truth is fallen in the street, and equity can not enter." Men are rushing on in the mad race for gain and selfish indulgence as if there were no God, no heaven, and no hereafter.

The Scriptures describe the condition of the world just before Christ's second coming. The apostle James pictures the greed and oppression that will prevail. He says: "Go to now, ye rich men, . . . ye have heaped treasure together for the last days. Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth. Ye have lived in pleasure on the earth, and been

wanton. Ye have nourished your hearts, as in a day of slaughter. Ye have condemned and killed the just; and he doth not resist you." This is a picture of what exists to-day. By every species of oppression and extortion, men are piling up colossal fortunes, while the cries of starving humanity are coming up before God.

In accidents and calamities by land and by sea, in great conflagrations, in fierce tornadoes and terrific hail-storms, in tempests, floods, cyclones, tidal waves, and earthquakes,—in every place and in a thousand forms, Satan is exercising his power. He sweeps away the ripening harvest, and famine and distress follow. He imparts to the air a deadly taint, and thousands perish by the pestilence. The visitations are to become more and more frequent and disastrous. Destruction will be upon both man and beast. "The earth mourneth and fadeth away, . . . the haughty people of the earth do languish. The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant."

The crisis is stealing gradually upon us. The sun shines in the heavens, passing over its usual round, and the heavens still declare the glory of God. Men are still eating and drinking, planting and building, marrying and giving in marriage. Merchants are still buying and selling. Men are jostling against one another, contending for the highest place. Pleasure lovers are still crowding to theaters, horse-races, gambling-hells. The highest excitement prevails, yet probation's hour is fast closing, and every case is about to be eternally decided. Satan sees that his time is short. He has set all his agents to work, that men may be deceived, deluded, occupied, and entranced, until the day of probation shall be ended, and the door of mercy be forever shut. The time is right upon us when there will be sorrow that no human balm can heal. Sentinel angels are now restraining the four winds, that they shall not blow till the servants of God are sealed in their foreheads; but when God shall bid his angels loose the winds, there will be a scene of strife such as no pen can picture.

The "time of trouble, such as never was," is soon to open upon us; and we shall need an experience which many are too indolent to obtain. It is often the case that trouble is greater in antici-

In Heavenly Places

In Heavenly Places

In Heavenly Places, p. 342 INDEXED

pation than in reality, but this is not true of the crisis before us. The most vivid presentation can not reach the magnitude of the ordeal. In that trial every man must stand for himself before God. Though Noah, Daniel, and Job were in the land, "as I live, saith the Lord God, they shall deliver neither sons nor daughters;" "they should deliver but their own souls by their righteousness."

Now, while our great High Priest is making the atonement for us, we should seek to become perfect in Christ. Not even by a thought could our Saviour be brought to yield to the power of temptation. Satan finds in human hearts some point where he can gain a foothold; some sinful desire is cherished, by means of which his temptations assert their power. But Christ declared of himself, "The prince of this world cometh, and hath nothing in me." Satan could find nothing in the Son of God that would enable him to gain the victory. He had kept his Father's commandments, and there was no sin in him that Satan could use to his advantage. This is the condition in which those must be found who shall stand in the time of trouble.

"Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the heavens from above, and to the earth, that he may judge his people. Gather my saints together unto me; those that have made a covenant with me by sacrifice. And the heavens shall declare his righteousness: for God is judge himself."

The Bible the Word

CLARENCE SANTEE

THERE is no book that in this day elicits more question and criticism than the Bible. While many are circulating it, and God, through these agencies, is leaving the world without excuse if its precepts are not obeyed, yet the larger number of those who love to see its copies scattered, reject many of its most direct and simple teachings. The creation, the flood, the books of Jonah, Esther, and Job, as well as other portions of the Bible, come in for total rejection, or for such reshaping as modern science and Higher Criticism may dictate.

The Scripture was given by inspiration of God. It is no common book with which men can lightly deal. God says, "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. 3:16, 17. "That the man of God may be perfect." This is the declared reason for the inspiration of Scripture. No person can be made perfect by following an imperfect rule or pattern. Either the intent of God must fail, or perfection will come through obedience to that God-given Word that is brought so near to us in Christ. The Scriptures which Timothy

had studied — the Old Testament — were able to make him wise unto salvation through faith in Christ. See 2 Tim. 3:16, 17.

When Christ would prove his mission and work to the two disciples as they journeyed to Emmaus, we read: "And beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself." Luke 24:27. There is the fountain of truth. He who would turn to the wisdom of men in seeking light and a basis for hope, will later find the truth of another statement of the Inspired Word: "They have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water." Jer. 2:13.

Even in the writing of the Scriptures, God has assured us that the unerring guidance of his Spirit was given. In 2 Peter 1:20, 21, I read: "Knowing this first, that no prophecy of the Scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." "Scripture," or script, is that which is written. In this text we have the statement that *in the Scripture, or writing*, "holy men of God spake as they were moved by the Holy Ghost." This was also recognized in ancient time. "All this, said David, the Lord made me understand *in writing* by his hand upon me." 1 Chron. 28:19.

The Scriptures are pure. "Every word of God is pure ["purified," margin]." Prov. 30:5. God not only had the Scriptures written pure and unadulterated, but he has promised to keep them pure. "The words of the Lord are pure words: as silver tried in a furnace of earth, purified seven times. Thou shalt keep them, O Lord, thou shalt preserve them ["that is, every one of them," margin] from this generation forever." Ps. 12:6, 7.

In the language of an earnest writer and speaker, I would say:—

"My brethren, let the Word of God stand just as it is. Let not human wisdom presume to lessen the force of one statement of the Scriptures. The solemn denunciation in the Revelation should warn us against taking such ground." — "Testimonies for the Church," Vol. V, page 711.

Again: "Do we receive the Bible as the 'oracle of God'? It is as really a divine communication as though its words came to us in an audible voice." — *Id.*, page 533.

Christ's life was the embodiment of the "Word." He is called the Word in John 1:1-4: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. . . . In him was life; and the life was the light of men." "And his name is called The Word of God." Rev. 19:13, last part. His words are spirit (John 6:63), and the power of the Spirit is in them. The following scripture is a good illustration of this power: "By the word of the

Lord were the heavens made; and all the host of them by the breath of his mouth. . . . For he spake, and it was done; he commanded, and it stood fast." Ps. 33:6-9.

Not only were the worlds brought into existence by his word, but every change that brought this world from a state of chaos, "without form and void," to a state of order, symmetry, and beauty, rested upon that never-failing power, "God said." See Gen. 1:3, 6, 9, 11.

Notwithstanding that this Word is so far-reaching and powerful, we may clearly understand it. Men may deny this. They may mystify its teachings to many inquiring minds. But God has made his Word plain, and assures all who come to him earnestly desiring to know, that they shall know. Through John he says, "If any man will do his will, he shall know of the doctrine." John 7:17. In Amos 3:7 he says: "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." "Those things which are revealed belong unto us and to our children." Deut. 29:29.

With these assurances all may have courage. God's Word becomes to each soul a lamp unto his feet, and a light unto his path. Ps. 119:105.

A Chosen People

H. E. SAWYER-HOPKINS

PAUL has a word to say to the "faithful in Christ Jesus." Eph. 1:1. He mentions those who were chosen before the foundation of the world (verse 4), that they "should be holy and without blame before him in love." God has a work, a purpose, in the life of each of us. He has chosen us as his children, and wishes us to attain to that position where he can present us as "a glorious church." All that is defective in our hearts must be rooted out. This work is to go on "all the days of our life." Luke 1:75.

The Word of the Lord Was Unto Them

"Precept upon precept, precept upon precept; line upon line, line upon line; here a little, there a little" (Isa. 28:10), is the Lord's way of making known his requirements to his chosen people. To keep his words ever before us we need to have our memories often refreshed, else a spirit of indifference and carelessness creeps in unawares, and his wise precepts are forgotten.

The children of Israel's long journey of forty years through the wilderness might have been avoided had they been obedient to God's requirements.

In Peter's day God said: "But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light." 1 Peter 2:9.

"Those who would be joint heirs of Jesus Christ to the immortal inheritance will be peculiar; yes, so peculiar that God places a mark upon them as his.

Think ye that he will receive honor from and acknowledge a people so mixed up with the world that they differ from others only in name? The Israel of God are in constant danger of mingling with the world and losing all signs of the chosen people of God."

Is Modern Israel Peculiar?

Paul says, "Be not conformed to this world." And the spirit of prophecy says that "some are so conformed to this world, one can scarcely distinguish them as His people." Some are losing their holy, peculiar character, and are imitating the fashions and following the customs of the world. Love of dress is wrecking the happiness of thousands. Vanity in dress is a grief to the dear Saviour. All display of jewelry and ornaments of every kind is out of keeping with our faith. "Some have been so unfortunate as to come into possession of gold chains or pins, or both, and have shown bad taste in exhibiting them, making them conspicuous to attract attention. I can but associate these characters with the vain peacock that displays his gorgeous feathers for admiration. It is all this poor bird has to attract attention; for his voice and form are anything but attractive."—*Testimonies for the Church, Vol. III.*

"The way of the cross is an onward and upward way, and as we advance therein, seeking the things that are above, we must leave farther and farther in the distance the things that belong to this earth."

As pilgrims and strangers seeking for a home in that city which has twelve foundations, whose gates are of pearl and streets of gold (just in sight), shall we be obedient, stand every test, give up every idol, heed the counsel of the "True Witness"? Shall we who have been long "in the way" give up the battle now? The angels of God have their charge,— "They are joined to their idols; let them alone,"—and they leave them, with their evil traits unsubdued, to the control of evil angels.

"God will give grace to those who fear him and walk in the light of truth, and he will withdraw his blessing from all that conform to the world. Those who are uniting with the world are receiving the worldly mold, and preparing for the mark of the beast."

Loma Linda, Cal.

Job's Experience --- No. 1

T. E. BOWEN

IF chronology can be relied upon, Job lived about the time that Moses was forced to flee from Egypt to sojourn in the land of Midian. It is thought that Moses, while a fugitive in Midian, wrote the account of Job's experience. But be this as it may, Job's experience is written out, and has been handed down to us in the Book of God. It must therefore contain important lessons for those who live prior to the coming of the Lord.

That Job was a man, that he encountered the common experiences of men,

is very evident from the brief outline of his situation in life. He had seven sons and three daughters, besides "a very great household." His possessions included seven thousand sheep, three thousand camels, five hundred yoke of oxen, and five hundred she asses. The summing up of it all is briefly expressed by one statement: "So that this man was the greatest of all the men of the East."

Being thus great, we may naturally suppose that he had special temptations from Satan. That the enemy would not pass by such a one without an extra effort to overthrow him might be expected. And the sequel for his being made a special object for attack is given us in the opening verse of the book, our very introduction to the man: "There was a man in the land of Uz, whose name was Job; and that man was perfect and upright, and one that feared God, and eschewed evil."

Any person who places before his face the fear of God, and thus departs from evil, will make himself a special mark for Satan. This is true of Seventh-day Adventists in a special sense to-day.

A time came when the sons of God came together (representatives from the different worlds), to appear before the Lord. Satan came also. He may have come as a representative from the earth, the Son of God not yet having been born into our family to live that sinless life which was to constitute him our representative—the "second Adam." God asked Satan whence he came. He answered, "From going to and fro in the earth, and from walking up and down in it." The Lord then asked, "Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil?"

To be sure, Satan knew him. He had been at Job's home many a time. He had tempted him in every conceivable manner, but somehow he could not get at him as he would like. Job had such a firm trust in the protection of his Heavenly Father that powerful angels had shut him in, and all that he had, so that they were like a wall about him, a barrier the enemy could not pass. His experience was like that of which David wrote, years later: "The angel of the Lord encampeth round about them that fear him, and delivereth them." "He shall give his angels charge over thee, to keep thee in all thy ways." Thus Job was secure.

The vital question with Satan was how this situation could be changed. He longed to make an example of Job to show how easy it would be to overthrow a man's faith and trust in God. And now is his opportunity to attempt it. He answers God by one of his artful insinuations: "Doth Job fear God for naught? Hast not thou made an hedge about him, and about his house, and about all that he hath on every side? thou hast blessed the work of his hands, and his substance is increased in the land. But put forth thine hand now, and touch all that he hath, and he will curse thee to thy face."

This was another charge upon God. Job is not serving you because he loves you or your service. It is a *hired* service. Before Satan was cast out of heaven, his charge was that the service of the angels was a forced service. Angels must obey God. They therefore were not free. Lucifer proposed to give them liberty. In Job's case the motive of the child of God is questioned. The same is true to-day. Satan contends that there is no such thing in the human breast as sincere love for God, prompting true, unselfish service. There is some ultramotive—a reward in view, or something of that sort.

These words of the accuser moved the Lord (without cause so far as Job himself is concerned) to say to Satan: "Behold, all that he hath is in thy power; only upon himself put not forth thine hand. So Satan went forth from the presence of the Lord."

What a scene! Could Job have known this conversation, what a comfort it would have been to him! But no; not even God could tell him. He must suffer injustice, take the bitter cup as if given by God, when in reality it was not God at all, but Satan. Satan's purpose gained, we are not told that he remained longer at the council. He had important business that required his presence in the earth, and "so Satan went forth from the presence of the Lord." Disasters, in quick succession, follow, until Job, instead of being the great man of the East in point of possession, is now childless, penniless, and well-nigh friendless. Satan no doubt lingered about to hear him curse God to his face, as he had declared that Job would do.

Here the climax is reached. Would Job do this? Angels, no doubt, looked on in breathless silence during this supreme moment, to see what God's dear servant would do under such circumstances. Not long had they to wait. After listening to the tidings of all the calamities that had taken place, "Then Job arose, and rent his mantle, and shaved his head, and fell down upon the ground, and worshiped, and said, Naked came I out of my mother's womb, and naked shall I return thither: the Lord gave, and the Lord hath taken away; blessed be the name of the Lord. In all this Job sinned not, nor charged God foolishly."

What a joy to the holy angels! What a disappointment to Satan! Yes, and what a victory for God through the victory of his servant Job! Ah! brother, sister, much more may be at stake than you realize when you are brought into a very trying place through a combination of circumstances. It means something to Heaven, to the work of God upon earth, to the unseen powers of darkness, as well as to you, *how* you endure when you are tried. Is God charged foolishly? Much depends upon whether we recognize who is responsible for the temptation. "Let no man say when he is tempted, I am tempted of God: for God can not be tempted with evil, neither tempteth he any man." But

God may permit Satan to prove us. Yet in it all he shows his confidence in our loyalty, our love, by giving the permission. Shall he be disappointed in us? "My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing."

Washington, D. C.

Funeral Services

E. K. SLADE

THE form of funeral services has varied much with the passing of years and among the different nations. A service consisting of proper music, prayer, words of comfort and consolation, and manifestations of respect and sympathy, is quite universally approved at this time, though there is some tendency to become objectionably formal. To deviate radically from the prevailing customs in the main features of a service would be unwise, and should be avoided as long as truth and principle are not involved.

A minister of the gospel seldom performs a service that calls for more ability and divine aid. At no time are tact and appropriateness more needed. It is not only an occasion for ministering to the mourners, but it affords an opportunity to place before the many neighbors and friends who usually attend, some beautiful gems of truth which they might not receive in any other way. However, a desire to impress such friends favorably should not lead a minister to neglect to present some of the precious, comforting truths to those whose hearts are broken, that they sorrow not as others who have no hope.

A funeral sermon should never be argumentative. It is unfair and unprofitable and altogether out of place to conduct a study or give a discourse dealing with doctrinal subjects known to be offensive to many of the hearers. I recall an incident not altogether pleasant to think about. The speaker discoursed to a large gathering of people at great length on some of the lines of prophecy. While he was presenting these prophecies, it was evident that his hearers were displeased and perplexed, and the comments heard afterward only emphasized the inappropriateness of the service. This is perhaps an extreme case, yet it is without doubt true, generally speaking, that too little care is exercised in this matter by our ministers. An argumentative sermon on the nature of man, the state of the dead, or the resurrection, would, in the mind of the writer, be out of place. Beautiful truths regarding these subjects may be presented in most attractive setting and in an inoffensive manner. In connection with such themes as Life in Christ, Triumphant Death, and the Home of the Saved, it is possible, in a short sermon, to leave the hearers favorably impressed, and deeply interested in some of the vital truths not so commonly believed. This is a matter of great importance, and

should be given careful consideration by those called to conduct such services. Careful preparation is required, and a broad knowledge of the great truths of the Bible is necessary in order to stand before all classes and people of varied religious views, and conduct a service that will be appropriate, winning, and effective.

Long funeral services are decidedly objectionable. We have known of people listening to a funeral sermon an hour and a quarter in length. Their respect for the occasion would not permit them to escape the ordeal. Every circumstance calls for brevity. Usually there are long drives. The friends and relatives are weary and worn, and some may be very feeble. Teams are often out in bad weather. From twenty to thirty minutes is plenty of time for the sermon.

It seems out of place to eulogize extensively, or to be too pronounced in regard to the fate or lot of the deceased. We can speak very definitely about the reward of the righteous, but we are not required to express a specific opinion, as some frequently do. There can be no question as to the appropriateness, in some cases, of dwelling to some extent upon the life-work and Christian experience of the deceased. The mistake is sometimes made of unduly appealing to the emotions of those present. Many openings have been created for holding meetings and raising up churches through wisely conducted funeral services. The situation in connection with such occasions should lead ministers to be discreet, tactful, and well prepared for such duties.

Mt. Vernon, Ohio.

My Sanctuary

ARTHUR W. SPAULDING

I do not find the world a place of love;
For every man goes barbed with private rights;
Who must, he parries; and who can,
he smites;
The trodden murmur, and the headlong shove;
And, world-forgetful, if some urchin sing,
There lights upon him wrath of priest or king.
Through haunts of fear and misery I move.
The nightmare of the sodden faces frights,
While lust blots o'er the face of pure delights;
And O, the world, it sorely lacks for love!
And I, if I must strive that lack to fill,
Where shall I find the balm to cure the ill?
The crowd are not awaiting love from me:
They know not any love, and count them lies,—
The tales of cheer, the deeds of sacrifice;
And only looks of moping unbelief I see.
But O, their downcast eyes are never drawn above!
They do not know my secret place of love.

Within the veil that balks the ribald gaze
There lies the sanctuary of my heart;
And they who minister with me in part
Delight to serve within that holy place.
For not alone for us is censer waved:
We serve that all the world, perchance,
be saved.

An outer and an inner shrine are there:
The first, our sacred common minster place;
The second, where we see our Father's face.
The first is home; the next, the place of prayer.
And here, the sacred fire shall ever flame;
And there, we hide our face before the Name.
And O, when heart is numb and hands grow cold
Against the frozen anguish that we move,
How sweet to know the great rebirth of love
Awaits me there behind the curtain's fold!
And, as a pleader for the world's great woe,
Within my sanctuary as a priest I go.

The Expectant Attitude

A TEACHER was telling her pupils of a thing that they were forbidden to do. "And if you do," she finished, and went on to tell the penalty of disobedience.

When the pupils were dismissed, the principal said, gently: "You have provided for disobedience, I see. Do you expect them to disobey you?"

She had expected some of them to disobey her. Did her attitude have anything to do with it? The question set her thinking, as the principal intended it should.

The same question might be suggested to many mothers. I recall one who was sending her eight-year-old son on an errand that necessitated riding on the street-car. She multiplied warnings and admonitions and directions, and after the boy started she exclaimed, "I know he won't do a single thing I told him to!" And he didn't. During her talk with him an onlooker could see that with all her emphasis she was throwing herself against the blank wall of the boy's indifference. She knew he would not heed, he knew that she knew, and it was just so much wasted breath. But how much of his heedlessness was traceable directly to the fact that she did not expect obedience of him? When you hear a mother that expects to be obeyed giving directions to her children, what a different effect it has upon all who hear! It would be a bold child who would disappoint the confident expectation expressed in her tone and manner.

The attitude of the one in authority has everything to do with the child's obedience. We see it most clearly with the child and his teachers. Most children have only one mother to experiment with in a lifetime, while the teachers are various. To some he yields a prompt, cheerful, loyal obedience; others must fight

for every inch that they carry their authority. But the mother might take her lesson from this: Is she one who receives cheerful obedience, or must she drag the child a protesting captive after her?—*Zelia Margaret Walters, in American Motherhood.*

Undignified Legislation

A. SMITH

ACCORDING to the provisions of the Johnston Sunday bill now lying quiescent in waiting for the action of the present Congress, the sale of cigars, etc., is permissible to Sunday-keepers during the entire day; but the sale of bread and other commodities is a misdemeanor punishable by fine and imprisonment. One, however, who observes some other day as the Sabbath could sell cigars, bread, or any other article of merchandise with impunity. Another provision of the bill limits, during a portion of the year, the lawful sale or delivery of certain articles to the early forenoon, but makes it a criminal offense a few minutes after the time limitation.

Such legislation is a statutory echo of the old Connecticut blue-laws, also of the ancient pharisaical law that prohibited the eating of eggs laid on the Sabbath by fowls kept for laying purposes, but permitted the eating of eggs laid by fowls fattening for roast or potpie. Legislation of such a character is extremely elastic in its possibilities, and if persisted in, no one can tell to what lengths of inconsistency and of injustice it may go, or what persecution it may bring upon dissenters.

Grandville, Mich.

The Crisis Steadily Nearing

MAXIMO TRUMMER

As the people with the last message of grace, we have the greatest trust that has ever been committed to man. The Lord has brought us together from the different nations and from the different denominations and united us in the church whose principal object and work is to admonish all nations that our world has reached the time of its end. A solemn message indeed!

The greatest evidence of the approaching culmination is seen in the things which are now coming to pass, and which we have been assured by the Word of God would come to pass before the end. It is easy to understand, then, how necessary it is that there be watchmen to point out these evidences until the end. As God's watchmen it is high time therefore that we discharge our duty most faithfully. As Seventh-day Adventists we are responsible in a large measure for warning the world of its danger.

The words of Christ, "Watch therefore: for ye know not what hour your Lord doth come," never have merited a closer attention than now. The times are becoming more critical year by year. According to the latest statistics, the great strike of last year cost England the

enormous sum of fifty million dollars, which makes it one of the most expensive labor uprisings in the history of the world. At the present time we have collisions in governmental affairs and war in eight different countries, or in the fourth part of the world. The newspapers are continually full of the most foreboding news, and it is only because of the increasing repetition of these occurrences and conditions that they fail to startle us.

In giving account of the Chinese revolution, *La Prensa*, the leading newspaper of Argentina, declared that for the last twenty years books on the French Revolution had been translated into Chinese, and that the present state of affairs showed the result. The thrones which have stood the test of time for four thousand years fall easily before the spirit of unrest of the present generation. It is not known, as yet, what significance will attach to the fall of the oldest monarchy of the world and the inauguration of the great republic of China. Surely, in our age we shall have to face the greatest problems of all ages. The angels of God are still holding the winds, but only until the servants of God are sealed.

The present truth is a guiding star which will point our way through the most critical crisis. That crisis is near for all of us. Let us watch vigilantly, warn faithfully, and press forward joyfully, until the glad morning of eternal rest shall dawn.

Buenos Aires, Argentina.

Taken Aside by Jesus

TAKEN aside by Jesus

To feel the touch of his hand,
To rest for a while in the shadow
Of the Rock in a weary land.

Taken aside by Jesus

That henceforth my voice may be
Made clear to tell of the love divine
And the Rock of Eternity.

Taken aside by Jesus

To hear as I never heard
The sacred ring of his loving voice,
The sound of the Living Word.

Taken aside by Jesus,

With a sorrowful heart to-day,
But I heard him nigh in the desert
place,
And I heard my Beloved say:

"It is I, and I know thy pain;
It is I, and I know thy loss;
It is I, thou shalt know the eternal
gain;
It is I that endured the cross."

Taken aside by Jesus,

Shall I shirk the desert place,
Where I hear as I never heard before,
And see him face to face?

Taken aside by Jesus,

Till faith seems almost sight,
And I dwell so near to my Father's
house,
Almost within its light.

—*Selected.*

Little Mary and Her Umbrella

LITTLE Mary Gage was a ten-year-old girl who lived in the country among the farmers, near Woodford's Corner, not far from Portland, Maine. One summer, about the year 1864, there was a terrible drought in that region. The heavens were bright and brassy, the wells were low, the brooks dried up, the grass was dead, the crops were failing for want of moisture, and the people were in distress; and so a day was appointed for them to fast and pray that God might send rain upon the earth. A meeting was to be held in the chapel at Woodford's Corner, and the pastor of the little church started for the place in the morning, with one or two friends. On the way they fell in with little Mary, who was trudging along, carrying in her arms her mother's big blue umbrella.

"Why, Mary," said the minister, "why do you bring that great umbrella, on such a bright day as this?"

"Please, sir," said little Mary, "I heard they were going to pray for rain, and I thought I should be sure to need the umbrella."—*Herald of Life.*

"Worth More Than Taxes"

"DADDY, ain't I worth more to you than your taxes? If you vote 'wet,' maybe I'll be a drunkard some day."

Returning from a recent local option meeting in Cheboygan County, Michigan, a lad climbed upon his father's lap and asked:—

"What way will you vote, pa,—'wet' or 'dry'?"

"Wet, of course," replied the man. "Pa, why will you vote wet?" the child continued.

"Because," returned the parent, "the saloons help to pay my taxes."

The little fellow had been deeply impressed by the lecture at the schoolhouse around the corner that evening, and he failed to comprehend how his own father could not understand as he did.

Innocently, he then asked the foregoing question, and made the awful prediction that some day the saloons that "help to pay" the taxes, as that father explained, might drag down that same boy to the grave of a drunkard.

That small son wanted to know which is the more vital, a human life or a mere tax levy. Should a father value a few paltry dollars, paid in just taxes, above the very life of his own flesh and blood? That's what the Cheboygan lad wanted to know.

It was a sleepless night for that father, for those dreadful words kept ringing in his ears: "If you vote wet, maybe I'll be a drunkard some day."

To-day there isn't a stronger advocate of local option in all Michigan. "That boy is worth more to me than all the property I could ever own," he declares, emphatically.

Other fathers, how about you?—*Michigan Issue.*



WASHINGTON, D. C., MARCH 14, 1912

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Editorial

Editorial Correspondence

ST. HELENA, CAL., Feb. 18, 1912.

LEAVING Portland the evening of February 12, the morning of the fourteenth brought us to the little village of St. Helena, Cal. Two and a half miles from the station, perched on the side of Howell Mountain, overlooking the beautiful Napa River valley, is located the St. Helena Sanitarium. This institution was formerly known as the Rural Health Retreat, a name most fitting to its location.

Brother R. M. Dennison, whose face has grown familiar for the last fourteen years to the patrons of the institution, met us at the station. The winding road up the mountainside has grown none the less precipitous since our last visit to the institution, eighteen years ago. We are pleased to note, however, that the road-bed has been very greatly improved, good, hard gravel replacing the shifting sand, so that the ascent is now quite easily made, not only by driving carriages but also by automobiles.

This institution was incorporated in 1878; hence it is the oldest denominational sanitarium among Seventh-day Adventists. The present building, representing an evolution of years, through changes and additions as the growing needs of the work have demanded from time to time, consists of a five-story structure. In addition, a large four-story building has been erected for a hospital, and nearly one dozen cottages containing from two to twenty rooms, scattered about upon the hillside, are also owned by the institution.

The grounds comprise about one hundred acres of land, for the most part heavily wooded. A small portion is covered with fruit-trees and vineyards, while a few acres immediately surrounding the buildings are laid out in gardens, terraces, lawns, and walks, ornamented with trees, palms, and flowering and foliage plants. The arrangement is quite

unique, and greatly adds to the beauty of the place.

This institution has gone through some severe struggles during its history. Encumbered from the beginning with indebtedness, which from time to time was added to in the making of necessary additions, or because of a lack of ample patronage, it has labored under a great burden of debt. It has seemed at times that it could never work out from under this incubus. There have come to it, however, messages of encouragement and counsel. When some favored the abandonment of the enterprise, the message of the servant of the Lord has been, "Let it live," and the assurance was given that if its friends would heartily rally to its support, God in his providence would make it a success. We are deeply thankful that the institution is beginning to realize the fulfilment of this promise. For several years those connected with the institution have earnestly labored, in every possible way, to reduce the indebtedness, and this great load has so far lightened, and the pall of darkness so nearly dissipated, that the institution will be very nearly, if not quite, able this year to sing the song of jubilee in its experience. God's favoring hand has certainly been over the work, and next to this in the accomplishment of these splendid results, is the spirit of consecration and earnestness which has characterized the board of management and the family of workers.

The experience of this institution should prove a source of inspiration to other sanitariums that are now going through days of darkness. To some of them a similar testimony has been borne by the servant of the Lord. Let them take courage from what has been accomplished by this, our oldest sanitarium, and with new consecration dedicate themselves to perfecting and accomplishing the work God has given them to do, and we believe that the song of victory will arise from other quarters as well as from the St. Helena institution.

During 1910, in addition to paying a tithe on its earnings, the sanitarium at St. Helena gave five thousand dollars for the benefit of the work in the Orient. Several thousand will be donated to this or some similar work from the proceeds of the last year's business.

This institution at the present time possesses a splendid working staff. Brother L. M. Bowen is the business manager, with E. F. Stow as assistant. The medical faculty consists of Dr. George Thomason, Dr. Ida Herr-Nelson, Dr. G. Clingerman, and Dr. Myrtle B. Hudson, with Miss Helen N. Rice as head nurse. Dr. Thomason has only recently taken hold of the work here, but already has won the hearts of the sani-

tarium family, including both guests and workers.

In the self-sacrificing efforts that have been made in the liquidation of indebtedness during the past few years, many conditions have been endured which the management hope may be remedied in the near future. A new building is demanded. It is proposed, however, not to erect this with borrowed money, but from the earnings of the institution from year to year to set apart a certain per cent to be applied to this purpose.

Four nurses' classes are in operation. An excellent spirit exists in the family. Elder C. L. Taylor, who for a number of years has been the chaplain of the institution, is doing excellent work in this capacity, and the Lord is blessing the ministry of his Word. Four or five have been baptized during the last few weeks, as a result of the quiet, Christian influence which is being exerted.

In the valley below, about one mile from the sanitarium, is carried forward the work of the Sanitarium Food Company. An excellent line of products is being manufactured. Under the management of Brethren Leon Whitney and R. Rose a good work is being done in this department.

It has been a great pleasure for us, while here, to meet again Sister J. L. Ings, the matron of the institution, who has been connected with the work for twenty-four years. We have been pleased also to greet once more Elder H. A. St. John, who occupies a little cottage on the hillside, a short distance from the institution. Brother St. John is feeble in body, and barely able to be about, but his mind is still clear and strong, and with his faithful wife he is looking forward with expectant hope to the grand consummation of our common faith.

Considering the many handicaps under which the institution here has carried on its work for so many years, the meager facilities with which it has had to operate, we feel that the splendid success attending the work is the more commendable, and is truly phenomenal. If the workers maintain their loyalty to the principles of right and their consecration to God, still greater success will attend this work in the years to come.

F. M. W.

God's Rich Offer

THE time is drawing near when the kingdoms of this world will become the kingdom of our Lord; when the kingdoms of men, ruled by men and fomenting strife, will be broken as a potter's vessel, and the kingdom of Christ will fill the whole earth. Those kingdoms ground to powder by the stone "cut out of the mountain without hands," will be scattered as the winds of autumn scatter

the chaff of the summer thrashing-floor. But concerning that time the prophet declares that our Lord "shall stand, and shall feed his flock in the strength of Jehovah, in the majesty of the name of Jehovah his God: and they shall abide." Micah 5:4.

Strife is running riot in the world to-day; but he who is fed of God will have peace in the very midst of this world's commotion. He will abide, and abide in peace; and not only that, but he "shall abide under the shadow of the Almighty;" and that means to abide forever. He will not be moved; he will not be anxious amid this world's tumults; he will not be fearful of the outcome, because "this man shall be our peace."

The inn of Bethlehem had no place for Him in whose hands lay all the blessings of heaven for a lost world. The house was filled with the every-day trafficker and traveler. So with the hearts of the great mass of humanity to-day. Men are struggling, striving, surging, self-seeking, competing, crowding the heart-walls for room; while the Saviour of the world stands without, knocking unheard, pleading unanswered, and loving, through it all, the souls that weave themselves as woof into the warp of this world. And when one does hear, and turns from the turmoil and the strife and the grasping and the soul-starving to the water of life and the house of bread, then Heaven rejoices, and the long waiting and the scorn and the rebuffs and the mockings of the rabble that hounded him to the cross then, and that follow his disciples now,—all are forgotten in the joy that fills the heart of Christ. He is then seeing the fruit of soul-travail, and the seeing brings the satisfying which recompenses all.

O soul outside of Christ, why dwell longer in sin? Why wander longer in the wilderness of sin and doubting? Why walk longer in the way that has no other end, or goal, than death? Why, journey on toward the desert of death, when you might return to the garden of God, with its flowing river of life, its fruit-filled tree of life, its bread of life? Why serve longer the prince of this world on the battle-fields of selfishness, greed, strife, and all manner of evil, when the Prince of Peace has unfurled his banner, in whose service all is love and joy and peace and all manner of good? The time for choosing is now, to-day. The hosts of evil are swelling to untold proportions, and soon the harvest they have sown they will reap. But out of this sin-sown soil God is bringing forth a remnant for his glory, who shall walk over the ashes of the hosts of Satan, when the dross of sin has been burned out of this world. To that remnant are all the promises of God. They shall live and reign with him forever,

even forever and ever. Souls are deciding every hour for either life or death. "Choose you this day whom ye will serve." The unbidden Guest of Bethlehem holds out to you the bread of life, and bids you drink of the water of life, and offers to you the joys and blessings of eternal life, where the canker of sin can never come. It is the richest offer that has ever been made to man. Let us accept it, and accept it now.

C. M. S.

The Hand of God in History — No. 3

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

2. The Deliverance From Babylon

AGAIN, a time prophecy was uttered, promising deliverance to captives in a strange land; and all the nations saw the arm of God made bare in bringing about the fulfilment.

Jeremiah the prophet had foretold the doom of Jerusalem. Its people had rejected the counsels of the God of Israel, whose protection alone had warded off conquest by their more powerful neighbors. Now it was declared:—

"This whole land shall be a desolation, and an astonishment; and these nations shall serve the king of Babylon seventy years. And it shall come to pass, when seventy years are accomplished, that I will punish the king of Babylon, and that nation, saith the Lord, for their iniquity." Jer. 25:11, 12.

The time of the promise was drawing near—the ending of the seventy years. The nations were in convulsion. It was a crisis in human history. The time had come for the living God to fulfil his word.

Cyrus the Persian was the commander of the army that overthrew Babylon. More than one hundred years before he was born, the prophet Isaiah had written:—

"Thus saith the Lord to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two-leaved gates; and the gates shall not be shut." Isa. 45:1.

For nearly if not quite two centuries that prophecy had stood written on the parchment roll. The night came when the army of Cyrus was to make its attack upon Babylon. The golden city, inside its mighty walls, scoffed at the besiegers. Belshazzar made a feast, in which, with a thousand of his lords, he drank defiance to the living God from the cups of gold and silver taken from the temple in Jerusalem.

Meanwhile the troops of Cyrus were entering beneath the outer walls, where the Euphrates River flowed into the city and out again. By trenches far above, the channel of the river had been turned

aside, and the waters were so lowered that the soldiers could march in along the river bed. But even so they would ordinarily have gained little; for massive walls lined the river banks inside the city. Had the gates of these river walls been shut, the troops of Cyrus would have been helpless; in fact, as one writer suggests, they might have been caught by the Chaldeans like "rats in a trap."

But a century or two before, the prophecy had been written: "The gates shall not be shut." So it was that night. Careless and confident and drunken, the Babylonians had left the river gates open, and the Persian troops were rushing into the city even as the mystic hand was writing the doom of Babylon on the wall of Belshazzar's palace. That night the dominion of the world passed into the hands of the Medes and Persians.

The Chaldean scribe who at the time wrote the story on a clay tablet (which was secured by the British Museum in the year 1879) closed his record with the words:—

On the sixteenth day, Gobryas, pasha of the land of Gutium, and the troops of Cyrus, without a battle, entered Babylon.—From tablet, "Annals of Nabonidus," quoted by C. J. Ball, in "Light From the East."

That provision foretold by the prophet so long before—"the gates shall not be shut"—turned the scale of world-empire.

But Cyrus was not only the rod in the hand of Providence for the punishment of Babylon; he was to be the agent for the deliverance of the Lord's people from captivity. Isaiah's prophecy had said of him:—

"He is my shepherd, and shall perform all my pleasure; even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid." Isa. 44:28.

The seventy years of the captivity were at an end, and it was time for the work of restoration to begin according to the prophecy. Josephus, the Jewish historian, says that this prophecy came to the knowledge of Cyrus:—

This was made known to Cyrus by his reading the book which Isaiah left behind him of his prophecies. . . . This was foretold by Isaiah one hundred forty years before the temple was demolished. Accordingly, when Cyrus read this, and admired the divine power, an earnest desire and ambition seized upon him to fulfil what was so written.—"Antiquities," book 2, chap. 1.

How he fulfilled the word written is told in Scripture:—

"Now in the first year of Cyrus king of Persia, that the word of the Lord by the mouth of Jeremiah might be fulfilled, the Lord stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying, Thus saith Cyrus king of Persia, The Lord

God of heaven hath given me all the kingdoms of the earth; and he hath charged me to build him an house at Jerusalem, which is in Judah. Who is there among you of all his people? his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the Lord God of Israel (he is the God), which is in Jerusalem." Ezra 1:1-3.

Thus witness of the living God—"he is the God"—was borne by a master of the world before all nations; and when the seventy years of the prophecy were fulfilled, the return from captivity began.

In the story of the rebuilding of the temple, an incident is recorded in Scripture which draws aside the veil for a moment, and gives us a thrilling view of the work that angels from heaven are doing in this world of ours.

As soon as the work was fairly going forward, opposition arose. Ezra says:—

"Then the people of the land weakened the hands of the people of Judah, and troubled them in building, and hired counselors against them, to frustrate their purpose, all the days of Cyrus." Ezra 4:4, 5.

The scene now shifts from Jerusalem to the court of Cyrus, in Persia. The hired counselors are there seeking to turn the king against the work that he had authorized at Jerusalem in accordance with the purpose of God. At the same time Daniel, the prophet, is in Persia, by the river Tigris.

For three weeks Daniel had been specially seeking God in prayer. At last an angel came to answer his cry. "Fear not, Daniel," the angel said; "for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words."

But why had the angel delayed his appearance for three weeks, if at the first Daniel's prayer was heard? The angel told why:—

"But the prince of the kingdom of Persia withstood me one and twenty days: but, lo, Michael, one of the chief princes ["the first" of the chief princes, margin], came to help me; and I remained there with the kings of Persia." Dan. 10:13.

It is all plain,—the hired attorneys, and, no doubt, the representatives of the Jews at the Persian court; the king wavering, and inclined to yield to the opposers of God's plan and purpose; and there, too, unseen by mortal eyes, were angels from heaven, working day after day to restrain the evil counsel and to lead the king in the right way.

And at last the Prince of the host, Michael himself, came to help in the great crisis. The king was prevailed upon to do the right, and the work at Jerusalem went forward according to the prophecy.

We know that the angels of God are

still abroad in the earth, ministering to the least of the heirs of salvation, and standing in the courts of kings or in the halls of legislation.

The God who declared things to come and brought them to pass, and who delivered his children in ancient days, is still the living God. As King Darius once proclaimed him to "all people, nations, and languages,"—

"He delivereth and rescueth, and he worketh signs and wonders in heaven and in earth, who hath delivered Daniel from the power of the lions." Dan. 6:27.

W. A. S.

The Mediation of Christ¹

The One Mediator

As central in the moral world, which is itself central in the material, the moral law holds the central place in the universal system. It is the law of laws. Characterized by the unbiased and unswerving uprightness, straightness, or equity of its dictates, it is known as the law of righteousness. Righteousness is simply rightness. In its ultimate analysis this law of rightness is love, the purest, highest, and most comprehensive of all principles. Its exclusions and inclusions embrace the entire realm of morality. Love worketh no ill. Love worketh all good. No more comprehensive moral principle can therefore exist. As applicable to all moral beings whatsoever, no higher nor greater moral law than the law of love can be conceived. Universal justice and benevolence are included in its range, and eternal harmony in its results. Upon its fulfilment depends the union or unity of the moral universe. No sacrifice therefore of this principle can pass unchecked in a universe which deserves the name. Order and unity must prevail, or the system perish.—*Dr. H. Grattan Guinness.*

"And one of the scribes . . . asked him, What commandment is the first of all? Jesus answered, The first is, Hear, O Israel; The Lord our God, the Lord is one: and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. The second is this, Thou shalt love thy neighbor as thyself. There is none other commandment greater than these." Mark 12:28-31.

Complete harmony with the will of God as expressed in his law is an indispensable condition of eternal life in the kingdom of God. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven." Matt. 7:21. "The world passeth away, and the lust thereof: but he that doeth the will of God abideth forever." 1 John 2:17.

WHEN man was created in the image of God (Gen. 1:27), the divine thought for him was the very essence of his life and being; or in other words, the law of moral perfection, the law of love, was implanted in his inmost nature, and the law of his physical being was written in his members. Thus was man in very deed "the image and glory of God." 1 Cor. 11:7.

The relation which man sustained to God, his creator, and to God's created

¹This article, which is reprinted from the current issue of the *Protestant Magazine*, is the first of a series of articles on this subject which will appear in that publication. For \$1.50 the magazine will be sent to ten persons for one year. The sender's name may be included in the list of ten names. Orders are solicited.

works, has been clearly and authoritatively set forth thus:—

"Thou hast made him but little lower than God,
And crownest him with glory and honor.
Thou makest him to have dominion over the works of thy hands;
Thou hast put all things under his feet:
All sheep and oxen,
Yea, and the beasts of the field,
The birds of the heavens, and the fish of the sea,
Whatsoever passeth through the paths of the sea." Ps. 8:5-8.

This dominion which man held over both the animate and the inanimate creation, was not arbitrarily bestowed upon him, but became his by virtue of the relation which he himself sustained to God, the creator, in whose image he was created, and whose law of love was the very life of his life. Man was king of this world, not by appointment or election, but by creation. All other beings and things were subordinate to man; all other laws were subordinate to the moral law, the law of man's being; the relations of all other beings and things to each other and to the rest of creation were subordinate to man's relation to God as expressed in the law of love, a law operative in the plane of moral being only. Hence man's dominion was preserved, and order in the world was sustained, by man's perfect harmony with the will of God for him, since the will of God for all the rest of creation was ministered through man, who was in this sense priest as well as king.

Creation had its origin in the will of God. "Thou didst create all things, and because of thy will they were, and were created." Rev. 4:11. This active will of God found expression through the eternal Son, whose delight it was to do his Father's will. "So strict is the substantial oneness of the Son with the Father that the Son is the word of the Father,—the Logos, the thought, the reason, the wisdom, of the Father,—and so the means wherethrough the inner will and purpose of the Godhead has passed outward into realization. The Father has ever worked through the person of the Son. The Son is the one mediator,² acting from and for the divine nature toward all else that is." The Son, the eternal personal wisdom of God, thus speaks of his mediation between the Father and all that is:—

"The Lord possessed me, the beginning of his way,
Before his works of old.
I was anointed from everlasting,
From the first, from the beginnings of the earth.
When there were no depths I was brought forth,

²The word mediator is here used in its broadest sense and may be defined as meaning "one who is a means of intercourse between two other parties, and through whom action passes from either to other."

When there were no fountains abounding with water,
 Before the mountains were settled,
 Before the hills, was I brought forth.
 While as yet he had not made the earth,
 or the fields,
 Or the first clods of the world.
 When he prepared the heavens I was there;
 When he set a canopy over the face of the deep:
 When he established the skies above:
 When the fountains of the deep waxed strong:
 When he gave to the sea its bounds,
 That the waters should not pass their border;
 When he appointed the foundations of the earth;
 Then I was by him, I the builder;
 And I was daily his delight, rejoicing always before him;
 Rejoicing in his habitable earth;
 And my delights were with the sons of men." Prov. 8:22-31, Medd's Translation.

The great truth that it was through the mediation of his eternal Son that God wrought in the original creation, when all things were brought into being, becomes the pillar and ground of the central principle of the gospel—the mediatorial principle. This is clearly revealed in the following scriptures:—

"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made through him; and without him was not anything made that hath been made." "He was in the world, and the world was made through him, and the world knew him not." "And the Word became flesh, and dwelt among us (and we beheld his glory, glory as of the only begotten from the Father), full of grace and truth." John 1:1-3, 10, 14.

"To us there is one God, the Father, of whom are all things, and we unto him; and one Lord, Jesus Christ, through whom are all things, and we through him." 1 Cor. 8:6.

"In him [the Son] were all things created, in the heavens and upon the earth, things visible and things invisible, whether thrones or dominions or principalities or powers; all things have been created through him, and unto him; and he is before all things, and in him all things consist [that is, hold together]. And he is the head of the body, the church: who is the beginning, the first-born from the dead; that in all things he might have the preeminence. For it was the good pleasure of the Father that in him should all the fulness dwell; and through him to reconcile all things unto himself, having made peace through the blood of his cross; through him, I say, whether things upon the earth, or things in the heavens." Col. 1:16-20.

"God having of old time spoken unto the fathers in the prophets by divers portions and in divers manners, hath at the end of these days spoken unto us in his Son, whom he appointed heir of all things, through whom also he made the worlds; who being the effulgence of his glory, and the very image of his substance, and upholding all things by the word of his power, when he had made purification of sins, sat down on the right hand of the Majesty on high."

"Now in the things which we are saying the chief point is this: We have such a high priest, who sat down on the right hand of the throne of the Majesty in the heavens, a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, not man." "Now hath he obtained a ministry the more excellent, by so much as he is also the mediator of a better covenant, which hath been enacted upon better promises." "He, because he abideth forever, hath his priesthood unchangeable. Wherefore also he is able to save to the uttermost them that draw near unto God through him, seeing he ever liveth to make intercession for them." Heb. 1:1-3; 8:1, 2, 6; 7:24, 25.

The teaching of these scriptures should be carefully noted, and may be briefly summarized thus:—

1. It was through the mediation of the eternal Son, the Logos or Word, that all things were brought into being.

2. In and through the Son all things were created, not only upon earth, but also in the heavens.

3. In and through the same eternal Son all created things are sustained and kept in order.

4. The same eternal Word, or Son, through whose mediation all things were created, became flesh, in order that through his mediation for sin man might become reconciled to God.

5. The head of the original creation thus became the head of the new creation, and the mediator in the one became the mediator in the other.

6. The one through whom God made the worlds is the one through whom purification for sins was made.

7. The one through whom God made the worlds and through whom purification was made for sins, sat down on the right hand of the Majesty on high as high priest, the minister of the sanctuary in the heavens.

8. He who was the mediator in the original creative work, is now the mediator of the new, or better, covenant.

9. Those who come to God through this mediator will obtain full and complete salvation from sin.

It is thus evident that the gospel provision for mediation in behalf of man after sin had entered into the world, did not require the introduction of a new principle into the divine administration, but simply a new application of a principle already in operation. "The restriction of the thought of mediatorship and sacrifice to the gracious intervention of the eternal Son on behalf of fallen and sinful man, has narrowed and thrown out of proportion our thought of the dignity and glory of the Son, and of the grandeur of his work. Sin, of course, brings another element into worship and sacrifice. Sin creates a gulf between the creature and God; and only a mediator, a priest, can bring the crea-

ture back to God even when it wills to be brought, or can make atonement and satisfaction on its behalf for the injury and wrong done to the majesty of the supreme Lawgiver by an act of disobedience. There is a new need, that of expiation; and there is a greater, and to us a more evident need of a mediator.

"But the standing truth, that from the first instant of creation there has been a mediator between the Father and creation, one through whom, necessarily, creation came into being, renders it easier for us to apprehend alike the necessity, and (such is the love of God) the probability, of an atoning mediator who should undo the mischief of sin; and, this being so, the impossibility that it can be any other than the uncreated mediator, through whom and for whom were all things made, the eternal Son."

It is the active working of the will and power of God, mediated through the eternal Son, which directs the planets in their courses, and preserves order throughout the universe; and this fact is made the basis of an appeal for confidence in the working of that same power, which is mediated through the same eternal Son, to guide and to uphold those who are just as unable to keep themselves as is any mass of inert matter. All this is plainly revealed:—

"Lift up your eyes on high, and see who hath created these, that bringeth out their host by number; he calleth them all by name; by the greatness of his might, and for that he is strong in power, not one is lacking. Why sayest thou, O Jacob, and speakest, O Israel, My way is hid from Jehovah, and the justice due me is passed away from my God? Hast thou not known? hast thou not heard? The everlasting God, Jehovah, the Creator of the ends of the earth, fainteth not, neither is weary; there is no searching of his understanding. He giveth power to the faint; and to him that hath no might he increaseth strength." Isa. 40:26-29.

The material universe does not hold together and maintain that constant order in all its parts by virtue of any merely initial or inherent power, or as the result of the working of impersonal laws; but there is continually being displayed that same active will through which all things were brought into being, and this will is mediated by the eternal Son, "who being the effulgence of his glory, and the very image of his substance, and upholding all things by the word of his power," is always and ever the only mediator for the Father. As the things that are made are thus perfectly obedient to the will of their Creator, it is declared of them that they render worship to him:—

"Thou art Jehovah, even thou alone; thou hast made heaven, the heaven of heavens, with all their host, the earth and all things that are thereon, the seas

and all that is in them, and thou preservest them all; and the host of heaven worshippeth thee." Neh. 9:6.

It is because of this perfect obedience to the will or law of God, this unhindered revelation of his power and wisdom, that God is glorified in the inanimate creation. Thus we read:—

"The heavens declare the glory of God; And the firmament showeth his handiwork.

Day unto day uttereth speech,
And night unto night showeth knowledge.
There is no speech nor language;
Their voice is not heard.

Their line is gone out through all the earth,
And their words to the end of the world."

Ps. 19: 1-4.

Just so it is the purpose of God that man, created in his image, shall glorify and worship him by perfect obedience to the divine will, and therefore in the last proclamation of the everlasting gospel before the consummation of all things, the heavenly message is put into this setting:—

"Fear God, and give him glory; for the hour of his judgment is come: and worship him that made the heaven and the earth and the sea and fountains of waters." Rev. 14:7.

But God has by creation endowed man with a mind, and has granted to him freedom of will which he himself respects, so that it must be by man's own consent that the will or law of God is revealed in his life. Consequently, it must be in his mind and heart that the will or law of God is written, and this is accomplished through the mediation of the same eternal Son, the mediator between his Father and all that is, who took the flesh in order that "he might become a merciful and faithful high priest in things pertaining to God, to make propitiation for the sins of the people," and who is now "the mediator of a better covenant, which hath been enacted upon better promises." And these are the promises:—

"I will put my laws into their mind,
And on their heart also will I write them;
And I will be to them a God,
And they shall be to me a people." Heb. 8: 10.

When through faith in the promise of God and through the acceptance of the atoning mediation of Christ, the eternal Son, this work has been wrought in the heart of man, and the incorrigibly wicked have been destroyed, then man will be just as obedient to the will of God as is the inanimate creation, complete order will be restored throughout all creation, and the whole universe of God will render one constant and eternal tribute of praise and glory to "him that sitteth on the throne, and shall worship him that liveth forever and ever."

w. w. p.

An Important Movement

THE "Ministry of Healing" campaign has not had as much attention as it should have had. This must account for the lack of such results as should have been seen in this movement. Nevertheless, it is a work that deserves our earnest attention and our fullest support.

It was the financial needs of a number of our sanitariums that led to the launching of this campaign. The returns thus far have not been sufficient to change this condition materially; hence the relief campaign is about as much needed now as when it was launched two years ago.

It should be evident to all that this "Ministry of Healing" proposition, if taken hold of energetically and worked out, would afford financial relief to our medical institutions to the amount of \$350,000 to \$400,000. This amount would be a wonderful help to them in their present condition.

All will admit that the plan of this movement is a perfectly simple and workable one, and that the completing of it might just as well be accomplished in one year's time as in four. There is still time for us to complete it, if we take hold of it with that in view.

All will grant that the placing of nearly four hundred thousand copies of "Ministry of Healing" and a proportionate number of *Life and Health* in that many homes would be a great blessing to the people receiving them, as well as to those selling them. At the same time it would bring added patronage to our sanitariums, besides giving the direct financial relief.

It would certainly be a serious calamity to our people to suffer defeat in any worthy undertaking. So far this has not been our record, and we are surely not willing to have it so now. Some of the brethren have expressed a purpose to give this work special attention during this year. As definite measures are taken to carry it to a successful and early issue, we trust all our people in this country will lend the fullest possible co-operation. The movement requires this to make it a complete success. The returns to us as a people will fully warrant our best efforts.

W. T. KNOX.

The Ministerial Institute at Keene, Tex.

THE conference session and ministerial institute for the Southwestern Union Conference were held at Keene, Tex., February 1-14. The time from February 3 to 10 was devoted entirely to the work of the institute. The attendance was quite large. Practically all the workers in the union were present, and entered

most heartily into the work of the institute.

Members of the church at Keene attended most of the daily studies. In addition to this, the faculty of Keene Academy arranged the work in the school in such a way that the students were permitted to attend nearly all the studies during the entire institute. This made a very large daily attendance. During the evening services and on the Sabbath every seat in the large church was occupied.

From the beginning of the institute, the blessing of the Lord was present in a very marked manner. Many publicly testified that it was the best meeting they had ever been privileged to attend. A spirit of deep heart-searching took hold upon all. As the exalted character of the work in which we are engaged was studied, and the holy and sacred calling of the gospel ministry was emphasized by Elder A. G. Daniells, a new vision of the responsibilities of the work was received. The instruction given was along the same lines as in the former institutes, and the same excellent spirit which had attended similar gatherings in other unions was present in this meeting. And there was an encouraging and ready response upon the part of all the laborers present. All realized their need of greater efficiency in soul-winning work, and felt greatly reproved for that lack of zeal and consecration which should be seen in the lives of those who claim to be giving the last gospel call that the human family will ever hear.

At one of the early morning meetings, without any special call, almost the entire body of workers came forward in a consecration service. This meeting occupied the greater part of the forenoon. As testimonies were given of a fuller surrender to the work of God than ever before, the blessed peace and joy of the Holy Spirit filled all our hearts.

The Holy Spirit revealed a deplorable dearth, and created a thirst for deeper drafts of spiritual power. The Lord gave us a new vision of his work, and our responsibility in connection with it. It is a vision of the needs of the world that has moved so many of our dear people to give their lives to this work. Parents have given their children, and the children have laid themselves on the altar. But the work is enlarging, and our responsibilities are increasing. We must climb up to greater heights, where the horizon of our vision will be extended.

The Lord in a very distinct manner laid upon his servants a new and greater burden for souls. Many felt that they had grieved God by carrying too little burden for the lost. All felt that they must be anointed with a new power that as they returned to their fields they might

be able to gather in more souls for the Master. Definite and permanent victories were gained, such victories as mark a new experience in the lives of those who obtain them.

The pivotal point in the matter of receiving the Holy Spirit for service is found in our entire and unconditional surrender to God. There can be no substitute for this. We can not even substitute prayer for surrender. It will not suffice to pray instead of surrendering. We must do this thing. Nothing can be withheld. The key to every closet in the heart must be turned over to the Lord. Self will make almost any concession, permit us to give up many things, almost everything, if it can only be permitted to retain something and live.

Many expressed the thought that we had come to a new era in the work of the message, and that this meeting marked a distinct crisis in the lives of all who attended it. This is no doubt true.

The Southwestern Union is a large field, and contains great possibilities for the spread of the message. As devoted, consecrated, self-sacrificing workers are found here as anywhere. As they return to their fields of labor with renewed courage to press the battle to the gate, we believe that their labors will be fruitful in gathering in souls for the heavenly garner.

It was inspiring to see so many young people attending the institute and deeply interested in this work. The Keene Academy is filled with an excellent class of students. The molding influence of the school is seen from year to year in the intellectual, moral, and social development and culture of the students. From this school a large number of consecrated young people have gone forth to fill places of responsibility in the work of God. Some are laboring in foreign lands. Others are laying plans to enter the Foreign Mission Seminary, preparatory to devoting their lives to the great work which lies before us in heathen darkness, where millions are waiting for the gospel. The Keene school is doing a good work, and should receive the loyal support of all.

Elder G. F. Watson was reelected president, and but few changes were made in other officers. It was a very harmonious and progressive session.

G. B. THOMPSON.



With the consent of Great Britain and Russia, the Persian government, through the Russian consul at Astrabad, will inform the former shah, Mohammed Ali Mirza, that it is willing to allow him a yearly pension of \$100,000 and grant amnesty to his adherents on condition that he quit Persia without delay.



Keizan, Korea

R. C. WANGERIN

We are now comfortably settled in our little house, and have a Korean workers' house in which to hold our church services. But this is too small by far to accommodate the many who come to worship with us. Our aim is a separate and larger church building. It may be some time before we shall realize this; nevertheless the project has been launched, God is leading on, and who can stay his hand and say, "What doest thou?"

Our December special (*Li Chyensa Eui Reuipel*, The Three Angels' Message) paper campaign is now on, and all have taken a lively interest in giving it a wide circulation in the south. The proceeds are to go toward a church building.

These people are as yet not fully established Christians. They are heathen, with the exception of a few who come to us from other missions to study God's Word as it reads, and who are thoroughly convinced that we have the truth. Three such young men have gone with one of our Korean workers on a month's campaign with our literature, going from one village, town, or city to another. Others are working closer at home, and our Korean sisters, together with our workers, are doing a splendid work.

There are 15,000,000 people who speak the Korean language, for whom the Saviour died. It is estimated that there are 250,000 Christians, or that number who are under Christian influence. This leaves 14,750,000 who know nothing of a kind, merciful Heavenly Father, and have never heard of a Saviour's love.

It is our special endeavor to reach some of these during this campaign, and bring joy and light into these dark hearts and homes. Those who are working near home have called for nightly prayer-meetings, that we may bear up in the arms of faith and prayer those who are toiling some distance from home, and ask God's blessing upon the printed page, the seed which is being sown. These things have not been planned for either by a foreigner or by a native worker. They are to us evidences that the Lord is in the work. We have been too hesitating and too slow. We must step more quickly if we are to keep pace and at last triumph with the message.

Last Sunday we attended a funeral. The deceased was a man who one day came to our tent for medical aid. We did what we could for him at the time, and he continued to come to our meetings until shortly before his death. On

his death-bed he confessed that he believed in our church and in the name of Jesus. Then came the request for a Christian burial. A collection was raised of two yen (one dollar) for a wooden box to serve as a casket, a Korean carpenter donating his time and work.

When my wife and I reached the house, which was too small to entertain so large a gathering, the casket was brought out into the open court of the village. There in the presence of several hundred spectators, we conducted the services. We sang one of our good advent hymns, told of the gospel of salvation through Christ and the hope of a resurrection in him, and then went to the grave on the mountain, where again a short service was held. There were no groans, there was no yelling by hired mourners, none of the peculiar demonstrations so common in burial services here.

In a quiet, peaceful manner the Spirit of Jehovah is melting hearts, breaking the barriers of customs ages old, and preparing the way for the ushering in of the kingdom of God. The day is not long hence when the work upon earth will be finished, when the redeemed of all ages, and of every nation, kindred, tongue, and people shall stand before the throne. In this connection the thought expressed in "Education," page 271, comes to me, as I think of our Adventist young people:—

"With such an army of workers as our youth, rightly trained, might furnish, how soon the message of a crucified, risen, and soon-coming Saviour might be carried to the whole world!"

Then let the great army of youth among us put on the whole armor and go forth to help finish the work.



India

J. S. JAMES

At our last meeting in Mussoorie all felt that we should make a special effort during the present year to publish suitable literature for circulation in the various vernaculars. We are really more behind with this branch of our work than with any other, and yet there is no agency better adapted to spread the message to all parts of this land. Our greatest need seemed to be a book containing a digest of the principal phases of the truth for this time, together with certain phases of gospel teaching especially needful in a country like India, to place in the hands of all our converts, workers, and interested persons, and to be sold generally by our colporteurs. Seventy-five or eighty subjects were selected, and

the past four months have been spent in preparing them. In form the work will be somewhat like our old "Bible Readings," but will be especially adapted to this country.

For our part of the field we are getting out "Steps to Christ" in one volume, and the tract "Fundamental Principles of Seventh-day Adventists." New editions of all our tracts will be printed, and others added. We had hoped to start a quarterly journal in Tamil, to be sold by subscription and single copies, but we are not able to put the necessary colporteurs into the field for its circulation. This may develop later in the year. We are giving special attention to this phase of the work, and hope to have some regular colporteurs at work before long.

There is no question but that our part of the field is ready for the spread of this message. We can scarcely go anywhere and work a few days but that an interest springs up, and calls are sent to us to send men to teach the Bible and establish work. How we are to meet these calls is the problem. We never can supply a foreign force, and even though it were possible to do so, it would not be desirable. It is evident that our work in these fields must very largely be carried forward through the agency of trained native workers. But such workers are exceedingly rare, and hard to get at present.

Since coming to Bangalore, I have improved a little in health, and have also made some progress in language study. Remember India at the throne of grace.

Bangalore.

Northeast Africa

ANOL GRUNDEST

ON Dec. 5, 1911, at 4:30 P. M., on schedule time, the first train arrived at Asmara over the Nefasit-Asmara Railway. A large representative company invited by the government to participate in the exercises of the day, together with hundreds of other bystanders and a large gathering of curious natives, greeted with enthusiasm the arrival of the decorated train. The whistle announced its coming, reechoing among the mountains, but no view could be had of it until it wound around the curve, before entering the station. Hundreds of hearts were made glad, as, after passing through tunnels, over cliffs, and along canyons, it ascended for the first time onto the Hamasen Plateau, and unloaded its human cargo at Asmara. It meant an end to many of the hardships of travel, as well as a saving of time and means:

This railway has been many years in process of construction, and now that it is finished, it reflects much credit upon the Italian government. Its starting-place is Massawa, the seaport, said to be one of the three hottest places on earth. Here a continuous sweat-bath is forced upon every traveler, free of charge, from the time of entering till he leaves the place. Ghinda is the next station, and is about half-way to As-

mara. The city is considerably above sea-level, but at certain seasons of the year is under the fever line.

The next station of importance is Nefasit, which lies nearly hidden among stalwart mountains. A little to the southeast lies the Bizen Mountain, famed for its large Abyssinian monastery, where several hundred monks spend a solitary life. The mountain is considered holy by the Abyssinians, and they have placed several restrictions about it, one being that no female should be allowed about its base or to ascend its steep precipice.

In reaching the capital, Asmara, the

Adventists being the seventh. Our mission station is a little over a mile south of Asmara. We are glad to be located in the rural district, away from the city. At this writing the harvesting of the grains is nearly over. The natives are busy with their thrashing, the Bible custom of treading out the grain with oxen still being in vogue here. The straw and chaff are separated by the help of the wind. The flowers (where abundantly watered) are in bloom. Snow is never seen here.

There are drawbacks and discouragements which I could mention, but we try to cultivate the habit of looking on



ARRIVAL OF FIRST TRAIN AT ASMARA

present terminus of the railway, an ascent of over seven thousand feet above sea-level is made. Railway construction is now going on through more favorable and level country, another ninety-five kilometers of track being laid inland to Keren.

So even in Africa we see Daniel's prophecy fulfilled: "Many shall run to and fro, and knowledge shall be increased." All these inventions aid in speeding on the everlasting gospel, "a witness unto all nations," before the end comes.

In Asmara is located the governor's palace, also other government buildings, the splendid Baldeseras Fort, etc. The city is electric-lighted, has several flour-mills with most modern machinery, and a machine-shop with latest appliances and skilled workmen. It has a well-built post-office, colony mail arriving and departing every other day, with foreign mail arriving and departing weekly. Telegram and cable service is open with all parts of the world. Marconi wireless also is in use at Port Massawa.

The merchants of Asmara are chiefly Italians, Greeks, Jews, Indians, Arabs, and Abyssinians. A large assortment of articles used by these peoples are for sale, often, however, at exorbitant prices. There being no American nor English merchants, many commodities from those countries are lacking.

There are seven religious denominations in the city at present, Seventh-day

the bright side. Our great aim and desire above all is the proclamation of the gospel of Jesus Christ to those who sit in heathen darkness.

Asmara, Eritrea.

THE latest statistics of Roman Catholicism in Great Britain show that there "are now in England and Wales three archiepiscopal sees and thirteen episcopal sees; in Scotland two archiepiscopal sees and four episcopal sees. The total number of priests at present laboring on the missions in England and Wales is 3,890; in Scotland, 560. The Catholic population of Great Britain numbers 2,269,000 souls, as compared with 2,206,553 last year—an increase of 62,447."

"UNDER Bible influence all the finer faculties are expanded, invigorated, and elevated; all the purest and best emotions of the heart are refined, exercised, and ennobled; all the highest, manliest, and most beautiful attributes and virtues of the character are molded into symmetry, and assimilated to the likeness of Christ and God."

THERE are 1,374 white missionaries in south India, 452 native pastors, 3,457 catechists and evangelists, 7,277 male and 4,155 female teachers. There are 250,000 pupils in the Christian schools, and 755,000 native Christians.



How Can I Wait?

L. D. SANTEE

"And I John saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." Rev. 21:2.

How can I wait the city, gladness bringing,

That glows with rapture for the hearts that ache,
When the redeemed shall come with joy and singing,
And loved ones, with fond hands enclasped and clinging,
Shall enter in, no more to watch and wait?

How can I wait? The years roll on to ages,

And still the heavens conceal the pearly gate.
'Tis sung by poets, and foretold by sages,
And plainly promised in the sacred pages.
And still it comes not, and I sadly wait.

How can I wait? Unnumbered graves are filling,

And hearts are breaking, homes are desolate,
And gems of love the cruel world are chilling,
And clouds their tears upon the earth are spilling,
And life is weary. Ah, how can I wait?

How can I wait? There are serpents 'mong earth's flowers,

And evil passions, scorn, and pride, and hate.
There's note of sadness heard in brightest hours.
O, how I long for Eden's fadeless bowers!
But still they come not, and I sadly wait.

How can I wait? I pause and look before me,

And say, "Twill soon be here e'en though 'tis late."
Far from my childhood have the long years borne me,
And still I know, 'tis God that watches o'er me;
I'll bide his time, though still I sadly wait.



Treating the Sick Child in Time

KATE LINDSAY, M. D.

EVERY year hundreds and thousands of persons, especially children, lose their lives because the disease was not treated in time. A child is ailing, seems feverish at night, chilly in the morning, is peevish and irritable, and has a capricious appetite. In the words of the mother, "Johnny is not like himself." And truly he is not like his ordinary, healthy, happy

self. Some poison is working mischief somewhere in the little body, deranging and upsetting the nervous system, and making him feel generally uncomfortable and out of sorts.

Taking a Child's Temperature

Whether the indisposition is serious or not is what mothers, nurses, and all having the care of children should seek to discern at once. A clinical thermometer, or a thermometer for testing the temperature of the body, should be a part of every household outfit; and whenever a child is ailing, its temperature should be taken, and its pulse and respirations counted. The temperature of a child in health is slightly above that of the adult, it being 98.5° to 99.5°, while that of the average adult is from 98° to 98.5°. The temperature should be taken three times a day; when it reaches 101° or above for two days, it is an indication of something serious.

Respiration and Pulse

The respirations of a new-born baby are forty a minute, and usually decline to thirty or thirty-five by the end of the first month, continuing to decline until the child is four or five years old, when they are twenty to twenty-five a minute. They still further decline to sixteen or eighteen at fourteen or fifteen years, which is the ordinary adult rate of respiration. The pulse at birth is usually one hundred twenty to one hundred forty, at one year one hundred ten to one hundred twenty, and gradually declines until fifteen, when it is about eighty or eighty-five. In adult life the normal rate is seventy or seventy-five. The pulse and the respirations are difficult to count and very variable. In small children any exercise or other excitement may cause a rise of from ten to fifteen or twenty beats a minute, and the rate of breathing is increased in proportion. So a baby's pulse and respirations are of value only when they are observed while it is sleeping; the temperature, not being specially affected by outside influences, is the most reliable indication.

Examining the Throat

After testing the temperature, pulse, and respiration, the next most important measure is to examine the throat for redness, swelling, or white patches, which may indicate either tonsillitis or diphtheria. Hundreds of children have contracted the last-named disease and died because of a neglect of these measures. Perhaps a child with an apparently slight sore throat was permitted to go to some child's party, or some one in the family where the party was held had a sore throat. I know of a case where about

twenty-five children were exposed to tonsillitis by being allowed to take a ride with a child suffering with it. As the child's temperature had not been taken, no symptoms of the disease had been discovered, and no danger was apprehended. Hence, not only were the other children exposed, but the little one itself was made much worse.

Condition of the Stomach

After the examination of the throat and nose, the next inquiry should be as to the condition of the stomach. Many patients, especially children and young persons, owe all their trouble to a disordered condition of the stomach, due to a surfeit. The fever, headache, and boneache may all disappear with the emptying of the stomach and bowels. Often such cases have an alarmingly high temperature for a short time, but the symptoms soon become less marked, and disappear when once the decaying food has been unloaded from the system.

The Bowels

Constipation and accumulation of fecal matter in the bowels often cause a rise of temperature; hence mothers and others caring for children should know whether the bowels are regular. The writer has seen cases in youth and children which were diagnosed as tumor. In one case, when inquiry was made of the mother as to how long it had been since the bowels moved regularly, she could not tell, and by inquiry of the twelve-year-old girl herself it was ascertained that at least a week had passed without any action, the child meanwhile eating heartily of all foods found at a farmer's table. It was not until she was taken suddenly ill with chill and fever, that the case was looked into, and a course of mild cathartics, enemas, fasting, and fomentations prescribed, which finally dispersed the swelling, but the moving off of the impacted mass was the work of many days; and after it was over, the child was so weak and emaciated that it took weeks to recover her usual health.

Infectious Diseases

The next inquiry should be as to the possibility of infectious diseases, as typhoid fever, or any of the eruptive fevers. Children are often victims of typhoid fever, and this should be borne in mind, especially if the disease is in the neighborhood, or if there has been any danger of an infected water-supply in traveling or otherwise. In small towns and villages without water-works, there are likely to be numerous cesspools, and also many wells, shallow or deep; and it is only a matter of time, modified by the porous nature of the soil and the depth and location of the well, when the contents of the cesspool will drain into the well; or, worse still, the contents of the privy vault may contaminate the water, and whole families be thus poisoned with filth. There are always children who are running around the neighborhood, visiting other children, so that a case of typhoid fever may occur in a home possessing a faultless water-supply.

Weak Digestive Organs

WEAK digestion is perhaps more prevalent than any other abnormal condition to which the human body is subject. From the infant to the hoary-headed may be found those thus afflicted.

What the Dyspeptic Can Do for Himself

Yet there is possibly no condition of ill health for which more can be done by each individual himself, if he knows how to select his bill of fare, eating well-cooked, easily digested foods in moderate quantities, at proper times, and exercising due care in regard to thorough mastication. In addition, we should mention as of great importance exercise in the open air.

Knowledge of Foods Necessary

In order to be able to select the right kind of food, it is necessary that we should understand something about the chemical elements that the food contains. We must also know something about the right preparation of food. In other words, everybody ought to be a cook, at least as far as knowing how to prepare simple foods in a simple, easily digestible, palatable manner.

Overloading the Stomach

The quantity of food eaten is just as important as the quality. Often individuals suffer greatly from digestive disturbance simply from overloading their stomachs. One who is accustomed to overeating is never satisfied in the true sense. There is always a craving for more food. He does not get sufficient nourishment from his food, due to the fact that much of it is wasted by fermentation; and although he may consume large quantities, he always remains thin and emaciated.

Perseverance Required

As a rule, persons suffering with indigestion feel weaker and less fit for their regular work as soon as they make a change for the better in their diet. This may be due to the fact that with the fermentation there are always poisons produced which act as stimulants to some extent to the individual. When this process ceases for a time, energy and tone seem to depart. However, with perseverance along right lines a permanent improvement soon takes place.

Too Frequent Eating

Many dyspeptics make the mistake of eating too frequently. When the digestive organs are weak, rest is a wonderful help to a cure. A safe rule for nearly all is never to eat more than three times daily; and for many with weak digestive organs two meals are likely to be better than three. When only two meals are taken, it is always best to dispense with the evening meal, which is often responsible for the morning headache, coated tongue, and foul breath, as well as lack of appetite for breakfast.

Thorough Mastication Essential

Too much stress can not be laid on mouth digestion, or mastication, as this is frequently neglected by all classes of

people. Slow and prolonged chewing prepares the food for the stomach, and prepares the stomach for the food. The digestive juices all flow freely as the result of chewing.

Happy Effect of Outdoor Exercise

The effect of exercise in the open air on the digestion is wonderful. A walk in the fresh air, following a meal, is a great aid to its digestion. Violent exercise should not be engaged in soon after eating. But gentle exercise produces a balancing of the circulation as well as an increase in respiration, which have a happy effect on the digestive process.—*J. J. Bell, M. D.*

The Woman's Kingdom

NEVER was there a nobler challenge to heroic action than the words of Mordecai to Esther: "Who knoweth whether thou art come to the kingdom for such a time as this?" Every one is called to a kingdom; there is no domain like duty, no sovereignty like service, no royalty like opportunity. It is an inspiring example to all true hearts, and especially to true womanhood, this stirring story of the lovely Jewish woman who at the call of a great crisis mounted from an earthly queenship in the dreamy idleness of an Oriental harem to a more glorious throne in the realm of noble daring and unselfish duty.

Every true woman is a queen. It is the tritest commonplace to say that her first and dearest kingdom is the home. Within its charmed boundaries she sits enthroned as empress, ruling by the law of love and with the scepter of service.

But Christianity has enlarged the sphere of woman's life. Jesus placed new crowns upon her brow. He rolled the stone away from the sepulcher of her old subjection, and in his own character exalted those virtues which the world calls feminine. To-day might well be called the "woman's age." Nowhere is this more so than in America. Nowhere else do women have such largeness of liberty, such wealth of influence.

"Such a time as this!" was there ever an age bigger with peril or opportunity? Both the political and the moral map of the world is changing. All walls are down; the crust of immemorial custom is breaking up. Is it not for such a time as this that woman has come into her kingdom? The problem of the expansion of Western civilization must be solved not by the might of militarism or the conquests of commerce, but by the sweet sovereignty of loving service. Our real victory in the awaking Orient will be won not by sending soldiers or goods, but by the creation of holy Christian homes.

"The woman's cause is man's; they rise or sink Together, dwarfed or godlike, bond or free."

Service is sovereignty; selfishness is slavery. Larger privilege means larger duties. Power never means prerogative; it always means debt. Prosperity is an

even severer test of essential character than adversity. The women, and men also, who clamor for larger rights need to remember that they are daring larger duties, coveting heavier burdens, and seeking the severe moral test of more awful responsibility. The true royal function is service. This is too often forgotten, and place, power, and wealth are made the ministers to a mean, callous selfishness. Those were stern words of Mordecai: "If thou altogether holdest thy peace at this time, then will relief and deliverance arise . . . from another place, but thou and thy father's house will perish." The heartless dancers of the Tuileries before the French Revolution ignored their suffering sisterhood of France; doom was not long delayed. Neglect is crime. God can get along without us better than we without him. Self-seeking is self-ruin. If self-preservation is the first law of nature, self-sacrifice is the first law of God's kingdom.

Opportunity is always with us, and all may be sovereigns in the kingdom of duty. Sometimes all life seems a preparation for one great moment when out of the commonplace the heroic is born. Yet the daily task is not less imperial in its glory than such a supreme crisis. Better than a century-plant that waits a hundred years for one gorgeous bloom are the violets, whose dewy eyes open on every spring-time. One royal duty we may be ever performing, that of intercession. God makes us partners of his omnipotence by the path of prayer. And we come to no arbitrary Xerxes, as did Queen Esther, but to touch the merciful scepter of a living Heavenly Father. An aeronaut has said that the voice of woman, shrill and clear, reaches upward twice as high as that of a man. Are there any petitions that more surely pierce the sky and reach the heart of God than those of sister, wife, mother? "O woman hearts, that keep the days of old

In loving memory, can you stand back
When Christ calls? Shall the Heavenly Master lack
The serving love, which is your life's fine gold?"

—Selected.

Ask First

CHARLIE was going home with his uncle. They were on the steamboat all night. When it was time for Charlie to go to bed, his uncle said:—

"Make haste and jump into your berth, boy."

"May not I first kneel down and ask God to take care of us?" asked Charlie.

"We shall be taken care of fast enough," replied his uncle.

"Yes, sir," said Charlie, "but mother always tells us not to take anything without first asking."

Uncle Tom had nothing to say to that, and Charlie knelt down just as he did by his own little bed at home. We live on God's bounty and goodness and grace day by day. Let us never take it without first asking.—Selected.



"Not My Will, but Thine"

JESSIE L. AMES

If by any heart pangs of mine,
One life may be the better;
Or if by throb of pain most keen,
One soul may be the fitter,
Then pray I, Lord, with all my heart,
Thy will, not mine, be done.

Or if by anguish of my soul,
Another's hopes may brighten;
Or if perchance this load of mine,
Another's load may lighten,
Then pray I, Lord, with all my heart,
Thy will, not mine, be done.

Or if by courage of my heart,
Another's courage heighten;
Or if by simple word of mine,
Another's path may brighten,
Then pray I, Lord, with all my heart,
Thy will, not mine, be done.

O, teach me, Lord, from day to day,
In everything soever,
In all I do, in all I say,
To show thy life forever!
Then shall I say with all my heart,
Thy will, not mine, be done.

Let never word of mine be said,
Or ever thought be spoken,
By which one may astray be led,
Or good resolve be broken;
Then shall I say with all my heart,
Thy will, not mine, be done.

Mountain Grove, Mo.

The Middle German Conference

GERA.—The third annual meeting of the Middle German Conference was in session here in Gera, Reuss, from January 17 to 21. About 150 of our people were in attendance. The outside interest was fair. The last evening of the meeting there were between 300 and 400 strangers at the lecture.

From the beginning, the Spirit of God was manifest among us. Four new companies were received into the conference. During the year, 144 persons were received by vote and baptism, increasing the membership from 670 to 757, giving a net gain of 87. There was a slight increase in the tithe, and in the weekly and annual offerings. The book sales were practically the same as last year.

On Sabbath, January 20, Brother K. Fluegel was ordained to the gospel ministry. This was a blessed day to all the brethren at the conference. We were pleased to see how willing our people are to accept the suggestions of the brethren where very material changes are sometimes called for. For example, in order that the territory may be properly arranged for the organization of two new unions in the East and West German Unions this summer, it has been found advisable to request the Middle German

Conference to join the sisterhood of conferences in the West German Union. The spirit in which this request was acceded to by the delegates of the Middle German Conference and the remarks made from the floor demonstrated the earnestness and the uprightness of our German brethren to do everything in their power for the best interests of the cause of God. The same may be said of their acquiescence in the request to transfer Magdeburg from their territory to the East German Union Conference. The change will date from Jan. 1, 1912. Nearly four hundred dollars was donated in cash and pledges to foreign missions. Our people throughout Germany are certainly manifesting a love for mission work.

Brother Mathe was reelected president, and we wish him, together with his thirteen workers, the richest blessings of the Lord for the coming conference year.

GUY DAIL.

Experiences in Brazil

WE translate the following interesting report from the *Zions Wächter*, of Hamburg, Germany. Brother Kuempel went to Brazil last summer soon after the Friedensau council:—

"Ebenezer, . . . hitherto hath the Lord helped.' We also can say, Thank the Lord. Although I have been at work here in Brazil only two months, I can report some blessed experiences. The Santa Catharina Conference, which is placed under my charge, has an area of 74,156 square kilometers, with a membership of about 400. We have had three baptisms since I have been here. Among those baptized are three natives, one of whom is blind. The courage and joy which this brother showed at the time of the baptism did my soul good.

"Recently, during one week I rode 310 kilometers in six days on horseback. Traveling here is more difficult than in Germany. One must often travel long distances over high mountains in the burning sun, where the sweat-bath is certainly not lacking. As some of the churches here are a distance of two or three days' travel apart, I am obliged to spend from eight to nine hours daily in the saddle, going through the valleys and over the high mountains. But there is one good thing in connection with these traveling sweat-baths, there are many cool streams and springs. There is also a superabundant supply of fresh fruit ever at hand.

"This outdoor life continually, so near to nature in the free, invigorating, fragrant, fresh air, is very pleasant to me. I am glad that I responded to the call from Brazil, and that I can have a part in the work in this great, needy field. How reviving it is when weary from the journey in the burning sun, to stop and rest in the shade of the orange-trees and refresh one's self with the luscious

fruit! Seventy or eighty bananas, of which I am very fond, can be bought for about ten cents.

"But I am especially thankful to see hungry souls turning to the Lord and accepting with joy his message of salvation. May God's people awake and do their duty in helping to finish the work. Here in the Santa Catharina Conference there are only two workers besides myself. Pray for the work and workers in Brazil, where the need is so great.

"F. R. KUEMPEL."

British Guiana

NEW AMSTERDAM.—For the past five years my husband and I have been engaged in mission work among the Indians of the Essequibo. Although the enemy tried in every way to hinder our work, yet we can rejoice that many souls from among this people were brought to a knowledge of the third angel's message, for which we praise the Lord.

In January of this year we were asked to make New Amsterdam, Berbice, our field of labor; and consequently on the twenty-fourth of that month we, with heavy hearts, bade farewell to our brethren and sisters, and took our departure.

We arrived in New Amsterdam on the morning of the twenty-sixth, and took up our work with courage and enthusiasm. The field is a very large one, with many churches and companies. For many years Satan has been very active in this part of the vineyard; but we praise the Lord that some of our people are determined, with the help of God, to press the battle even to the gates of the enemy. There is need of more consecrated workers, who will look away from the difficulties and hardships of the way, and come up to the help of the Lord against the mighty. Daily many precious souls for whom Christ died are passing into eternity without a knowledge of this precious truth. Who will respond to the Lord's call, as did Isaiah, "Here am I; send me"? We desire the prayers of all our brethren and sisters throughout the world for the work and workers in British Guiana.

MRS. F. E. KENNEDY.

A Plan for Missionary Work

At the North Carolina camp-meeting last August, it was recommended that our canvassers send to the conference office the name and address of each person who buys a book of them, also the name of the book purchased. As a result, our canvassers have sent in several hundred names.

These names are used for missionary correspondence by our young people's societies, churches, and by individuals throughout the conference. In reply to letters written by the Greensboro society some very interesting letters have been received. I quote from one which was written to the canvasser himself, who is a member of our society:—

"Having been informed of your whereabouts by comrade —, I feel desirous of congratulating you and the author for the favor conferred upon me and many others, through that very interesting, soul-stirring book 'Coming King.' It has been a source of enlightenment and pleasure to me. It has served as a great exponent of the awful

condition of the laboring class of the world. What will be the results of present conditions? Hoping to meet you again, I am yours truly, —."

Here is another very encouraging letter:—

"In reply to yours of recent date (which was an agreeable surprise), I will say that I have read 'Coming King,' and found it extremely interesting. We see this country drifting into the same condition as those described. I aim to keep the book in use. 'Coming King' was read by many in this and adjacent vicinities, Oriental included, and it is now in the normal college in Greensboro. Our daughter took it with her for the college students to read. I received copies of the *Signs* and *Youth's Instructor*, which are very interesting and instructive. Hoping to hear from you again, I am yours truly, —."

From these few words, we see that it is a good plan to follow up the work of the canvasser; and I trust that many of our people throughout the States will think about this way of interesting others in our literature.

J. E. HANSEN.

Maryland

BALTIMORE.—The progress of the work in this city is a source of much encouragement. During a successful tent effort with Elder F. H. Seeney at Wilmington, the Lord greatly blessed our labors there. The conference then recommended that I should labor in Baltimore, in behalf of the colored people. My wife and I arrived in this city December 6, and sought God earnestly for his blessing and guidance. We believe he has answered prayer, and will continue to do so.

On coming to this city we found the company of colored believers much scattered, and the public having an unnecessarily poor opinion of the cause we so dearly love.

We labored from house to house among the members, after a blessed week of prayer; and Sunday night, January 21, started a series of lectures for the public in the same hall that had formerly been used, which seats about sixty persons. The attendance at every service, even though some nights were stormy, has been beyond our expectations, so much so that we have secured a hall that will seat about two hundred, well lighted and on the ground floor, in the very best location in the city. Our Sabbath services are well attended by the public, and during the week we hold cottage meetings every night but one. We ask the readers of the REVIEW to pray for the work in this large city. Among seventy thousand colored people in this city, surely more than fifteen ought to be living out the principles of the third angel's message.

GUSTAVUS P. RODGERS.

Cuba

I HAD a good delivery in Matanzas last week; took over \$300 worth of orders during January, and delivered over \$250 worth. One day I met a man, in his home, who had influenza and a bad cough. He said he had been sick for almost three months. I showed him my book, Spanish "Home and Health," and explained to him as best I could how useful it would be to him. He could not

see it so, and would not order. I then told him of the cheap paper binding, but even then he assured me he could not take any on account of his not having the money, after spending so much with the doctors. I then offered to let him read free that part treating of colds, coughs, etc., and told him if he took the treatments described, he would surely be bettered. He refused to have it, and said he could not change from the medicine he was getting from the doctor. After much beseeching and arguing on my part, he said I could bring the section. I did so the same afternoon, and the next day he was looking for me that he might get a complete book.

I did not go to see him until three days afterward, when I needed the section he had, to deliver to another man. As soon as I entered, I saw joy in his face. He was anxious to see the complete book, and know the prices. I showed him all, and he soon took out the cash for a half-leather. Then he thanked me and blessed me, and wished me every good thing, and I told him how glad I felt that I was able to help him.

Another day I went to the post-office, and one of the clerks there complained of a severe headache. I told him to take a hot-water treatment when he got home. He said he would. I then told him of a book I had which showed how to take such treatments and many others. He looked over my prospectus a few minutes, and then said, "I want one," and signed his name. A few days later when I went to his house to deliver the book, he received me very cordially, and said he had done as I had advised in regard to treatment, with good results, and paid me promptly.

These experiences make me very happy, and help make up for the difficulties I encounter from day to day. I thank God that he helps us so much in our work.

HAROLD ROBINSON.

Opportunities in a Needy Field

To facilitate the work of giving the third angel's message to the people of New Orleans, the members of the Seventh-day Adventist Church of this city were organized into a society, called the Home Missionary Society, and committees were appointed to oversee the work of the society among the several nationalities to which its members belong,—the German, English, French, Italian, Spanish, Swedish, Norwegian, Danish, Greek, Bohemian, and Chinese.

Our people here are not able to do as much as in some places in donating to the work, most of them being women whose husbands are not favorable to the truth. Yet they are doing nobly, especially in foreign mission donations, and for the work in their city have given very liberally according to their means. They would be able to do much more than they are doing if they had the means to buy literature to use in their work. This city is one of extraordinary opportunities. People of all nations are here. They come from and go to every part of the globe.

The members of the committee on distribution in public places go out once each week with all the papers they can gather. In one place over two hundred persons ask for papers each week, but the committee has only about seventy-five.

The ship committee can go out with

papers in one language only, while people of four or five different nationalities beg for papers in their own language, to take to their home land. It is sad, but we are unable to give what we do not have.

In the hospital for sailors, men of more nationalities than are represented in our church beg for something to read in their own tongue. And when some of them write for more, we often have to tell them No.

For these reasons we are asking the publishers of our foreign papers and magazines to place notices in each, asking for papers, magazines, tracts, and pamphlets to be sent to our society, prepaid, for free distribution and to lend. Our people will use them judiciously. Address all literature to Miss B. Johnstone, 1614 Erato St., New Orleans, La.

E. P. AUGER.

Africa

KOLO MISSION.—The week of prayer at Kolo was a profitable time. Each service was well attended. Some came a distance of six miles regularly.

From December 16 to 20 I visited Mr. and Mrs. van Rooyan, who live near Morija, Basutoland. Both Mr. and Mrs. van Rooyan are keeping the Sabbath faithfully. When times were very hard with this family, a position of overseeing on the roads was refused Mr. van Rooyan because he would not work on the Sabbath. It was a trial, but God sustained him and made him firm to principle. In compliance with Mrs. van Rooyan's request, she is to be baptized before long. We hope that her husband will soon follow. They have two intelligent children, a son and a daughter, twelve and seven years old. The son, being the older, is coming to Kolo to attend school, Mrs. Emmerson having consented to give him private lessons in the home.

On my way home from Mr. van Rooyan's place, I visited the paramount chief, who was sick at the time, and had been in bed five months. I talked to him about the cabinet-bath treatment and its benefits. I also offered to give him fomentations, to which he consented. He received such benefit from the treatment that when I had to go, he gave me money to secure a cabinet bath complete. This will be the first in Basutoland.

His parting words were, "Look my country through and find a well-watered place suitable for a school, and come point it out, and I will give it to you." We praise God that he has given us favor with the big chiefs of Basutoland.

In your prayers remember the message and messengers in this country.

M. E. EMMERSON.

Press Bureau Work at Walla Walla College

A WEEK'S visit at Walla Walla College, College Place, Wash., revealed the fact that this message has a quickening power upon the hearts of young men and women. There are 363 students at the college, including 165 in the normal department. Even the children seem to appreciate what it means to obey the Lord's commandments, and are anxious to learn more of the Master.

The young men have organized them-

selves into a self-government club, and it was pleasing to notice the interest they exhibit in the welfare of the institution, as well as their interest in spiritual affairs. The young men hold worship in their parlor every morning and evening, with one of their number generally leading. They have a president, a vice-president, and a secretary, who are elected every six weeks. Two important committees have been appointed,—the discipline and sanitary committees,—and monitors are placed on each floor.

The pastoral training class is well filled, and some of the young men will go out into tent work this summer.

Considerable interest was manifested by both the young men and the young women in the instructions given on writing articles about our message for the daily newspapers. At these studies there was an average daily attendance of about sixty of the advanced students, and the demand for the printed lessons was greater than the supply. A test in writing items acceptable for the newspapers showed that with little practise several of the students will make capable reporters. They promised to utilize the press to help proclaim this last message of warning to a dying world when they enter actively into the work. Prof. E. C. Kellogg is president of the college.

W. L. BURGAN.



A Flying Trip Through New England

THURSDAY, February 8, I left Washington for Portland, Maine, arriving there the following afternoon. It was my first visit to this important city, which is so closely associated with the early history of this message. While there, I was entertained at the mission, and also at the hospitable home of Elder J. F. Piper. The mission home is located only a few steps from the new White Memorial Church of Seventh-day Adventists. The mission is under the supervision of Elder and Mrs. S. N. Haskell. They have at present a corps of nine workers. Two regular services are held each week for the benefit of citizens of Portland. These meetings are conducted on Thursday and Sunday evenings, and a number of interested persons are in attendance at each service. One most encouraging feature in connection with these services is the fact that the newspapers of the city give very liberal reports of the lectures delivered from time to time.

A large amount of our literature is being placed in the hands of the citizens of Portland. Personal visits are being made by the workers to the homes of the people, while cottage meetings and Bible readings are conducted as opportunity affords.

Plans are already being laid by those in charge of the work in Maine to carry on a most vigorous campaign in behalf of the cause of temperance reform, should such an issue be submitted again to be voted upon by the citizens of Maine. This State occupies a strategic place in this particular feature in the United States, and therefore every State in the Union should feel a responsibility in the matter of sacrificing men and means to make another campaign for the cause of prohibition in this State a most signal success.

The Lord came near to bless in the services conducted during my short visit in this city. In company with Elder Piper, on our return trip I enjoyed a most pleasant visit in the vicinity of Boston, our former field of labor. We were delighted to see the work in the Melrose Sanitarium so prosperous. A most excellent spirit seemed to pervade the institution.

Tuesday evening, February 13, we spoke at the Y. M. C. A. Hall in Somerville, Mass., to a crowded house, on the work of the Papacy in this country.

Wednesday afternoon we went to South Lancaster, where we remained until Thursday afternoon. I enjoyed the privilege of speaking twice to the students of the academy, and was delighted to learn how God is signally blessing this institution in every way.

Thursday evening I was at the home of Elder L. S. Wheeler, at Worcester, Mass., and Friday came to New York City, where I remained over Sabbath, during which time I had the pleasure of addressing three different congregations of our people.

Elder R. D. Quinn, president of the Greater New York Conference, with his associates, is giving much attention and study to the gigantic problem of how the millions in the great city of New York can be reached with the third angel's message.

Sunday evening I spoke to a full house in the First Seventh-day Adventist church of Philadelphia. I trust that the results of the various services which were held during this short trip will prove a blessing to those who were in attendance.

K. C. RUSSELL.



A New Plan

OUR Sabbath-school offerings have now reached so large a sum that it is thought we may safely have a special object for which we may set apart the gifts of—

One Sabbath in Each Quarter

without crippling the work that must be supported in the "most needy fields," for which purpose the Sabbath-school offerings have been used for some time. The General Conference Committee has set apart the last Sabbath in each quarter as a day when the Sabbath-schools in the home land may donate to a special field, the field to be designated from quarter to quarter by the General Conference Treasury Department.

March 30, 1912

The new plan goes into effect the thirteenth Sabbath of the present quarter—March 30, 1912. The first special enterprise is the cities of India. Perhaps some will remember the intense interest that was manifest in Calcutta in the winter of 1898-99, when Elder D. A. Robinson began his work in that city. When he commenced his lectures on the signs of the last days and the coming of the Lord, the street in front of the theater where the meetings were held was fairly blocked with the carriages that brought the people to hear the message. His death stopped that work. Since that time calls have repeatedly come for evangelists to enter Calcutta and other cities of India. Each year the call has grown more urgent and more imperative. From the standpoint of the treasury the

enlargement of the work in this way seemed quite impossible, but the need was so urgent that Brethren G. W. Pettit and J. M. Comer, with their wives, have been sent to India to open up work in the cities. They are now there. The need for means to carry on this work is immediate and most urgent. It is hoped that the Sabbath-school offerings on the thirteenth Sabbath of this quarter will be so liberal that this work may be quite fully established. Let the unconscionable call from the millions of India sound in our ears until it is our chiefest delight to respond to that call. Brethren Pettit and Comer understand that on March 30 the Sabbath-schools in this country will remember them and their work in a substantial way. Let us not disappoint them.

Pray as You Give

Let every giver pray on that day that God will bless his gift and bless the work in India. By intelligent, prayerful, cheerful giving, our gifts may be multiplied as were the five loaves and two fishes, and a multitude blessed thereby. Pray as you give. On that day let there be a season of prayer in every Sabbath-school in behalf of the cities of India.

How to Send the Money

The offering is to pass through the regular channels to the mission field. In sending Sabbath-school money for missions to the treasury, state how much of it should be set apart as the thirteenth Sabbath offering to the cities of India. This, as well as other Sabbath-school offerings to missions, will be counted on the fifteen-cent-a-week fund. May God give us liberal hearts. May we each receive the blessing that comes to him who by self-sacrifice is hastening the footsteps of the coming King.

MRS. L. FLORA PLUMMER,
Cor. Sec. S. S. Dept. of Gen. Conf.

Christian Liberty

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

Conducted by the Religious Liberty Bureau

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

Religious Liberty in Ohio

A RELIGIOUS liberty convention, including a mass-meeting, was held in Columbus on Sabbath and Sunday, February 24 and 25, under the auspices of the Ohio Religious Liberty Association. The Sabbath services were held in the Seventh-day Adventist church, and the mass-meeting was held on Sunday afternoon in the Board of Trade Auditorium, on Broad Street, opposite the State-house. From many view-points the meetings were a success, and those who attended freely expressed themselves as being benefited.

Elder K. C. Russell, of Washington, D. C., delivered the principal address of the mass-meeting, which was held at 2:30 P. M. There was a fair attendance, yet not so large as it was hoped; but there was a marked degree of enthusiasm manifested on the part of those present.

Elder E. K. Slade acted as chairman of the meeting. His introductory re-

marks were brief but clear. Elder J. F. Olmsted followed with a ten-minute paper. Elder Russell was then introduced to the audience, and spoke for forty-five minutes. He clearly set before his hearers the salient points involved in the question of religious freedom for all, but directed his most forcible arguments against two proposals that have been submitted to the fourth constitutional convention, which is now in session in Columbus. These proposals, which are glaring examples of the kind of legislation desired by National Reformers, read as follows:—

PROPOSAL NO. 65.—“The General Assembly shall at all times protect the moral and religious and spiritual nature and Christian character of the divine institution of the Sabbath (commonly called Sunday), as the day of rest, worship, and spiritual uplift. The only exception of labor on the Sabbath should be that of urgent necessity.”

PROPOSAL NO. 121.—“We, the people of the State of Ohio, grateful to Almighty God for liberty, acknowledge him to be our supreme ruler, and his laws to be fundamental; and declaring this to be a Christian State, in order to establish justice, and secure the blessings of liberty for the whole people, do establish this constitution.”

As evidence that Elder Russell's argument produced the desired effect upon the audience, reference need be made only to the fact that at its close, when the writer submitted for vote a memorial to the constitutional convention protesting against these and all other similar proposals, the audience, almost to a man, responded by a standing vote.

Those taking part in the religious liberty convention and mass-meeting were Elders E. K. Slade, J. F. Olmsted, K. C. Russell, Dr. G. T. Harding, Jr., and the writer.

From churches in different parts of the State, memorials are being sent in against the measures; and just before this report was written, it was learned that consideration of Proposal No. 121 had been “indefinitely postponed” by the committee having it in charge, which is equivalent to its death.

H. A. WEAVER.

Victory for Religious Liberty in Newfoundland

SOME time ago two of our brethren in Englee were fined, with the alternative of imprisonment, for working on Sunday. An appeal was taken to the supreme court of Newfoundland to test not the validity of the act, for which there is no provision whatever in British jurisprudence (Newfoundland is a British colony), but the legality of the conviction under the act of Charles the Second (1677). The appeal was heard before the full court on January 8, last. Our counsel argued that the act in question did not apply to this colony; that the actions of the appellants were not a breach of the act, inasmuch as the appellants could not be said to be tradesmen or artificers within the meaning of the act; and that the appellants' acts were justifiable, coming within the exemptions made and provided.

The supreme court have handed down their decision, which was wholly unanimous, quashing the conviction. This sets our brethren at liberty, and settles for

the time being the question of Sunday labor as far as the fishermen are concerned.

We are sorry that the judges could not decide that the act in question does not apply to this country, as then there would have been no general Sunday law in force here. We were, however, not sanguine at the time the matter was argued that the judges would take that view of the matter, notwithstanding the able manner in which our lawyer presented that phase of it. But even if the judges had taken a view altogether at variance with our position in the premises, our brethren would have been acquitted, as the court really quashed the conviction on the ground that the magistrate did not try the case within the prescribed limit (ten days) from the time the complaint was made against the defendants. The court, however, gave their opinion *in extenso* in regard to the second point argued by our counsel, and did so, as was stated in the decision, “in order to avoid further litigation,” holding that a fisherman is not a tradesman or an artificer within the meaning of the act.

As the fishing industry is the principal one in this country, the decision is quite far-reaching, and for the time being puts a quietus upon the operations of the Lord's Day Alliance. While we rejoice in the victory, and praise the Lord for it, we can not tell how long we shall be permitted to enjoy it. Even now a petition is being circulated in one electoral district in which parliament, now in session, is to be asked to enact a law forbidding Sunday labor at the seal fishery and the landing of freight and mails in the out-ports on Sundays. Such a law, if enacted, would not be likely to affect our brethren particularly. But we realize that it would serve as a precedent for more drastic measures in the future. We shall do what we can to point out to the legislators the principles and dangers involved, with the view of defeating any proposed religious legislation. But we are aware that there are strong influences at work in favor of such measures. Nevertheless, we are grateful for the respite that this late decision will afford us, especially our brethren at Englee, inasmuch as it would mean a considerable loss to them not to be permitted “to haul their traps” on Sunday.

C. H. KESLAKE.

Notes

THE people of Toronto are being treated to a great agitation, brought about by the Lord's Day Alliance, which is seeking to curtail the liberties of the people of Toronto and vicinity on Sunday. The press reports many meetings being held in opposition to the restrictions the alliance wishes to place on the conduct of people during Sunday.

It is stated that the Catholics in Belgium fear an early catastrophe in that country similar to that which has occurred in Portugal. It seems that the Vatican proposes to excommunicate all who compel Catholic priests to appear before civil tribunals without the permission of the Roman Catholic Church. It is said by those informed that unless Rome recedes from this position, there will result the complete separation of church and state in Belgium, as has already happened in France and Portugal.

THE Evangelical Alliance, of Canada, received nearly three hundred thousand petitions against the Ne Temere decree of the Pope. These petitions came from representatives from all Protestant denominations, and a digest of these will be sent to the federal government as a plea for action.

THE Baltimore church on February 24 passed a memorial, addressed to the governor and legislature and the mayor of the city of Baltimore, regarding the principles of religious liberty. The documents were presented the following day to the above-mentioned officials by a committee composed of R. T. Baer, C. B. Haynes, and S. B. Horton.

THE commissioner of the Indian Bureau recently issued an order regarding the Indian schools, prohibiting the members of any denomination wearing distinct garb or the insignia of their denomination while engaged at lay duties as government employees; and gave notice of dismissal after certain date if the order was not obeyed. The President was appealed to by the director of the Catholic Indian Bureau, and as a consequence, the order of the commissioner was rescinded, pending “such time as will permit a full hearing to be given to all parties interested,” and a conclusion to be reached in respect to the matter after full deliberation.

ON March 20, the Maine Legislature will be convened in extra session for the purpose of considering the matter of again submitting to the people, for their approval or disapproval, the prohibition article of the constitution. It will be remembered that last September the people decided, by less than one thousand majority, to retain the prohibitory article in the constitution; but the saloon element prevailed upon the governor to call a session of the Maine Legislature and again present the matter to the people. We trust a much larger majority will witness for the present constitution, should the legislature again submit the matter for a vote of the people.

IN Toronto recently, a deputation representing the Lord's Day Alliance and the Ministerial Association called upon the public authorities to prohibit the use of toboggan-slides in the public parks on Sunday, contending that the practise tended toward the secularization of the Sabbath. Another deputation, equally numerous, favored the continuance of the slides, asserting that they did no harm to any one, and held that to deprive the working classes of this privilege of enjoying the fresh air and sunshine was nothing short of tyranny. These maintained that personal liberty was of greater value than Sabbath observance. The ministers were sharply criticized for the spirit of intolerance exhibited. The officials appealed to decided to refer the matter to the city solicitor, who advised that in his opinion the city could take no action in regard to tobogganing in the various parks of the city.

S. B. H.

THE secret of prosperity, the development and maintenance of manhood or womanhood, is trust in God.—John F. Goucher.

Medical Missionary Department

Conducted by the Medical Department of the General Conference

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

Sanitarium News

ELDER L. T. CRISLER has retired from the business management of the Florida Sanitarium, entering upon ministerial work in the Georgia Conference.

AN item in the *Workers' Bulletin* indicates that the sanitarium at Nevada, Iowa, is enjoying quite a full patronage, with the possibility of "always making room for one more."

BROTHER L. M. BOWEN has accepted reelection as business manager of the St. Helena (Cal.) Sanitarium, with the provision that his family may be located on his ranch at Hughson.

THE Nebraska Sanitarium at College View reports a good list of recent arrivals, with indications of an increasing patronage. The sanitarium at Hastings, Nebr., is having a good volume of work, with new arrivals taking the place of departing patients who have been cured.

THE Kansas Sanitarium, at Wichita, also gives a favorable report of its work for the winter, and of its present outlook. Several influential persons have made prolonged visits to the institution. An excellent spirit of good cheer prevails, with a desire on the part of nurses and management to exert every energy in the giving of proper care to the patients of the institution.

IN the *Lake Union Herald* appears a report from the Wabash Valley Sanitarium, of La Fayette, Ind. It says the institution is full to overflowing, having the best patronage it has ever had at this time of year. The training-school of the institution is to be cut down or discontinued as soon as possible. Dr. W. M. Byers has connected with the sanitarium as assistant physician. Brother H. E. Sanders retires from the business management, his work being cared for in connection with other departments, in order to save expense. Elder W. A. Young is now chaplain of the institution.

IN a late number of the *Central Union Outlook*, we note a report of a meeting of the board of trustees of the Boulder-Colorado Sanitarium, in which several important items appear. Brother Charles E. Rice retires from the business management of the institution, planning to operate a food store at Colorado Springs. The work he has carried will be divided among other responsible workers. A finance committee, composed of the superintendent, treasurer, and chaplain, was chosen, to have close and constant supervision over the work of the various departments of the institution, with a responsible person in charge of each department. An encouraging patronage is reported, particularly of surgical patients, an unusual degree of success in this class of work being

especially mentioned. Plans were laid to make the institution more widely known to the public, with the purpose of building up a more constant patronage. The board decided upon some needed improvements, among them being a new elevator; a ward in the surgical building with provisions for lessening the cost of the care of patients who are not able to pay the regular rates; water from the mountain spring to be brought to the grounds adjoining the building, and a drinking-fountain to be installed, with shade and seats for guests. L. A. H.

News and Miscellany

Notes and clippings from the daily and weekly press

— Wisconsin is to spend \$1,250,000 on highway improvements during the year 1912.

— The report of the National Child Labor Committee, just issued, shows that better child labor laws were passed in thirty States this year.

— Great complaints of lack of freight-cars come from the farmers of western Canada. It is said that, unless relief is found, 70,000,000 bushels of wheat will perish in the fields.

— Great Britain and Russia are about to revise their joint agreement concerning Persia, adopted in 1907, in order to bring harmony out of the existing conditions in that country.

— New Zealand has recently held a referendum on the total prohibition of liquor within four years. The measure was lost by a small majority; but the votes show a substantial gain in favor of temperance in the island.

— Because of his action in writing a letter advising the State Department that the proposed visit of Secretary Knox to the republic of Colombia would be "inopportune," Gen. Pedro Nel Ospina, Colombian minister to the United States, was recalled February 24 by his own government.

— The wireless telegraphy station at Nauen, near Berlin, now possesses a tower which is said to be the highest in the world, with the exception of the Eiffel Tower, in Paris, and the Singer and Metropolitan towers, in New York. The tower was originally 300 feet high, but to increase the range of the wireless station, which is already able to communicate direct with New York, it was decided to add another 300 feet. This engineering feat has been accomplished, and in overcast weather the summit is often lost in the clouds.

— The British and Foreign Bible Society has published the second and final volume of its great "Historic Catalogue of the Printed Editions of Holy Scripture in the Library of the Society." The first volume, issued in 1903, contained 428 pages; the second volume has 1,750. The catalogue describes nearly 10,000 separate editions, arranged under 628 different language-headings. It shows that some part, at least, of the Bible has now been published with a religious or missionary aim in 550 distinct forms of human speech.

— Diplomatic relations between the Argentine Republic and Paraguay have been broken off, and the Argentine minister at Asuncion has retired from his post. The trouble arose through Paraguayan revolutionists firing on Argentine vessels lying in Asuncion harbor.

— Missionary reports from Jerusalem speak of fresh modern improvements. A city government, pledged to carry through new water-works and a sewage system, has been elected, and property suited for building purposes is rising considerably in value. Land that sold for a penny a square foot some years ago now brings three shillings. A harbor is being talked of at Jaffa, and American reaping-machines can be seen at work. A Jewish university at Jerusalem is now under discussion.

— Senator Henry G. Davis, in discussing the prospects of a railroad to Central and thence to South America recently said: "It is within the range of possibilities that a railroad will reach the Panama Canal by the time it is completed, thus making possible a journey by land from any point in the United States to the banks of the great waterway. Only 170 miles of the line are necessary to connect with the railroad building southward from the city of Mexico and to complete an uninterrupted track to the canal. The Mexican government is pushing the work of railroad construction, and no doubt the Central American states which have disconnected links of roads, will do their part."

— Fifty or sixty years ago geographers spoke of the Great American Desert. It was a vast semiarid belt, stretched across a great part of the Rocky Mountain region of the United States. So it remained until a comparatively recent date. June 17, 1902, the Reclamation act was passed, and through the work of the Reclamation Service a part of that formerly barren region now annually produces crops valued at \$250,000,000. Much of that land sells for hundreds of dollars an acre. The sum of \$70,000,000 has already been expended, or rather invested, in the work. During the next four years \$48,000,000 will be spent. Irrigation has done the work. Thirteen million acres of the old-time "American Sahara," that formerly were merely sage-brush and alkali waste, now yield abundant crops of grains, fruits, grass, etc.

— The present is surely a period of world unrest. Italy and Turkey are still seeking to wear out each other by inconclusive skirmishes on the sands of Tripoli. Russia has taken Mongolia, and has thus added a million square miles of territory to her empire without any "by your leave" to the Mongolians. France is finding out how difficult her task in Morocco is going to be. Germany faces the crisis involved in a socialist victory at the polls, which, if representation was fairly distributed, would make the socialists rulers of the German parliament. Germany and England still look upon each other as necessary antagonists in the great war for which each is making colossal preparations, while all the time protesting that peace is their one dream and their sole desire. Revolution is almost epidemic in some of the Latin-American republics, and Madero's Mexico is still far from Mexico the peaceful.

NOTICES AND APPOINTMENTS

The Review and Herald Publishing Association

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

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

By order of the trustees.

F. M. WILCOX, *President.*

St. Helena Training School for Missionary Nurses

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

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

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

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

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

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

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

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

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

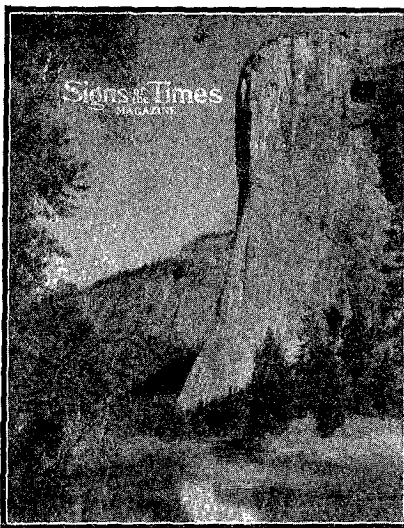
April "Signs of the Times" Magazine

THE cover for April is a reproduction of one of the finest photographs of El Capitan, Yosemite Valley, and we believe the readers of the magazine will be delighted to secure this tinted reproduction of this most remarkable bit of natural scenery. El Capitan stands a mighty rock 3,300 feet high, overlooking one of the most wonderful scenic valleys to be found anywhere. The contents of the maga-

zine, too, are both timely and interesting.

"Reading the Future." In this article the futile efforts of humanity in all ages to penetrate the dark vistas of the future are referred to. From this pathetic example of human inability, we are turned to the surety of the prophetic Word, where all the important things of the future have been outlined.

"Four Universal Empires of Time," by Charles L. Taylor. In sympathy with the preceding article on "Reading the Future," this article shows by example from sacred



history how the future has been outlined in merely one prophecy of the Scriptures. Some most potent lessons are drawn from the experience.

"Justice Turned Backward." The depressing conditions outlined in this array of facts and statements, under the general idea of a failure of justice, are given a prophetic setting. The article is one that will stir any reader who cares for the future of this country.

"Too Much Governed." This article may be said to be somewhat in sympathy with the preceding one. It shows the effort now being put forth in all parts of our land to prevent lawlessness by enacting more laws, a conscious acknowledgment of the failure of the great mass of our citizens to govern themselves. There is a definite cause. Be sure to read this article.

"Fletcherism," by David Paulson, superintendent of Hinsdale Sanitarium, Hinsdale, Ill. All who are interested in the attaining of a good, sound digestion will be desirous of reading every word of this article. While it is from a practising physician, it is written in good, plain, understandable English, and the suggestions can be carried out by anybody. Worth more than the price paid for the magazine. As priceless as the way to health.

"Devil-Worship," by Frank S. Weston. In this article we have an example of another great sign of the times—an evidence that we are living in the latter days. The striking things that are here enumerated teach their lesson regarding our whereabouts in the history of the world.

"Our Lord's Own Signs of His Coming," by Prof. George W. Rine, continues this great series on the second coming of Jesus. This wonderful story is presented in a wonderful way, and shows without question the times in which we live.

"Glimpses of China," by F. E. Stafford, continues this month, with an illustrated article on the pagodas of China. As announced previously, these articles are unusually well illustrated. As there are over 200 illustrations for the eight or ten articles to be published, it is easy to see that a wonderful pictorial setting is given the subject.

The usual good line of current topics, also. Good illustrations throughout. An unusually good number for circulation.

Ten copies to your home, only 50 cents. Twenty copies, \$1. Fifty copies, \$2.

Business Notices

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

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

Conditions

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

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

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

No discount for several insertions.

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

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

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

DELICIOUS PEANUT-OIL BUTTER, 10 and 25 lbs., 11 cents lb.; 50 lbs., 10 cents lb. Pure Olive-Oil, \$2.70 gal.; \$2.50 gal. ordered with Peanut Butter. Peanut Oil, 55 cents qt.; \$2 gal. Pure Vegetable Cooking Oil, \$1.10 gal. White House Cereal Coffee, 10 cents lb.; 25 lbs., \$2.25. B. Coleman, South Capitol and N Sts., Washington, D. C.

FOR SALE.—Lein Brothers' 220-Egg Strain White Wyandottes or Imperial Pekin Ducks (headed by 14-lb. males), \$2 per 15. First Prize (St. Paul, Minn., 1912) White China Geese, 40 cents a piece. White African Guineas, \$2.50 per 15. Fancy White Pigeons. Catalogue for stamp. Box 303, R. F. D. 1, Hillside Farm, Stanley, N. Dak.

FOR SALE.—18 acres in gold-district region, four miles from town. 6-room house; furnished cottage, rented four dollars; piped from spring to house and barn; 2 horses; 1 cow; 2 calves; chickens; large wagon; spring wagon; surrey; farm implements; fruit, variety; free wood; field planted. Sacrifice, \$2,000. Louis Honorez, Placerville, Cal.

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

Address Wanted

THE Seventh-day Adventist Church of Davis City, Iowa, desires the address of Mabel Strange, who formerly lived at Leon, Iowa. This information should be sent to C. V. Starr, Pleasanton, Iowa.

Publications Wanted

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

T. F. Bilbrey, Springdale, Ark., desires a continuous supply of our denominational literature for reading-racks.

Susan S. Ward, Claremore, Okla., requests copies of the *Signs of the Times*, *Youth's Instructor*, *Liberty*, and tracts to use in missionary work.

Copies of the *Youth's Instructor*, *Signs of the Times*, and *Watchman* are desired for free distribution by Felix R. Parker, R. F. D. 17, Windsor, Mo.

J. R. Wood, Mountain Home, Ark., desires a supply of monthly and weekly *Signs of the Times*, also *Watchman* and the *Protestant Magazine*, for free distribution.

Any of our denominational literature in the English, German, or Spanish language will be appreciated by Mrs. S. M. Housler, Santa Monica, Cal., for use in reading-racks.

Clean copies of *Life and Health*, *Signs of the Times*, *Our Little Friend*, and the *REVIEW AND HERALD* are requested for use in missionary work by Frank Walker, Augusta, Mich.

Orno Follett, 706 Jones Ave., Garden City, Kans., would appreciate copies of the *Signs of the Times*, *Watchman*, *Liberty*, *Protestant Magazine*, and *Life and Health* for use in missionary work.

The church of West Scio, Oregon, requests copies of the *Signs of the Times*, *Watchman*, *Life and Health*, and *Youth's Instructor* for use in missionary work. Address Mrs. Della Gossage, West Scio, Oregon.

A continuous supply of *Signs of the Times*, *Youth's Instructor*, *Life and Health*, and miscellaneous Seventh-day Adventist tracts for free distribution, will be gratefully received by J. H. Downes, Y. M. C. A., Cornhill, London, E. C., England.

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

Obituaries

EVANS.—Died at Charleston, near Wellsboro, Pa., Jan. 28, 1912, Miss Betsy Evans, aged 69 years. She accepted present truth over thirty years ago, under the labors of Elder K. C. Russell, and her life was one of unselfish devotion to the cause she loved. The funeral service was conducted by the writer, a large number of neighbors and friends being present.
R. E. HARTER.

TERRY.—Margaret L. Terry was born Jan. 30, 1854, and died in Portland, Oregon, Jan. 18, 1912. When a girl, she was converted and baptized. Recently she accepted the truths of the third angel's message. The last year of Sister Terry's life was one of suffering, yet she was very patient, receiving great comfort from the promises of God. We believe that she sleeps in Jesus. Elder A. M. Dart spoke words of comfort to those who are left to mourn the loss of a faithful mother, sister, and friend.

MRS. A. M. DART.

JOHNSON.—Died at San Francisco, Cal., Jan. 12, 1912, Frank Elwood Johnson, son of Brother and Sister Henry Johnson, of San Pasqual, Cal. He was born in Fonda, Iowa, June 17, 1879, and came to California with his parents in 1884. He was a teacher in the agricultural department of the State university, and the sentiment of his friends and acquaintances is well expressed in the following telegram, sent to the sorrowing family by Benjamin Ide Wheeler, president of the university: "Accept my deepest sympathy. The university, too, will suffer a great loss." Funeral service was conducted by the writer.
W. M. HEALEY.

BRYANT.—Died at Anoka, Minn., Jan. 24, 1912, Mrs. Matilda Bryant, in her fifty-second year. She leaves a husband, three daughters, one son, an aged mother, two sisters, and one brother to mourn their loss. The funeral service was conducted on Sabbath, January 27, by the writer. Text, 2 Tim. 4: 6-8.

ANDREW MEAD.

LEIGHTON.—Abbie Myers Leighton was born in 1843 at Lubec, Maine, and died Jan. 18, 1912. She was married to Samuel Leighton, April 1, 1871. Four years ago the family moved to California, and she united, by letter, with the Seventh-day Adventist Church at Petaluma, having accepted present truth in 1886. Of this church Sister Leighton remained a faithful member until her death. Her husband, one son, and several daughters survive. Many friends and neighbors were present at the funeral services, which were conducted by the writer.

A. G. WILBUR.

STEVENS.—Hiram Benton Stevens was born near the village of Bloominggrove, Morrow Co., Ohio, Dec. 3, 1839, and died Jan. 23, 1912. With the exception of one year he had always resided within sight of his birthplace. Jan. 17, 1864, he was united in marriage with Mary H. Custer. To this union were born five children, four daughters and one son. We mourn the loss of a kind and loving husband and father, but sorrow not without hope. The funeral service was attended by many friends and relatives, and was conducted by Elder W. W. Miller.

MRS. M. J. STEVENS,
NELLIE M. STEVENS.

TENNIS.—Mary Edna Becker Tennis died at the home of her parents at Edendale, Los Angeles, Cal., Feb. 4, 1912, aged 19 years, 10 months, and 7 days. Edna attended our denominational schools, and was converted at the age of eleven years. At that time she was baptized and joined the Seventh-day Adventist Church. She was married to William Tennis June 19, 1911. After an exhausting and painful illness of three months, during which time she manifested heroic fortitude, she passed away in hope of the resurrection. Words of comfort were spoken from Prov. 7: 1, 2; Isa. 57: 1, 2.
J. W. ADAMS,
H. J. HOARE.

FINNEY.—Hannah Belma Finney, née Smith, was born July 29, 1861, in Jackson County, Ohio, and died Jan. 23, 1912. On Oct. 8, 1874, she was married to George H. Finney, and to them were born eighteen children, twelve of whom survive. Besides these she leaves a husband, a mother, and many friends to mourn their loss. In 1897 Sister Finney first heard the truths of the third angel's message, and, with a part of her family, embraced it. Later she joined the Seventh-day Adventist Church of Wheelersburg, Ohio, and remained a faithful member of that church until her death. She was a kind and loving wife and mother, and was highly esteemed by all who knew her. She loved God's Word, and did all in her power to present its truth to her friends. The funeral service was conducted by the writer.

JAS. H. SMITH.

LYTTAKER.—Died near Santa Rosa, Cal., Jan. 25, 1912, Finess Euen Lyttaker, aged 96 years and 2 days. He was born in Robertson County, Tennessee, Jan. 23, 1816, where he was reared and received his education. In early manhood he moved with his parents to the Central West; and in 1853 he went to California, crossing the plains with an ox-team. Brother Lyttaker was married to Miss Maria Lynch, Feb. 1, 1843. To this union were born nine children, five of whom survive. He accepted present truth under the labors of Elders J. N. Loughborough and D. T. Bourdeau, and was among the charter members of one of the first Seventh-day Adventist churches organized in California. Our brother lived a consistent Christian life, and service for the Master was his joy. Brother and Sister Lyttaker reared thirty-seven children, in addition to caring for their own large family. Funeral services were conducted by the writer.
ANDREW BRORSEN.

BELL.—Thomas H. Bell died at Brookland, Pa., Feb. 20, 1912, aged 85 years. For ten years he had been a faithful Sabbath-keeper, having accepted present truth in Michigan. The funeral service was conducted by the writer, words of comfort being spoken from 1 Thess. 4: 13 and Acts 1: 9-11.

FRED SHAW.

HALL.—John Hall, of Newton, Va., died Feb. 17, 1912, aged 23 years. He accepted the truths of the third angel's message about four weeks before his death, and had asked for membership in the church. This would have been granted had not a stroke of paralysis ended his life. The funeral service was conducted by the writer.

FRANKLIN G. WARNICK.

DAYTON.—Ellen A., wife of D. D. Dayton, was laid to rest in the cemetery at Lodi, Cal., Feb. 14, 1912. She was born near Bangor, Maine, Feb. 4, 1848. In childhood she went with her parents to Minnesota, where she was converted and joined the Baptist Church. She accepted present truth and lived a consistent Christian life until the end. Her husband and three children are left to mourn.

D. T. FERRO.

SWARTWOUT.—Mary Seares Swartwout was born in Cass County, Michigan, Nov. 20, 1835, and died at her home in College View, Nebr., Feb. 5, 1912, aged 76 years, 2 months, and 15 days. She was married to Daniel B. Swartwout Jan. 1, 1871, and together they accepted the truths of the third angel's message in the year 1890 at Sheldon, Iowa, and united with the church there. Four years later they moved to College View, which has since been the family home. Sister Swartwout was a faithful and devoted Christian, loved and honored by all who knew her. One son is left to mourn. Words of comfort were spoken by the writer from Isa. 25: 8, 9.
J. S. HART.

GEORGE.—Helen Blackwood was born in Hillsdale County, Michigan, Sept. 15, 1843, and fell asleep at College View, Nebr., Feb. 12, 1912, aged 68 years, 4 months, and 27 days. Shortly after her acceptance of present truth, in the summer of 1864, she was married to Lydon A. George. To them were born eight children, four of whom, with their father, survive. Her son, Dr. Arthur W. George, of Constantinople, Turkey, died just five years, almost to the hour, previous to her death. She lived a consistent Christian life, and her loved ones sorrow, but not without hope. The writer conducted the funeral service, assisted by Elders J. S. Hart and H. R. Johnson.
F. M. BURG.

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ELDER W. T. KNOX, treasurer of the General Conference, left Washington on Wednesday of last week to attend the session of the Pacific Union Conference to be held at Los Angeles, Cal., beginning March 21.

FEBRUARY 7, Brother W. A. Spicer, in company with Brother and Sister Stahl and Brother Westphal, reached La Paz, Bolivia, after visiting among the Aymara Indians near Lake Titicaca. About two hundred twenty-five Indians attended the Sabbath meeting. Opposition to the truth among them is abating. The priest who was the most active in persecuting them for their faith in God and for following his Word, has recently died. The brethren mentioned above were to leave La Paz on February 10 for the general meeting in Chile.

IN what is known as the land of the Reformation, the German empire, wonderful advancement has been made in giving to the people the third angel's message. In January, 1876, the first baptism took place. Sixteen were then baptized by Elder Erzenberger. In 1898 the first conference was organized. At the beginning of 1912 Elder L. R. Conradi reports seventeen self-supporting conference organizations, with 10,600 Sabbath-keepers. Twenty-five per cent of their tithe, besides offerings, goes to the support of mission work in East Africa. And although poor, an average of from seven to fifteen dollars' tithe is paid per member annually in the different conferences. All this goes to show that God's hand is over this movement in a special manner in the land where Luther and his associates achieved such victories in the earlier struggles of the Reformation.

THE supply of the January *Life and Health* is exhausted. All 15-months-for-\$1 subscriptions hereafter will therefore include the October, November, and December, 1911, issues, and begin with the February number. This offer expires April 1. Will those having extra copies of the January number to spare please communicate with our magazine department at once?

ELDER R. W. MUNSON, who expected on leaving Java to bring his wife to America, has been advised by physicians that Australia will afford a climate as suitable as the Pacific Coast for her recovery. Brother and Sister Munson have decided, therefore, to remain in Australia, where their older children are attending school. He reports that Sister Munson is making excellent progress in regaining her health, and the physicians hold out hope of a complete recovery. Yet it is very evident to them that to God belongs the glory.

ATTENTION is called to the change made in the publishers of the Sabbath-school Memory Verse Cards. These cards are now issued by the Sabbath School Worker, Washington, D. C. They are printed in neat colors on round-cornered cards, and furnished at 7 cents a set of 13 cards. One set supplies each child with a card each Sabbath during the quarter. The cost of the cards is more than made up in the good results they bring to the children and the work of the school. They should be generally used in all our Sabbath-schools.

LAST week E. W. Myers and his wife (formerly Josephine Johnson), of Iowa, sailed from New York for West Africa. Brother and Sister Myers, in responding to this call, left the Pacific Coast and reached Washington about a month ago. The short time here was spent in the Seminary and in hospital work in the city. Treatment-rooms are being fitted up in the building erected for school purposes on the mountainside at Freetown, Sierra Leone, West Africa, of which Brother and Sister Myers will have charge. They will be heartily welcomed to this field, as the plea for help in medical missionary work has been urged upon the Mission Board from West Africa for a long time.

LONG lists of yearly subscriptions are being received for both *Liberty* and the *Protestant Magazine*. Three letters received in one forenoon's mail enclosed 198 yearly subscriptions for the *Protestant Magazine*. The importance of circulating this magazine just now in America can not be emphasized too strongly. Thousands of honest Protestants in the United States and Canada are fondly looking to the *Protestant Magazine* to speak out the truth, in love, concerning the encroachments of Romanism in America. Remember, for \$1.50 the publishers will send either the *Protestant Magazine* or *Liberty* to 10 different names and addresses for one year. Clergymen not of our faith are sending in from 25 to 60 yearly subscriptions at one time. Order through your tract society.

BROTHER J. A. SKINNER, one of our pioneer agents for *Liberty*, has disposed of 1,700 copies of the Thomas Jefferson and Free Press number. These have been sold in Washington, D. C., and in Richmond and Norfolk, Va. Mrs. Skinner also sold copies of the magazine. Although these faithful laborers are well advanced in years, yet they report good success in selling these magazines, even during the winter months.

"Acts of the Apostles"

WE are receiving some very interesting testimonials from some of our pioneer workers in this cause who have had the privilege of reading that splendid new book from the pen of Mrs. E. G. White, the "Acts of the Apostles." The following is written by Elder H. Nicola:—

"I have just finished reading that most excellent new book, the 'Acts of the Apostles,' by Mrs. E. G. White, and find it a fitting companion for the many other excellent books by this same author. Having given it a careful reading, I am impressed that its merits have not been, and perhaps can not be, unduly emphasized. It seems that every one of its six hundred pages impresses anew some practical lesson. I wish it might find a place in every home in the land. If its merits were known, it surely would soon be found in every Christian home. Others have spoken in praise of this new book."

An Offering for the Orphans and the Aged Poor

OUR next general offering is appointed for Sabbath, April 6, and is designed to be used in the union conferences in which it may be raised, to assist in properly caring for their orphans and aged poor.

The Negro Department has recently completed a comfortable building, in connection with its school at Oakwood, for the accommodation of orphans of the Negro race. The home is beautifully situated, and comfortably arranged for this purpose, and will accommodate about twenty inmates.

In the past that department has been greatly perplexed on account of the difficulty of providing suitably for this class of unfortunate ones that naturally falls to its care. All who have given thought to this long-apparent need, rejoice that we have at last been able to make some provision for this work.

At the last autumn council, the following action was taken, looking to the support of these persons:—

"Voted, That as a provision of support for the orphanage for colored children at Oakwood, Ala., we invite the Southern, Southeastern, and Southwestern Union Conferences to appropriate fifty per cent of their April offering for orphanage work to the Oakwood Orphanage, and that we invite the other unions or conferences in America to appropriate twenty-five per cent of their funds from the April orphanage collection to this same purpose."

There is great need for immediate assistance that the home may be thrown open at once to those who should now be admitted. With this new incentive, a liberal offering in all conferences is anticipated.

W. T. KNOX.