



The Advent Sabbath Review and Herald

Vol. 89

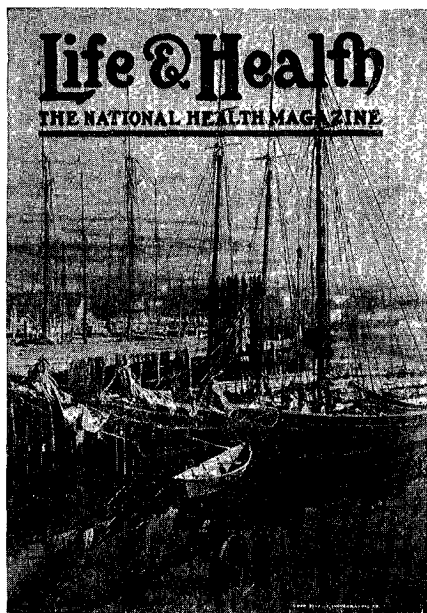
Takoma Park Station, Washington, D. C., March 21, 1912

No. 12



A Psalm of David

ANSWER me when I call, O God of my righteousness; Thou hast set me at large when I was in distress: have mercy upon me, and hear my prayer. O ye sons of men, how long shall My glory be turned into dishonor? How long will ye love vanity, and seek after falsehood? Selah. But know that Jehovah hath set apart for Himself him that is godly: Jehovah will hear when I call unto Him. Stand in awe, and sin not: commune with your own heart upon your bed, and be still. Selah. Offer the sacrifices of righteousness, and put your trust in Jehovah. Many there are that say, Who will show us any good? Jehovah, lift Thou up the light of Thy countenance upon us. Thou hast put gladness in my heart, more than they have when their grain and their new wine are increased. In peace will I both lay me down and sleep; for Thou, Jehovah, alone makest me dwell in safety.



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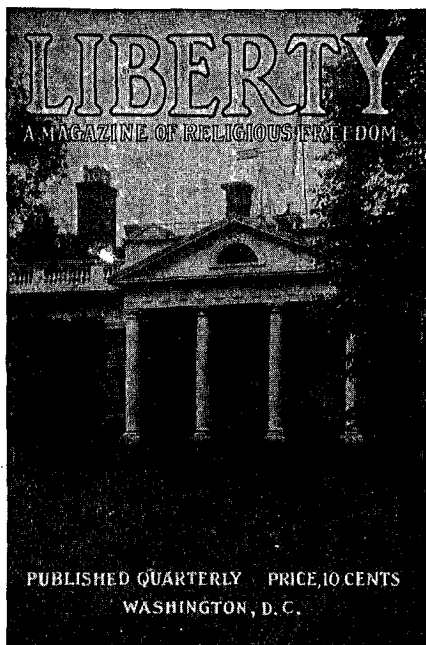


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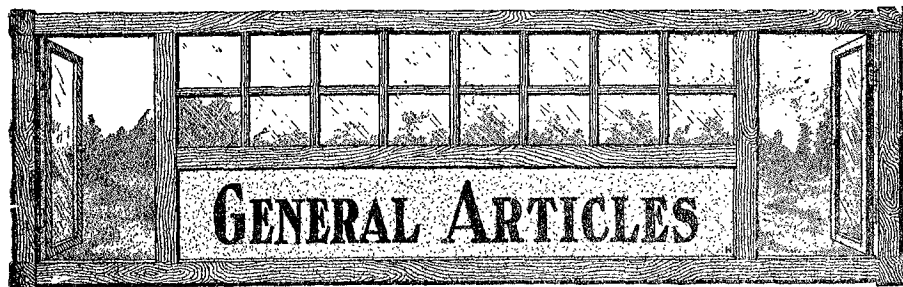
The Review and Herald

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

VOL. 89

TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, MARCH 21, 1912

NO. 12



The True Thanksgiving

THERE is no hearth so bleak and bare
But heaven has sent some blessing there;
No table, e'er so sparsely spread,
But that a grace should there be said;

No life but knows some moments blest
Of sweet contentment and of rest;
No heart so cold but heaven above
Hath touched it with the warmth of love.

For those who suffer and endure
There is God's mercy ever sure;
And patience wins a fairer crown
Than worldly honor or renown.

Not in the mansion reared in pride
Doth happiness alone abide;
For oft the palace knoweth not
The joys that bless a humble cot.

So count your blessings, one by one,
At early morn and set of sun;
And, like an incense, to the skies
Your prayers of thankfulness shall rise.

Look for the love that heaven sends,
The good that every soul intends:
Thus you will learn the only way
To keep a true Thanksgiving day.

—Arthur Lewis Tubbs.

God's Forgiving Love

MRS. E. G. WHITE

LET no Christian seek to excuse himself in sin on the ground that others who have claimed to follow Jesus have committed the same errors. Your sin is none the less heinous because others have been guilty; and your manifest duty is to confess your sin to Jesus Christ, your intercessor. Take the weight of your woe to no human being. You have one mediator, Jesus Christ the righteous. In contrition of soul go to him and tell all your sins. The promise is sure, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." John says: "My little children, these things write I unto you, that ye sin not. And if any

man sin, we have an advocate with the Father, Jesus Christ the righteous." "That ye sin not,"—here is where you bring yourself into condemnation when you continue to sin. But in the strength of Christ cease to sin. Every provision has been made that grace should abide with you, and that sin may appear to you the hateful thing it is. But if any man sin, he is not to give himself up to despair, and talk like a man who is lost to Christ. "If any man sin, we have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world."

The temptations of the enemy will come; but shall we give him the advantage to break down all the barriers, by yielding one iota from the strictest principles of integrity? If we yield in the least, he will follow one temptation with another, until we shall go directly contrary to the plainest statements of the Word of God, and follow the mind and will of Satan. Satan and his confederacy of evil angels are ever on the alert to see by what means they may ensnare and ruin souls who have enlisted under the blood-stained banner of Prince Immanuel. You did run well for a season, you did taste and see that the Lord is good; but when you fell into sin, you walked in darkness. When you yielded to temptation, you must have ceased to look unto Jesus, the author and finisher of your faith. But, having confessed your sins, believe that the word of God can not fail, but that he is faithful that hath promised. It is just as much your duty to believe that God will fulfil his word, and forgive your sins, as it is your duty to confess your sins. You must exercise faith in God as in one who will do exactly as he has promised in his Word, and pardon all your transgressions.

How may we know that the Lord is indeed our sin-pardoning Redeemer, and prove what is the blessedness, the grace, the love there is in him for us? O, we

must believe his word implicitly, with contrite and submissive spirit! There is no need to go mourning and ever repenting, and under a cloud of continual condemnation. Believe the word of God, keep looking unto Jesus, dwelling upon his virtues and mercies, and there will be created in the heart an utter abhorrence of that which is evil. You will be among those who hunger and thirst after righteousness. But the more closely we discern Jesus, the more clearly we shall see our own defects of character. As we see our failings, let us confess them to Jesus, and, with true contrition of soul, cooperate with the divine power of the Holy Spirit to overcome all evil. If we confess our sins, we must believe that they are pardoned, because the promise is positive: "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Let us no more dishonor God by doubting his pardoning love.

The City Problem --- No. 4

JOHN D. GILLATT

THE price of saving others from death is to die to sin and self ourselves; and if our ministry is a daily ministry, as it should be, then our death must likewise be daily. If seed is to sprout, it must be buried—lost from sight. Therefore if "the children of the kingdom" would bear fruit, they must be sown, sown where they can sink out of sight.

Obviously, there is no better field for such a burial than our great cities, with their teeming population literally able to bury from view our small force. For instance, here in our English territory, is London, which could at the same time provide each of our ordained ministers and licentiates from the various parts of the world with an audience of 5,000. Then there is New York, which could supply each of these preachers with approximately 2,500; Paris could supply 2,000 for every one of the same workers, and Berlin about 1,500. In these and other cities we certainly see immense fields with extensive possibilities. Here are whitened fields thick with bending grain. Let us speedily enter and reap the golden harvest of souls.

Some, perhaps, are overawed by the very greatness of our cities, and overwhelmed with a consciousness of our own feebleness and the smallness of our numbers. To such we commend a study of the early experiences of Israel under Joshua.

The Gospels give us, in closing, the story of Christ's passion, then comes the record of richly successful conquests for Christ and his church. Likewise the Pentateuch concludes with the death of Moses, then follows the narrative of richly successful conquests for God and the armies of Israel,—the ancient book of the Acts of the Apostles. Perhaps the most notable conquest was that which brought Jericho to her abrupt end. Never has city closed itself more determinedly to the entry of this truth or its representatives, for "Jericho was straitly shut up because of the children of Israel: none went out, and none came in." Joshua 6:1. Yet, despite this emphatic exclusion and strict isolation, the Lord declared that he had already given the city and its great ones into the hand of his servant.

By his Spirit, God had been striving with the inhabitants, most of whom had hardened their hearts against that inward pleading, and thus had decided their cases. Joshua 2:9, 10. One individual, however, upon the visit of the two spies, confessed the Lord. Rahab's reception of the divine word into her heart so fully developed her faith (Rom. 10:17; Heb. 11:31) that her house remained standing even though the city walls fell. Having evidently accepted the truth for that time, she was married into a family of Judah, became the mother of Boaz, the great-great-grandmother of King David, and the direct ancestor of the Messiah, whose power had transformed her character. Matt. 1:5.

Israel's priests were commanded to carry forth the ark, and Israel's people to follow it. This took place at harvest-time, the time of Jordan's swelling. Joshua 3:15. The very elements seemed to be against them; and it is noteworthy that when they reached the torrential river, they did not attempt to rush through, depending on the successful passage of their fathers through the Red Sea. No, a personal preparation was necessary, and accordingly they "came to Jordan, . . . and lodged there before they passed over." Verse 1. During this interval a call for renewed sanctification went forth, couched in most memorable words: "Sanctify yourselves, for tomorrow the Lord will do wonders among you." Verse 5. After such a spiritual revival, Israel was prepared to stand on Canaan's shores, and stepped out boldly to Jordan's brinks. No tide can stand between the sanctified individual and the object of his loftiest desires. "All things are possible." Mark 9:23. No stormy current can cut him off from success of the highest degree.

For forty long years Israel had been wending a weary way through a trackless wilderness. The tedious journey had sorely tried the testy tempers of the multitude, and they had fallen. A new generation—the last generation of pilgrim wanderers—had been born, and lo, a change was wrought. Celerity now marked their progress, and on the last lap of the homeward journey, we notice

they do not content themselves with a moderate pace, but, says the record, "The people hastened and passed over."

All the first candidates for Canaan had to be immersed, and this immersion was effected by their being hidden beneath the cloud and the walls of the Red Sea waters. 1 Cor. 10:2. All the later candidates were baptized in the passage of the Jordan. Again, the fathers had been circumcised. Naturally, then, the sons were circumcised before Jericho was destroyed before them. Joshua 5. This same chapter shows Joshua in the presence of the heavenly Captain, and the former's prompt acknowledgment of his superior. Immediately on recognition of the Captain of the Lord's host, Joshua solicits and awaits orders. Then in the sixth chapter, when Jericho is taken, the course is simple,—great haste, preparation having been made,—and Jericho falls before faith, persistence, order, and an earnestness that brought its possessors out betimes on the eventful morning.

In concluding, let us apply the lessons. It is we who are privileged to reveal the ark (Rev. 11:19), with its enshrined law, to the waiting isles (Isa. 42:4) and to all them that dwell on the earth (Rev. 14:6); for we are living in the antitypical time of harvest (see Matt. 13:39) and the swelling of Jordan (Jer. 12:5). It is for us, then, to follow the sacred ark with all it stands for, we ourselves being sanctified by the truth (John 17:17), thus gaining a personal experience in the things of God. This generation, the last of earth's pilgrims, is to make haste, like the one of old. Swifter progress and a short work—a cutting short in righteousness—are to characterize our labors. Rom. 9:28.

With such an experience as this, and knowing that our Captain is on the field to lead us till victory shall rest on our banners, we shall not hesitate to surrender the battle to him. Submitted to his leadership, we shall fight in rank, shoulder to shoulder, unity and order prevailing among us; and "being instant in season, and out of season" (2 Tim. 4:2), we shall accomplish the work which our Captain has commissioned us to perform.

All the requisites for the accomplishment of this work may be summed up thus: personal godliness, spirituality, and complete surrender to the leadership of Christ. By all means, let us lay hold upon these, that our triumph may be sure. With determination to attain unto this spiritual regeneration, let our prayer be: "Lord, it is nothing with thee to help, whether with many, or with them that have no power: help us, O Lord our God; for we rest on thee, and in thy name we go against this multitude. O Lord, thou art our God; let not man prevail against thee." 2 Chron. 14:11.

With such an experience and such a prayer in this world, our testimony in the next will be, "There was not one city too strong for us." Deut. 2:36. May such be our lot.

London, England.

Job's Experience—No. 2

T. E. BOWEN

HAD Job's test ceased with his first signal victory, a very wonderful record would have been made; but it did not. So far God's confidence in Job's integrity was fully vindicated before all. Job had been discreet, had borne his grief with a humble trust in God. God had been honored, his grace and strength sought and bestowed, resulting in Satan's defeat.

Faithfully the inspired record goes on: "Again there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them, to present himself before the Lord. And the Lord said unto Satan, From whence comest thou? And Satan answered the Lord, and said, From going to and fro in the earth, and from walking up and down in it. And the Lord said unto Satan, 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? and still he holdeth fast his integrity, although thou movedst me against him, to destroy him without cause. And Satan answered the Lord, and said, Skin for skin, yea, all that a man hath will he give for his life: but put forth thine hand now, and touch his bone and his flesh, and he will curse thee to thy face. And the Lord said unto Satan, Behold, he is in thine hand: but save his life." Job 2:1-6.

In this dialogue between a merciful and loving God and the cruel, relentless foe, there is food for much careful study; for from it many lessons can be drawn. We may learn—

1. Of the persistency of our enemy. Defeated, ignominiously so, yet no reference is made to that by him. He presents himself for another attack.

2. That it is evident God had kept close watch over every detail of the trying ordeal of his servant; for on this second appearance of Satan with a grievance, God adds in his question to the foe his observation of the faithfulness of Job in his sore trial, and further points out that Satan had moved him to permit of the destruction of Job's children and property all "without cause."

3. Of Satan's hatred for God, his malice and cruelty to man, as manifested by his desiring permission of God to touch the body of Job, his bone and his flesh, with excruciating pain, in the hope that, as he would thus be weakened and afflicted, he would loosen his hold of faith on God, and in his heart curse his Maker, and so sin against God.

From this second interview, Satan again leaves the presence of God to continue his going to and fro in the earth—walking up and down in it, as Peter later describes his movements, "as a roaring lion," "seeking whom he may devour." It is not long until Job is afflicted with a terrible disease. His whole body is full of loathsome sores, and he is in terrible pain. The questions which naturally arise in every mind at such a time are: What does all this mean?

Why does God permit me thus to be afflicted? What have I done so terrible, so wicked, that such a calamity as this must befall me? Ah! here is the danger. We forget that it is the enemy's carefully planned plot; that he studiously conceals himself, letting us conclude that God is responsible for all this affliction and woe. True, Satan can go only as far as God permits, but who knows whether the Lord may not have been moved "without cause" in our case also when the permission was given? Satan persists that he must get at the servants of God. He insinuates that he does not have a fair chance. Think of how the Son of God himself was afflicted: in the wilderness, in Gethsemane, on the cruel cross. The Father was also "moved" "without cause" against his beloved Son, in whom he was well pleased.

Let no one conclude that affliction coming to the child of God is evidence that God does not love him, or has forsaken him; or that the individual can not be benefited by the affliction, be it bereavement, sickness, or any other suffering.

"Often when the servant of God is withdrawn from active duty, the mysterious providence which our short-sighted vision would lament, is designed by God to accomplish a work that otherwise would never have been done. Let not the follower of Christ think, when he is no longer able to labor openly and actively for God and his truth, that he has no service to render, no reward to secure. Christ's true witnesses are never laid aside. In health and sickness, in life and death, God uses them still. When through Satan's malice the servants of Christ have been persecuted, their active labors hindered, when they have been cast into prison, or dragged to the scaffold or to the stake, it was that truth might gain a greater triumph."—"The Acts of the Apostles," page 465.

In Job's affliction Satan now inspires some of the professed servants of God to go to him with their comfort (?). They are prepared to point out the exact difficulty, the cause of all Job's calamities. They are men of long experience. They have been spared all this because somehow they have known just how to avoid the cause. In their hearts they truly thank God that they are not like Job. They put on a sanctimonious mien, and because of the gravity of the case they sit down with him seven days without saying a word.

At last they begin. It takes nine chapters to record what they said, and possibly some things were left out. Insinuations were dropped that naturally would goad a man on to desperation. Here is a sample. Friend Eliphaz, after his gracious introduction, remarked: "Remember, I pray thee, whoever perished, being innocent? or where were the righteous cut off? Even as I have seen, they that plow iniquity, and sow wickedness, reap the same. By the blast of God they perish." True enough, perhaps, but misapplied in this instance. Job, he says, you are now reaping the results of the terrible wickedness of your

past life. We had counted you a good man, even very righteous, but here it is. God has opened it all up now; *he knows*, and makes no mistakes. This was the sentiment running through all they said.

While it takes nine chapters to record what Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite said to Job, as they tarried at his home, it takes nineteen chapters to give Job's replies. O that Job had had grace enough to keep silent! It was Satan's plan in sending these "miserable comforters" to harass Job, first to draw him out to pity himself, then to bemoan his lot, and at last, possibly, to charge God with the cause of all his calamities.

Jesus at this point kept silent. He answered not one word to his accusers, and that, too, when apparently they would gain a wrong impression of the reason for his trials, by his making them no reply. He opened not his mouth to them to give them fuel for their fire, but in secret communed with his Father—for strength to remain silent. "I was dumb with silence; I held my peace, even from good." Ps. 39:2.

At this point Job stumbled. He undertook to justify himself; while much that he said was true, it would have been better to let God, in his own time and way, do that, as is fully revealed by later developments.

Takoma Park, D. C.

Good, Honest Work

CLARENCE SANTEE

"BUT if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel." 1 Tim. 5:8. From this text it is evident that there can not be an indolent Christian. The Lord has emphasized this fact in many scriptures. He has said that "if any would not work, neither should he eat." 2 Thess. 3:10. "With quietness they work, and eat their own bread." Verse 12. "Not slothful in business." He puts this by the side of fervency of spirit, and with both, "serving the Lord." Rom. 12:11. "Whatsoever thy hand findeth to do, do it with thy might." Eccl. 9:10.

But does not the Lord say that we are to take no thought for the morrow? See Matt. 6:34. In the same chapter he gives the reason why we should take no thought; *he* has taken all the thought, and provided for every necessity. But this does not encourage idleness. We must accept his thought, and then work to accomplish the plan. The father takes thought for the farm, his sons drive the teams, and the barns are filled. "Your Heavenly Father knoweth that ye have need of all these things" (Matt. 6:32); and knowing this, "my God shall supply all your need." Phil. 4:19.

Before Adam could take any thought as to how his food should come, or from what source, God thought it all out. This, however, did not release Adam from the responsibility of caring for the seeds, the plants, the vines, and the trees from which his food was to come, after

he was formed and became dependent upon them as the means by which God was to provide his food. The Lord took Adam, and "put him into the garden of Eden to dress it and to keep it." Gen. 2:15.

The men and women who are indolent and slothful can not know the joy of the Lord. They may, at times, have a selfish satisfaction in seeing others bear their burdens, but they may rest assured that as viewed by those who bear them, the satisfaction is very questionable. It is that sort of satisfaction that dwells alone. It can not be shared.

To those who enter the city, God will say, "Well done, thou good and faithful servant." Matt. 25:21. A "servant" is one who serves. The "faithful servant" is the one who is diligent, and does his best.

Christ points us to the "fowls of the air." He provides for them. Matt. 6:26. Yet if the fowls should sit on the branches with folded wings, they would soon starve. He points us to the ant, which faithfully toils from morning till night, carrying out God's thought. Prov. 6:6-11. He admonishes the indolent one to take it for an example of faithful service, and to leave behind his drowsy indifference to the temporal needs of himself and those dependent on him.

The most beautiful lessons given by our Saviour were drawn from the sower, the plowman, the reaper, and the husbandman; but there is not one good lesson that he could illustrate by the slothful, indolent man.

Good, honest toil decreases the liability to disease, and increases the number of happy, contented days. God says, "In the morning sow thy seed, and in the evening withhold not thine hand." Eccl. 11:6.

When sin entered this world, and poison, malaria, and consequent death, the Lord gave to Adam, not as a curse, but under the circumstances a blessing, labor that would bring "the sweat of thy face." Gen. 3:19. It was a preventive, a tonic, a good medicine. There are few if any remedies known to-day that will accomplish more than this, probably not nearly so much.

"Let us labor therefore to enter into that rest." Heb. 4:11. Who can say that this text does not include hard, honest, physical labor?

Loma Linda, Cal.

Jesus as a Mere Man

W. E. HANCOCK

EVEN those who would impugn the veracity of the only written account of the life and work of Jesus, will admit that such a person existed. It would be more difficult to account for the influence of Jesus as a mythical person than to acknowledge that he actually lived. Only ignorance or blind disregard of facts will excuse an effort to disprove the reality and influence of his life, difficult though it be to account for them, if we should consider him as a mere man.

Let those who look upon him as only a human being consider candidly the rôle he has played in history, to determine the elements of his greatness and the causes for the influence his life has exerted. Contemplate his influence upon the destiny of empires and kingdoms. An obscure man of Galilee, who never occupied a single recognized position of honor, religious, military, or political, rose from obscurity, overcame enemies, completely revolutionized the attitude of the world toward the great questions of morals and ethics, and was heralded by the victors as the patron of their successes. Armies overcame in his name; victories were ascribed to him; his has been considered the controlling influence in all the great events since his death. Yet never in life did he teach diplomacy or military tactics, nor lead an army.

It has not been, however, in the realm of statecraft or on the battle-field that his influence has been the most potent and the most direct. The distinctive realm of Jesus' influence is and has ever been the inner life of the individual. Jesus did not so much as organize the few disciples who had believed on him before his death; but he had planted the seed of another kingdom in the hearts of his humble followers. As an organizer and a founder he died an apparent failure, and truly so, measured by human precedents. But contrary to all human precedents, his life and character emerge from obscurity, from the gloomy chamber of death, and become a resistless power in the world and a winning influence in the human heart.

The obscurity of his life in the world of his time is shown by the fact that we find the merest mention of such a man in profane history. He came to win the individuals and not to conquer kingdoms. The realm of his influence is within men; but in effecting the reformation of individual lives, the teaching of Jesus has remodeled the whole of society. The great systems of government and religion which stood between our loving Father and his children have been shattered. Souls, individual souls, are the mediums of his operations and the recipients of the highest privileges that God can bestow. Every system of government or religion that does not recognize the rights of the individual becomes the object of attack in the teaching of Christ. Such teaching and such greatness compared with that of other acknowledged great characters present great contrast, but little comparison.

Shall we compare him with a Cyrus, or an Alexander, or a Cæsar, or a Napoleon, or even with Moses, the leader and organizer of Israel? Only with the last-named person can we find a basis of likeness. A prophecy of Christ said that he would be like Moses; but that likeness consisted in this that they both were prophets. Moses was a leader, a statesman, a general; Christ was neither as man. Moses could point to a long line of achievements acknowledged by his contemporaries; not so with Jesus. Considered as man, his life ends in ignominy

failure. Forsaken in death by his own disciples, mocked and derided by the Jews, and condemned to death as a malefactor, he merits, as man, pity as a self-deluded fanatic or condemnation as an impostor. But, instead of that, we find that he survives and conquers.

The greatness of Jesus can not be reckoned on the basis of his humanity solely. He satisfies the infinite longing of the human heart for the connection with Infinite power, the power which can save humanity from its weakness. He makes the connection between the unseen God and hopeless man, unattainable by human strength and beyond the understanding of human knowledge.

The chasm, to all human philosophy and wisdom found impassable between a sinful world and an imperfect race and a perfect God and a sinless universe beyond, is bridged over by Jesus, the Saviour. It is this element in his teaching and the corresponding power in his life that constitute his greatness and compel the human heart to accept his claims and to confide in his power. At the same time the human element is recognized, by which he is joined to us as the Son of man. Do you ask for proof? Then disprove human history and show that the experience and longing of man in seeking this connection with his Creator has not been satisfied in Jesus Christ. The attempt ought to be sufficient proof.

Napoleon can not be accused of being a partizan of religion when he said: "I know men; and I shall tell you that Jesus is not a man. . . . He is truly a being by himself. I defy you to cite another life like that of Christ."

Takoma Park, D. C.

Opportunity

CLARENCE E. MOON

"REDEEMING the time, because the days are evil." Eph. 5:16. Who is there that can look out on the world and not see that the "whole world lieth in wickedness"? We are truly living in an evil time, and at this very time comes the admonition to "redeem the time." Yesterday with its record for good or bad is gone forever. Then what are we to do? Is there no relief? The word to the church at Colosse gives us additional light: "Walk in wisdom toward them that are without, redeeming the time;" or, "buying up the opportunity," margin. Col. 4:5. The direct translation of Conybeare and Howson gives us still more, "forestalling or anticipating the opportunities." By faithfully grasping each opportunity that Divine Providence affords us we can redeem the time. If we receive each opportunity for doing good as coming from the merciful hand of God, we can not but believe in daily divine guidance. Paul strikingly illustrates this thought in Phil. 3:12. "Not that I have already won, or am already perfect; but I press onward, if indeed I might lay hold on that, for which Christ also laid hold on me."—*Conybeare and Howson*. The King James Version has it translated, "that I may apprehend

that for which also I am apprehended of Christ Jesus," but it means the same thing.

So Paul says to us, in effect, that Jesus Christ had reached down and stopped his mad rush toward destruction and had redeemed him, or laid hold of him, for a definite purpose; and this is what the apostle wished and prayed that he might lay hold of, that divine purpose in calling him.

O, that we might lay hold of his purpose and anticipate every opportunity that comes to us! But how many of us are slighting the most precious opportunities! Soon it will be too late; the cry will echo from the throne, "Come, ye blessed of my Father," and then will arise that awful wail, "The harvest is past, the summer is ended, and we are not saved." Jer. 8:20. Soon, very soon, God's opportunities will be forever in the past in this earth. Just a few more years of self-sacrifice, and then the reapers will come bringing their sheaves with them. Then there will be no more opportunities for helping on this message with our means. What are we doing with our opportunities? Are we buying them up, or are we squandering them at the altar of the god of this world, mammon?

An incident in nature that came to my notice not long ago forcibly illustrates the point: The poet of the Sierras, Joaquin Miller, tells of a certain blue jay which he watched day after day flying across a brook and getting an acorn from the neighboring tan-bark oak-tree, and then flying back to Mr. Miller's cabin. The poet was surprised to see the bird fly to a knot-hole in the wall of the cabin, and drop the acorn in the hole. The jay worked industriously throughout the long summer days. One day when the bird came to the hole, he was seized with a sudden notion to find out where all his labor was going. So he raised himself up, with head turned sideways, and looked long into the hole. He had not filled the cabin, and all his summer's work was out of reach.

This seems to me a forcible picture of those who invest their all in this world, and then when the winds of strife begin to blow, they open their eyes and see that they have missed the most blessed opportunities; then they would like to buy up these opportunities, but they find that they are out of reach.

"Woe will be pronounced against thee, if thou loiter and linger until the Sun of Righteousness shall set; the blackness of eternal night will be thy portion. O, that the cold, formal, worldly heart may be melted! Christ shed not only tears for us, but his own blood. Will not these manifestations of his love arouse us to deep humiliation before God?"—*Testimonies for the Church*, Vol. V, page 73.

Geyserville, Cal.

"DON'T pray to be delivered from temptation unless you want to be divorced from sin."



WASHINGTON, D. C., MARCH 21, 1912

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

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

Editorial

Editorial Correspondence

ST. HELENA, CAL., Feb. 25, 1912.

FOR many years we have been urged by the instruction through the spirit of prophecy to establish schools for the education of our young people in the rural districts, removed from the evil influences of our great cities.

An effort has been made, in the establishment of the Pacific Union College, to follow this instruction. Located eight miles from St. Helena and five miles from the sanitarium, up among the mountains of the Cascade range, the location is most ideal. The estate comprises nearly sixteen hundred acres of land. More than one hundred acres, which consists of rich valley land, has been cleared, and is set out to fruit, consisting of apples, peaches, plums, pears, prunes, grapes, and blackberries. There are also a number of nut-bearing trees. The land abounds with springs, which yield a bountiful water-supply, not alone for domestic uses, but for irrigating purposes as well. It is estimated that the flow from the springs amounts to more than three hundred thousand gallons daily. The larger part of the land is covered with a heavy growth of timber, amounting to several million feet, furnishing an unlimited supply of firewood and building material.

The altitude of the school is nearly two thousand feet above sea-level. The climate is mild and healthful.

A number of buildings were acquired with the land purchase. These consist of one large building now occupied as a boys' dormitory, a hall now being used for the college building, six cottages, three barns, a laundry, numerous other small buildings, and a swimming-pool.

Since the school opened, two years ago, a sawmill has been erected, and from timber cut upon the land building material has been prepared for the erection of a ladies' dormitory, which has been nearly completed, largely by student

labor. It contains dining-room facilities for the entire school. Ordinarily a building of this character would cost from thirty to forty thousand dollars; but when completed, the cost will be less than twenty thousand dollars. While a large saving has been effected in this way, it has also furnished a large amount of work to the students, enabling some to take school work who otherwise would be deprived of the privilege.

This school possesses one of the very strongest faculties of experienced teachers to be found in any of our educational institutions. Prof. C. W. Irwin is the president of the school. His successful experience in connection with our school in Australia has well fitted him to take charge of the development of this new and pioneer work. With him are associated Profs. C. C. Lewis, M. W. Newton, F. W. Field, H. A. Washburn, and J. H. Paap, and Elder W. A. Hennig, whose long experience in school work makes them strong factors in the carrying forward of Pacific Union College.

The enrolment this year consists of about one hundred fifty students. Some excellent young men and women are attending the school, and we believe that from this institution will go out, in the years to come, many strong workers to carry this gospel message not only to the fields at home, but to the great, unworked fields abroad. As we have said before, in the scores of young men and women who are fitting for active service in connection with this great movement lies the hope of its success, under God. This is the age of opportunity for the young. Wherever we go, we find young men and women occupying positions of responsibility. This is true not only in the world at large, but is coming to be true in connection with our own work. The great demands of our mission fields today are for strong young men and women, with quick, active minds, with adaptable spirits, who can acquire new languages and prove themselves strong and willing to toil and labor for the Master.

In saying this, we by no means depreciate the value of those of older years. The men and women of gray hairs will always fill an important place in the great work of God. They can speak from a rich experience of years, and their mature judgment can shape and mold the plans and policies of the work; but in the closing years of this message the strong young men and women must stand as God's minutemen, ready to answer his call and to go where his providence shall lead. May God grant that they will hear the call of the Master, and that the answering of this call will become the great and mighty purpose which will move their hearts and inspire their lives.

We were pleased to meet, at Angwin college, Elder and Mrs. G. A. Irwin. Brother Irwin is the president of the Pacific Union Conference, and Sister Irwin assists in the work of the school.

It has been our privilege, during our short stay at St. Helena, to visit Sister E. G. White. This aged servant of the Lord, now in her eighty-fifth year, is still seeking faithfully to act her part as the messenger to this people. While bearing the physical infirmity of declining years, her mind is still clear, and her interest in the work of God unabated. She is engaged in the preparation of important manuscript to be published in the near future. Elder W. C. White, who has been called to stand by his mother in her responsible work, and her other faithful assistants are endeavoring, in the fear of God, to unite with her in the carrying forward of the work which has been laid upon her in presenting to the church and to the world the light which God has graciously sent. The precious instruction given has done much for this people during the years in the past. It has averted many disasters which otherwise would have befallen this movement. It has saved the cause of present truth from many specious errors and crafty designs of the enemy. It has incited God's people to deeper consecration, and given them new views of God's love and their relation to him. This counsel should be cherished by every believer, and, next to the Scriptures of truth, should be read and studied in every household.

"Believe in the Lord your God, so shall ye be established; believe his prophets, so shall ye prosper." 2 Chron. 20:20.

F. M. W.

The Hand of God in History — No. 4

Notes on Important Eras of Prophecy The Witness to Alexander the Great

ONE incident illustrative of the way in which divine prophecy bore witness to kings and conquerors of old, is so strikingly related by Josephus that even in this brief review it should not be passed over.

A new era was dawning in the history of the world. The dominion so long held by Asia was to pass into European hands. The "sure word of prophecy" had declared it generations before. In the last year of the Babylonian monarchy, Daniel the prophet was shown in vision the ram with two horns, pushing westward, and the goat that "came from the west," with a "notable horn between his eyes." The prophet saw this fleet goat from the west run upon the ram, and trample it underfoot. The angel gave a plain interpretation of these symbols:—

"The ram which thou sawest having two horns are the kings of Media and Persia. And the rough goat is the king

of Grecia: and the great horn that is between his eyes is the first king." Dan. 8: 20, 21.

This vision was given about the year 538 B. C., and was written down on the parchment scroll. Two hundred years later Alexander of Macedonia, "first king" of united Grecia,¹ was coming swiftly from the west to smite the power of Persia to the earth. Already he had won the decisive victories of the Granicus and the Issus; and Persia lay prostrate. As the great conqueror approached Jerusalem, he was determined to punish the city. It had been slow to transfer its allegiance from Persia to Grecia. But Josephus says that as Alexander drew near the city, the gates were flung open, and a procession of priests and citizens moved out to meet the great conqueror. The priests bore in their hands the book of the prophet Daniel. The historian gives a graphic description of the meeting:—

The procession was venerable, and the manner of it different from that of other nations. It reached to a place called Sapha; which name, translated into Greek, signifies a *prospect*, for you have thence a prospect both of Jerusalem and of the temple; and when the Phenicians and the Chaldeans that followed him [Alexander] thought they should have liberty to plunder the city, and torment the high priest to death, which the king's displeasure fairly promised them, the very reverse of it happened.

For Alexander, when he saw the multitude at a distance, in white garments, while the priests stood clothed with fine linen, and the high priest in purple and scarlet clothing, with his miter on his head, having the golden plate whereon the name of God was engraved, he approached by himself, and adored that name, and first saluted the high priest. The Jews also did all together, with one voice, salute Alexander, and encompass him about; whereupon the kings of Syria and the rest were surprised at what Alexander had done, and supposed him disordered in his mind.

However, Parmenio alone went up to him, and asked him how it came to pass that, when all others adored him, he should adore the high priest of the Jews? To whom he replied, "I did not adore him, but that God who hath honored him with his high-priesthood; for I saw this very person in a dream, in this very habit, when I was at Dios, in Macedonia, who, when I was considering with myself how I might obtain the dominion of Asia, exhorted me to make no delay, but boldly to pass over the sea thither, for

that he would conduct my army, and would give me the dominion over the Persians; whence it is, that having seen no other in that habit, and now seeing this person in it, and remembering that vision, and the exhortation which I had in my dream, I believe that I bring this army under the divine conduct, and shall therewith conquer Darius, and destroy the power of the Persians, and that all things will succeed according to what is in my own mind."

And when he had said this to Parmenio, and had given the high priest his right hand, the priests ran along by him, and he came into the city; and when he went up to the temple, he offered sacrifice to God, according to the high priest's direction, and magnificently treated both the high priest and the priests. And when the book of Daniel was shown him, wherein Daniel declared that one of the Greeks should destroy the empire of the Persians, he supposed that himself was the person intended; and as he was then glad, he dismissed the multitude for the present, but the next day he called them to him, and bade them ask what favors they pleased of him; whereupon the high priest desired that they might enjoy the laws of their forefathers, and might pay no tribute on the seventh year.—"*Antiquities*," book II, chap. 8.

Alexander was familiar with the oracles of Greece, and their enigmatical sayings, capable of double interpretation. But here was no blind, oracular utterance. The Hebrew prophet's words, which he could see on the page before him, written two centuries before, declared in plain language the course of history. And what God had declared was fulfilling before the eyes of men in that generation. The conqueror of the world knew that the God of heaven had borne witness to him in the high tide of his career; and for the moment he bowed before the living God.

W. A. S.

The Purpose of the Sacrifice

He who knows the Father by living, personal knowledge knows that to reconcile God to us was not the purpose of the sacrifice on Calvary. The purpose of the gospel and of the life and death of Christ upon this earth was to bring to man a knowledge of God's undying love for humanity, so reconciling man to God.

When man sinned in Eden, and fled to hide from God's presence, he was simply fleeing from life to the silence of an eternal death. If God had needed to be reconciled, he would simply have allowed man to continue to flee from his presence, and go down into a grave that would hold him forever.

Satan, in the beginning, taught the innocent pair that God was unjust in withholding from them even one tree of that glorious garden. His deception succeeded; man sinned, fled from God's presence, and, as a race, has been fleeing

ever since. Now he comes with the second accusation against God, teaching that he must needs be reconciled, appeased, like the gods of the heathen; and that, too, by the sacrifice of his own Son.

But our blessed Lord was not sacrificed for that purpose. If Satan can succeed in making man believe that he was, he has accomplished a master-stroke in the war of the ages against the best interests of man. If he can induce religious teachers to teach that, then is his success the more complete, his charge against God so much the more convincing. Accusing God of injustice in the beginning, and then making it appear that God must be reconciled, Satan attempts to shut the door of salvation in the face of man. He succeeds in the case of those who believe his sophistries. Let us see what Inspiration teaches in reference to this matter of reconciliation.

God has never been the enemy of man. His own declaration is, "I have loved thee with an everlasting love: therefore with loving-kindness have I drawn thee." Jer. 31: 3. He says of himself, "I have no pleasure in the death of him that dieth, . . . wherefore turn yourselves, and live ye." Eze. 18: 32. "The mercy of the Lord is from everlasting to everlasting." Ps. 103: 17. "The Lord is good; for his mercy endureth forever." Jer. 33: 11. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3: 16.

It has always been man's sin that has put a cloud between him and his Maker. It is not that God has withdrawn himself from his faulty children; but, as in Eden of old, when man has sinned, he has hid himself from his Maker. "Your iniquities have separated between you and your God, and your sins have hid his face from you." Isa. 59: 2.

In view, then, of God's everlasting love toward men, of his ever-enduring mercy, and the fact that man has hid from God and not God from man, who is it that is to be reconciled? What was the purpose of Christ's ministry? what the purpose of his life and sacrifice upon the earth? Let us answer in the language of the Bible: "But all things are of God, who reconciled us to himself through Christ, and gave unto us the ministry of reconciliation; to wit, that God was in Christ reconciling the world unto himself, not reckoning unto them their trespasses, and having committed unto us the word of reconciliation." 2 Cor. 5: 18, 19. Thus has the Word made plain that it is man who must be reconciled to God, not God who must be reconciled to man. God never has been unreconciled. His arms have ever been stretched out toward the erring

¹ "The congress of the confederacy met at Corinth to elect Alexander general in his father's place. Alexander was chosen supreme general of the Greeks for the invasion of Asia; and it was as head of Hellas, descendant and successor of Achilles, rather than as Macedonian king, that he desired to go forth against Persia. . . . The welcome . . . and the vote, however perfunctory, which elected him leader of the Greeks, were the fitting prelude to the expansion of Hellas and the diffusion of Hellenic civilization, which destiny had chosen him to accomplish. He was thus formally recognized as what he in fullest verity was, the representative of Greece."—"History of Greece," J. B. Bury, Vol. II, page 330.

race, and are stretched out still. Christ's work in the earth was "to reconcile all things unto himself." "And you . . . hath he reconciled in the body of his flesh through death." Col. 1: 20-22. We are told in Rom. 5: 10 that "we were reconciled to God by the death of his Son."

So the plea of God's representative in the land of the unreconciled is, "We pray you in Christ's stead, be ye reconciled to God." 2 Cor. 5: 20. The ministry of Christ, the ministry of those who are Christ's, is the "ministry of reconciliation," the reconciliation of an unreconciled and a needy and perishing world to the great God whose love is everlasting, whose mission is ever-drawing, whose kindness never faileth, and whose arms will continue to be stretched out to the human race as long as there is hope of saving a single soul. Christ died that he might ransom out of the enemy's land those who had forfeited their heritage, bartered their souls, and fled from the face of God,—that he might turn them, win them, and bring them back with him, the fruits of his ministry in this world. C. M. S.



Protestant Principles Condemned

AN organization called the "Guardians of Liberty" has recently been formed in New York City, with the avowed purpose of preserving civil and religious liberty in this country. The leading promoters of this organization are former Congressman Charles D. Haines, of New York; Charles R. Skinner, former superintendent of public instruction in the State of New York; and former Congressman Thomas E. Watson, of Georgia. The principles of this organization are thus stated:—

We stand unalterably for the complete separation of church and state.

We unite to protect our country and its free institutions from the efforts of any religious-political organization which may attempt to manipulate or influence the political or social development of our country.

We concern ourselves with no religious faith, but we take issue with any church or other organization interfering with established American institutions and civil government.

We maintain it to be the right of the state to give free education and public instruction, but the religious instruction of children we hold to be the exclusive duty and prerogative of parents.

We are opposed to the use of public funds, local or national, for any religious purpose whatever.

We maintain it to be inconsistent with, and destructive of, free government to appoint or elect to political or military office any person who openly or secretly concedes superior authority to any foreign political or ecclesiastical power whatsoever.

These are sound principles well stated,

although we would suggest that before the word authority in the last paragraph the word political might be inserted, in order to avoid any possible ambiguity.

Special attention has been recently directed to this organization by the publication in the New York and Washington papers of articles of some length, calling attention to the fact that Lieut.-Gen. Nelson A. Miles, U. S. A., retired, is a member of this organization. In a published interview General Miles said that he did not read the principles closely before becoming a member, and that he was unaware, till his attention was called to the matter, that these principles contained several alleged attacks on Roman Catholicism. But there is no attack on Roman Catholicism in these principles, unless Roman Catholicism stands for un-American and unchristian doctrines.

In an interview with a newspaper correspondent, Cardinal Gibbons, of Baltimore, condemned in strong terms the Guardians of Liberty, and declared that "this order is plainly nothing more than an attempt to revive the bigotry of the A. P. A., which was presumed to have died of inanition."

According to a despatch from Rome this statement was authorized by the Vatican, and it may therefore be regarded as an official utterance. It is in perfect harmony with the Vatican's policy to answer any opposition to Rome with the cry of bigotry, but what is there in these principles of the Guardians of Liberty which savors of bigotry? The mere fact that they are condemned at Rome is weighty testimony as to Rome's attitude on these questions.

One paragraph from the interview of Cardinal Gibbons is worthy of special attention:—

In his spiritual affairs every Roman Catholic owes allegiance to a foreign ecclesiastical power, namely, His Holiness the Pope. But it is only in his spiritual affairs. In matters concerning his civil welfare or that of his country, every Roman Catholic is as free as any other American citizen to act as his wisdom and conscience dictate.

Whether Roman Catholics do it freely or not, it is evident that the time is rapidly approaching when Roman Catholic voters will be expected to act in a solid body under the guidance of their spiritual superiors, for the purpose of defending by political means the tenets of their faith. That this is admitted by Roman Catholic authority is plainly shown from this extract from an editorial in the *Catholic Universe* (Roman Catholic), quoted in the *Literary Digest* of March 9, 1912:—

The great body of Catholic voters are slowly but surely coming face to face with a condition where they will have to be one thing or the other, either loyal

to their faith or recreant to their duty, accordingly as they choose their political alinement. It may not come for twenty years, or for fifty years, and it may come in ten. But it is coming, and a little practise of practical Catholicity now in their political relations will be an excellent preparation for the fight that is prophesied by events.

To those who hesitate to carry their religion into politics the editor, in the same article, gives this frank advice:—

Those who timorously recoil even now from any suggestion that Catholics should take an active part in public affairs, with a saving thought always of their Catholicity, will do well to have gone to their reward before that struggle comes, for it will be one in which there will be no quarter asked or given and no compromise possible.

The Roman Catholic idea of civil government is so absolutely at variance with the Protestant idea, that if a Roman Catholic is loyal to the teachings of his own church, he must of necessity cast his influence and his vote in favor of establishing the Roman Catholic view to the exclusion of the Protestant view. A basic principle in the republican form of government is that authority is derived from the people, but this principle is absolutely condemned by Pope Leo XIII, in his encyclical letter *Libertas Prostantissimum*, issued June 20, 1888. To quote:—

For, when once man is firmly persuaded that he is subject to no one, it follows that the efficient cause of the unity of civil society is not to be sought in any principle external to man, or superior to him, but simply in the free will of individuals; that the authority in the state comes from the people only; and that, just as every man's individual reason is his only rule of life, so the collective reason of the community should be the supreme guide in the management of all public affairs.—"*The Great Encyclical Letters of Pope Leo XIII*," New York, Benziger Brothers, Printers to the Holy Apostolic See, page 145.

This idea of the origin of authority in civil government, which is unsparingly condemned by this Pope, is by him declared to be the result of the Reformation of the sixteenth century, which he designates as a climax of "the harmful and lamentable rage for innovation." Among the evil principles flowing from this source he classes the claim "that no man has any right to rule over other men," and declares:—

In a society grounded upon such maxims, all government is nothing more or less than the will of the people, and the people, being under the power of itself alone, is alone its own ruler.—*Id.*, page 120.

It is thus perfectly clear that according to the teaching of the Roman Catholic Church there is an authority from without which is above the will of the people, and there is a certain class of men who have an inherent right to rule

over other men. That this authority from without is the authority of the Roman Catholic Church is abundantly evident from the clear statement made by Pope Boniface VIII:—

One sword must be under another, and the temporal authority must be subject to the spiritual power; . . . whence, if the earthly power doth go astray, it must be judged by the spiritual power.—*Extrav. com., lib. I, title 8, cap. 1.*

According to the Roman Catholic view of civil government, it is the duty of the state to enforce the Roman Catholic religion. As authority for this statement we quote again from "The Great Encyclical Letters of Pope Leo XIII":—

Justice therefore forbids, and reason itself forbids, the state to be godless, or to adopt a line of action which would end in godlessness, namely, to treat the various religions (as they call them) alike, and to bestow upon them promiscuously equal rights and privileges. Since, then, the profession of one religion is necessary in the state, that religion must be professed which alone is true, and which can be recognized without difficulty, especially in Catholic states, because the marks of truth are, as it were, engraven upon it. This religion, therefore, the rulers of the state must preserve and protect, if they would provide—as they should do—with prudence and usefulness for the good of the community.—*Pages 150, 151.*

The separation of church and state, which is a fundamental principle of the American government, is stigmatized by Pope Leo XIII as a "fatal theory" and as a "fatal principle," and he further declares:—

Many wish the state to be separated from the church wholly and entirely, so that regard to every right of human society, in institutions, customs, and laws, the offices of the state, and the education of youth, they would pay no more regard to the church than if she did not exist; and, at most, would allow the citizens individually to attend to their religion in private if so minded. Against such as these, all the arguments by which we disprove the principle of separation of church and state are conclusive.—*Id., page 160.*

The quotations which we have made are sufficient to show the irreconcilable antagonism between Roman Catholic and Protestant ideas of civil government, and that if a Roman Catholic citizen attempts to act upon the Protestant principle, he is untrue to the *ex cathedra* utterances of the Roman pontiffs, and for this reason there is good ground for the suspicion that in their political actions Roman Catholics are under the direction of a foreign power which really claims both temporal and spiritual jurisdiction throughout the world.

As copies of our two magazines, *Liberty* and the *Protestant Magazine*, had been sent to the headquarters of the Guardians of Liberty for free distribution, and were found there by a reporter

for a New York paper, inquiry came to Washington for information concerning these magazines, and a representative of one of the papers interviewed the writer on this question. As a result there appeared in the *Washington Post* for March 12, the following paragraphs:—

At the national headquarters of the Guardians of Liberty in New York, copies of two magazines, the *Protestant* and the *Liberty*, both published in Washington, are being distributed. Both magazines contain much anti-Catholic matter. It has been ascertained that both publications are published by one concern, although edited by two separate editors. When asked to tell the purposes of the Guardians of Liberty, W. W. Prescott, said to be one of the editors, disclaimed any knowledge of the workings of the order.

"It has been only during the past few weeks that I have been aware of the existence of such an order," he said. "Just what are its purposes or its religious beliefs I am at a loss to say."

"A number of copies of the *Protestant* have been sent to the Guardians of Liberty purely as a matter of courtesy. We send any number of copies of the *Protestant* to other patriotic orders throughout the country, and it was at the request of the officials of the Guardians of Liberty that we have been furnishing them free copies of the magazine."

We shall follow with interest the future developments of this subject, as it is more than likely that the matter will be further exploited in the daily press.

W. W. P.

In Some of the Desert Places

THE waste places were to blossom under the closing message. While spending two weeks and more with the brethren in Peru and Bolivia, I have felt to thank God anew for his fulfilling word in this time.

Ecuador, Peru, and Bolivia are the least-worked countries in the South American Union Conference. They have seemed truly desert places. We are getting only the barest foothold now in Ecuador and Bolivia; but what we see in Peru gives courage to press the work in these other countries. Peru was opened earlier with systematic work, and at first presented as forbidding an aspect as do these other countries. But the sowing of the seed and the preaching of the message in Peru is surely bringing the results.

At the general meeting in Lima the brethren reported interests here and there, and Sabbath-keepers springing up at widely separated points. Our foreign workers, Brethren A. N. Allen, O. H. Maxson, and W. R. Pohle, have their hands more than full of work, and a little band of Peruvian workers is already raised up. Last year Peru paid a tithe of one thousand dollars, half of which came from the believers raised up in the field. Peru still forbids open Protestant as-

semblies. But the liberal construction of the law in most places of importance allows sufficient liberty to admit of public meetings. I found our Lima meeting hall opening directly on the street, with only a screen built up a few feet inside the door, to prevent the passer-by from looking in upon the congregation and service. This meets the requirements; and at every evening service our brethren have numbers of strangers standing in the doorway and listening and looking round the screen, besides those who fully enter.

On the Sabbath about fifty or sixty persons are present, and there is every prospect of having a good church company built up in Lima, the capital.

With Elders J. W. Westphal and A. N. Allen, I have visited the scene of our chief Indian work in Peru, on the shores of Lake Titicaca. Though in the mountains near Lima Indian believers are springing up. We have all read the reports from Brother F. A. Stahl and others of this really wonderful development among the Aymara Indians.

Some societies have been specially organized to work for the Indians of Peru, but with meager results. It seems, therefore, a distinct providence that we, who have so slender resources and so few workers, should have suddenly placed upon us the largest Indian work in these countries.

The mission is twenty-one miles from Puna, near the shore of Titicaca. On Sabbath the valley was dotted with men, women, and children coming to the meeting. Between two hundred twenty-five and two hundred fifty, we estimated, were present. Of these about fifty are baptized members. Quite a company are considered ready for baptism, and Brother Stahl will have to attend to this on his return from the union conference. The work is spreading still farther into remote villages. Some came to the meeting from distances of ten and fifteen miles; and these are very regular attendants. Some are regularly at the mid-week prayer-meeting from distances up to ten miles, coming over the mountains.

One can readily see that the truth is doing its sure work in the hearts of these people. They come out of a Catholicism that is but a sprinkled heathenism. The truth has put hope in their hearts, has separated them from vices, and they are growing into a bright, clean, wholesome, loving body of Seventh-day Adventist believers. They look altogether different from the groups seen in villages all about.

Our brethren have neither the men nor the means to prosecute this work vigorously. But they mean to hold the base that Providence has so wonderfully given them, and to put their strength into training a band of workers among the Indians who can be used in pushing out into other

regions as this leaven of truth spreads. And it is spreading.

The altitude is so high, about thirteen thousand feet, that it seems necessary to have two sets of workers, to labor by turns. A man and wife must be secured at the union conference to work with Brother and Sister Stahl, each couple taking turns of a few months. The brethren hope the way may open for an Indian work at a much lower altitude in Bolivia, where the workers may find relief, while at the same time keeping among the same people. The larger proportion of the population of Peru and Bolivia are Indians; and thus we may see how directly the Lord is leading our brethren into the way by which these lands are to be evangelized.

This rapid development is one of the assurances of the quick work that is some day to be done in these waste places. The vast distances, the mountainous areas to be covered, the dense darkness of centuries of Catholicism and native heathenism, will be no impenetrable barrier, and the message will spread with blessings over these lands as the work closes.

God has wonderfully protected the work and workers on the shores of Titicaca. Their death and destruction had been decreed by the local church authorities, but the Lord has overruled the plans of violence to bring protecting influences to bear from Lima, and altogether the workers and believers rejoice that the covering of the Almighty has been over them.

We are now in La Paz, Bolivia, for a few days, before going on to the union conference in Chile. There are interests here, and one strong Bolivian woman has fully accepted the truth. Here Brother and Sister Stahl have made many friends by their nursing work. Elder I. Kalbermatten and wife are working here, and Sister Stahl will remain in La Paz while her husband is in Chile.

Our workers in these newer fields I find of good courage. They have many perplexities to meet, and unfavorable conditions for their children. Pray for them, and stand by them. W. A. S.

◆ ◆ ◆ "This Same Jesus"

INEXPRESSIBLY comforting to the disciples was the assurance of the angel that "this same Jesus" who was taken up from them into heaven would return to them again. They had learned to know him and to love him for what he was to them personally as a friend and teacher, as well as for what he had promised to do for them in the kingdom which he was going away to receive at the hands of his Father. They had seen him at work among the afflicted, correcting bodily deformities, restoring the sick to health, no matter what the ailment from

which they were suffering; comforting the hearts of the mourners, no matter how deep their grief; releasing those possessed of demons from the bondage in which they suffered; feeding the multitudes that hungered for food; and bringing back to life those who had passed under the power of death.

This was the man now being received up in a cloud, and disappearing before their wondering eyes, as they continued to look "steadfastly toward heaven." Notwithstanding the promise of the Comforter, there is no doubt that a feeling of unutterable loneliness and sadness came over the disciples, while the One who had been so much to them was disappearing in the blue dome of the sky. It meant to them that never again in this life would they see his face.

But right at this time, while their eyes are fixed upon the sky that seems to be swallowing up the object of their great love, two others "in white apparel" join their company.

Now comes the assurance which means so much to the bereaved disciples: "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." There was to them a world of meaning in the words "this same Jesus." It meant to them what it could not mean to those who had not known him as they had. To them it meant that he was coming as the same object of love to fill the same place in their hearts that he had filled during the years they had been with him. Of course, he was coming as King and Saviour; but he was coming, too, as "this same Jesus."

Often relatives or friends go away, and are gone for years, and we remember them as they were when they went away; we love them with that memory of them in mind; but when they return, changed in looks, changed in disposition, changed in their likes and dislikes, with new ambitions and ideas at variance with what we had known of them, while we love them still, yet there seems to be something lost out of our life; and while we are glad to see them, that gladness is mingled with a feeling of sadness and disappointment. It almost seems as if the past had entombed that subtle something which had been cherished through the years.

Not so with the return of our blessed Lord. He is "this same Jesus." Job, in declaring his belief that he would see God, says, "Whom I, even I, shall see, on my side, and mine eyes shall behold, and not as a stranger." We shall know him by the very perfection of his character. He will not be a stranger there to those who have yielded to him here, and have had his abiding presence with them through the varied experiences of life.

While upon this earth, he healed the sick of all manner of diseases; but still were they subject to death. But when the redeemed of earth stand before the throne of God, they are also in the presence of that tree of life whose leaves are "for the healing of the nations."

Blessed healing, from which there is no return to the jurisdiction of disease! Blessed healing, which closes the healing work of Jesus begun on earth on behalf of his people! Thus do they know him as "this same Jesus."

On earth, Jesus was the comforting and consoling Brother. In heaven, "the Lamb that is in the midst of the throne shall be their Shepherd, and shall guide them unto fountains of waters of life: and God shall wipe away every tear from their eyes." Rev. 7: 17. On earth, Jesus broke the bands of death on more than one occasion, and set free its captives. When he comes, it is to usher in the culmination of that work, send the thrill of life through bodies long held in the prison-house of death, and start the grand chorus from lips of resurrected men and women and children: "O death, where is thy sting? O grave, where is thy victory?"

On earth, Jesus fed the hungry multitudes on the bread of physical sustenance, as well as upon the bread of life. When the reign of the tomb-king is past, the tree of life in the garden of God holds out its twelve manner of fruits, and Jesus himself comes forth, the great and beloved Host of the reunited family, and serves them with the fruits of paradise. On earth, Jesus found many occasions to cast the emissaries of Satan out of the bodies of men and women who had been tormented by them. What a prophecy of the time when Satan and all his angels will be cast into the lake of their final destruction, and the universe will be forever rid of sin and all its dire consequences!

It is this same Jesus, the carpenter of Nazareth, the victor of the wilderness, the teacher in the temple, the healer of the sick, the stiller of the storm, the feeder of the multitudes, the silent prisoner of the railing mob, the thorn-crowned "King of the Jews," the nail-pierced sacrifice upon the cross, the death-bound occupant of Joseph's new tomb, the risen and ascended Christ, the anointed of God,—this is he for whom we look, soon to appear in the opening heavens. They who have known and loved him here will still know him and still love him, and will not fear to meet him. Blessed assurance! blessed comfort! blessed hope! We can then say, "Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation."

C. M. S.



Mission Homes in the East

I. H. EVANS

At the last session of the General Conference it was voted to raise three hundred thousand dollars for the purpose of erecting schools, printing-houses, and homes for workers in several of the great missionary countries of the world. There is little need for me to relate the reasons for our building these homes; nor can the donors to the \$300,000 Fund, who have made these homes possible, realize, without experiencing the situation before we had them, how imperative they are to the health of our laborers and the upbuilding of the Lord's work in this field.

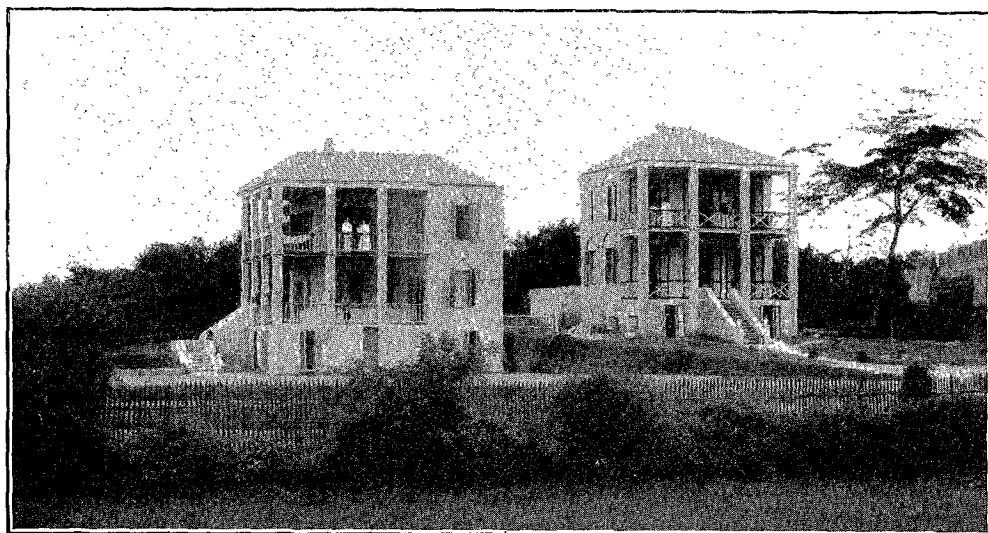
In China we have not been able to erect our much-needed printing-house because we could not get a deed to the property we had purchased. Up to the present time we have not been able to get the Chinese authorities to stamp our deed, though we have paid the full purchase price of the land. The consul assures us, however, that the deed will be stamped in due time, and that we can proceed without embarrassment. The revolution, coming on as it did, also somewhat delayed our building work.

At the present time we have succeeded in erecting four cottages in China and one in Korea. Two of these Chinese homes are shown in this article. The cottage in Korea appeared in the REVIEW of February 22. The Chinese cottages are located at Weichow, in the province of Quang-tung, and are occupied by the families of Brethren J. P. Anderson and S. A. Nagel. Weichow is the center of our work for the Hakka people, of whom there are more than ten million, and among whom we have a good work started. It is about two days' ride by steamboat from Canton, the nearest place where we have other foreign workers stationed. These two houses are in a good location, on a side-hill, where they have excellent drainage.

One house cost \$950, and the other \$1,050, and the land on which they stand, including grading and other improvements, cost a little over \$500. We made earnest endeavors to keep the cost of the houses within \$850 each, but found this to be impossible.

Both these cottages are built in one compound, in order that the women may be near each other when their husbands are absent, as they must often be away many weeks at a time.

At Chang-sha, in Hunan, we also have two cottages completed. We had hoped to build after the Weichow plan, a two-story building, but found the cost above what we could afford; so built two bungalows, which answer our purpose well, and provide comfortable quarters for our workers. These houses are very pleasantly situated, being on an island in the midst of the river. We have no good picture of these little homes; and as our workers are not there, we have no way of supplying one for this article. Elder R. F. Cottrell is in charge of this mission field, and Chang-sha will be the cen-



HOMES OF TWO OF OUR MISSION FAMILIES IN CHINA

ter of our work for some forty-eight million people.

Our workers in Korea are now looking for a location in Seoul, our headquarters, where we can erect a printing-house, and suitable homes for the workers. As soon as we find a good site that we can afford to buy, we expect to undertake this work. The price of land is so high in Seoul that it is difficult to get what we need with the funds that have been placed at our disposal.

We are indeed grateful that we have been able to make a beginning in providing homes for our workers in the East. To be sure, it is only a beginning, but it gives promise of better days for our workers, and longer service in the cause of God. The price of these homes will soon be more than saved in the extra time the laborers can remain at their work each year. Other homes will be provided as soon as funds are available. Our workers are pleased with their homes, and are most grateful to our brethren and sisters in the home land, who by their self-sacrifice have supplied means with which to erect the buildings.

Shanghai, China.

Education in the Philippine Islands

A. CARTER

THE message from heaven as given by the angel to John was, "Thou must prophesy again before many peoples, and nations, and tongues, and kings." Rev. 10:11. The way in which the Lord is preparing the world for the hearing of his last message is of thrilling interest to us who are to "prophesy again," or teach "many peoples." A very interesting example of this is now to be seen in the Philippine Islands.

This group consists of more than twelve hundred islands, with seven million inhabitants, who are divided into two hundred tribes. If the Bible and the books our canvassers are selling had to be translated into these two hundred languages, the task would indeed be a slow and laborious one. But the Lord is preparing the way for the gospel to go to these people more speedily. It is good to see how eager the natives are to learn.

American school-teachers are doing a great work among them.

From a newspaper published in Manila last June, we learn the following interesting facts: More than half a million schoolchildren have been enrolled. Mr. Frank R. White, director of education, "is greatly encouraged with the bright prospects for a most successful year." He reports that the last nine years have shown wonderful development of the school system in the Philippines, and that every year the teachers and pupils are becoming more efficient, and are realizing the benefits of the public-school system.

"The teachers of the educational bureau," he says, "are more heartily in sympathy with the work than ever before, and have especially shown enthusiasm in the industrial and agricultural branches of the schools."

Ten years ago there was not one Filipino teacher; now there are 8,170. The enrolment of schoolchildren in 1901 was less than 100,000, while to-day it is over 500,000. There is less need every year for a compulsory system of education, "as the Filipino has rapidly come to realize the advantages of the present system, and has himself compelled his

children to attend the schools." The industries being taught are weaving, lace making, domestic science and housework, carpentry, and agriculture.

I wish to draw special attention to the fact that this large number of native children are being taught in the English language, and every year there will, therefore, be an increased number of teachers and scholars who will be able to read our books and magazines. How necessary, then, that such good literature as we have be placed in their hands.

Thousands of customers for our publications now await our canvassers, and five hundred thousand persons are being so instructed that they will soon be ready to receive the gospel truth for these days.



Three New Conferences in the German Empire

L. R. CONRADT

As early as 1860 some Baptists in western Prussia began to keep the Sabbath, simply from reading the Scriptures. In the beginning of the seventies, Elders J. N. Andrews and J. Erzberger visited these Sabbath-keepers, and Elder Erzberger began a course of lectures in the city of Solingen. Sixteen adults took their stand, and on Jan. 8, 1876, our first baptism in Germany took place, eighteen being baptized at that time. But for some reason, the work in Germany was not followed up, the Sabbath-keepers were left to themselves, and not until 1889 was the work definitely started in the German empire, the city of Hamburg being chosen as the new center. In 1898 the first conference was organized; in 1902, the work in Germany having made rapid progress, the union conference was organized. In January, 1908, the Russian Union was set off; in 1909 the German Union was divided into the East and West German Unions. At that time there were ten self-supporting conference organizations in the two unions. In 1909 and 1910 four more organizations were formed.

However, this winter the work throughout the German empire has advanced rapidly, and men have been developed, so that we could organize three new conferences, bringing the total up to seventeen, among 65,000,000 people. These three conferences are well distributed over the different portions of Germany. The Wurtemberg Conference was organized in the south, the Hessian Conference in the west, and the Warthe Conference in the east of Germany.

The South German Conference met from January 3 to 7 in the city of Heidelberg, about 300 of the 900 members of this conference being in attendance. An excellent spirit prevailed throughout the meeting. The South German Conference once embraced all of southern Germany, with about 13,500,000 people; but in 1910 all of Bavaria, except the palatinate on the west of the Rhine, with about 6,000,000 people, was set off as a conference. This time the kingdom of Wurtemberg, including the principality of Hohenzol-

lern, with about 2,500,000 inhabitants, was separated, under the name of the Wurtemberg Conference. This new conference has 350 members; its strongest churches are at Stuttgart, with about 110 members; at Ulm, with about 50; and at Heilbronn, with about 35. Elder E. Gugel was unanimously chosen president of the new conference.

The South German Conference in future includes the grand duchy of Baden, Alsace-Lorraine, the Bavarian palatinate, and the provinces of Starkenburg and Rhenish Hesse, of the grand duchy of Hesse, with nearly 600 members. The good spirit of this meeting showed itself in the fact that when we spoke of raising the free-will offerings to ten cents a member, not less than \$1,200 was pledged and given to raise this amount during 1912. One minister was ordained at this meeting.

Elder D. P. Gaede was again chosen president of the South German Conference; but he and his father are both willing to return by July to their native land to strengthen the weak force of workers in the great Russian empire.

The next great change took place at Kassel, where the West German Conference met from January 17 to 21. The West German Conference has already been divided several times, but in order to avoid confusion in names between the West German Conference and the union, it was decided to drop this name entirely as a conference term. In its stead the remaining portion of it will be called the Westphalian Conference, while the new conference organized at this time was called the Hessian. Westphalia, with the few small principalities that are attached to it, has about 4,000,000 people, and the membership remaining is about 400; while the Hessian Conference takes in the province of Hesse-Nassau, Ober-Hessen of the grand duchy of Hesse, and some other small territories, with a total population of about 3,000,000. This field has also nearly 400 members. The largest church in the Hessian Conference is at Frankfort, with 160 members; then Kassel, with 63. Here our meeting was also very well attended, and an excellent spirit prevailed. Three ministers were ordained, and \$700 was given toward the ten-cent-a-week fund. For the present, Elder J. G. Oblaender, who is located in the Hessian Conference, will take charge of this field.

The third organization took place in the East German Union, at Kottbus, a city south of Berlin, from January 24 to 28. The writer assisted only the first two days, until the conference was organized; the remainder of the week he attended the North German Conference at Bremerhaven. Quite a number of minor changes took place to round off the territories of our different conferences, part of these being due to the formation of the new unions. Thus, the Vistula Conference released the province of Posen, with about 2,000,000 people, and the Oder Conference released the government district of Frankfort-on-the-Oder, with 1,500,000 inhabitants, to form

this new conference, called the Warthe Conference, after its principal river. It will have about 350 members. Elder C. Bruck has been elected president. A goodly number of our people came to this meeting, and about \$400 was pledged toward the ten-cent-a-week fund. While Elders H. F. Schuberth and G. Dail — and at two of the meetings Elder J. T. Boettcher also — assisted in the six meetings in the eastern union, Elders Oblaender and Erzberger and I, with other workers, attended the six meetings in the west. At all these twelve conferences the presence of the Spirit of God was manifest, perfect harmony in all our deliberations existed, and there was a manifest liberality in supporting our missions.

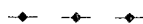
Though all these conferences already give twenty-five per cent of their tithe, yet they unanimously voted to turn over all their surplus to the European Division of the General Conference.

Including the district meeting of the West German Union, not less than \$5,000 was raised for the ten-cent-a-week fund in that one union; and after the union had settled with its workers, and given its five missions a little financial help for 1912, they were able to turn over \$7,000 as surplus money to the European Division for its missions. At nearly all these meetings we rented good halls in the centers of the cities, and had a fair outside attendance. Quite a number took their stand, and a few ministers were ordained, and new workers installed.

The following is our situation in the German empire for the year 1912: There are now seventeen self-supporting organizations, and for some time there have been no mission fields in this territory. In these seventeen organizations, there are now about 10,600 members, so that Germany ranges next to the United States in its number of adherents to the Seventh-day Adventist faith. All these organizations turn over twenty-five per cent of their tithe, besides their surplus, to the European Division of the General Conference. Though earning considerably less than our brethren in the States, the members are fast coming up to the ten-cent-a-week standard, and their average tithe is steadily increasing, fluctuating in the various conferences from seven dollars to fifteen dollars a year.

As we review the growth of the work during the last twenty-three years in the German empire, in spite of all its difficulties, we can indeed say that the Lord is once more doing a mighty work in the land of the Reformation, not only in stirring up this empire itself, but in making it the second strongest factor in the world in carrying the truth to regions beyond. May the good work grow still faster to the honor and glory of God.

Hamburg, Germany.



THERE are multitudes who have added to their many sins the saddening sin of saying "not now" to Christ when the pressure of his claims were lying heavy upon them.—C. F. Seitten.



The Happy Heart

A LAUGH is just like sunshine:
It freshens all the day;
It tips the peak of life with light,
And drives the clouds away;
The soul grows glad that hears it,
And feels its courage strong.
A laugh is just like sunshine,
For cheering folks along.

A laugh is just like music:
It lingers in the heart;
And where its melody is heard,
The ills of life depart;
The happy thoughts come crowding
Its joyful notes to greet.
A laugh is just like music,
For making all life sweet.

—Selected.

"Let There Be Light"

J. F. COON, M. D.

THE decadence of health and physical vigor in the human family is painfully in evidence in the present generation, despite the fact that it is an age of boasted enlightenment and intelligence. Added to this is the fact that, though the force of medical doctors of to-day far outnumbered that of any previous age in the world's history, chronic invalidism was never so prevalent as at the present time. It is also a fact that this condition is much more in evidence in communities where a doctor is obtainable at a moment's notice.

To the thinking mind is suggested the possibility that much of this lingering chronic illness is traceable to the fact that those who suffer from it are reaping the result of a protracted course of mineral and vegetable poisoning, administered under the direction of legalized medical practitioners. Proof of the correctness of this conclusion is by no means wanting to him who diligently seeks for it. In fact, such cases are of frequent occurrence. As an illustration of this, I cite a case that came to my knowledge while I was riding on the boat from Riparia to Lewiston a few years ago. On the trip I became acquainted with a farmer who took the boat at one of the stations along the way, and in the course of our conversation the subject of drug medication was discussed. This man gave me the benefit of his experience, which I shall relate.

During the early nineties he was located at Moscow, Idaho, and was engaged in the livery business. As times were very hard, many of the farmers were forced to sell their homes at a great sacrifice, the purchasers being capitalists from the East. Naturally these men employed a livery team, and as this man

was well versed in the condition of many of the farmers and knew who wanted to sell, his services were in good demand by the prospective buyers.

His wife, who was a large, vigorous woman, in excellent health as a rule, was feeling somewhat indisposed one day, and suggested that a doctor be called. This suggestion was acted upon, and her case was undertaken by a prominent doctor of the place. Little improvement seemed to follow as a result of the treatment, and that was soon lost sight of in a change for the worse. This condition continued, and month after month passed with marked evidence that the patient was gradually and surely failing. By the end of two years her condition had become critical, and she required the constant attention of the physician. Her life was despaired of, and all the sorrowing husband could look forward to was the fatal termination of the case almost any moment.

About this time a wealthy doctor from Illinois was there, who was enabled to make many excellent purchases by the aid of the liveryman. One day the woman was very ill, and the doctor in charge of her case having been called out of town, there seemed to be no one to give her the desired attention. In this emergency the doctor from Illinois was called in and was asked to give relief until the return of the regular physician. After a careful investigation of the case he said to the husband: "I am not at liberty to practise in this State, but I will tell you what to do to save your wife. She is dying of drug medication, and will not last long if left where this doctor is. If you want to save her, take her away where he can not quickly reach her, and she will get well."

Acting on this suggestion, he immediately closed out his business and moved down on the Snake River, twenty miles from her physician. The result was very striking. In a short time she was rapidly recovering. In a few months her health was restored; and though several years had elapsed between her recovery and the time when this was related to me, she had not had occasion to call for medical aid.

As a further illustration of this principle, I cite a case that came under my own observation in Walla Walla. The patient, a woman, was taken sick on the fifth of July, and the family physician was called at once. He had charge of the case until she was so low that her life was despaired of. For weeks she had been turned on a sheet, and was so wasted and emaciated that there seemed no ground for hope that she could ever

be any better. The medicine was being frequently changed, until at last there was more than a bushel of bottles from which scarcely anything had been taken out. The anxious friends at last pressed the doctor to express an opinion as to the probability of recovery, and were told that there was no hope.

At that time I was called on the case, and though it looked so hopeless, proceeded to do the best I could under the circumstances. All medicines were discontinued, and in their stead rational methods were introduced. In less than a week the patient was able to turn over in bed without assistance, and within two weeks could sit bolstered up in the bed. A rapid and complete recovery crowned the effort, and the patient, who is now sixty-nine years of age, is still alive and well. This occurred about three years ago.

To this might be added scores of similar cases, but this must suffice, for it serves as an illustration of the principle in question.

Walla Walla, Wash.

(To be concluded)

A Drinker's Warning to Young Men

COULD the youth to whom the flavor of the first wine is delicious as the opening scenes of life or the entering of some newly discovered paradise, look into my desolation, and be made to understand what a dreary thing it is when he shall feel himself going down a precipice with open eyes and a passive will; to see his destruction, and have no power to stop it; to see all goodness emptied out of him, and yet not be able to forget a time when it was otherwise; to bear about the piteous spectacle of his own ruin,—could he see my fevered eye, fevered with the last night's drinking, and feverishly looking for to-night's repetition of the folly; could he but feel the body of this death out of which I cry hourly, with feeble outcry, to be delivered, it were enough to make him dash the sparkling beverage to earth, in all the pride of its mantling temptation.—
Charles Lamb.

The Benefits of Fruit Culture

DANIEL NETTLETON

OUR Heavenly Father desires the health and happiness of his people. He desires that they should prosper and be in health. He is interested in our physical and mental as well as in our spiritual health.

When the Lord made man, he purposed that man should enjoy himself. He knew the quality of his food would have much to do with his happiness, so he gave him his bill of fare. He said: "Of every tree of the garden thou mayest freely eat." "Behold, I have given you every herb yielding seed, which is upon the face of all the earth, and every tree, in which is the fruit of a tree yielding seed; to you it shall be for food."

These health- and strength-giving trees, God placed there, and said man might freely eat of them. In a flesh diet, we have our food only at second hand. The animal gets it first from the grains, vegetables, and fruits. Why should not we eat first-class food? The beautiful garden, man's first home, contained no butcher-shops nor places for the selling of flesh for man to eat. These places are symbols of pain and death. It is unnatural and out of harmony with God's original plan for man to slay in order to eat.

The advantages of a fruit diet are numerous. In the first place, fruit is a germ killer, a disease destroyer,—a medicinal food. It has been demonstrated that it is impossible for typhoid fever germs to live in lemon-juice. If people would only live on a liberal fruit diet which would destroy fever and other germs, there would be far less sickness and consequently less sorrow.

Fruit culturalists are benefactors and physicians of the people. The substitution of the orchard for the slaughterhouse would contribute much to the public health, and since health brings happiness, a fruit diet would be certain to result in much greater happiness for those who adopt it.

The moral influences of fruit culture are also obvious. Our environment has much to do with our character building, for by beholding we become changed.

What a dreary world this would be without trees. How much happier and better men are by the cultivation of trees, vines, and flowers. Man's employment in his sinless state was to cultivate the trees and flowers that God had planted, and after the fall he was sent forth to till the ground and earn his bread in the sweat of his face. This was not a curse, but a blessing.

There is a refining and uplifting influence in the society of beautiful trees and plants, especially fruit-trees. Their beautiful blossoms making the air fragrant with heavenly perfume, their rich, growing fruits in bright clusters bending, tend to restrain in man that which is rough and cruel, and encourage him to cultivate kindness and gentleness. The cultivation of fruit-trees, vines, and flowers helps to make gentle men and lovely women.

Children who receive their first and most lasting impressions surrounded by cattle yards and pig-pens, who have to listen constantly to the squealing of pigs, do not have the elevating and refining influences that those do who come from sweet, clean homes surrounded by green grass and blossoming trees, among whose leafy boughs happy birds build their nests, rear their young, and warble their sweet melodies.

That there is no employment more healthful than fruit-growing, all who study the health question will admit. The pale-faced men and women of our cities pine for the green fields and groves of the country. Many of the great commercial class, herded in crowded cities, love to think and sing:—

"How dear to my heart are the scenes of my childhood,

When fond recollection presents them to view,

The orchard, the meadow, the deep-tangled wild-wood,

And every loved spot that my infancy knew."

The cities are not the best places for developing strong men and sweet, loving women. The noise and confusion of the street do not refine and develop the moral qualities of men as do the fields of golden grain, blooming trees, and fruit-laden orchards.

Man's new and everlasting home will be adorned with trees and flowers. "The glory of Lebanon shall be given unto it," says the prophet, "the excellency of Carmel and Sharon." The glory of Lebanon was its trees; the excellency of Carmel, its flowers. We are told of one tree in the midst of the paradise of God, bearing twelve manner of fruit and yielding its fruit every month, and "the leaves of the tree were for the healing of the nations." Therefore let us make our homes beautiful and happy by planting and cultivating fruit-trees and flowers. Let us seek to make our present earthly home as nearly as possible like man's first Eden home; and by so doing we shall help to make ourselves and others fit to enter in and enjoy our home in the earth when it is made new.

Port Townsend, Wash.

Skimmed Courtesy

"If you are going to give a pan of milk, don't skim it first," our dear old grandmother used to say; meaning, if you are going to do a favor, don't spoil it by an ungracious word or manner.

Have you never noticed how much of this "skimming" goes on in ordinary family intercourse?

"Another errand? I never can go down-town without half a dozen commissions!" complains Bob, when his sister asks him to bring a book from the library. He never refuses to oblige her; he does not really count it an inconvenience; he only takes the cream off his kindness.

"Those gloves ripped again!" exclaims Mary, when John wants her to take a few stitches. "It seems to me they always need mending when I am in a hurry with something else."

The children follow the fashion. Tommy shuts the door at Bridget's request, but he grumbles at having to leave his top. Susie goes to the door when she is sent, but she departs with a protest that it is Tommy's turn. Thus all day long people who love one another skim the sweetness from every service they render.—*Selected.*

A Sure Cure for Constipation

ONE of the common causes of the clogging of the system with impurities is constipation of the bowels. And many of the stomach disorders and many of the other diseases with which people are afflicted are due to this cause.

In handling a great number of these cases during the past twenty-five years, I have found that the following simple methods, conscientiously adhered to, will conquer the most stubborn cases:—

One of the things that gives the greatest relief is whole wheat, cooked for four or five hours in a double boiler. I have seen cases of over twenty years' standing, in which all the laxatives have been used to no effect, respond to this treatment in a few weeks' time. Some of the wheat prepared in this way should be eaten with each meal.

Another great help is to take a glass of water as soon as one wakes in the morning. In about ten minutes take another, repeating this three or four times, if possible, before breakfast. In case the water can not be taken alone, the juice of a lemon or an orange may be added.

An exercise of great value in these cases is to lie on the floor or something equally firm, before the body is clothed in the morning. Raise the limbs at right angles with the body, taking five seconds to raise and lower. Raise first one limb, then the other, then both together. Keep up this exercise for four or five minutes. This will strengthen the muscles of the abdomen, and is one of the very best of exercises.

Deep-breathing is also excellent, especially if conducted in the open air.

These are some of nature's simple remedies; and their continued practise will give relief. You will readily see that they could not possibly inflict upon you injury. Of course, if the patient is in such a weakened condition that he can not follow such directions, he should see his family physician before entering upon this program.—*H. F. Rand, M. D.*

Avoid the Blues

THE temptation to yield to the blues often assails people when they are weak in bodily health. Frequently it attacks them when they are encumbered with mental troubles. A wise elderly woman once said to a young girl: "Anybody can cope with real trouble. It is the vague, intangible trouble that gets the better of one, and clouds the gay spirits until one walks in the blackness of a fog." Whether trials are real or simply imaginary, a good rule for every one is to seek the sunshine.—*The Christian Herald.*

AFTER ten years of patient work, experts in London have finished what is said to be the most perfect yardstick in the world. It is made of platinum and iridium, and is designed to be used as the standard of the British government. Every year for ten years it will be examined, and if it varies by a millionth of an inch, it will be rejected. The Bible is the Christian's standard for his rule of conduct. Its principles never change. "The law of Jehovah is perfect."—*Sunday School Times.*



The Guide-Post

EDW. J. URQUIHART

As guide-post stands beside the way to show
Which way the uncertain traveler should go,
So through the ages stood, and stands to-day,
The living Christ, our guide-post by the way.

With arm outstretched, he points the contrite soul
To that strait path that leads to heaven's goal.
As daily bread that gives the body strength
To walk the path of life in all its length,
He, "the true bread," gives strength to walk this path,
Despite the thorns and straitness that it hath.
Like morning sun that breaks the reign of night,
Christ to that soul is everlasting light.

As some cool spring the dusty way beside
Brings life and joy where'er its waters glide,
So Christ, the "living water," hath become
A spring of life to those who drink therefrom.

As mountain high from which the frontiersman
The onward path for many miles may scan,
And note the landmarks that must guide his way,
So Christ is mountain to his church to-day;

And ever from this Mount our eyes may see
Earth's great events ahead on life's great sea,
And piercing farther down the lighted way,
Ken heaven's joy and peace and endless day.

Fernie, British Columbia.

• Canvassing Work in East Pennsylvania

THE canvassing work in the Eastern Pennsylvania Conference is onward. Our president, Elder W. H. Heckman, is giving this department his hearty support. His practical talks given at the institute held in Reading from February 20 to 29 gave prestige to our work and courage to the workers. The efficient help of Elders I. G. Bigelow and R. E. Harter and Brother A. J. S. Bourdeau contributed much to the success of the institute, and to the spiritual uplift of the Reading church. At a result of the evening meetings and the personal work

of the canvassers, some have already accepted the truth, and request baptism.

There were in attendance at the institute twenty-three promising workers. These all intend to devote considerable time to the sale of our literature. Seventeen signed contracts to begin work within a few weeks: one with "Heralds of the Morning," two with "Practical Guide to Health," four with "Daniel and the Revelation," five with "Com-



EASTERN PENNSYLVANIA CANVASSERS' INSTITUTE, READING, PA., FEB. 20-29, 1912

ing King," and five with "Great Controversy." A cut of these workers accompanies this article.

I praise God for this band of self-supporting missionaries. Their faithfulness will mean much to the unwarned people of Pennsylvania. The work of the canvasser-evangelist is fraught with wonderful possibilities for good. In a special sense he fulfils the commission: "Go out into the highways and hedges, and compel them to come in." Only those who are connected with God and who feel a burden for souls can be truly successful. To such, divine aid is promised.

As the canvasser meets the people, he finds that the Lord has prepared their hearts. "Behold," says Jesus, "I stand at the door and knock." Then as the worker sits by his customer showing the wonderful truths of his book, the Divine Canvasser pleads with that soul, saying: "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed; . . . and anoint thine eyes with eye-salve, that thou mayest see." Thousands have already been made truly rich through the influence of our literature. Many who read this article can testify to the blessings brought to them by the canvasser. The books they purchased contained the "eye-salve" which opened to their understanding the beauties of the "everlasting gospel." Millions of others

are still in darkness. "Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest."

J. H. MCEACHERN.

The Florida Sanitarium

THREE years ago last fall, on the fifteenth day of October, the Florida Sanitarium at Orlando formally opened for the reception of patients. From the first, the blessing of God has attended the work of the institution, and the wisdom of the move has been evident. The first year it lacked about \$500 of earning its running expenses, the second year it made a gain of about \$100, the third year showed a gain of about \$1,300, and the present year bids fair to do as well.

The influence for good that the institution has exerted can not be estimated. Quite a number have accepted the truth as a result of their stay at the sanitarium,

and an influence in favor of our work and message has gone out to all parts of the State. One noticeable feature in our work is the length of stay of those who come as patients. Some patients are in the institution now who have been there for a year or more, and a number of them are spending their second winter with us. This gives an opportunity for them to become fully informed on the principles of the message, and is a great advantage. At the present time the institution is filled to overflowing, and a good spirit prevails. Bible studies are held in the morning and in the evening, in which many of the patients take an active part. A nurses' training-school is conducted; and although the classes are small, there being only ten persons in training, good work is being done. The institution has an exceptionally loyal and faithful corps of helpers.

During the past summer two thousand dollars was donated to us by the business men of Orlando toward the erection of a new main building, which is greatly needed. The building is now in process of erection, but the work is progressing very slowly on account of lack of funds. We have never received any funds from outside the Florida Conference, and our constituency being so small, the sanitarium enterprise is a heavy load for us.

We now have about fifty acres of land, one building containing nine patient's rooms, parlor, medical office, operating-

room, treatment-rooms, kitchen, and dining-room; we have seven small wooden cottages, and two cement-block cottages. There are two lakes on the premises, one of which furnishes an abundance of good water for all purposes, and the other is used for boating, bathing, etc. We have cows, horses, farm utensils, and an automobile. Altogether, the assets amount to about \$25,000, with a net present worth of approximately \$10,000. If this institution could be freed from interest-bearing debts, it would soon become a source of financial strength to the cause of present truth in this field.

Roused by reports of our success, a stock company of the most prominent and wealthy business men in Orlando, headed by the county physician, who is also the president of the County Medical Society, started a sanitarium in the city of Orlando, and have attempted to imitate our methods of treatment. They have named their institution the Orlando Sanitarium. So all mail addressed to the Orlando Sanitarium is delivered to them. Our brethren frequently address our institution in this way, but we wish to call especial attention to the fact that the Seventh-day Adventist sanitarium in Florida bears, and always has borne, the name of the Florida Sanitarium. We would appreciate it if all would make a note of this fact, and help us in correcting the mistake.

Several years ago, in writing of the Florida Sanitarium, Sister White said that she hoped it would "become an important center of influence, from which many well-trained medical missionaries will go forth to the unworked parts of the Master's great harvest-field." Under the blessing of God, we believe this hope will be realized. But in order that it shall, we need the hearty cooperation of our brethren throughout the entire field, and we solicit the interest of our people in the North as well as in the South.

R. W. PARMELE.

India

KARMATAR.—A young Mohammedan who comes from time to time to our mission expressed himself as desiring to

In our first study we compared the prophecy of Christ's first coming with its fulfilment in the New Testament. When I pointed out the prophecy of Isaiah telling us that Jesus was to be born of a virgin, which was spoken hundreds of years before his birth, the young man marveled; and as we read from David, whose writings are also in the Koran, he said, "It must be true."

For fear of frightening him, I laid aside my usual custom of prayer before the study. After finishing the lesson and asking him to come again, he turned and asked if we could not have prayer. Never was I more thankful that I could pray in the language of these people. God came very near; and when we arose, the young man bade me a hearty good night, with tears running down his cheeks. Surely the testimony of the Lord's servant has been fulfilled: "From quarters least expected will come voices urging us forward in the work of giving the world the last message of mercy."

D. BURROWAY.

Developments in West Virginia

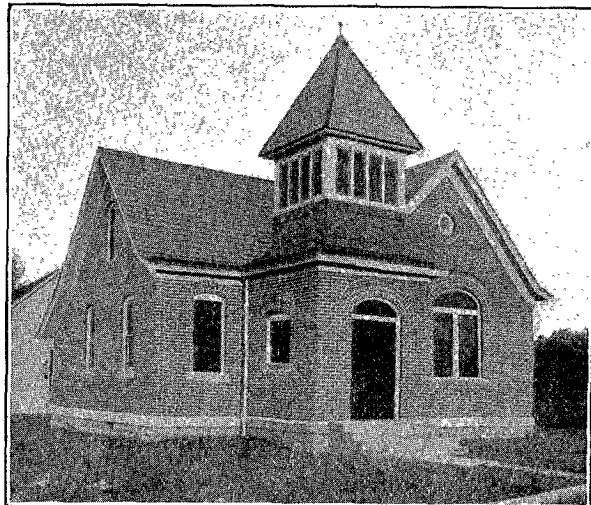
THE brethren in charge of the work in the West Virginia Conference are endeavoring with all their hearts to give character and stability to the work there.

The cuts which accompany this article represent two new churches that have recently been built in that conference. The first one shows the church, put up by our brethren at Parkersburg. It is a commodious brick structure, centrally located in a neighborhood of people who are interested in the truth, and is easily reached by the different car lines of the city. Elder F. H. Robbins, president of the conference, in connection with a corps of good workers, very quickly erected the building, and had it dedicated practically free from debt, the latter part of 1911.

The other cut represents the new church building at Charleston. This city is the capital of the State, and offers an encouraging field of effort for our people there. At the present time Elder F. E. Gibson, who has just come from the Ohio Conference to take up work in West Virginia, has charge of the work in Charleston. He labored faithfully to have this church completed and

ready for dedication in the fall of 1911. It is a beautiful building, situated on a good lot, and located in an excellent section of the city. The writer, in company with Elder K. C. Russell, had the privilege of attending the dedicatory services

of the church. Practically the last of the money necessary to cover what remained of the debt on the property was raised at this dedicatory service. The brethren in West Virginia are struggling hard to advance the work, and we request that all who are interested in the advancement of the Lord's work will



SEVENTH-DAY ADVENTIST CHURCH, PARKERSBURG, W. VA.

sometimes, while they are praying for the many other interests, offer a petition to God to bless the work in the West Virginia Conference.

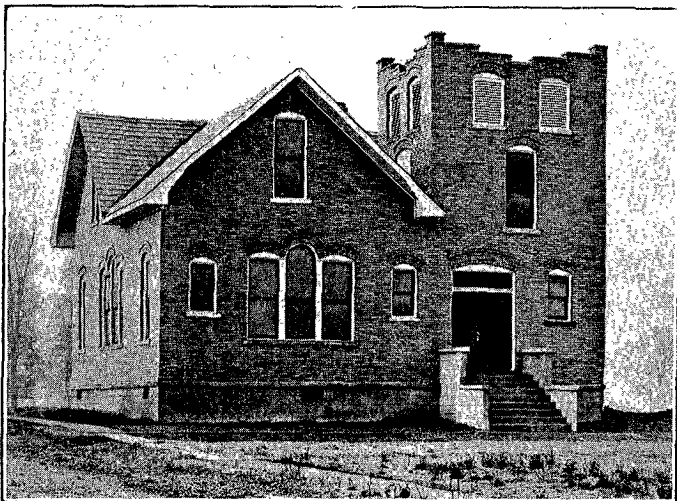
B. G. WILKINSON.

The Cook Islands

THE Lord's work in the Cook Islands is progressing. We were cheered a few months ago to learn that Brother and Sister R. K. Piper, of New Zealand, had been appointed to this field. The simple knowledge of the appointment was a great encouragement to us, and prompted us to more earnest efforts. Now we can report that Brother and Sister Piper have arrived, having reached Rarotonga on December 20. We earnestly pray that the Lord will bless them both physically and spiritually, and that they may be a blessing to the cause of truth in these sin-cursed islands, and thus God's purpose in blessing men will be fulfilled in them.

As I think of how merciful the Lord has been to us since we came to this field, I seek in vain for words adequate to express my thankfulness. And now our prayers for help have been answered; surely this has come about through God's interest in his cause in the Cook Islands, not through our worthiness. We pray that the Lord will roll upon our hearts a greater burden for the souls of the unsaved, and make us more efficient workers for him.

Before many more months shall pass, I hope to be able to get out to answer the many calls from the islands of this group. The interest in the native paper, *Tuatua-Moa*, still continues. Just a short time ago a schooner brought us a letter containing twelve shillings. The next day the steamer came in from around the group, bringing another twelve shillings for the paper, also a contribution of five shillings to our work. One rather lengthy letter contained no money, but was written simply to tell us how the writer and his friends appreciate the *Tuatua-Moa*. Owing to the teaching that the islanders have received, they are



SEVENTH-DAY ADVENTIST CHURCH AT CHARLESTON, W. VA.

study the Bible. Press of work, the Bengali conference, etc., hindered our beginning these studies until this week, when I sent for him and asked if he still desired to study. He answered, "Yes, I am very anxious to know the true way."

very slow to accept a new doctrine, especially if it is an unpopular one. We have felt sorry because we could not be out in more active work the past two years, but of late I have come to feel more confident that the course we have been obliged to pursue has been most providential. The printed page has been preparing the way while we have been awaiting reinforcements. We praise the Lord for his directing hand.

GEO. L. STERLING.

Arkansas

GENTRY.—The work is making progress in this part of the Lord's vineyard. Elder L. Littell has just been here and helped us plan and organize for the building up of a good strong church-school. We have one of the best locations to be found anywhere. We expect to build on the Flint, known far and near as one of the most beautiful spring-fed streams to be found anywhere. We shall have good soil, good water, good land in the heart of the fruit country of Benton County.

To any of our people who may wish to come here, I would say that land is somewhat high and rapidly going higher, owing to the inflow of immigration. We have some real bargains listed, places of different sizes, and our people will be charged no commission if they deal through our committee. For further particulars, address W. S. Wiggins, Gentry, Ark.

C. N. EASTMAN.

Chinese Mission Work in San Francisco

Soon after landing in the United States from China, it was my privilege to become acquainted with a young Chinese Seventh-day Adventist brother, a graduate nurse from St. Helena Sanitarium. The few days I was detained at San Francisco caused me to be impressed with the great need for more aggressive work to be done among the many thousands of Chinese in that city. Being physically unfit to undertake the task myself, I endeavored by prayer and correspondence to get this young brother to enter such a needy field for which to us it appeared his training had eminently fitted him.

After several months' delay, I am greatly encouraged by the good reports he is now sending, and take pleasure in forwarding a few extracts from them, in order to call forth the prayers of the Lord's people. He writes as follows:—

"What do you think I am doing now in Chinatown in making a little start? Well, Dec. 5, 1911, was a day which marked a new experience in my nursing profession. I am nursing a sick young Chinese who is afflicted with tuberculosis. . . . Two evenings ago I read the one hundred third psalm to him in Chinese, and then prayed for him. . . . We are located in the back of the Chinese Salvation Army Hall. . . .

"I have been able to drop a few words to different Chinese. A man took four of our Chinese *Signs* to give away. . . . My work will be well known in a few months, and as in this way I come in contact with quite a few Chinese, the truth will be communicated to them. I have made an advancement in being able to read a few chapters in Chinese. After

one year of persistent study of my mother tongue, I think I shall be able to be well versed in Chinese characters. Who will be the first missionary to establish a mission for the Chinese of America? 'Here am I, send me,' if it is my place. . . .

"Two sailors came in where I am nursing, and wanted some Chinese literature to give to some Chinese who could not land and will sail to-morrow. So I gave them five Chinese *Signs*. . . . Our message must go. The Lord sent me down here at the right time. Praise him for what I can do for his sake. . . .

"This forenoon I started out and visited my former Chinese patient, sold a 'Second Coming of Christ' to him. He is pleased with it and glad to learn so many 'good things.' He has a copy of Chinese series of Bible doctrine, which I presented to him when I left after he was well enough to care for himself. . . .

"My heart is longing and full to do something for these poor Chinese who are soon to pass out of the world without hope. I am now writing up texts and learning them so that I can visit them again to tell them about our blessed Saviour. How my heart burns to pour forth what I understand so clearly in English. . . . Here is something more wonderful. Praise God for his wonderful healing power and truth. Yesterday I received a letter from a brother who will come to see me soon, bringing a Chinese believer. This Chinese was a leper, and the Lord healed him through faith. This white brother taught the truth to him for four years and nine months. He desires to be baptized. . . .

"Concerning the Chinese who was once a leper, but now healed: I saw him the following Sunday. He speaking another dialect, there wasn't much information gotten from him; but he was going back to the leper camp for a while, and will be baptized when he leaves the institution. . . .

"For the last two weeks or so my time has been well occupied. I now have two Chinese patients and one white patient. One Chinese is a Catholic. The coming Sabbath I shall take him some of our truth-filled literature. God help me to present the light to him. . . . The other Chinese patient is a heathen, and after I had given him my card, he read the two texts John 3:16 and 3 John 2, and asked me, 'Are you a believer in Jesus Christ?' I answered him in the affirmative. He said, 'I want to believe, too.' Thank God for such first longing. I must take the reading-matter to him. . . .

"I am rooming with a nurse, who a few weeks ago was a Catholic, but is now taking hold of the truth. It is so wonderful to see a changed man merging from dark Catholicism into God's blessed truth. Several times God opened the door for me. When the door is opened, I do not seem to realize it immediately even though I had prayed for it before. Now you see God has given me two Chinese patients to treat, so that I may carry the truth to them."

These few remarks emphasize the instruction given: "An important part of the education of Chinamen who are under training for evangelistic work, will be for them to see the successful efforts of those who are winning souls to believe in Jesus Christ. . . .

"We are to study how to meet the people where they are. An impression is

to be made upon the people of all nationalities, by their association together in Christian assemblies, where consecrated believers with the greatest earnestness express their faith in God, and reveal the light of the gospel truth as it is in Jesus. Such assemblies as this camp-meeting that we are now holding in Oakland, where able workmen are making special, persevering efforts for the unconverted, will have a powerful influence upon the people of all nationalities. . . .

"The Lord will be pleased to see all our brethren and sisters who are in the cities, moving forward under the deep influence of the Holy Spirit, and laboring earnestly for the unconverted. With the Bible in their hands, and its truths in their hearts, they should, with all simplicity and tenderness, express their love for those whom Jesus Christ died to save."

PERCIVAL J. LAIRD.

The Work in Russia

SARATOF.—Concerning the progress of the work here in far-away Russia we can say, as did Paul in 2 Cor. 6:8: "By honor and dishonor, by evil report and good report: as deceivers, and yet true; as unknown, and yet well known; as dying, and, behold, we live; as chastened, and not killed."

We are having varied experiences. On the one hand, the dragon is wroth, and Herod wishes to slay the Child; on the other hand, are Jannes and Jambres who have turned their rods into serpents, and Sanballat and the Arabians are plotting together. But we are comforted, for Christ is in the ship with us, and we know that he has all power in heaven and on earth. Therefore we are of good courage, and the work of the Lord is ever onward.

It almost seemed as if the priest, Ilidor, from Zarizin, would be more dangerous to the work of God than all the rest, as he had also the archbishop of Saratof on his side, of whom all stand in fear, and to whom all must bow. But lo! suddenly they are both deposed from their position, and must do penance for their deeds. The archbishop had even sent a secretary who was to watch all our meetings and make note of everything that took place. Now he also is dismissed. Nevertheless, the clergy are keeping their eyes on us. In one of the church papers the following invitation was recently published: "To-morrow evening at 6:30 in the large assembly-room of the church-school will be held an open discussion by the missionaries concerning Sabbath and Sunday. We invite the Seventh-day Adventists to come for a friendly discussion. Give heed to 1 Peter 3:15."

We could only decline this invitation, in accordance with Neh. 6:3 and 2 Tim. 2:23, 24, because no good would come from it, the people being too rough and ignorant to be benefited by a discussion. In another column of the same paper appeared an article of considerable length, charging us with enmity toward both church and government, and calling upon one another to unite in order to meet this danger. We are declared to be "sowing the pernicious seeds" of our belief "throughout the whole empire," and ready to adopt any means, lawful or unlawful, to accomplish our ends.

Freedom under Russian law exists

only on paper. In reality one sees the opposite, and, because the power of the church rules, it is she who frequently seizes unlawful means to obtain her end. Nevertheless since we know that the work is the Lord's, and that we must stand as Gideon's chosen band, each in his place, and not like Shemaiah, who shut himself up in the temple, we must stand firm for the work of the Lord and not waver. "For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ."

Another difficulty we have to contend with in the Siberian Union is famine. One fortunate thing is that in this country every village has a state provision store. These are now open, and the people are at least saved from starvation, otherwise the outlook would be very serious. May God grant us more of his grace, and put it in the heart of upright souls to accept the truth while there is yet time, and not to look back as did Lot's wife. Pray for our field.

GERHARD PERK.

The Florida Boom

OUR workers are continually receiving letters from our people in the North containing such inquiries as the following, which I quote from a letter recently received:—

"Please write me a little explaining the condition of a working person in Florida."

"We desire to buy ten acres on which to raise poultry, fruit, and truck. Could we do well there at such work, or not?"

"What would be the price per acre, and condition of terms?"

"Have you good drinking-water?"

"Is the State malarious?"

"I would be pleased if you would kindly go into details a little on conditions there."

These inquiries have been prompted by the extensive advertising that the State of Florida has had during the last few years. We appreciate the desire of our brethren to obtain reliable information, and are willing to do what we can to help them in this matter; but we are sometimes much perplexed to know how to reply to questions. For instance, how would we reply to the questions quoted above, which are not at all unusual? The price of land ranges from ten dollars to one thousand dollars an acre, and "conditions," or "terms," are very numerous. Whether a person could "do well" depends upon so many things, the person himself primarily, that we can not predict with any degree of certainty the probable measure of success. So, when all is said, a personal visit is the only satisfactory way of obtaining the information sought.

The soil of Florida is very sandy, and requires heavy fertilization to produce a profitable crop. There is but little if any land in the State that is an exception to this rule. It costs in the neighborhood of fifty dollars a year to fertilize an acre of land properly. But perhaps three crops will be obtained during the year, and the produce being so unseasonable in the North, the returns are sometimes very great. By far the larger portion of

the land is almost worthless for truck raising, but quite a portion can be made to produce citrus-fruits. These, however, can not be grown successfully in the northern part of the State. It seems that there are more risks by far in agricultural work in Florida than in the Northern States.

A great many of our inquiries are concerning the Everglades. Drainage canals are being cut as rapidly as possible, but to my mind the question of the utility of the land is still far from definitely settled. Doubtless a good portion of the land lying near the canals will in time be successfully cultivated, but from personal observation I am led to believe that it will never be advisable to reside in the Glades. The most of those who utilize them, I am confident, will reside in the towns on the edges, and will go to their places in motor-boats on the canals. This will, of course, greatly increase the population of such towns. I do not think that the promoters of the drainage project even hope to use horses for farm purposes in the Glades, as the soil is too soft.

For equability of climate, there is probably not a superior State in the Union. For healthfulness, this State is said to be unexcelled. The diseases found in the North are not so common here. Pellagra, hookworm, and malarial diseases are prevalent, but proper sanitation practically prevents them all. There are four kinds of water in the State,—salt, sulphur, hard, and soft. The salt water comes from the sea, the sulphur from Artesian wells, the hard water from deep wells, and the soft from shallow wells and the lakes. In portions of the State the water compares favorably with that in the North, except it is usually quite warm; in most sections it is very agreeable. During the summer, mosquitoes exist in many places, but in most localities they are preventable by proper care of the community. On the coasts sand-flies are found to some extent.

The principal railroads run in a northerly and a southerly direction. Transportation facilities are comparatively poor, and in selecting a location for a home this point should be carefully looked into.

This article is not written for the purpose of influencing any one to consider Florida as a place for future residence. Neither is it for the purpose of provoking inquiry, but it is solely designed to give in few words answers to a large portion of the questions which come to us. We shall gladly make personal replies to those desiring it, if they will enclose a stamp. Literature is often asked for. This can be had by addressing the board of trade of any of the county seats or larger towns in the State.

We would be glad to see more of our brethren move into this South land to become a strength to the cause of present truth, as our people have been exhorted by the Testimonies to do; but we do not wish to be responsible for the removal of any one to any particular locality, lest he be disappointed. We believe that, before taking the step, all should carefully consider the effect their move would have on the cause of God both where they are and in the place to which they contemplate moving. We have a number of struggling churches that would welcome other brethren, and we would be glad to see them thus strengthened. But let us consider the

needs of the cause from both standpoints. Time and money are now too precious to be lost in unwise moves. So consider carefully before making a move, and above all things, do not buy land until you see it, nor before you have had an opportunity to study conditions in the locality where the land is, by a personal visit and counsel with those who reside there.

R. W. PARMELE.

Korea

WONSAN.—It has been some time since we sent in a report, but the truth has been making progress in this section of Korea [east of the mountain range]. Ten miles from our home there is a new company of Sabbath-keepers. At this writing I will not attempt to say how many, for experience has taught me that often in this country when a company comes out from the bondage of sin to walk in the liberty that is found in Christ, a mixed multitude comes with them without having received a change of heart.

This winter we have conducted a school here in Wonsan, with seventeen pupils in attendance. A Korean teacher has been in charge, while Mrs. Smith teaches drawing and a few other things.

We have a somewhat novel way of warming the schoolroom. It is a room about sixteen feet square. On the outside of the wall is a large iron pot, in which we cook cow feed. The fire from under the pot passes through flues under the floor, and so warms the room.

In December we visited the church at Iwon, two hundred miles north of Wonsan. They have had some trials during the last year, but seem to be having a good experience now. Twice I have visited the little company thirty miles north of Wonsan. Once we all went to a place about thirty miles distant in another direction, and spent some time with the people there. We are well, and of good courage. Remember us at the throne of grace.

W. R. SMITH.

North Carolina

KERNERSVILLE.—I have just spent Sabbath and Sunday at this place, and have enjoyed meeting the brethren here, who are working hard to erect a neat house of worship. The house is 24 x 36 feet, with a belfry and two small vestry rooms. I am pleased with the plan of this church, which is to stand as a monument to the message in this part of the State. The church is finished outside except painting, and the inside work is just begun. These brethren will be able to finish the work so well started. A church-school also is needed at Kernersville.

R. T. NASH.

Field Notes

ELDER H. B. McCONNELL reports three baptisms at Cripple Creek, Colo., on January 2.

SEVEN new members were added to the church at Birmingham, Ala., on the last Sabbath of 1911.

TWO new Sabbath-keepers are reported from British Columbia, one at Fernie, the other at Nanaimo.

The Publishing Work

Conducted by the Publishing Department of the
General Conference

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

Cuba

ALTHOUGH Cuba is one of the newest canvassing fields, we who are here believe it one of the best, if not the best. The latter part of January I arrived at Havana, and after spending six days in quarantine, met Brother Robinson at Matanzas, where he had sold over six hundred dollars' worth of books in six weeks. This being the sugar season, when money is circulating freely in the small towns of the interior, we decided to work among them until about the first of May.

For a month we have been in these towns, spending from one to six days in each, and although the work is a little hard, for many times we work by day and travel by night, yet the Lord has abundantly blessed. We have been able to take orders for more than one hundred dollars' worth of books every week, besides delivering.

The joy of the work comes when a person is found hungering for light. At one place Brother Robinson and I were canvassing together when we met a well-known doctor who ordered a book. In the course of our conversation, we learned that he had been studying different Protestant religions, but finding something lacking in each, he was studying Spiritualism; that, too, had failed to satisfy him. He was looking for something, he knew not what. We gave him a copy of our Spanish paper, *Las Señales de los Tiempos*. When Brother Robinson returned, the doctor gave his subscription for the paper, and seeing "Patriarcas y Profetas" advertised in the health book we had sold him, wanted that too.

We believe that influential men will join our ranks in time to help swell the loud cry. As the farmer spends months sowing, tending, and watering a crop to obtain a harvest which is gathered in a few days, so with our work. While we may not see so many direct results just now, we have faith that the harvest-time will soon come, when we shall reap what we have sown.

Just now we are in Santa Clara, a town of sixteen thousand inhabitants, which will keep us busy for a month. The Lord has richly blessed in our two days' work here, as we have the names of the governor of the state, the mayor, the heads of the departments of finance and public works, the cura (priest), president of the national bank, and four judges, besides several leading merchants, doctors, and lawyers. Books can be sold in Cuba, and can be delivered.

Our aim for this year is to sell ten thousand dollars' worth of literature, and we have adopted as our motto the words of William Carey, India's great missionary, "Expect great things from God; attempt great things for God."

As I am writing this, a letter comes saying that two young men are on their way to join us, and seven more expect to start at the close of school in May. With these and perhaps another worker from the States, we are looking forward

to a successful campaign during the summer.

Cuba is a field of great opportunity, and it is open for this book work now. By the help of God and the prayers of his people, the work must and will go. The people are renouncing Rome. Now is the time to win souls for the New Jerusalem.

The passing of the sugar season will not affect the work in the port towns, and I doubt if it will make much difference in the interior towns. It is not conditions outside, but inside that affect the colporteur and his work.

This work in Latin fields has given me a new vision. When I see Central America, Colombia, Venezuela, and the great Amazon territory, which must be covered before we can clasp hands with the workers south of the equator, my heart longs to see the work advanced more rapidly. The tread of Bible colporteurs has already been heard three thousands miles up the Amazon, and we must be there, too. Cuba is on the outskirts now, but my prayer and aim is that this field may not fail nor hinder, but push on and ultimately be a help to some of these fields farther on.

We need your most earnest prayers for Cuba. There are difficulties, but the difficulties make us strong, and the victories give us courage.

G. A. SANDBORN.

The Colporteur Work in Fiji

IN our latest council here it was decided that we push the colporteur work, and urge our students and workers to engage in it. We are glad to see the efforts that are being put forth, and thankful for the remarkable success attending those who have entered the field. Besides several of our native teachers, we have four of our Buresala students in this work during vacation. They left Buresala early in November, and were all happy, and confident that the Lord would lead them. They took between them two cases of books (about one hundred sixty). We have just received a letter from one of them, saying:—

"We have been here two weeks and one day, and have sold out. The people of this district have a great desire for good books. . . . We had only to sit down in some of their houses, and the people would crowd in, and long before we had finished talking, they would throw down the money. We are surprised at the way the Lord has helped us."

Levi, one of our youngest workers, who lately entered the field, writes:—

"When Alipati Rainima and I left Suva for Kandavu, we took with us thirty books, and in a very short time we sold all. We then returned, and after getting more books we went to Rewa. Here we parted, and with many forebodings I made my way to the first town. But I kept thinking of Jesus, and praying continually that he would help me in this important work. I was enabled to sell twenty books that week; but I kept thinking of Kandavu, so in the month of August I left Suva once more for Kandavu, taking forty books. In two weeks' time I had again sold all. This shows how great the demand is."

The time was when selling literature in Fiji was thought little of, but the foregoing extracts show that the Lord

is working upon the hearts of the people. Now is the time to get our publications before the people. May the good Master continue to bless the efforts that are being put forth. T. A. DRIVER.

From the Philippines

ELDER L. V. FINSTER reports that Brother Floyd Ashbaugh, who went from California to engage in colporteur work in the Philippines, is already at work, and is meeting with encouraging success. He started with "Christ Our Saviour" in Spanish. Concerning his success, Brother Finster says: "The first day he took seven orders, the second day eleven, and the third day nine." We are glad of this splendid beginning by Brother Ashbaugh in his new field. N. Z. T.

Christian Education

Conducted by the Department of Education of the
General Conference

H. R. SALISBURY - - - Secretary

Study at Home

THIS is the liveliest year yet in the work of the Fireside Correspondence School. Our students are keeping up their lessons more regularly and are doing a much better quality of work than heretofore. Each month of the year so far has shown a healthy, uniform growth in membership. Nine new students were added in January, five in February, and four the first four days of March.

The range of our patronage is good. Every continent on the globe and several islands of the sea are represented. We have eight students in Takoma Park and four in West Africa. Not long ago a missionary leaving Washington for India took a lesson outfit with him, and by the time he arrived in his field he had prepared and mailed back en route seven lessons. It is reported that this same missionary began his field work the next day after his arrival. More recently another missionary departing for Africa paid his lesson fees, took up his outfit, and departed.

Lessons are being taken in every subject offered by the school. As is very proper, English and Bible are in the lead. During the month of February, we received lessons in these subjects as follows:—

Bible Doctrines	51
Life of Christ	14
Grammar	85
Composition-Rhetoric	51
Advanced Rhetoric	10
Journalism	10

Considering the fact that each of these lessons represents from three to five days' work in the ordinary school, these figures mean much student activity. As soon as students get far enough along in their work to appreciate its value, it is a common thing for them to say, as one did the other day, "I enjoy my study very much, and only wish I had taken advantage of the Fireside Correspondence School before." Fortunately for procrastinators the school is open for enrolment during the "six working days" of every week.

W. E. HOWELL, Principal.
Takoma Park, D. C.

News and Miscellany

Notes and clippings from the daily
and weekly press

—The Spanish government is beginning a system of irrigating canals, and also 20,000 miles of railroads and highways.

—Another arctic expedition is getting ready to sail. This is not to hunt for the north pole, but to map Crocker Island, the only part of North America which has not been mapped.

—The liberals of Nicaragua, Central America, are reported to have placed fifteen mines under the track over which the train conveying Secretary of State Philander C. Knox was to pass. For some unaccountable reason none of the mines exploded. Fifty liberals have already been arrested on the charge of conspiracy.

—On March 10, in the new foreign office at Peking, Yuan Shi Kai was formally inaugurated provisional president of the republic of China. The constitution of the new republic of China places the supreme power in the hands of the national assembly. A notable feature is that all the acts of the president require the approval of the assembly, and this body also has complete control of the cabinet. The assembly elects the president and the vice-president, and may pass any law over the executive's veto at its pleasure. The mutiny among the troops continues to spread. Official reports state that 1,000 decapitations took place at Peking and Tientsin within one week.

—A world-wide coal strike is feared. In Great Britain all mines are closed. Approximately 1,000,000 miners are striking, and at least as many workers in other industries are idle because of lack of fuel. Food prices are steadily rising; ocean liners are unable to get coal, and shipping is seriously interfered with. In Germany 175,000 miners are on strike in one district, and others are only waiting the word to stop work. France has experienced a twenty-four-hour miners' strike; and if the demands of the miners are not met, the strike will probably be renewed soon. The anthracite-coal miners in the United States are also demanding increased pay, and it is quite probable that they will go on strike on April 1.

—Highly interesting discoveries have been made in connection with the excavations in the ruins of Pompeii. A street leading to the forum, which was closed at both ends by stone pillars for the purpose of excluding carriages, now proves to have been one of the chief thoroughfares of the city. It is lined with shops, the walls of which show inscriptions and marble tablets, which are well preserved. A great quantity of archeological treasures of great historic value has been found, and the investigators have gathered up a quantity of petrified fruit and meat. In one shop a large terra-cotta kitchen range was discovered, on the top of which rested an oval copper boiler in perfect condition, containing water, which the scientists say has been there since the time of the eruption, nearly 2,000 years ago.

—Plans for a sixteen-inch naval gun that will hurl a 2,000-pound shell and penetrate armor at fourteen miles, the most gigantic and most powerful weapon yet contrived, are now complete in the office of Rear-Admiral N. C. Twining, chief of the United States Bureau of Ordnance.

—The Catholic Colonization Society of the United States, recently organized at the Catholic University, near Washington, D. C., has received the approval of the entire American hierarchy. The society is national in its scope, and aims to protect and promote the interests of Catholic colonists. Archbishop Messmer, of Milwaukee, who is deeply interested in this new society, says: "Many immigrants come to America from Europe every year looking for work and homes. Some, crowded into our great commercial centers, are pushed toward the confines of the 'underworld,' away from the influence of religion. We hope to relieve their misery and suffering by taking them to colonies that promise sufficient support and religious advantages." This scheme is one which is expected by the Catholic Church to assist her greatly in gaining control of America.

NOTICES AND APPOINTMENTS

Columbia Union Conference Association

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

Columbia Union Conference

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

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

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

E. R. BROWN, Secretary.

West Pennsylvania Conference Association

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

B. F. KNEELAND,
President of the Board.

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.

West Pennsylvania Conference

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

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

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

B. F. KNEELAND,
President West Pennsylvania Conference.

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.*

Washington (D. C.) Sanitarium Association

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

By order of the trustees,
W. T. KNOX, *President*;
H. N. SISCO, *Secretary*.

The "Watchman," the Present Truth Evangelizer

THE *Watchman* is meeting with good success. Thus far this year every edition has been practically sold out. With the coming of the summer months when our agents will be in the field and desire a good seller, we intend that the *Watchman* will maintain its usual standard. We receive encouraging words of commendation from all over the country, and truly our magazines are doing a good work. We are glad that we have a part in this work. The following gives brief mention of the contents of the April issue:—

"The Gospel in the Book of Genesis," editorial.

"Revelation 10; a Little Book Open," by B. G. Wilkinson. A splendid article for those who are seeking light on certain Bible prophecies.

"What Is Death?" by Allen Walker, analyzes the momentous question that stirs the mind of all thoughtful men, and gives satisfactory Bible reasons for the writer's position.

"The Revolution in China," by I. H. Evans, is a most timely article on the disturbed conditions in this youngest of republics, showing the deep-seated causes of this revolution and the undoubted outcome. Elder Evans is peculiarly qualified to give our readers something good, as he is on the ground and has supervision of the entire Asiatic field.

"Entire Consecration," by Clarence Santee, is a stirring article on our duties and privileges of complete consecration.

"The Sabbath on a Round World," by E. W. Webster, gives satisfactory proof to the doubting one that the Sabbath of the decalogue can be observed in spite of a round world, and that the law of God is valid under all the changing circumstances of men.

"The Tap-Root of Error," by Wm. Covert, shows in a forcible way how the doctrine of natural immortality is the foundation-stone of all the evil practices generally associated with paganism in its various phases. If the dead "know not anything," a great source of trouble to one class and of revenue to another is cut off.

Any one of these articles is well worth the price of the magazine.

God Gives Results

A *Methodist*: "Please send the *Watchman* for one year. I admire the clear-cut way it handles current topics and Bible truth."

A *man of the world*: "If your next issue is as good as the last, count on me as a regular subscriber. Please send another copy."

A *bank director*: "Enclosed find \$1. The *Watchman* is far ahead of anything I have ever yet read."

Will you not help us realize our slogan, "An average monthly circulation of fifty thousand by Dec. 31, 1912," by ordering through your local tract society ten copies each month for missionary work?

Yearly subscription price, \$1.

Rates in quantities: Five to forty copies, five cents each; fifty copies or more, four cents each.

Address Wanted

THE Seventh-day Adventist Church at Los Angeles, Cal., desires to learn the whereabouts of Mrs. Anna Royce, Mrs. Flossie Larkins, and Mrs. Myrtle Christholm. Any one who can give these addresses should inform Mrs. Edna J. Calkins, 2122 Duane St., Los Angeles, Cal.

Publications Wanted

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

Mrs. Kate Taylor, 6503 Cedar Ave., Cleveland, Ohio, desires papers and magazines for free distribution.

James M. Johnston, R. F. D. 5, Box 27, Hickory, N. C., will appreciate a continuous supply of late periodicals.

Late clean copies of our periodicals for use in missionary work will be appreciated by L. E. Smith, Bentonville, Ark.

Mrs. Lelia Ray, 414 Pluss Court, Laurens, S. C., desires a continuous supply of our tracts and papers for free distribution.

Mrs. Mollie Miller, 932 Union St., Jackson, Miss., requests periodicals and tracts for distribution and depot reading-racks.

Liberty, *Signs of the Times*, *REVIEW AND HERALD*, *Watchman*, and other of our periodicals will be appreciated by John L. Gray, Centerton, Ark.

Mrs. J. L. Kelley, 1600 Pearson Ave., West End, Birmingham, Ala., would like a continuous supply of tracts and all denominational literature for missionary work.

E. N. Vaughan, Hickory, N. C., desires copies of the *Signs of the Times*, *Watchman*, *Life Boat*, *Life and Health*, *Liberty*, and *Protestant Magazine* for free distribution.

Miss Clara McLellan, 2820 Florida Ave., Tampa, Fla., desires copies of the *Signs of the Times*, *Watchman*, *Liberty*, the *Protestant Magazine*, *Our Little Friend*, and tracts, for missionary purposes.

Emma Kincaid wishes to express her thankfulness to those who have been supplying papers for her use, and asks that a continuous supply of literature be sent to her at 624 South Twentieth St., Omaha, Nebr.

C. E. Moon, Geyserville, Cal., desires, for neighborhood work, copies of the *Signs Monthly*, *Watchman*, Temperance number of the *Youth's Instructor*, *Life Boat*, *Life and Health*, *Protestant*, and *Liberty*.

Copies of *Signs of the Times*, *Youth's Instructor*, *Liberty*, *Protestant Magazine*, *Life and Health*, and *Watchman*, for use in missionary work, are requested by Mrs. R. T. Nash, R. F. D. 1, Greensboro, N. C.

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.

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

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.

BIBLE MOTTOES AND POST-CARDS.—Sold over one million.—English, Spanish, German: 25, \$1.25; 100, \$4; 300, \$10. Pure Cooking Oil: 5 gallons, \$4; 10 gallons, \$7.75; 50 gallons, \$31. Hampton Art Company, Nevada, Iowa.

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

RIPE OLIVES, in sealed 5-gallon cans, 55 cents and 75 cents a gallon. Foreign shipments made. Low freight rate if sufficient quantity (20 gallons in United States; foreign countries considerably more). Honey, oils. W. S. Ritchie, Corona, Cal.

FOR SALE.—Good-sized house and half-acre ground, joining the homes of Elders I. N. and W. W. Williams, Corydon, Pa. On account of church-school, family with children preferred. Address communications to Elder I. N. Williams, Corydon, Pa.

FOR SALE.—Improved or unimproved land adjoining church-school. Seven miles from Vancouver, Wash., twelve miles from Portland, Oregon. Near electric car. Best shot loam soil. Price, \$150 to \$360 an acre. Address Wade Noble, R. F. D. 2, Vancouver, Wash.

WANTED.—A Seventh-day Adventist to work on farm five to eight months. Must be competent farm worker, good with horses. Thirty dollars a month. Level land, good home, Sabbath-school privileges. State age and send recommendations. George Swift, Brady, Nebr.

WANTED POSITION.—By stenographer and bookkeeper in connection with our denominational work. Is a graduate of the Union College combined business and shorthand course, and has had successful experience. Testimonials furnished. Address Colorado Conference, 1112 Kalamath St., Denver, Colo.

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

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

Obituaries

HOBBS.—Alfred E. Hobbs was born in Brockport, N. Y., and died in Battle Creek, Mich., Feb. 20, 1912, aged 83 years and 10 months. In 1870 he was converted to present truth through the labors of Elders T. M. Steward and R. F. Andrews, and cherished the hope of a soon-coming Saviour until the end came. His wife, four sons, and two daughters are left to mourn.

GEO. C. TENNEY.

HAYES.—Mahala Hayes, *née* Clemmons, was born in Newfane, N. Y., May 3, 1825, and died Jan. 11, 1912, aged 86 years, 8 months, and 8 days. Her parents died when she was only twelve years old, and she made her home with her brother until her marriage to Asa Hayes, in 1845. Five children were born to them, four of whom survive. The funeral service was conducted by the writer, assisted by Rev. T. J. Van Horn and Rev. S. H. Babcock.

J. E. PATTERSON.

WILLIAMS.—Anthony Williams was born in Clermont County, Ohio, Nov. 4, 1844. He was united in marriage to Mary Myers in 1867. Four children were born to them, who, with their mother, are left to mourn. Twenty-nine years ago Brother Williams accepted the third angel's message, and he fell asleep on Feb. 15, 1912, in the hope of our Lord's soon coming. He was 67 years, 3 months, and 11 days old. The funeral service was conducted by the writer, who spoke words of comfort from 2 Tim. 2:11, 12.

JOHN FRANCIS OLMSTED.

PACKARD.—Phebe A. Packard was born March 9, 1842, and died Nov. 26, 1911, at the home of her daughter, in New Bedford, Mass. She was a firm believer in the truths of the third angel's message. Hers was a quiet, consistent Christian life, and she will be greatly missed in the church and in her home. Four children, one son and three daughters, are left to mourn, but they have the sweet assurance that their loved one is sleeping in Jesus, and will be among those who come forth at the first resurrection. The funeral services were conducted by the writer.

LEE S. WHEELER.

NORTHROP.—Mrs. Mary Eliza Curtis Northrup was born in Iowa City, Iowa, Jan. 20, 1856, and fell asleep in Jesus at College View, Nebr., Jan. 16, 1912, aged 55 years, 11 months, and 26 days. Her life was devoted to the service of humanity, as she was possessed with the one purpose of making the world better by serving others. Her father and mother were pioneers of the 1844 movement. While a young woman, she spent some time in Battle Creek, Mich., making her home with Mrs. E. G. White. At the age of twenty years she was married to George M. Northrup. When twelve years old, she was baptized, and remained a faithful, devoted child of God till the end. Her husband, two sons, two daughters, one adopted daughter, four sisters, one brother, and an aged father survive to mourn their loss. The funeral service was conducted by Elder F. M. Burg, assisted by Elder F. M. Wilcox and the writer.

C. R. KITE.

BENJAMIN.—S. I. Benjamin died at the home of his son in Webb, Canada, Feb. 17, 1912, aged 85 years and 17 days. His wife and two sons survive. He accepted present truth in 1887, and was a faithful member of the Seventh-day Adventist Church until his death.

C. J. BENJAMIN.

RAY.—Joe Allen Ray, infant son of Fred and Violet Ray, fell asleep Feb. 27, 1912, at Cassoday, Kans. He was born Nov. 26, 1911. Funeral services were conducted in the Methodist church, the writer speaking words of comfort. Reverend Handley of the Methodist Church assisted in the services. The parents mourn, but in the hope of meeting their little one in the resurrection morning.

JNO. S. YATES.

HEALY.—Mrs. Margaret Jerome Healy was born in Boston, Mass., July 9, 1825, and died in Honolulu, H. I., Feb. 4, 1912. She was eighty-seven years of age, and for many years had faithfully kept the commandments of God and the faith of Jesus. She was one of the charter members of the Seventh-day Adventist Church at Honolulu. The writer spoke words of comfort from some of the texts which sustained her during her last hours.

C. D. M. WILLIAMS.

HIBBEN.—Mrs. Elma J. Beardsley Hibben was born in LaSalle County, Illinois, March 28, 1858, and died Jan. 30, 1912, at Hinsdale, Ill. She was married to William T. Hibben, Sept. 22, 1879. In the fall of 1878 our sister accepted present truth, and she remained a loyal and devoted believer till the day of her death. Her husband, two sons, and two daughters are left to mourn their loss. The writer conducted the funeral service.

M. H. SERNS.

MILLER.—Fell asleep in Jesus at Shanghai, China, Feb. 19, 1912, Esta Leroy Miller, youngest son of Elder J. O. Miller, president of the Maritime Conference. Death was caused by appendicitis. Brother Esta Miller was born at Laura, Miami Co., Ohio, May 1, 1885. October 20, 1906, he volunteered for service in China, whither he went as a self-supporting missionary. At the very beginning of his labors, his earnest, self-sacrificing endeavors and consecrated life won for him the respect, confidence, and love of the Chinese who became acquainted with him. After four months of volunteer service in the province of Honan, he was employed by the Mission Board. Three years later he returned home to take a special Bible course at the Mount Vernon (Ohio) College. Sept. 8, 1910, he was united in marriage to Miss Laura Atwell, of Jefferson, Ohio. Immediately after their marriage they left home, friends, and native land, for duty in far-away China. He was a consistent, consecrated Christian, rather retiring in his nature and modest in his manner. He loved the people for whom he labored, and in return was loved and trusted by them. The Lord greatly blessed his work, and we are confident that when the redeemed hosts hail the coming of their blessed Master after the resurrection, Brother Miller will see among the saved some who accepted the Saviour as a result of his labors in China. Sabbath, February 24, a memorial service was held by the church at St. John, New Brunswick. A large congregation was present, and scores of weeping eyes showed in what respect the brethren and sisters here held him, though he had spent only a few days among them. His life and labors were referred to in the service. The text used was 2 Tim. 4:7, 8: "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing." He has finished his work, and his lips are silent; but his works do follow him, and he, being dead, yet speaketh. We trust that some who knew him but have not accepted his Saviour, will yet heed the message which he bore, and will hasten to prepare to meet him at the resurrection.

J. A. STRICKLAND.

FATIC.—Margaret Fatic fell asleep in Jesus at Mechanicsburg, Ind., Feb. 20, 1912. She was born in Highland County, Ohio, June 22, 1839. About thirty-five years ago Sister Fatic accepted present truth, and united with the Seventh-day Adventist Church at Mechanicsburg. She ever remained true to God, and was faithful in his service. A son and a daughter survive. The funeral service was conducted by the writer, words of comfort being spoken from 1 Thess. 4:13.

A. L. MILLER.

SPOUL.—William Sproul, aged 69 years, 4 months, and 29 days, died Feb. 15, 1912. He was born in Deersville, Ohio, Sept. 16, 1842. When twelve years of age he moved with his parents to Le Roy, Ill. Mr. Sproul served during the civil war in Company I, 39th Illinois Volunteers. Soon after leaving the army he was married to Elizabeth Ann Stewart, and they moved to Eldorado, Kans., where they have since made their home. His wife and seven sons survive. Funeral services were conducted in the Seventh-day Adventist church of Eldorado, of which Mrs. Sproul is a member. Words of comfort were spoken by the writer from John 13:7.

JNO. S. YATES.

CARTER.—Died at Sanitarium, Cal., Harry Spencer Carter, only son of Brother and Sister A. Carter. Harry was born in Geelong, Victoria, Australia, in 1884, and came to this country when eight years of age. While attending Healdsburg College in 1899, he gave his heart to the Lord. His Christian experience was a steadfast one, characterized, in a remarkable degree, by an earnest desire to lead others to Christ. He desired to fit himself for the ministry, and spent many months in the field as a successful canvasser. He fell asleep in submission to the will of God. The funeral service was conducted by the writer, assisted by Elders C. L. Taylor and W. C. White.

D. E. ROBINSON.

STENBERG.—Aaron Stenberg was born June 8, 1844, in Orebrolane, Sweden, and died at his home near New Castle, Wyo., Jan. 29, 1912, aged 67 years, 7 months, and 21 days. He came to America in 1870. His wife died in 1892, and fifteen years later he was married again. Thirty-seven years ago he accepted present truth. His hope and faith in God never wavered, but grew stronger as the end approached. The REVIEW was a very dear friend to him, and he rejoiced to read of the progress of the message. His wife and three children survive. The funeral was held in the Methodist church, and the pastor, Reverend Partridge, spoke words of comfort.

J. F. STENBERG.

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WASHINGTON, D. C., MARCH 21, 1912

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ELDER G. W. SHONE, of South Africa, who has been on furlough a few months in America, reached Washington Thursday evening of last week. After spending a few days here, he will join his wife in New York, and sail for South Africa on March 28.

BROTHER JOEL C. ROGERS, who has been spending a few months in Europe since leaving Nyassaland, Africa, reached New York on March 11. His wife remains in London awhile to complete work on a book in the native language in preparation for East Africa.

We call the attention of our readers to the article found on page 16, entitled "The Florida Sanitarium," especially to the last paragraph of the article. It is important that those wishing to communicate with that institution should remember its true name, and address their communication accordingly.

ELDER S. B. HORTON, assistant secretary of the Religious Liberty Association, left Washington on the night of March 17, to counsel with and assist the brethren in Maine in their campaign concerning the resubmission of the question as to whether the principle of prohibition shall be retained in the State constitution.

BROTHER W. H. LEWIS and his family left West Africa, February 25, for the Canary Islands. The illness of Sister Lewis, and his own impaired health, due to overwork, made this change necessary. It is hoped that the change to a better climate, together with rest and treatment, may result in their restoration to health sufficiently to warrant their again taking up the work at Waterloo at no very distant date.

THE beautiful Thomas Jefferson and Free Press number of *Liberty*, with its three-color cover design, is a ready seller. Have you seen it and read its "search-light" articles on Rome's purposes and designs on American liberties? Send \$1 for 20 copies, or \$2 for 50 copies. Order from your tract society.

AN instructor in the Concordia Seminary, Concordia, Ill., a Lutheran institution, has mailed to this office a check for \$16.65, accompanied by one hundred eleven yearly subscriptions for the *Protestant Magazine*. This makes over three hundred subscriptions that have been sent in by this active Protestant worker. Will not our own colleges and academies take up this good work of supplying their members with this timely and much-needed magazine?

TRULY the spirit of disorder is abroad in the world. Every day brings its quota of strife, sorrow, misery, turmoil, dissension, and murder. But the press of the last few days has contained more than the usual amount of such reports. The almost general disregard of the law of God, in its entirety, by Christendom is ushering in the age of lawlessness. With the law of God "abolished," the generality of mankind is certain to look with less and less respect upon human laws, human lawmakers, and the judges who enforce the laws. Respect for authority is diminishing on the part of the people, and the agitation for the "recall" of judges and court decisions is having disastrous consequences. When the people lose their respect for the courts, conditions are bordering close upon anarchy. Note within a few days the murder of a judge and a prosecuting attorney and the killing and wounding of several others in a crowded court-room in Virginia, and the sending of an infernal machine to a prominent judge in New York City. These occurrences, with the wide-spread strikes and strike disorders and threatened strikes, with wars in three continents and rumors of other wars soon expected, show we are not living in a time of peace and safety. The times are ominous, and they are wise who are able to read them in the light of the prophetic Word, and to read in them the culmination of the conflict between sin and righteousness.

"My Lodge Experience; the Secret Order, and Why I Left It"

THE above is the title of an intensely interesting and instructive sixty-four-page pamphlet written by Elder George O. States. Brother States has had experience in the things of which he writes, and his pamphlet will be helpful to any who may be entangled in secret societies.

On page 14 of his leaflet, we read this statement from the spirit of prophecy: "In this work we are to preserve our individuality. We are not to unite with secret societies or with trade-unions. We are to stand free in God, looking constantly to Christ for instruction."—"Testimonies for the Church," Vol. VII, page 84.

To those of our people having friends who are members of secret societies, and to those of our people who are still

members of such societies,—if there are such,—this pamphlet will be of vital interest. It can be procured for 10 cents a copy, post-paid. This is a live question, and the instruction given should be widely circulated. Address all orders to your tract society.

INSIDE of four weeks we have received two telegraph orders calling for 2,150 copies of the Thomas Jefferson and Free Press number of *Liberty*. These are being sold in twelve of the leading cities in Northern and Southern California. This agent leads the record for one day's sale of *Liberty*, having disposed of 333 copies in one day (7½ hours) as follows: 140 in Grass Valley, 150 in Nevada City (in 2½ hours), and 42 in Colfax, Cal. Had she not been obliged to travel so much that day, she would have sold more. Her total sales record for four days was 1,082 copies, and in seven days she sold 1,150 copies. Her profits were \$64.92, or \$9.27 a day. This Thomas Jefferson number of *Liberty* is the best-selling number of this magazine that has ever been issued. Why not try to sell it in your vicinity? Send 10 cents for sample copy, subscription receipt-book, and terms to agents. Address your tract society, or *Liberty*, Washington, D. C.

Memory Verse Cards for Children

WE now have Memory Verse Cards containing the central or an essential text of each Sabbath-school lesson. They are printed on neat, attractive, illustrated cards, and are put up in sets of thirteen cards each. One set supplies one card for one child every Sabbath in the quarter. The neat card, a gift from the teacher, materially assists in rendering the memorizing of these texts a real pleasure. Once committed to memory, these golden texts abide with the child through life, and aid in the proper molding of the child's life. In this good work of keeping the Word of God before the child, we are tactfully helping the child to hide the word in his heart, that it may be his defense through life, and result in his final salvation. Fifty-two important texts each year fixed indelibly in the children's minds, is worth our best efforts, and many times the cost of the few cards which materially assist in many ways.

Giving the children pleasant and good things to see—teaching through the eye—has not been properly appreciated in our educational work. God gave the child a natural craving for pretty things, even a strong attachment for trinkets not always comely in appearance, nor of any special value; yet the child cherishes them. From them he draws his conclusions, stimulates his imaginations, and to a larger degree than some think, forms his character. If this is true, is it not wisdom to place in his hands the word of life in such attractive form that he will receive it and assimilate it? The use of the Memory Verse Cards will be a great blessing in our Sabbath-school work. They can be used in a variety of ways, which will at once suggest themselves to the skillful teacher.

These Memory Verse Cards are furnished at seven cents a set. They should be ordered from the Sabbath School Worker, Takoma Park, D. C.