



The Advent Review and Herald Sabbath

Vol. 89

Takoma Park Station, Washington, D. C., April 4, 1912

No. 14



OUR CHANGEFUL DAY

WORTHIE HARRIS HOLDEN

It was a day that symbolized our life,—
That changeful day in March,—
For 'neath the blue-domed arch
Across the smiling sun a cloudlet strayed,
And flakes of snow their playful frolic made
In air; and then a shower of rain-drops came,
Close followed by a rainbow to proclaim
God's promise; and the while, through all the strife,
Near the horizon was a field of blue
That kept unsullied all the March day through.

So faith assures a constant sky serene
O'er all our varied life,
With much vexation rife,
And through the wintry snow or summer rain
Its undisturbed repose will e'er retain:
And for each trial some precious promise given
Will span the cloud and bid us look to heaven,
Where still a patch revealing blue is seen;
So thoughtful is our Father's care to smile
His love through mists that cloud earth's "little
while."



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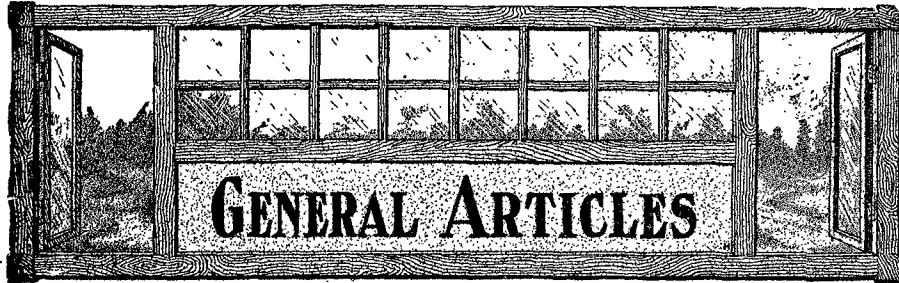
The Review and Herald

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

VOL. 89

TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, APRIL 4, 1912

NO. 14



On the Other Side

WORTHIE HARRIS HOLDEN

'Twill seem so brief on the other side,
This storm and wind and the changing
tide,
For love must measure by gain, not loss;
And crowns will outweigh every irksome
cross
When safe in the harbor we ride.

'Twill seem too little,—our toilsome care
To search far and wide for jewels
rare,—
For close to those pierced hands and feet
Each sacrifice will be deemed most sweet
To lay at his footstool there.

'Twill seem such bliss when we hear his
voice
That now just the thought makes my soul
rejoice;
Though many earth-voices would lead
astray,
They can not molest us nor cause dismay
If we ever make him our choice.

O, to dream of the better land is rest!
But the thought that delights my heart
the best
Is that Christ will lead us forevermore
To pleasures unknown, on that happy
shore,
The far-away land of the blest.

Service for Christ; Its Meaning

MRS. E. G. WHITE

PRACTICAL Christianity means laboring together with God every day; working for Christ, not now and then, but continuously. A neglect to reveal practical righteousness in our lives is a denial of our faith and of the power of God. God is seeking for a sanctified people, a people set apart for his service, a people who will heed and accept the invitation, "Take my yoke upon you, and learn of me."

How earnestly Christ prosecuted the work of our salvation! What devotion his life revealed, as he sought to give value to fallen man by imputing to every repenting, believing sinner the merits

of his spotless righteousness! How untiringly he worked! In the temple and the synagogue, in the streets of the cities, in the market-place, in the workshop, by the seaside, among the hills, he preached the gospel and healed the sick. He gave all there was of himself, that he might work out the plan of redeeming grace.

Christ was under no obligation to make this great sacrifice. Voluntarily he pledged himself to bear the punishment due to the transgressor of his law. His love was his only obligation, and without a murmur he endured every pang and welcomed every indignity that was part of the plan of salvation. The life of Christ was one of unselfish service, and his life is our lesson book. The work that he began we are to carry forward. With his life of toil and sacrifice before them, can those who profess his name hesitate to deny self, to lift the cross and follow him? He humbled himself to the lowest depths that we might be lifted to the heights of purity and holiness and completeness. He became poor that he might pour into our poverty-stricken souls the fulness of his riches. He endured the cross of shame that he might give us peace and rest and joy, and make us partakers of the glories of his throne.

Should we not appreciate the privilege of working for him, and be eager to practise self-denial and self-sacrifice for his sake? Should we not give back to God all that he has redeemed, the affections he has purified, and the body that he has purchased, to be kept unto sanctification and holiness?

The apostle Paul had learned the meaning of true service when he wrote the words, "I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise. So, as much as in me is, I am ready to preach the gospel to you that are at Rome also. For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth."

In what sense was Paul debtor both to the Jew and to the Greek? To him, as to every disciple of Christ, had been given the commission, "Go ye into all the world, and preach the gospel to every creature." In accepting Christ, Paul accepted this commission. He realized that upon him rested the obligation of laboring for all classes of men,—for Jew and Gentile, for learned and unlearned, for those occupying high positions and for those in the most lowly walks of life. From a zealous persecutor of the followers of Christ, Paul became one of the Saviour's most devoted and effective workers. Suddenly arrested in his career of persecution, he was given a view of the Saviour, and a complete transformation took place in him. Henceforth his life was wholly devoted to the crucified One.

Paul's calling demanded from him service of varied kinds,—working with his hands to earn his living, traveling from place to place, establishing churches, writing letters to the churches already established. Yet in the midst of these varied labors, he declared, "This one thing I do." One thing he kept steadfastly before him in all his work,—to be faithful to Christ, who, when Paul was blaspheming his name and using every means in his power to make others blaspheme it, had revealed himself to him. The one great purpose of his life was to serve and honor him whose name had once filled him with contempt.

Paul's one desire was to win souls to the Saviour. Jew and Gentile might oppose him, but nothing could turn him from his purpose. Henceforth his testimony was, "Yea verily, and I count all things to be loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I suffered the loss of all things, and do count them but refuse, that I may gain Christ, and be found in him, not having a righteousness of mine own, even that which is of the law, but that which is through faith in Christ, the righteousness which is of God by faith."

Christian reader, let the great purpose that constrained Paul to press forward in the face of hardship and difficulty, lead you to consecrate yourself wholly to God's service. Whatever your hands find to do, do it with your might. Let your daily prayer be, "Lord, help me to do my best. Teach me how to do better work. Help me to bring into my service the loving ministry of the Saviour."

The responsibility of each human agent is measured by the gifts he holds in trust. All are to be workers; but upon the worker who has had the greatest opportunities, the greatest clearness of mind in understanding the Scriptures, rests the highest responsibility. Every receiver should hold himself accountable to God, and use his talents for God's glory.

Success in the work of God is not the result of chance, of accident, or of destiny; it is the outworking of God's providence, and the award of faith and discretion, of virtue and persevering labor. It is the practise of the truth that brings success and moral power. The bright rays of the Sun of Righteousness are to be welcomed as the light of the mind; the principles of the character of Christ are to be made the principles of the human character. All man's attainments, all his capabilities, are to be laid at the foot of the cross of Calvary. His own righteousness is to be surrendered. Counting all things but loss for the excellency of the knowledge of Christ Jesus the Lord, with the meekness and humility of a little child, he is to receive the engrafted word, which is able to save the soul.

"God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." This is the love that is the fulfilling of the law. He whose heart is filled with compassion for fallen man, who loves to a purpose, will reveal that love by the performance of Christlike deeds. True Christianity diffuses love through the whole being. It touches every vital part,—the brain, the heart, the helping hands, the feet,—enabling men to stand firmly where God requires them to stand, lest the lame be turned out of the way. The contemplation of him who loved us and gave himself for us, will make the life fragrant, and give power to perfect a Christian experience.

We can, *we can* reveal the likeness of our divine Lord. We can know the science of spiritual life. We can glorify God in our bodies and in our spirits, which are his. Christ has shown us what we may accomplish through cooperation with him. "Abide in me," he says, "and I in you." This union is deeper, stronger, truer, than any other. The heart must be filled with the grace of Christ. His will must control us, moving us, by his love, to suffer with those who suffer, to rejoice with those who rejoice, to feel a deep tenderness for every soul in weakness, sorrow, or distress.

If we are partakers of the divine nature, we shall reach forth a helping hand to those in need. Christ's heart was ever touched with pity at the sight of woe. He died on Calvary to lift from men the penalty of transgression. He came to our world to make it possible for sinful human beings to obtain salvation. He wept over the sorrow and suffering he saw on every hand. But he would not fail nor be discouraged. He must believe, and press forward, that a fallen race might gain eternal life.

Laborer for God, cease not to pray. If the answer tarry, wait for it. Lay all your plans at the feet of your Redeemer. Let importunate prayers ascend to God. If it be for his name's glory, the words will be spoken, Be it unto thee according to thy word.

"All things, whatsoever ye ask in prayer, believing, ye shall receive." These words are a pledge that all that an omnipotent Saviour can bestow will be given to those who trust in him. As stewards of the grace of heaven, we are to ask in faith, and then wait trustingly for the salvation of God. We are not to step in before him, trying in our own strength to bring about that which we desire. In his name we are to ask, and then act as if we believed in his efficiency to send the answer.



Deal Gently With the Erring

GEO. O. STATES

I WAS deeply interested in Elder Daniells's article in the REVIEW of December 7 on the "Great Revival Movement," and believe it is started as God would have it—"with our ministers seeking the Lord, and obtaining an individual experience with God." When I think of some who have once been earnest, God-fearing members but who are now indifferent or opposing the truth, some who were once earnestly laboring to spread the message and are now without hope, or are working to tear down what they once labored so faithfully to build up, I wonder if something could be done to help these dear ones to see that the message is fast closing, and to induce them to take their stand once more to help swell the loud cry of the message.

Certainly there are some of this class who may be reached if the right course is taken. No doubt some in their solemn reflections are not satisfied, and are seriously thinking as they see the wonderful spread of the work. Surely this is God's message to prepare a people for the Lord's coming, and my salvation depends on taking my stand with the remnant, doing all I can to help carry forward the great work committed to that body.

At one of our early camp-meetings in Michigan there was present from the beginning much of God's Spirit. The leading brethren thought of one of our ministers who had given up the truth. The thought was, "If he were only here, he would surely take his stand." They sent a telegram, and the next day as the train stopped at the ground a large company was there to welcome him. The following Sabbath, when the invitation was given for those to come forward who wished to seek the Lord, he was the first to respond. As he came to the front seat, Brother White met him, praising the Lord. That was a day long to be remembered, and the Spirit of God was poured out upon his people. This brother returned home, arranged his business, and once more began to preach the message. All he needed was a helping hand

reached out in loving sympathy. He labored faithfully for years, and died in the blessed hope.

Over twenty years ago the writer was laboring in the Colorado Conference with one of our ministers. Together we planned the conference work, were together in tent work and in visiting churches. Finally he became discouraged and gave up the truth. My work called me to other fields, and I had not heard from him in fifteen years, when two years ago I was happily surprised to get a letter from him. He told me something of his past. He was living in an Eastern city and was receiving a large salary, but it required Sabbath work, and he was not satisfied. He was longing for the way to open so he could once more live the truth.

We had some further correspondence, and in a few months he resigned his position, went to the church the following Sabbath, took his stand, and was warmly welcomed by the church-members. That brother now sleeps, and I have no doubt will come forth in the first resurrection.

It is not censure but encouragement these dear ones need. The Saviour's course with Peter contains an important lesson for us all. In the midst of Christ's deepest trial Peter was overcome by the weakness of the flesh, and denied him with cursing, "and the Lord turned, and looked upon Peter." Peter went out and wept bitterly. That tender look of love and sympathy broke Peter's heart. There was no censure, but only loving sympathy, and that was too much for Peter. That Sabbath was indeed a sad day to the disciples, and especially so to him. The Lord knew Peter was in danger of giving way to discouragement, and so the angel, in sending the disciples word of the resurrection, said, "Tell his disciples and Peter." O the wonderful love manifested in the Saviour's solicitation for the one who had denied him! and what a lesson for us in dealing with the erring!

Cedaredge, Colo.



Job's Experience—No. 4

T. E. BOWEN

WHEN the words of Job were ended, and these three men ceased to answer him, "because he was righteous in his own eyes," and after one other young man who had been listening had spoken also, God granted Job's request. Job had said, in his closing remarks to his three tempters: "Oh that One would hear me! behold, my desire is, that the Almighty would answer me; and before, 'Oh that I knew where I might find him! that I might come even to his seat! I would order my cause before him.'" This prayer is now to be answered, only God is coming to him, instead of his going to God's throne.

Presently a mighty whirlwind passed by Job's home in the land of Uz. God was in this whirlwind. That God had been listening to all these words, is clear from his first question: "Then the Lord

answered Job out of the whirlwind, and said, Who is this that darkeneth counsel by words without knowledge?" And that he had come down in answer to Job's challenge and repeated prayer is evident, for he continues: "Gird up now thy loins like a man; for I will demand of thee, and answer thou me. Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding."

Job is silent. He is startled by this first question. Truly, it is God talking. It is he who laid the foundations of the earth. That it was the Son of God who had come down is very evident; for he it was who had brought into existence all the creation of God; for "without him was not anything made that was made."

Answer after answer is demanded of Job, each one wholly beyond his power. "Whereupon are the foundations thereof [the earth] fastened ["made to sink," margin]? or who laid the corner-stone thereof; when the morning stars sang together, and all the sons of God shouted for joy?" "Hast thou commanded the morning since thy days; and caused the dayspring to know his place? . . . It [the earth] is turned as clay to the seal," the earth on its axis, no doubt, being here described. "Canst thou bind the sweet influences of Pleiades, or loose the bands of Orion? Canst thou bring forth Mazzaroth in his season? or canst thou guide Arcturus with his sons?"

The Lord then comes to the things in the earth itself, and asks Job about the beasts, the birds, the great leviathan of the deep, the behemoth, every question being so worded as to make Job appear infinitesimally small in his own eyes. He is utterly bewildered, and at a complete loss to know what to think. At last the Lord gives his servant an opportunity to speak. "Moreover the Lord answered Job, and said, Shall he that contendeth with the Almighty instruct him? he that reproveth God, let him answer it. Then Job answered the Lord, and said, Behold, I am vile; what shall I answer thee? I will lay mine hand upon my mouth. Once have I spoken; but I will not answer: yea, twice; but I will proceed no further. Then answered the Lord unto Job out of the whirlwind, and said, Gird up thy loins now like a man: I will demand of thee, and declare thou unto me. Wilt thou also disannul my judgment? wilt thou condemn me, that thou mayest be righteous?" Then follow two chapters of further pointed questions.

In this last question God points out Job's sin. In his contending with these men, in his efforts to convince them that he was righteous, he had unconsciously "condemned" God. Such disannul God's judgment, God's decision concerning man. "As it is written, There is none righteous, no, not one." Rom. 3:10. If Job were righteous of himself, then God's findings were untrue; and further, he would need no Saviour, as any man who can maintain before God that he is righteous, would be able to save himself.

Self-righteousness—how insidious it is! How hard for the one cherishing it

to discover it in himself! Job did not realize that he cherished it. The long array of questions which God propounds to Job gives us an idea of the offensiveness of self-righteousness in a servant of his. Does not this record of Job's experience contain one of the deep lessons to us upon whom the ends of the world are come? Is not one of the greatest dangers confronting us couched in the same self-confidence, trusting in some kind of works we may have done, as did Job, rather than constantly giving God the glory? "Buy of me gold tried in the fire," is the counsel of the heavenly Merchantman. "Thou sayest, I am rich." This was how Job felt and talked until God began to speak.

Once more opportunity is given Job to speak, and he said: "I know that thou canst do everything, and that no thought can be withholden from thee. Who is he that hideth counsel without knowledge? therefore have I uttered that I understood not; things too wonderful for me, which I knew not. Hear, I beseech thee, and I will speak: I will demand of thee, and declare thou unto me. I have heard of thee by the hearing of the ear; but now mine eye seeth thee. Wherefore I abhor myself, and repent in dust and ashes."

Ah! here is the secret. Man can be filled with himself, and will trust in his own goodness and count upon his own righteousness, *unconsciously* perhaps, so long as he is contented with hearing of Christ Jesus the Lord; but let him once get a real view of the blessed Son of God, and in an instant all his comeliness turns into corruption. That view still brings forth the "I abhor myself, and repent in dust and ashes," as it did in God's servant of old.

Job is truly humble now. All his self-sufficiency is gone. His captivity is about to be turned, yet there remains one more test. And in this, even though it is hard to do, Job comes off victorious.

"And it was so, that after the Lord had spoken these words unto Job, the Lord said unto Eliphaz the Temanite, My wrath is kindled against thee, and against thy two friends: for ye have not spoken of me the thing that is right, as my servant Job hath. Therefore take unto you now seven bullocks and seven rams, and go to my servant Job, and offer up for yourselves a burnt offering; and my servant Job shall pray for you: for him will I accept."

This is a most humiliating requirement for all, not excepting Job. But as these three men come to him, Job humbly prays unto God for them. The record says, "And the Lord turned the captivity of Job, when he prayed for his friends." God's heart of pity was touched at the scene of his servant humbly pleading for these men who had so tried him; and when he could pray, God could work; and he did. How is it with us? Are there some in the church for whom we do not care especially to pray? Perhaps our captivity will be turned, too, when we begin to pray for them.

After this Job lived one hundred forty years, had seven sons and three daughters, and a large store of earthly possessions was once more entrusted to him by his Heavenly Father.

Job triumphed when he came to see himself in the light shed about him by the presence of the Son of God. All boasting is excluded at the cross of Christ. No one can glory in his own wisdom, in his own wonderful works, in his own righteousness, before God. Continuing to hide in the cleft of the Rock, continuing to proclaim our own unworthiness and in humility uplifting the perfect One, we are safe, and our victory is assured. We need Christ's righteousness constantly imputed to us. "I will not leave you comfortless: I will come to you. Yet a little while, and the world seeth me no more; but ye shall see me: because I live, ye shall live also."

Let us not be satisfied until we see Jesus with the eye of faith now, and a little from this, with Job, we shall see "this same Jesus" coming in the clouds, our glorious Redeemer, whom we shall see, as well as he, for ourselves, and not for another.

Washington, D. C.

God's Lessons of the Night

DANIEL NETTLETON

"The darkness he called night." Gen. 1:5.

WERE we to walk with the Lord and listen to his teaching from the written Word and from the open book of nature, our hearts would burn within us, and we should exclaim, with the great apostle, "O the depth of the riches both of the wisdom and knowledge of God!"

The Lord's school is open day and night. All who will may go to this school and be taught of God. But during the day men are so anxious and busy about many things, and, like Martha, are not choosing the better part, that God can not get their attention. "For God speaketh once, yea twice, yet man perceiveth it not. In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed; then he openeth the ears of men, and sealeth their instruction." He makes not only the outgoings of the morning, but also the coming of the evening, a time of rejoicing and a season of helpful instruction.

Though all the angels should cease their singing, and all men refuse to praise the Lord, yet the heavens would declare his glory, and the firmament show his handiwork. Day unto day would utter speech, and night unto night show knowledge.

The great temple of God is ever resounding with its Maker's praise. The trees clap their hands, the floods lift up their voices, the mountains and hills break forth into singing, and the starry hosts of night are—

"Ever singing as they shine,"

The hand that made us is divine."

He has promised that if we follow on to know the Lord, his going forth to us

shall be as the morning, and his blessing upon us as the dew of night.

In the tension of the times in which we live, how difficult it is to get an opportunity to be alone with God for meditation and prayer! In this time when many are running to and fro and knowledge is being increased; in these days of newspapers, automobiles, and flying-machines, men have little or no time for the Bible and prayer. Our daily life is full of stir, noise, and outward show. Men are in the great rush of money-getting and pleasure-seeking, and our religious life takes the form of this age of intense activity. There is too much bustle and outward show about our religion. God said he would be as the dew unto Israel. The dew comes unobserved and in the upon us as the dew of night.

Those who read the Bible will see that God has a "night-school." It was at evening that the angels came to Sodom; and before the morning dawned that wicked city was in flames.

It was in the evening that Isaac went out into the field to pray.

It was in the solitude of night, by the light of the moon and stars, that Nehemiah beheld the desolation of Jerusalem, and there, at night, on his knees alone with God, he won a greater victory than any king with all his armies.

Daniel and his companions sought God to know the king's dream, and "then was the secret revealed unto Daniel in a night vision."

In a night-school Nicodemus learned the important and precious lesson, "Ye must be born again," from a Teacher who came from God.

On the stormy Sea of Galilee in the fourth watch of the night, Jesus came to his toiling and frightened disciples, and spoke those blessed words, "Peace, be still."

Paul and Silas prayed at night in the jail, and God sent an earthquake and shook the old penitentiary from turret to foundation-stones, and that night souls were born into the kingdom of Christ.

An angel visited Paul by night on a stormy sea, and he came forth to the seamen and captain of the ship with words of courage and good cheer.

Jesus chose the night season for private meditation and communion with his Heavenly Father. We read of his rising up a great while before day and going to a solitary place for prayer. Again, it is recorded of him, "He went out into a mountain to pray, and continued all night in prayer."

The transfiguration was a night scene of glory. Jesus took three of his disciples and went up into a mountain to pray; and as he prayed, his countenance was altered, and he was transfigured. We shall also be altered and transfigured if we pray as he prayed.

If we would seek the Lord by day or by night as these men of the Bible did, we should have similar experiences. And would not the angels' visits, and the victories over self and sin, and the great things accomplished for God be worth all our time and effort? God has promised

to hear and answer our prayers when we seek him with all our hearts. His thoughts to us ward are thoughts of peace, and he desires to give us a happy future, but he can not put his blessing upon a "wicked and slothful servant." Nicodemus became a disciple of Christ, a helper in the time of his great need, because of that night visit with Jesus. Moses became God's messenger to Pharaoh and the deliverer of Israel from Egyptian bondage because he turned aside to commune with God at the burning bush.

When Jesus came down from his night of prayer in the mountain, he found the poor and needy waiting to be helped by his holy ministry, and he continued to go about doing good and healing all who were oppressed by the devil. So when we come from the quiet seasons of communion with God, our faces will shine with holy joy, and we, too, shall be like the dew unto Israel.

Port Townsend, Wash.

The God of the Bible

L. D. SANTEE

IN considering this all-important subject, we realize that it lies at the foundation of hope. There are three positions taken on this subject: First, no God; second, pantheism; third, a living, personal God, and this is what the Bible teaches. The Christian rests his hope on the God of the Bible, a real, personal being, who is in heaven, and who is the Father of our Lord Jesus Christ.

This belief commends itself to our reason. We can not be satisfied with anything less. Said the eminent Charles Spurgeon, "No heart can rest without a personal God." Mr. Gladstone, the "grand old man" of England, was asked, "What is the greatest hope for the future?" and his answer was, "A living faith in a personal God." This satisfies the longing of the soul. We must be able to say, "I know whom I have believed."

We have not the time, in this short article, to consider the first position. The Bible speaks of those holding such a belief in regard to the Deity, and the life that they lead. It declares that they are "fools," and with that we leave it.

The second position is in many ways more pernicious than infidelity. To a certain extent, it disarms prejudice; and still, it is equally at variance with Christianity. Pantheism is defined thus: "The universe, as a whole, is god; the doctrine that there is no god but the combined forces and laws which are manifested in the existing universe." Let us examine this monster evil that leaves the world without a pilot. Men talk flipantly about "God, or nature," when they mean only the forces or laws of nature; but all "forces" or "laws" are immaterial, inorganic, and therefore necessarily unconscious, insensible, and unintelligent. Such is the god of pantheism. He has neither consciousness, sensibility, nor intelligence.

Dr. James McCosh says, "He [God] hears me. It would be cold and comfortless if I had to speak to one who had no ears to hear, nor heart to feel."

The heart of the Christian clings lovingly to the promise found in Revelation, that in the new heaven and new earth and in the New Jerusalem "God himself shall be with them, and be their God." From Genesis to Revelation, the Bible contains the intelligent revelation of a personal God. God, in the first chapter of Genesis, strikes a death-blow to pantheism: "So God created man in his own image." Verse 27.

John Milton says: "God either is or is *not* such as he represents himself to be. If he really is such, why should we think otherwise of him?"—"Christian Doctrine." Rt. Rev. Robert Balgarnie says, "We are driven to the conclusion that there was a form of God, from all eternity, and that man was created in the image and likeness of that form divine." Says Dr. A. J. Gordon: "If I know not that God is a person, I know not that I am a person." Says Professor Garbett, "It is clear that anything which does not possess personality must be inferior to ourselves." Bear in mind that the god of the pantheist, being inorganic, can not possess intelligence, while the Bible, given by intelligence, is not simply the work of a principle that exists in all nature.

In the Bible, God is spoken of thirty times as "the living God." There is nothing in all nature to promise a resurrection, and yet the hope of the world hangs on that event. In fact, without the advent, there would be no resurrection. The cause of the resurrection is "the voice of the archangel, and with the trump of God." "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth." John 5:28. Every personal being must have a location and a dwelling-place. The same is true of the Creator. "Hear thou in heaven, thy dwelling-place." 1 Kings 8:30. "Then hear thou in heaven." Verse 34. "The heaven, even the heavens, are the Lord's; but the earth hath he given to the children of men." Ps. 115:16.

One objection that is sometimes urged against the personality of God, is his omnipresence. But it would not be difficult for a personal God to send his Spirit wheresoever he desired. "Whither shall I go from thy Spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in Sheol, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me." Ps. 139:7-10. As the rays of the sun give light upon the earth, though the sun is far distant, so God by his Spirit can reach all parts of his dominion without being personally there. The Spirit of God is spoken of as "proceeding from the Father." Thus the Bible makes it plain

that while our Heavenly Father and his Son, our Saviour, are in heaven, with the holy angels, yet by means of his Holy Spirit he is present with all his saints on earth, comforting and strengthening them in their Christian warfare.

After the resurrection of Jesus, he sent word to the brethren by Mary, "I ascend unto my Father, and your Father; and to my God, and your God." Again, Mark 16:19: "So then, after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God." In harmony with this is the testimony of Stephen. "Behold, I see the heavens opened, and the Son of man standing on the right hand of God." Acts 7:56.

From the Scriptures it must be apparent that God is a living, personal Being; that his dwelling-place is in heaven; that Christ is there with him; that he executes his will in all places by means of his Spirit; that a god that is only a principle must be lacking in mind and in intelligence; that pantheism is a dangerous form of infidelity; that the Bible everywhere recognizes a living, personal God as its author. The sun-worshiper worships the sun, mistaking the creature for the Creator. The pantheist, equally unwise, loses sight of the great Life-giver, and sees only the life emanating from him. Reverently we say, as we worship the living, personal God of the Bible, "From everlasting to everlasting, thou art God." Ps. 90:2.

Moline, Ill.

The Men and Religion Forward Movement

J. O. CORLISS

MANY new forms of association are arising with the avowed purpose of assisting society properly to regulate itself. So many combinations of trusts and allied monopolistic schemes have come about in the development of world industries that the interests of the common citizen are being overlooked, in the one great endeavor to build up the influence and authority of the few. This has begotten a class hatred, which has resulted in counter-associations, ostensibly for mutual protection.

It has been felt by many that unless something can be done beyond what lies in the present power of civil government, the situation will develop into a state of anarchy exceeding anything before known. While viewing this threatening social aspect, the real remedy has not been discovered by the wise men of earth. Single tax, socialism, and other worldly schemes of like character have been advocated, and have secured their followers. But these schemes have not reached the root of the trouble, since, when analyzed, they also have been seen to rest for their support upon selfishness.

At last the church has come to the conclusion that she is able to produce the needed remedy, and therefore she has set herself to accomplish the end she believes Providence has assigned her; but

evidently she has not built in harmony with divine counsel. Could she but see the present situation as Heaven sees it, and apply the remedy offered in the Divine Word, essential progress might be made in the right direction.

It has been thought, however, that could the churches federate, and thereby control legislation, success would be attained. The desired federation came forward, yet the situation in civil affairs has not improved, but rather has grown worse. Now there comes to the front a two years' old organization, with the formidable title of "Men and Religion Forward Movement." Could this organization confine itself to the work of leading men to give up the world for Christ, it doubtless would do well; but it has an avowed object which it is feared will prove detrimental to such commendable operations.

It has started to move the whole nation to think along its line of thought. Three principal teams of the brightest minds to be procured are now visiting the larger cities of America, remaining a week or more in each place. For this work previous arrangements are made, and advance advertising is done, so that upon the appearance of a team in any place, a large attendance is on hand from the first of the series of addresses. Besides the night discourses, day institutes are held, in which subteams are educated to go out into every rural district, and extend the work of the order to the farthest possible limit.

The closing week of February last found one of the original teams operating in the cities around San Francisco Bay. The object of the movement was clearly set forth by its principal speakers. The space of a limited article is not sufficient to give all that was said concerning it. It is enough to say, perhaps, that this organization is openly committed to the strengthening of the work that is undertaken by the Federation of Churches. Its sponsors loudly declare that it stands for a Sunday rest upheld and maintained by law. One speaker said that the Men and Religion Forward Movement would make so great a noise in behalf of its demand that the nation would be compelled to speak in its favor.

Another speaker declared in substance that blood would flow before all the work contemplated by the movement should be accomplished, and advised that if any faint-hearted ones were present who desired to have part with the enterprise, they would better have their courage renewed. In all the speeches to which the writer listened, significant sentences were uttered that told of determination to carry forward a most aggressive campaign against all who stand in opposition to any of their designs.

It seems that the enemy of souls is ripening every conceivable scheme, in his final attempt to thwart God's plan of salvation for the human race. He is shrewd enough, too, to clothe all these schemes in a religious garb, in order to deceive the world into a state of hopefulness that the long-desired reign of

Christ on the earth is about to begin, through these man-made attempts to wipe the blot of sin from society's escutcheon. How strange that these leaders of would-be reform do not see that their work is just what the prophecies point out as that which will hasten the time of trouble such as has not been since the world began. But because they do not see, an imperative duty rests on the student of prophecy to do everything in his power to inform all who will give attention to the true watchman's voice. Let no one neglect his duty at this time.

Mountain View, Cal.

Divine Assurances

MRS. J. E. GREEN

WHAT admonition is given to those who are living just before Christ's coming?

"Not forsaking the assembling of ourselves together." Heb. 10:25.

Why should we be even more faithful now than heretofore?

"And so much the more, as ye see the day approaching." Id.

What encouraging promise did the Saviour make to his disciples?

"Where two or three are gathered together in my name, there am I in the midst." Matt. 18:20.

How long does that promise hold?

"Lo, I am with you alway, even to the end of the world." Matt. 28:20.

How would he be with them after his departure?

"I will pray the Father, and he will give you another Comforter, that he may abide with you forever." John 14:16.

What is the Comforter?

The Spirit of truth. John 14:17.

If we have the Spirit, what will it bring?

"Where the Spirit of the Lord is, there is liberty." 2 Cor. 3:17.

If we have the Spirit and liberty, what will we do?

Exhort one another. Heb. 3:13; Mal. 3:16.

Will we do this at any time other than when in public gatherings?

Yes, daily. Heb. 3:13.

Who will listen when we speak?

"And the Lord harkened, and heard." Mal. 3:16.

What will be done with our testimonies?

"A book of remembrance was written before him." Id.

What precious promise is left to encourage us to bear testimony before God?

"They shall be mine, saith the Lord of hosts, in that day when I make up my jewels." Mal. 3:17.

WHEN the mind has been surfeited with fiction, it is no longer capable of being interested in the affairs of nations. Mental dyspepsia has supervened after a continuous course of novel reading, and the mind loses its capacity to digest great subjects.—*Col. G. C. Kniffin, in address at dedication of Takoma Park Library.*



WASHINGTON, D. C., APRIL 4, 1912

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

Editorial

Russia and Turkey

THE war between Italy and Turkey has dragged along without creating any very general interest until possible complications with other powers began to appear. It now seems that what has been treated as a local quarrel of no very great importance, may develop into an international affair with most serious consequences. This illustrates the fact that the relations of the great powers are so carefully balanced that a very slight change in any quarter of the world may entail results little thought of at the breaking out of any disturbance.

The whole situation is treated of at some length in despatches from Paris and London, published in the *New York Times* of March 24, 1912. We quote first from the Paris despatch:—

The international situation is regarded here as of extraordinary significance for the future of Europe. Indeed, "international crisis" is the term used by the most serious papers to describe the present position on this continent.

The movement of Russia in favor of Italy, with its probable result in a rapprochement between Russia, Italy, and Austria, is considered to make a situation of peculiar delicacy, and Russia's motives in this step and the grave consequences which it may have are receiving the fullest discussion. It is pointed out that since the beginning of Italy's war in Tripoli, Russia's attitude has been extremely curious. She is the only nation in the European concert that regarded the Tripoli expedition with marked sympathy. This is interpreted here as evidence that Russia means entirely to pursue her Eastern policy, and also as a sure indication that she has not given up that age-long dream and objective of her religion and politics, and that it is with a view to supremacy over Turkey and the occupation of Constantinople, the Mecca of the Orthodox Church, that she may take the risk of abandoning her position of neutrality and siding with Italy.

The despatch from London opens with this sentence, "Europe in a fit of nerves" is the picturesque description applied to the curious wave of apprehension

of international trouble which passed over Europe this week." Following this, the views of Lucien Wolf, "a well-known student of international politics," are given at some length. We reproduce two paragraphs:—

If it were only a question of pushing forward intervention at Constantinople on behalf of peace, due account being taken of existing alliances and ententes, Europe would not worry, but the whole tendency of the Isvolsky-Tittoni scheme seems to be to attain its end by a combination of its own from which two thirds of the triple entente is virtually excluded. While Germany and Austria are apparently in the secret, France and Great Britain are held at arm's length.

In St. Petersburg there has been a sort of press campaign against the English entente, while between Rome and Paris the newspapers have been exchanging criticisms and reproaches of a most acrid kind. Add to all this rumors of a secret treaty concluded at Desio, the sensational stories of mobilization in the Black Sea and of an army in the Caucasus, and the usual crop of spring portents from the Balkans, and assuredly the prevailing nervousness is not only explained but justified.

Every development which looks toward the expulsion of the Turk from Europe is watched with keenest interest by the student of prophecy who is waiting for the fulfilment of those predictions which indicate the nearness of the second advent. From all indications we seem warranted in concluding that the Turk will lose his territory in Europe as soon as the great powers can agree among themselves as to its division. w. w. p.

Editorial Correspondence

SAN DIEGO, CAL., March 17, 1912.

WHILE staying in Mountain View we had the privilege of visiting San Francisco, San Jose, and Palo Alto. We saw some of the results of the disastrous earthquake that visited the Pacific Coast several years ago. San Francisco has been very largely rebuilt, and there remain but few visible reminders of those eventful days. The same is true also of San Jose, where the earthquake did much damage. At Palo Alto there still may be seen the terrible damage inflicted on the beautiful and expensive library building of the Leland Stanford University.

The energetic manner in which these cities and other sections have recovered from an overwhelming fire and earthquake disaster is indicative of the spirit and enterprise of the great West. In the same spirit great development work is going on, and the rich and natural resources of the Pacific Coast are being made to pay heavy tribute to the agencies of industry and enterprise that are active on every side.

We have spent the last few days at the Paradise Valley Sanitarium. This institution is located one mile from Na-

tional City, a suburb of San Diego. From the porches of the institution a fine view is obtained of the Pacific Ocean, and of the cities of San Diego and Coronado. To the east Mt. San Miguel rises in lofty grandeur, while to the south one may look for a distance of seventy-five miles to the high table-lands of Mexico.

Years ago we were instructed that many excellent properties in different places would be offered us for sanitariums at much less than the original cost. The Paradise Valley Sanitarium was secured in this manner, for much less than the initial investment. To the original building important additions were made, so that at present it contains eighty rooms. These, with several adjoining cottages, enable the institution to accommodate about fifty guests, besides rooming its force of workers. One of the neatest nurses' dormitories we have ever seen has recently been made possible of erection through the beneficence of a friend of the sanitarium.

Surrounding the institution is a tract of thirty acres, where much in the way of garden produce, fruit, etc., is raised for the tables.

In this quiet, beautiful retreat, removed from the dust and stir and bustle of city life, a little company of devoted workers is endeavoring to uphold right principles of healthful living, and through loving ministry to physical and temporal needs, reveal to the sick and suffering the even greater blessings of the spiritual life. Dr. F. F. Abbott is the medical superintendent. With him are associated Dr. Evelyn Helman, in charge of the ladies' department, and Dr. W. J. Johnson, who also acts as chaplain of the institution. Brother H. W. Lindsay is doing efficient work as business manager, Mrs. Dora Egner as matron, and Miss Myrtle Phillippo as head nurse. Three nurses' classes are being carried forward, with an enrolment of fifteen nurses, all earnest young men and women seeking a broader experience and better fitting for their life-work.

It was our privilege to speak twice to the sanitarium family in the neat chapel, which has but recently been erected, and is awaiting, free from indebtedness, dedication in the near future.

Sister Josephine Gotzian occupies a little cottage on the grounds. She has been closely identified with this work from its beginning, affording here, as in many other enterprises connected with our work, liberal financial and personal assistance.

At this place we had the pleasure of renewing our association with Brother B. E. Teft, one of the pioneer canvassers in our work, who was for several years a worker in Great Britain. We were glad also to greet Dr. S. P. S. Edwards,

and to find him so greatly improved in health. Here also we found Elder W. W. Sharp and wife, the former seeking recuperation from many years of faithful, wearing labor.

When wearied with life's toil and labors, we shall think of the restful, refreshing spirit of the Paradise Valley Sanitarium; and we can heartily commend this institution to those in need of the kindly sympathy and efficient care it affords to those who seek its aid.

F. M. W.



The Remnant and the Reward

God is not changeable. His purpose for his people is an unalterable one. Through all the ages that purpose has been working out, and the same promise has been held forth.

The pronouncement of the penalty for Adam's transgression was accompanied by the promise of the Messiah, with all that the Messiah's coming involved.

The promise to Abraham and his seed was a promise that involved the restoration of this earth to its sinless condition, as a place fit for the habitation of God's righteous remnant.

Moab and Ammon, the enemies of God's people of old, are but types of the enemies of God's faithful people through all the ages. So God's promise that the residue, or remnant, of his people should possess their land (Zeph. 2:9) was also a prophecy of the time when the wicked should be utterly removed from the earth, and the habitations of sin give place to the habitations of righteousness. "Ye shall tread down the wicked," says Inspiration through Malachi; "for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts." Mal. 4:3.

God's people are they that triumph over sin; and he says of them: "He that overcometh shall inherit all things; and I will be his God, and he shall be my son." Rev. 21:7. Again he says: "No good thing will he withhold from them that walk uprightly." Ps. 84:11. It is God's own, his remnant, his precious jewels, that walk thus.

So precious is his remnant in his sight that he declares: "They shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him." Mal. 3:17. Inspiration could, seemingly, use no stronger comparison to show how precious in the sight of the Father are the lives and happiness of those who will stand loyally, unswervingly, for him in spite of the most bitter persecutions. He likens them also to perpetual pillars in his eternal temple.

He tells us through Isaiah that those who are his willing servants and are obedient (who keep his commandments)

shall "eat the good of the land." Isa. 1:19. That does not have reference to the "good things" of this sin-cursed earth; but to those truly good things of that goodly land where sin and sorrow no more can come.

Again, it is said of those who are his: "The meek shall inherit the earth; and shall delight themselves in the abundance of peace." Ps. 37:11. Christ gave the most positive assurance to his faithful ones of the reward that awaited them. He said, "I go to prepare a place for you;" and just as surely as he was to go and prepare a place for them, he was to come again and take them to himself to be with him forever. That thought is further emphasized in these words of the revelator: "I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." Rev. 21:3, 4.

His faithful ones, his remnant, he himself declares will be watching for his return; and one of the blessed experiences of that class is foretold in these words of Christ: "Blessed are those servants, whom the Lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them." Luke 12:37.

These are the overcomers. "These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the first-fruits unto God and to the Lamb." Rev. 14:4. This is the class to whom the Saviour refers in these words: "He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels." Rev. 3:5. The white raiment is the robe of Christ's righteousness, which he promises to place upon those who are his. The prophet Daniel, in speaking of this class, says that they shall shine "as the stars forever and ever." Dan. 12:3.

Out of great tribulation they come; out of the sorceries and philosophies and superstitions and false religions of modern Babylon they are called. "I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." See Rev. 18:1-4. They that heed that call sit down at the grandest feast the universe will ever afford.

When "the marriage of the Lamb is

come, and his wife hath made herself ready," then shall the overcomers experience the fulness of the joy of the accepted invitation that has come to them in the gospel. "Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true saying of God." Rev. 19:7-9.

All these promises and these blessed experiences are for the remnant that prove faithful to God through the most trying experiences that can come to the people of this world. What matter persecutions and oppositions when faithfulness to God brings such rich rewards?

C. M. S.



The Hand of God in History — No. 5

Notes on Important Eras of Prophetic History

A Great Prophetic Measuring Line

(Concluded)

"How long?" was the question asked in the vision of Daniel 8. How long was apostasy apparently to triumph, and trample underfoot the truth of God? The answer was, "Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Then should the final work begin in heaven that is to cut short the reign of sin.

And then on earth, also, should the standard of truth be especially lifted up against apostasy. For in the Revelation, the prophet John was shown that when this hour of investigative judgment began in heaven, a message was to be carried to all peoples and nations, proclaiming the hour of God's judgment come, warning men against following the doctrines and ways of the great apostasy, and calling all to the divine standard of "the commandments of God, and the faith of Jesus." Rev. 14:6-14.

The great prophetic measuring line—the two thousand three hundred years—reaches, then, to a most solemn and important time in the development of the plan of salvation.

When does that period begin, and when does it end? It is necessary to understand this in order to get the answer to the question, "How long shall be the vision?" It must reach to the latter days; for we recall the angel's words, "At the time of the end shall be the vision."

But what marks the beginning of the prophetic period? And may we understand definitely when the hour of the investigative judgment, the cleansing of the sanctuary, begins in heaven?

The angel Gabriel received the commission, "Make this man to understand the vision." Dan. 8:16. Then if we follow the angel's explanation, we also may understand the vision.

The angel explained clearly the outline of coming events,—the succession of Medo-Persia, followed by Greece, and the rise of the fourth great empire, Rome; and then the development and deceptive workings of the great apostasy that was to come. Verses 20-26.

But the angel stopped short of explaining the matter of the time, the beginning and ending of the prophetic period. He only said that the vision of the two thousand three hundred days was true, and that it should be "for many days." Verse 26. There he stopped, for Daniel fainted. The prophet had been shown a view of the working of apostasy in later times that took all his strength from him. And as he closes his report of this vision, in the last verse of this eighth chapter, he says, "I was astonished at the vision, but none understood it."

Yet Gabriel had been commanded to "make this man to understand the vision." And very soon after—very evidently within a year, possibly within a few months, or even weeks¹—the angel

¹ Formerly it was supposed that fifteen years intervened between the vision of the eighth chapter and the explanation in the ninth. The marginal dates in the Authorized Version so represent it, following the best information available until more recent years.

Inasmuch as no trace was found in secular history of this King Belshazzar, it was concluded by Bible students that the Belshazzar of Daniel must have been the Nabonadius of Greek and Persian history, the last king of Babylon. This Nabonadius assumed the throne in B. C. 555, and reigned seventeen years. And as Belshazzar was assumed to be only another name used by Daniel for the same king, "the third year of the reign of King Belshazzar" (Dan. 8:1) was placed in 553, fifteen years before the fall of Babylon. This satisfied friends of the Bible story. But all along unfriendly critics discounted the book of Daniel for bringing in the name of Belshazzar, a character unknown to secular history.

About the beginning of this last generation, when light from the prophetic Word was to shine forth, books of clay were unearthed from old Chaldea that had been buried under the sands of over two millenniums. And lo, the very stones spoke out in confirmation of the words of Inspiration. The books of clay told what the Greek and Persian historians had failed to tell—of a Belshazzar who was not Nabonadius at all, but the son of Nabonadius, associated with his father as king in the last years of Babylon.

Rawlinson, in his "Ancient Monarchies," tells of this kindly association of Belshazzar with his father, and in a foot-note adds:—

"The proof of this association is contained in the cylinders of Nabonadius, found at Mugheir, where the protection of the gods is asked for Nabu-nadid and his son Bel-shar-uzur, who are coupled together in a way that implies the co-sovereignty of the latter. ('British Museum Series,' Vol. I, Pl. 68, No. 1.) The date of the association was, at the latest, B. C. 540, Nabonadius's fifteenth year, since the third year of Belshazzar is mentioned in Daniel (8:1).—"Fourth Monarchy," chapter 8.

Here is one of the various inscriptions telling of Belshazzar:—

"Myself, Nabonid, king of Babylon, in the fear of thy great divinity preserve me.
My life unto distant days
abundantly prolong,
and of Bel-sar-ussur,

Gabriel came again to Daniel and said: "O Daniel, I am now come forth to give thee skill and understanding. . . . Therefore understand the matter, and consider the vision." Dan. 9: 22, 23. And at once the angel began to explain the time prophecy, which had been left unexplained when Daniel fainted.

First of all, he said, a shorter period was to be "determined," or cut off,—cut off from the longer period which the angel had come to explain,—this shorter period to reach to the days of the Messiah and to the time when Jerusalem should fill up its cup of transgression:—

"Seventy weeks [490 days prophetic time, 490 literal years] are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most holy." Verse 24.

Wherever, then, this period of seventy weeks, or 490 years, begins, there also must begin the longer period of 2300 years; and the angel now foretold the event that was to fix the date of the starting-point:—

"Know therefore and understand," he said to Daniel, thus fulfilling the divine charge given him to "make this man to understand" the vision of the 2300 years,—

"know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times. And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city." Verses 25, 26.

From the time of the going forth of the commandment to restore and build Jerusalem, then, these prophetic periods begin—the 490 years to reach to the days and work of the Messiah, at the first advent, and the 2300 years to extend to the beginning of his closing work in the heavenly sanctuary, preparatory to his second advent in power and glory. It therefore becomes a matter of deepest interest and of eternal importance to ascertain when this commandment to restore and build Jerusalem went forth.

W. A. S.

my eldest son,
the offspring of my body,
the awe of thy great divinity
fix thou firmly in his heart,
that he may never fall
into sin
and that his glory may endure."—"Records of the Past," Old Series, Vol. II, page 148.

The third year of Belshazzar was near the fall of Babylon, probably his last year; in which case the "first year of Darius" and the explanation of the vision would follow within a year. The exact time intervening, however, is immaterial.

The Alleged Rights of the Papacy

A WRITER in an English Protestant paper has presented a summary of the rights and powers of the Roman Catholic Church as defined in the encyclical *Quanta cura* and the Syllabus of Errors promulgated by Pope Pius IX in 1864. It should be understood that this is not an exact translation of any of the paragraphs of these documents, but a statement of their provisions as interpreted by a Protestant writer. To quote:—

The Papacy has the right to interfere with the study of philosophy; and it is not her duty to tolerate errors in it, or to leave it to correct itself.

The Papacy has the right to require the state not to leave every man free to profess his own religion.

The Papacy has the right to be perfectly free.

The Papacy has the right to define her own rights, and to define the limits within which they shall be exercised.

The Papacy has the right to exercise her power without the permission or consent of the state.

The Papacy has the right to bind Catholic teachers and authors, even in matters additional to those which may have been decreed as articles of belief binding on all.

The Papacy has the right of requiring it to be believed by all that no pope ever exceeded the bounds of his power; also that no ecumenical council ever did so; and further, that neither the one nor the other ever usurped the rights of princes.

The Papacy has the right to employ force.

The Papacy has the right to maintain that whatever temporal power is found in the hands of a bishop, is not beyond what is inherent in his office, and has not come from the state; and, therefore, is not liable to be resumed by it.

The Papacy has the right to claim dominion in temporal things for the clergy and the Pope.

The Papacy has the right to make bishops promulgate the Pope's decrees without consent of their rulers.

The Papacy has the right to require it to be believed of all that the immunity of the church and of ecclesiastical persons did not arise out of civil law.

The Papacy has the right to require that temporal causes, whether civil or criminal, to which clergymen are parties, should be tried by ecclesiastical tribunals.

The Papacy has the right to alter the conclusions of a national church council, and to reject the claim of the government of the country to have the matter decided in the terms adopted by such national council.

The Papacy has the right to prevent the foundation of any national church not subject to the authority of the Roman pontiff.

The Papacy has the right to reject any claim on the part of the state to either a direct and positive or an indirect and negative power in religious affairs, and more especially when the state is ruled by an unbelieving prince.

The Papacy has the right to reject the claim of the state to exercise a power of exequatur, or to allow appeals from ecclesiastical to civil tribunals.

The Papacy has the right to exclude

the civil power from all interference in "matters which appertain to" religion, morals, or spiritual government. Hence she has the right of excluding it from pronouncing any judgment on "instructions" which may be issued by any pastor of the church for the guidance of conscience.

The Papacy has the right to deprive the civil authority of the entire government of public schools.

The Papacy has the right to refuse to show the plan of study in clerical seminaries to civil authorities.

The Papacy has the right to fix the age for taking monastic vows for both men and women, irrespective of the civil authority.

The Papacy has the right to uphold the laws of religious orders against the civil authority; the right to deprive the latter of power to aid any who, after having taken vows, should seek to escape from monasteries or nunneries; and the right to prevent it from taking the houses, churches, or funds of religious orders under secular management.

The Papacy has the right to require kings and princes in subjection to her jurisdiction, and of denying that their authority is superior to her own in determining questions of jurisdiction.

The Papacy has the right of perpetuating the union of church and state.

The Papacy has the right of subjecting the study of philosophy, moral science, and civil law to ecclesiastical authority.

The Papacy has the right to require the sacrament of marriage as essential to every contract of marriage.

The Papacy has the right to deprive the civil authority of power to sanction divorce in any case.

The Papacy has the right to enact impediments which invalidate marriage, the right to prevent the state from doing so, also the right to prevent it from annulling such impediments when existing.

The Papacy has the right to require all to receive the canons of Trent as of dogmatical authority; namely, those canons which anathematize such as deny her the power of setting up impediments which invalidate marriage.

The Papacy has the right of treating all marriages which are not solemnized according to the form of the Council of Trent as invalid, even those solemnized according to a form prescribed by the civil law.

The Papacy has the right of annulling all marriages among Christians solemnized only by civil contract.

The Papacy has the right of judging all matrimonial causes, and those arising out of betrothals, in ecclesiastical courts.

The Papacy has the right to require that the Catholic religion shall be the only religion of the state to the exclusion of all others.

The Papacy has the right to prevent the state from granting the public exercise of their own worship to persons immigrating into it.

The Papacy has the power of requiring the state not to permit free expression of opinion.

The Roman hierarchy has not repudiated a single one of these claims, and Pope Pius X by his recent *Motu proprio* and the *Ne temere* decree on marriage seems inclined to use the powers here asserted.

w. w. p.

The Heavens Bear Witness

MEN may seek by every subterfuge of subtle reasoning to prove the non-existence of God. But God has his witnesses in the heavens, the work of his hands. The critics of the Word of God, for instance, are stumbling over a dead fish,—not a whale, for Inspiration does not call it so,—and of their own doubts are forming weapons with which to attack the citadel of God's truth.

That criticism of the Word of God which seeks to take away its vitality and its inspiration, and every claim it has to being the light of the world,—that criticism is filling the pulpits of a multitude of churches to-day with a Christless gospel, a Spiritless Bible, and a Godless creation. The acceptance of those theories is shriveling the spirituality of the churches as an early frost sears the autumn leaf; it is drying up the fountain of missionary contributions; it is taking the love of the foreign mission work out of the hearts of the people; and as a result of this, the desire of worship in the human heart is expressing itself in self-worship and the worship of gold. It is stealing away the faith of the people as the stealthy thief deprives the thoughtless householder of his jewels and his wealth. When he awakes, they are gone. He had them, now they are not.

But in every part of the universe God has his witnesses, and they are testifying to his existence, his power, his wisdom, his care, and his undying love. "The heavens declare the glory of God; and the firmament sheweth his handiwork. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language; their voice is not heard." Ps. 19: 1-3.

All the creations of God are bearing witness of him—in their own language, it is true, but speaking in a voice that can be heard by all, and in a language which all who will may understand. The stars that twinkle to us through infinite space are telling us of the wisdom and power of him who made them and gave to each its orbit and the glory of its radiance, and set a bound for its habitation which it might never pass. The mind may think out into space until it reaches the faintest star that glitters into our view; think out into the great depths through which the radiance of mighty suns wearies in its flight, and sinks just as its trembling waves have touched the shore of our vision; think out and out, till thought itself, like a fledgling sparrow, flutters and falls in the impossible purpose; and still we are in the workshop of the Almighty, whose works are sounding the praises of the common Maker. The great audience-chamber of the Infinite is peopled with his witnesses.

In the presence of such a concourse,

presumptuous indeed is the human atom that comes to the bar of eternity to present his little brief upon the non-existence of him by, and in, and through whom all these consist. Truly, it is wisdom's voice which says, "The fool hath said in his heart, There is no God." His works are his witnesses. Let us become more familiar with the testimony they are bearing for our benefit.

In the midst of the jangle of voices that are seeking to cast discredit upon the Word of God, it is our privilege to know in our heart of hearts that he is, and that he is a rewarder of them that diligently seek him.

C. M. S.



The Pioneer Agency—the Book Work

HERE in the sessions of the South American Union Conference, I hear constant emphasis given to the importance of the book work as the pioneering agency.

All about are unentered portions of the field, perhaps fanatically anti-Protestant, where something must be done to plant the standard of the truth. Every time it is the worker with the literature who is looked to to break through the barriers. And the reports show that in many places where the bookmen have pioneered the way, there are now interests calling for the evangelist.

The efforts made to train colporteurs and to organize this department in Spanish South America are bearing splendid fruit. In 1910 the sales amounted to \$19,260, and that was an achievement that gladdened all hearts; but during 1911 the sales reached \$31,630.

In many parts the priests resolutely oppose the colporteur's work; but the testimony is that generally the Lord works deliverance, and the efforts of the priests are frustrated in one way or another.

The pioneer bookmen are sowing the seeds in most-out-of-the-way places. At La Paz, Bolivia, for example, we had expected to find Brother O. H. Schulz awaiting us, as our party came down from Lake Titicaca. But he had failed to get through from Cochabamba, in central Bolivia, where the only means of travel is by horse. At last he came, a few hours before we had to leave for Chile; and we were all glad to hear his report of book work in the interior. He had been delayed by floods that washed out mountain roads and raised the rivers. A number of travelers had lost their lives in attempting the same journey. But with a horse to ride, and one or two others as pack animals to carry the books, our pioneer bookmen are pressing into the most remote parts, wherever men dwell who can read this message of the Lord's soon coming.

Brother Schulz has just sent a message to the union conference session, from which I quote as follows:—

During the year and a half that I have been in Bolivia, many a time it has looked as if the heavens were shut out with dark clouds; especially when taken to the police office in some fanatical town, or when the books were prohibited by some bishop, after many orders had been taken, or when the poor people talked of burning or stoning me. But all this is nothing. The truth goes forward anyhow. Bolivia is not a hard field any more for me. I have been tried many a time in it, under various circumstances, and I must say that there is no other field dearer to me than Bolivia. My motto is, "Steadfast and sure while the billows roll."

So divine grace ministers courage and love for the work as difficulties are met and overcome. Let us follow the pioneers with our prayers as they push forward the frontiers of our work. The union conference is looking for bookmen to go into Patagonia and the Falkland Islands, and to establish a work along the Straits of Magellan. Chile has the city farthest south in all the world—Punta Arenas. As our brethren here see that the message is bringing forth fruitage in Alaska and in Iceland, they feel that, as keepers of the southernmost outpost, they must make definite efforts to establish permanent work in the far South. And it is to the bookman that they look to lead the way. W. A. S.

Santiago, Chile.

Note and Comment

The Cigarette Menace

MULTITUDES recognize the fearful inroads being made upon the mental and physical vitality of the race by the deadly cigarette, and yet, through the lust of perverted appetite on the part of the individual and the greed for gold on the part of the tobacconist, the evil grows and its debasing work increases from year to year. Concerning this evil the *Christian Advocate* (Methodist) says:—

In spite of all efforts made by many organizations, and in spite of the disfavor in which cigarettes are held by many people, cigarette smoking gains steadily year by year. The total number made in factories last year was nearly ten billion, not counting the innumerable cigarettes made one at a time by those who smoked them. The total consumption probably amounts to two hundred cigarettes a year for each person in the United States. When it is considered that these are not distributed per capita, since cigarette smokers are a small minority of the whole population, the grip of the habit upon its victims, for such they are, is seen to be almost unbreakable. At the same time the cigarette is becoming more fully recognized as a fire menace. The other day a big automobile fire-engine was sent through the streets of New York equipped with a sign read-

ing, "Throwing away lighted cigars and cigarettes and so endangering life and property is now a misdemeanor and will be prosecuted." The great Equitable fire in New York was probably due to a cigarette, thrown carelessly into a pile of inflammable material.

The worst phase of the matter is not the destruction of property through fires started by cigarette stubs, but the destruction of the higher instincts in the souls of the smokers, the blunting of conscience, and the evil tendencies passed on to the next generation.



Rome's Difficulties

THE *Northwestern Christian Advocate* of March 13 makes the following comment on decrees which the Roman Church has issued concerning marriage and the exemption of Roman priests from trial in civil courts:—

The Vatican is having a hard time getting recognition for its decrees. A recent decree declaring illegal marriages between Protestants and Roman Catholics unless celebrated by a Roman Catholic priest, has been denied by the higher courts of Canada; and the decree forbidding the summoning of Roman Catholic ecclesiastics before civil courts has been disallowed by the German government.

More than this, the government of Hungary, although dominantly Catholic, has successfully resisted the promulgation of the decree concerning marriage in that country. But the government of the United States has not as yet given any indication of an intention to express its disapproval of either of these decrees, although both are plain violations of the rights of the citizens of any country wherein they may be promulgated. Neither is it likely that the government will take any action in the matter. The present attitude of official America toward Rome would seem to preclude the possibility of any action on the part of the national government which might cause disappointment at the Vatican.



A Striking Demonstration

THERE is being furnished the world at the present time a little foretaste of what is certain to come in the future when labor, internationally federated, will make its demands upon organized industry. The present situation is summed up by one of our exchanges as follows:—

With one million coal-miners on strike in England; a similar number of Englishmen out of employment because of lack of fuel; one hundred seventy-five thousand miners walking out of the German mines, to be followed in all probability by a similar number before the end of the week; all French miners out for one day as a warning to both government and people that they are dissatisfied with conditions; and a strike pending in

both anthracite and bituminous mines of the United States,—the world is facing perhaps the most gigantic labor upheaval of modern times.

This great strike has brought uneasiness in all parts of the world, and has already caused distress and unparalleled inconvenience in Great Britain. There is probability that the strike in Germany will grow, strong possibility that the French miners will join the striking Germans and British to force a change in wages and conditions through the instrumentality of general distress; and added to this is the ominous indication that on April 1 the coal-miners of the United States will lay down their tools, and add to the general unrest and misery. Already there is a complete paralysis of many lines of industry; and employees, with little or nothing ahead and families depending upon them, are facing a dark situation. The consequences of this strike have ramifications that are almost endless. In England train service has been curtailed for over two weeks, and gas and electric companies have notified their customers of reduced service. Factories are shutting down, and the ranks of the unemployed are growing every day. The world is only beginning to realize the meaning of the words of Scripture, "Distress of nations, with perplexity." What we see now is only an indication of what we shall see as these forces grow in power and confidence, operating in unison in the various nations of the world.



The Spirit of Unrest

WE are not alone in believing that the times are ominous, nor in refusing to believe that a time of peace and safety is near at hand. A recent issue of the *Bible Standard* has the following concerning the present situation:—

The wide spirit of unrest is manifested in military and diplomatic circles, and there is no government at the present but has its difficulties which seem to be chronic. Not long ago Portugal had its revolution, and now Spain has to make the most strenuous efforts to defend its monarchy against the aims of those who would have it follow the example of its neighbor. The repression of this spirit means present bloodshed, but it is doubtful if it can be more than a staving off of a change that is certain to come. That same spirit of unrest has been exhibited in England in the recent strikes that have paralyzed industry and have brought suffering upon thousands. Labor and capital are more and more taking the position of armed camps, ready at the least impulse to fly at one another. And this, while there is more boasting than at any time before of the advance toward the "brotherhood of man." To us it seems that the outlook is becoming more and more serious, and that the efforts made by man for betterment are involving humanity in a hopeless tangle.



Psalm 23

ELIZABETH MC HUGH

May be sung to tune No. 686 in "Christ in Song."

THE Lord's my shepherd; I abide
In pastures green, close to his side,
By waters still;
My soul restored, he leadeth me
In paths of right, so glad and free
To do his will.

CHORUS:

His voice leads on through all earth's
ills,
Up to the heavenly hills.

Yea, though I walk through shadows
drear,
I fear no ill, for thou art near
To comfort me;
A table is before me spread,
Thou givest me my daily bread
Where foes may see;

My head with oil thou makest shine;
My cup runs o'er with choicest wine —
Eternal love.

Goodness and mercy all my days
Have followed me; I'll dwell always
With him above.

Anderson, S. C.

Sydney to Norfolk Island

C. H. PARKER

AFTER spending a few pleasant days with friends and fellow laborers at Sydney and Avondale, we placed our daughter, Ramona, in the care of Pastor B. F. Machlan and his wife, and then we took the steamship "Makambo" for Norfolk Island. The first two days were very unpleasant, as there was a heavy gale. For a time the boat could make only two miles an hour. Most of the passengers, ourselves included, had to keep their berths. Sunday night we received a very unwelcome start. While our ship was being tossed about as a cork, the seas rolling over her from both sides, the quarter bell was rung furiously, and the whistle blew long blasts. All seemed to indicate that our boat was in distress, or that we were being run down by another boat.

We waited in suspense, but as nothing seemed to take place, a happier thought took possession of our minds; and looking at our watches, we found that it was just twelve o'clock, and that the captain was ringing out the old year, while the wind was blowing in the new.

Tuesday morning, January 2, we anchored at Lord Howe Island. On going ashore, I found Brother A. H. Ferris, our missionary to Norfolk Island, waiting for me. It was a happy meeting, as

Brother Ferris and I had labored for a year together in Victoria, before he was appointed to the Norfolk Island Mission. He had been on Lord Howe Island for a fortnight, and had held seven public services. These had been attended by most of the people on the island, which has a population of about ninety. He took me around and introduced me to the people. They spoke in the highest terms of the studies that had been given, and expressed themselves as having never heard such good instruction before from the Word of God. They said they were sorry that Brother Ferris was leaving, but hoped he would come back again. It is planned that, after attending to a few matters at home, Brother Ferris will return and hold meetings for some time. Pray for this effort, that the people there may be like the noble Bereans of old.

Lord Howe Island is about seven miles long by one and a half wide. The people are very thrifty, and their island will produce almost everything that is grown in New South Wales, with the addition of some other fruits, such as the mummy-apple, banana, etc. A palm producing a seed that is in much demand in Europe grows there. These seeds bring all the way from six to twenty-four dollars a bushel. This gives the people about thirty-five dollars a month for each individual. With such an income, they should not need for anything, as their soil produces all that they need for food. This island lies four hundred twenty miles northeast of Sydney.

Leaving Lord Howe Island on Tuesday at noon, we took our course to Norfolk Island, which lies four hundred forty miles farther to the northeast. The weather was all that could be wished, and the most pleasant associations were formed with the officers of the ship and with the passengers. We reached Norfolk on Thursday night at ten o'clock, and landed Friday morning at nine. Brother Christian McCoy sought us out and took us ashore, where quite a number of our people were waiting to give us a welcome. This was given in a most warm-hearted way. Here we met our dear Sister Ferris and her little family. They were all looking well and happy. In a short time they had us out to the mission, which is located on the hill at the back of where the steamer anchors. It is a beautiful place, and has a commanding view of the country round about and of the ocean. The mission owns twenty-five acres of land, and has a large, roomy house built upon it.

On Sabbath I spoke to our people at their church, which was built and used by the Catholic denomination in the time

when Norfolk Island was a penal station. It is built into the old prison wall. It is a large building, and the brethren have it well fitted up and seated. A beautiful organ, which would do credit to our larger churches, leads the voices in their praise and thanksgiving to the Lord.

Sunday night, January 7, I spoke again at the church. There was a good attendance of those not of our faith, and at the close of the service many expressed their appreciation of what they had heard.

I must not fail to mention a most important and interesting meeting,—the young people's meeting,—held Sunday afternoon. There are only a few young people who belong to the society, but they are something akin to Gideon's band. They gave a splendid report of work, and seemed eager to gain any help that would make them better workers for the Master. They are only boys and girls, but they love the Lord and the souls for whom he died. Brother Ferris gave them an excellent talk on David and Goliath, placing some of our Goliaths on the blackboard.

I was pleased to see the respect which is paid to Brother Ferris by the people of this island. From all that I have yet seen, I feel sure that he holds their confidence. This speaks for itself in regard to the labors of Brother and Sister Ferris.

Java, East Indies

P. TUNHEIM

RECENTLY I had a reading with a Mrs. Courant. Her husband died from heart failure just before I returned to Java. He was a well-educated man, an editor of the Malay paper. Brother Teasdale had given him Bible studies, and he knew the truth well, and several times was on the point of yielding obedience to it, but waited for a more convenient time. What a warning this should be to others! His wife often seems deeply impressed, and to-day I told her the danger of delaying as her husband did.

Not long ago the other churches had a missionary feast outside of Surabaya, on a small hill, a very pretty place. We all attended the services, to show the people that we were interested in them and in their work. I know most of the missionaries and also the church-members, and they are very friendly toward us. A number spoke in Dutch, Malay, and Javanese, telling some interesting experiences they had had in their work.

A week or two was taken up with Bible readings, visiting, lending and selling tracts. Each Monday morning I go out with Dutch tracts to lend among the people. I usually visit about forty homes. Through this work quite an interest has been aroused, and several are now having Bible readings in their homes, and some come to our home. I am to begin readings in a new home next Sunday, where the husband is a Freemason, and his wife a Spiritualist medium. They seem like nice people, and I believe the Lord is working with them. Most of the

people here are more or less mixed up with Spiritualism. Surely the evil one is busy, and the end is near, so we need to work as never before.

Each Sabbath we have a Sabbath-school in the morning for the Dutch people, and in the afternoon we have a Malay and Javanese Sabbath-school for Chinese, Javanese, and Eurasians who can not speak Dutch. The latter mixed school is usually quite interesting. A young Chinaman, who has not attended regularly for some time, told me last Friday night that he had asked his manager to let him have the Sabbath free. This has been granted. On Sunday, when he came to a Bible reading, he said, "Yesterday was our first Sabbath in our home,—mother, my sister, and myself." They are indeed a nice family. The young man seems very earnest, more so than any other Chinaman I have seen. He is well educated in Dutch, Malay, and Javanese. I believe he will become a faithful worker. His mother also seems very earnest. She has often told me that her only desire is to hear the gospel and follow the Lord.

Another regular attendant of our Sabbath-school in the afternoon is a Javanese tailor, also an educated man. I feel sure he, too, will decide to obey. This man always makes me think of the Ethiopian who went from Gaza to Jerusalem, to whom Philip was sent to preach. The other night I let him read the account of Philip and the eunuch, and he said: "I am just like that man; I have often read and not understood, but now the Lord has sent you here to teach me, and I am glad for the light."

I have also started readings with a Dutch widow and her daughter, and with one or two others. This widow is a Christian, and she told me that she had been wishing for a long time that some one would tell her more about the gospel. She is so interested that she writes down the texts as we read them. Surely the Lord is visiting those who are sighing and crying for light.

Caucasia, Russia

J. T. BOETTCHER

FROM Dubno, a city near the border of Austria, I bought a through ticket to Baku, a distance of over two thousand miles. If it were not for the comfortable Russian cars, in which each passenger has a place to lie down, it would be almost impossible to endure the long distances we must frequently travel in Russia.

After traveling nearly a week, I arrived in Chasaw-Jurt, Caucasia, Friday morning. Here I had expected to meet Elder K. A. Reifschneider, who was to accompany me on my trip through his field; but sickness kept him at home, and Brother Schaat arranged to go with me until Brother Reifschneider should recover.

The church at Chasaw-Jurt is composed entirely of Russians. About fifty miles from Chasaw-Jurt we have a

church of German Sabbath-keepers, who, on learning that there would be preaching in the German language, came with their teams through mud and slush to attend the meeting. The Lord blessed them; and when we parted, they begged me with tears to go home with them, saying they would gladly travel twice the distance if I would only go. This, however, was impossible.

There were also quite a number of mountain Jews at the meeting. Although the weather was very warm, they wore fur caps indoors and out, nor did they take them off during the services. The ancestry of these Jews dates back to the captivity in Babylon. They did not return with Ezra and Nehemiah to help rebuild Jerusalem and the temple. They live in Caucasia and Persia, differing from the Western Jews in both looks and language, although their religion is the same. They were especially interested in the study of the prophecies.

With thankful hearts for the good meetings we had enjoyed with these faithful Russian brethren, we continued our journey Sunday, reaching Baku the following day, where we were made welcome at the home of Elder A. Osol and wife.

Baku seems to have taken its name from the Persian word *bakube* (wind-storm), on account of the strong north-west winds which are so frequent. I soon had opportunity to experience such a storm. In the morning the sun shone warm and bright, but in a few hours it became cold enough for a fur coat, and the air was so full of dust that one could scarcely see the houses. The wind grew to such a velocity that not only sand but also pebbles flew through the air. People who must venture out are obliged to wear goggles. In the evening the rain came and laid the dust. In spite of such weather, there was a good attendance at the meeting, of Germans, Mohammedans, and Russians. The Lord blessed the word.

Brother Osol began the work in Baku under great difficulties. He was all alone, and had to serve as preacher, organist, sexton, and doorkeeper. Now that he is married, his wife is faithfully helping him in all his missionary work. One young man has decided to go to Friedensau to attend school. Already there is quite a company of Sabbath-keepers here. But there is missionary work enough for five or six workers. What can one minister do in such a city? Still, faithful work, performed in love, can accomplish much.

The city is quite Oriental in appearance. It is surrounded with the naphtha wells which make Baku so renowned. Brother Osol climbed with me, through storm and rain, to the top of a mountain, from which we could see thousands of oil-shaft towers standing so closely together that they almost touch. These shafts are sunk from four hundred fifty to two thousand feet. Through a refining process, the crude naphtha, a thin, greenish fluid, is converted into clear petroleum, and shipped to all parts of

Europe and Asia. Nearly all the ships on the Black Sea and on the river Volga, as well as the railroads in Caucasia, use naphtha to fire their engines. Many rich treasures lie hidden deep in the earth, not yet found. If only men would sink their shafts as deep for the everlasting treasures, they would find inexhaustible, living springs.

Not far from Baku are a number of Molokan villages. These people are much interested in the Sabbath truth. We planned for Brother Osol to visit them. Since my return he has done so, and has organized two companies. He writes as follows:—

"I have now been here five days in the mountain, not far from Lake Gokcha. There is a great stir among the Baptists and Molokans. Twice each day I preach to an audience of about four hundred persons, who stand, listening earnestly to the truth. I work from early morning until midnight. Sometimes as many as one hundred fifty men and women prostrate themselves before God, lamenting and confessing their sins, and at times praying or praising God in chorus."

From Baku we went to the village Prochladnaja, which is really a *Kasackstanize*, that is, a settlement of Cossacks. Here we have a flourishing church, with a church building, paid for by the members themselves. The world in general thinks of the Cossack as being very cruel, ready to plunder and torment wherever he gets a chance. But whoever forms an acquaintance with our Cossack brethren gets an entirely different impression of them. It would be hard to find a more tender-hearted people anywhere in the world. One brother said: "As long as I live, I shall work, that my children may be educated for God's cause. All that I have belongs to God." He has one daughter in Friedensau, and is planning to send another. The son of another brother is also in Friedensau, and will finish school this summer. These fathers are praying earnestly that their children may become workers among the Cossacks. Already, one brother who has gone out from this *stanize* is having good success, selling our literature and preaching in other *stanizes*. Recently, in one village where he was working, he was arrested, had his head shorn, received convict's clothing, and was left in jail for ten days. He was then set free to await his trial. But this does not discourage him in his efforts. We pray that God may raise up other laborers for this people.

After this, in company with Elder Reifschneider, who had recovered sufficiently to join me, I visited a number of German and Russian churches. Sometimes we had to travel long distances by team over good and bad roads, in all kinds of weather. But when we reached our destination and saw the interest manifested, we felt well repaid for all the hardships. In some of the churches we found active young people's societies, taking clubs of our papers and doing good work.

My visit in Caucasia convinced me that our people there are willing to press the work to the finish; and though we dare not hold camp-meetings or conference sessions, we are sure that these local meetings have been a source of strength to them.

Baku.

Mission Notes

As an object and incentive for the raising of funds for missions, the Baptist Laymen's Missionary Movement has adopted for its motto, "Ten cents per week per member as the minimum for missions."

CHINA now has the Scriptures translated into about twenty of her languages and dialects. Just recently two new versions were brought out, one in Lisu, the other in Laka, spoken in Yun-nan, a province in southwestern China adjoining Tibet and Upper Burma. The Gospels of Matthew and Mark only have as yet been printed.

A CHIEF near Lake Tanganyika, Africa, in order to vex the missionary, cut off the ears, nose, and lips of an old woman, and sent them to the station, with his compliments. Later his headman, with a raiding band, descended upon the mission garden and beheaded three of the men peacefully working there. This headman is now a Christian, and sits at the Lord's table with those he once persecuted.

A NEW mission boat is to ply the Nile. The American Mission has purchased a boat, the "Alleghany," for five thousand dollars. It is seventy-four feet long; has a deck of sixty feet, suitable for meetings; a dining-room, a kitchen, and a bath-room. A barge will be secured to tow with the boat, to be used for clinic and doctor's office. Through the means of a smaller boat operated last year, the British and Foreign Bible Society distributed twenty-eight thousand copies of the Bible or portions of it.

WRITING of "Woman's Work in Home Missions," Frances M. Schuyler, in *Missions* (Baptist), has this to say of the tasks lying close at home for American womanhood: "Why are the millions of aliens permitted to come to us? Why has God placed the black man in our midst? Why are we given centers in which poor, struggling women and helpless little children suffer and die in tenements and sweat-shops? Why, but that we shall rise above the self-excusing attitude of regarding them as insoluble problems, and in the name of the all-conquering One give to the alien our glad songs of victory and hymns of praise to the world's Redeemer; to the black man, through the training of head, hand, and heart, a perfect manhood and a saving knowledge of Jesus Christ; to the cities the gentle touch of the Great Physician to make them clean and bright—'cities of refuge' indeed?"



Wait on the Lord

CHARLES E. E. SANBORN

WHEN the mists have cleared forever,
And the Saviour calls us home
On the resurrection morning,
We shall know as we are known.

In my flesh, like Job, I'll see him.
Blessed privilege! Face to face,
I shall know his full salvation,
Through him I'll have won the race.

Now the heart with toil grows weary,
And the trials press us sore;
How we long for Jesus' coming,
Which is even at the door.

Courage, courage! O, be faithful!

Soon the battle will be o'er,
And with Christ, our blessed Saviour,
We shall dwell forevermore.

St. Louis, Mo.

The Little Things

THE little things of life for you and for me, for our friends and associates, compose the whole. Large joys and large sorrows do not ordinarily enter into the lives of "common people"; but, as one has expressed it, "the little things we do and the little things we say are the warp and woof which, when woven and interwoven in the great loom of life, come out the finished fabric—character."

It is demanded of us that into our characters shall be woven certain essential qualities if we attain the goal of every true Christian, which is a Christlike character. It is demanded of us that we be constant in purpose; that we be courteous, thoughtful, cheerful, under all circumstances; faithful in the performance of duty,—those "little things" which oftentimes we scarcely notice.

These little things of life may often appeal to us as drudgery. To the teacher it may become drudgery to be obliged to appear before her pupils every school-day morning at a certain hour, and to remain at her post of duty until a certain time. To the housewife it may become drudgery to find the same routine of work greeting her morning after morning. To the clerk it may become drudgery to stand behind the same counter, within the same four walls, day after day. To the mechanic it may become drudgery to enter the same shop, to use the same tools, week in and week out, month after month.

But in this very so-called drudgery may be hidden the discipline that is sowing the seed for a bountiful harvest in character, if we do not permit the little annoyances and perplexities of life to crowd out the joy and pleasure of living.

Some of the most essential qualities of character are acquired by attention to small things.

Having to be at a certain place to perform a certain duty at a certain time, day after day, tends to develop promptness and faithfulness,—requisites so essential to success in this busy age.

Having to appear cheerful and greet one's friends courteously under all trying circumstances, develops genuine, heart-felt cheerfulness and kindness, which bring a store of good things in their trail,—health, happiness, contentment, an influence for good over those with whom one comes in touch.

The effort to rise above the little things which perplex, and to overlook in others the little things—so often really non-essentials—which may annoy us, helps us to keep more clearly in view our desired goal. It is our privilege, and duty, too, to rise above such things; for—

"The little worries which we meet each day
May lie as stumbling-blocks across our way;
Or we may make them stepping-stones
to be
Of grace, O Christ, to thee."

—Ada M. Learned.

Humor in the Family

Good humor is rightly reckoned a most valuable aid to happy home life. An equally good and useful faculty is a sense of humor, or the capacity to have a little amusement along with the humdrum cares and work of life. We all know how it brightens up things generally to have a lively, witty companion who can turn an annoyance into an occasion for laughter. It does a great deal better to laugh over some domestic mishaps than to cry or scold over them. Many homes and lives are dull because they are allowed to become so deeply impressed with a sense of the cares and responsibilities of life as not to recognize its bright, and especially its mirthful side. Into such a household, good but dull, the advent of a humorous friend is like sunshine on a cloudy day. It is well to turn off an impatient question sometimes and regard it from a humorous point of view, instead of becoming irritated about it.

"Wife, what is the reason I can never find a clean shirt?" exclaimed a good, but rather impatient husband, after rummaging all through the wrong drawer. His wife looked at him steadily for a moment, half inclined to be provoked, then, with a comical look, she said: "I never could guess conundrums," and then

she felt happy; and so what might have been an occasion for unkind feelings and hard words became just the contrary, all through the little vein of humor that cropped out.

Some children have a peculiar faculty for giving a humorous turn to things when they are reprovéd. It is just as well, oftentimes, to laugh things off as to scold them off. Laughter is better than tears. Let us have a little more of it at home.—*The Lutheran*.

Keeping Clear

"If only I had never repeated it. I know now that it was untrue; but it is too late for me to catch it and stop it from spreading and spreading, wider than the truth can ever follow it."

It was one of many such regrets, voiced by one who had not been careful to keep clear of evil-speaking about another. An idle rumor is what it would have been called by most people, that unkind report that was soon afterward proved to be unfounded in truth. Yet it was anything but idle; it was far too active in spreading itself abroad, aided by other tongues not careful to keep clear of this same evil.

To keep our tongues from evil, and our lips from speaking guile, as the good old verse puts it, is one of the most important things in life. It may seem a little thing to hush the sharp word, the unkind remark, and the hasty repetition of something heard that is not to the credit of another. Yet it is important; and that not only to the one spoken of, but it is directly important to the one who is careful to keep clear of these things. A reputation for gossip is easily won; and it never yet added anything to one's credit. It may seem pleasant at the moment to be the bearer of news; but it is far pleasanter, in later memory, to hold the knowledge of a tongue unsullied by evil, and lips sealed against guile.

There are so many good things to tell about one another, it is a pity to let any of these things lie unnoticed, while we recount the small fault which might die out from lack of attention if we let it severely alone. It is not our place to judge and set right all the weak spots in others. We ought to be thankful that this is so, instead of trying to take upon ourselves the judging from which we are mercifully freed.—*Onward*.

Kindly Thoughtful of the Aged

EMMA H. ADAMS

SOME months ago there stepped off the front end of a car of the Los Angeles and Redondo Railway, in the latter little town, an aged woman carrying a light traveling basket, and a parcel, not heavy but quite large in size.

At the same moment there alighted from the rear end of the car a young girl probably ten years of age. Instantly, with blithe step and charming manner, she approached the elderly traveler, extended a hand, and said, very courteously:—

"Lady, please let me carry your basket, your parcel is enough for you to carry. Do you go down this avenue?" pointing to a street stretching away northward:

"Yes, little girl," replied the woman, won by the child's kind act, "but neither of the articles is heavy, and the distance is short. Thank you greatly, I do not need help."

"But, lady," continued the young illustrator of the golden rule, "I go down that next avenue,"—a parallel street in full view,—"and it will not be a step out of my way to walk with you. Kindly let me carry your basket."

Somewhat surprised, and yet pleased by the persistency of the child, the woman put the basket into her hand, and together the two, representing the opposite extremes of human life, passed down the Camino Real to the intersection of Carnelian Street. Here there happened to be, laughing along just within the curbing, a gleaming ribbon of water, barely a half-yard in width.

Before the woman had even noticed the stream, the maiden had leaped across it, caught up a short piece of board lying upon the oiled street, and placed it across the rivulet, exclaiming in tones of happy satisfaction:—

"There, lady, now you will not wet your feet! Cross on that; it will surely bear you."

The lady could have stepped across the stream easily; but to please the infant bridge builder she crossed on the frail girder.

Passing on then a block and a half, the little one chatted with her companion—equally alive to their beauty and charm—about the vivid blossoms of the mosses adorning either side of the way.

Then, when the great, blue sea came into full view, she cried: "Lady, isn't that sea wonderful? I'm so glad to see it again."

Coming now to the home within which the woman was to pass a few days, she turned to the child, whose kindness and pretty ways had impressed her deeply, and said: "Now, little girl, please step inside with me, and let me reward you for bearing part of my burden. I wish to thank you, also."

Quickly from the lips of the bright little maiden fell the words: "Lady, lady, I did not do it for pay; I just wanted to carry your basket. Good-by."

Then, turning away quickly, she sped down the broad, green slope before her, an arm swinging rapidly at either side, and soon entered a gateway half a block distant.

Now, to what teaching or influence or example was due that young girl's thoughtfulness, readiness, even eagerness to lighten another's burden, that other being not a child like herself, but one traveling near the farther verge of life's journey?

Had a rarely wise mother guided her along such unworldly and ideal pathways? Had a mother, opulent in common sense, remarkable for faithfulness, gifted with keen mental foresight, impressed upon her the thrilling fact that

to live out the golden rule is exalted wisdom, is living, so far as it goes, the true life on earth?

One marks a sad difference in human beings, of all classes, in the practise of genuine courtesy, and especially in the practise of that charming grace, politeness to the aged. And one need not long be an observer of child-life, as it is lived in our own country, to learn that deeds "full of fragrant comfort," like that upon which we have just turned the pen's electric light, are seldom performed spontaneously by young children.

In most instances such acts are the fascinating fruit of a conscience made quick by high religious training. They are the fruit of pure seed sown at an auspicious season; seed, the delicate stem from which has been trained by skilled hands.

Such fruit is rarely borne by child-plants left to mature without care, without attention, in soil unfriendly. Next to acts of direct obedience to the divine Father and to the earthly father and mother, deeds of true courtesy are the most tasteful, most welcome fruit they can bear. They are fruits that will bring high award in the great assembly day on high.

Wise and worthy of good recompense are the father and mother who instil into the heart and habit of their children the principle of genuine courtesy, of lofty kindness, of forgetfulness of self.

Los Angeles, Cal.

Mistakes Concerning Alcohol

ALCOHOL, whether given in the form of beer, wine, or whisky, has in every case the same destructive tendency. I am well aware that some physicians claim a power for alcohol which it does not possess. They prescribe it as a restorative, and assert that in wasting diseases it is useful in arresting or preventing waste of tissue; effects which I am positive it does not possess, and for these purposes it is futile to prescribe it. I am quite sure that in a state of health there is not a single organ or tissue of the body that derives any benefit from its use; and quite as positive that it is a most destructive agent to every organ and tissue of the body in either health or disease. Most mistaken ideas have long been entertained of the efficiency of alcohol in many diseases, and of its general effects upon the human body; but actual experiments have convinced several of the ablest and most profound thinkers in the medical profession that it has always, and in every form, proved itself to be the most pernicious agent that was ever employed mechanically or otherwise. Being, therefore, satisfied that its use in a state of health is never necessary, and in a state of disease it is most injurious, I have for years past abolished its use in the asylum.—*Dr. Dickson*.

"If you have not been tried by trouble, poverty, and sorrow, you don't know the stuff you are made of."



Ezekiel's Vision

JENNIE OWEN MC CLELLAND

THE prophet gazed with wondering eyes
On scenes that baffled human speech;
He sought to carry down with words
These wondrous scenes, within our
reach;
But earth-born words could faintly draw
The glories of the heavenly land;
Our senses, dulled by earthly things,
Can only faintly understand
The glorious scene.

He saw a wheel within a wheel,
He saw a hand beneath the wings.
How oft God's agents hidden are
That bring to us some blessed things!
We do not see the path they tread,
We do not hear their tramping feet,
But softly, silently, they come
And fill our life with influence sweet
And heavenly joy.

He saw one power pervading all,
The wheels and living creatures, too;
By its control they backward went,
At its command they forward flew.
The Spirit permeated all,
And naught resisted his control;
So harmony and might and power
Were witnessed in the living whole.
O wondrous thought!

Could all God's children here below
But let the Spirit have his way,
And yield to every moving thus
From hour to hour, from day to day,
What work the church on earth might
do!

What could resist its heavenly power?
The work below would soon be done,
And soon arrive that blessed hour
When Christ should come.

Heart, N. Dak.

Singapore

RECENTLY we have had the pleasure of baptizing seventeen believers in this field. There are seven or eight who are coming along well, and we hope will soon be ready for baptism. One of those baptized was eighty-three years of age. She had been a pagan, and had persistently opposed Christianity, but finally surrendered herself to Christ. Two others were sixty-three years of age. These are twins, and are daughters of the first native convert of the Straits Settlements. The fact that they have disconnected from their old church and joined the Seventh-day Adventist Church, while holding the unique honor of belonging to the first Christian family, has caused some alarm among the other missions, and with greater vigilance they attend to their other converts, lest the advent message should influence them.

Our two Chinese lady workers, Sister Sim Gee Nio, who recently worked in Surabaya, and Sister Chan Teck Sung, who had sold a thousand of "Christ Our

Saviour," are now both doing a systematic house-to-house work in Singapore, and meeting with a number of educated Baba Chinese, who are becoming interested in the truth.

The Sabbath-school membership of the Singapore Mission has reached 110; ten of this number belong to the Kuala Lumpur Sabbath-school, where Brother and Sister R. P. Montgomery have gone to labor. Some of the better class of people there are reading our literature, and are becoming interested in the truth, while several of the Tamil people have left the Catholic Church.

A few days ago, at a leading auction-room in this city, there was some lively bidding over a book. It started at fifty cents. The book was examined by several persons, and it was noticed that some, on seeing the title, dropped it as if they feared a serpent would bite them. They are members of a prominent church here. Several others, who are wealthy merchants, carefully examined the book. It was faded and old and seemed of little value, but the bidding continued, rising at the rate of fifty cents a bid, until the book was knocked down finally on the sixteenth bid to one of Singapore's wealthiest young merchants. The book was "Daniel and the Revelation," cloth cover.

G. F. JONES.

The Shanghai General Meeting

"TARRY ye . . . until ye be endued with power from on high," was said to the disciples before the day of Pentecost, and against the time when they should go out among the peoples of the earth in fulfilment of the great gospel commission.

It would seem that in the providence of God this instruction was repeated to the laborers of the China Union Mission recently. Driven from their stations because of the unsettled and dangerous conditions in this country, or called to Shanghai by the United States consul for safety, the tarrying-time came. This gave the opportunity for the general meeting; and for eighteen days each of the laborers of the China Union Mission, and the representatives from Malaysia, the Philippine Islands, Korea, and Japan were given the privilege of seeking the Lord together for the first time in the history of our missions.

A splendid hall, dining-room, and kitchen had been fitted up in the same building, with accommodations for the laborers and visitors within easy reach. The meetings began at 8 A. M., and continued, with short intermissions, until 9 P. M., many remaining at the hall from the service in the morning until after the last in the evening. A regular program had been arranged for each day, and was followed with remarkably few changes. That the Lord was leading in the meetings was very evident from the complete harmony of the subject-matter pre-

sented by the brethren who led out in the studies, and the ready response made by all to the efforts for a spiritual revival. The Holy Spirit was present at every meeting, bringing conviction to our hearts, making reconciliation between brethren, and increasing the desire for purity of life and for greater success in the cause of God. Beautiful, sunny weather continued, for the most part, throughout the time of this gathering, adding to the comfort and pleasure of the occasion.

Officers and committees for the entire union mission were elected, and plans were laid for the extension of the work in each division. The executive committee of the Asiatic Division was organized, and plans for the whole field were laid. Only a small portion of the time of the regular sessions was taken for business. The greater part of the time was given to discussions of topics pertaining to improved methods, more effective work, and relative questions which were wholesome and beneficial.

The Sabbath services were union meetings with the local Chinese church, and the last Sabbath afternoon the ordinances were celebrated, the superintendents of the Philippine Islands and Japan Missions presiding, and the superintendent of Korea and Pastor Keh acting as deacons. This was a solemn and impressive service. All in attendance felt certain of the presence of holy angels, and realized that this occasion was the last and only time that this company, who had been so signally blessed, would ever be together until the stress of the conflict should be over, and the faithful should meet at the table of the Master, where he himself would serve. In many respects this meeting was one of the best it has ever been my privilege to attend.

In the afternoon of the day the news reached Shanghai of the abdication of the emperor, and of the establishment of a republic for all China, we took ship to return to our field, and in the evening many of the China workers were also to start back to their stations. The tarrying-time was over, and with hearts enlarged, with spirits encouraged, with sins forgiven and put away, with determination strengthened to be more faithful to the call to labor where the Lord has stationed us, in his might we confidently face the future.

F. H. DE VINNEY.

A Month's Tour in South India

DURING the last month, I have traveled nearly one thousand miles, describing three fourths of a circle with a radius of two hundred miles about Bangalore City. On this trip I have sold our literature to the value of 455 rupees [\$150] in fourteen towns, seven of them being district headquarters. Forty-five per cent, or fully 200 rupees, has been for our religious literature, *Oriental Watchman* taking the lead. Much of the country is very poor, with few Europeans. I have worked hard, and many times have been cheered by God's manifest blessing along the way.

I have come in contact with much of the faithful work of former laborers, and many times have been directed in quite remarkable ways to those ready for our message-filled literature. I must praise God, too, for his keeping power,

for the way he has guided me in judgment, and the many timely favors he has given me at the hand of strangers, many of whom we call "heathen natives."

I will mention a few instances of the month. I am cycling along a poor street when suddenly my attention is attracted to an unpretentious house. I go in, find a customs officer, and take his subscription for *Oriental Watchman*. Again, a dog runs out, so I have to dismount and speak to the man of the house, whom I find to be a prominent, educated Christian, the only one on the street. I secure his order for *Oriental Watchman*, and pass on. In another town, I can spend but one day, and do not wish to miss any of God's true children there. At once a native man steps up, inquires my business, and is delighted to find me a Christian missionary like himself. So, for Christ's sake he shows me around to some I should otherwise have passed by, and the town is finished just in time for the train. At another time I miss the one I am seeking, am compelled to go to another place, and there meet an earnest Christian woman, whom I should have otherwise missed. I add "Christ's Object Lessons" to her splendid library, and go away with the name of one of high social standing and influence. In another town I find a family unable to subscribe, but treasuring a year's *Oriental Watchman* and *Herald of Health* sent them by one whom I met last year on the east coast.

These are a few of the things which show how the Lord is working throughout this vast empire. These are the things which inspire greater confidence in the message, and encourage the messenger to press on while the day lasts.

I am now at Bellari, two hundred miles north of Bangalore, ready to enter Mysore from the north. I still desire an interest in the prayers of God's people.

F. O. RAYMOND.

Seventh-Day Adventist Church of New Orleans, La.

Its Organization, Opportunities, and Problems

THIS article is written in answer to the many inquiries from our brethren and sisters who have seen the notice in the REVIEW that literature in many languages is much needed for mission work.

The membership of this church is composed of seven nationalities. Each is very zealous to give the warning to its own people. The work of training these believers into efficient workers is carried on systematically. They study the Testimonies weekly in regard to the work in cities. The church is organized to do effective missionary work, and committees are appointed to have charge of the various lines of missionary activity.

The medical missionary committee, with a physician as its chairman, is qualified to care for the sick, and is able to render valuable service in the homes where sickness is found. The members carry with them literature on health and temperance. The whole church cooperates in reporting cases that need to be ministered to.

The members of the visiting committee visit the church-members who are not able to attend the meetings or Sabbath-school. They see that all have the papers to use for missionary

work, study the Sabbath-school lessons and pray with them. The usefulness of this committee is unlimited. The whole church cooperates in this work, under the direction of the chairman.

To the corresponding committee is given the work of the church beyond the city limits. The ships that come to this seaport are visited, and the addresses of the sailors, soldiers in the navy, and seagoing persons are obtained, and literature mailed to them. The letters the members receive that need special answers are referred to this committee.

The ship committee has the oversight of the work on the ships. This important seaport has thirty miles of wharfs. Thousands of ships come and go, freighted with precious souls of all nations. No other field offers such opportunities. The sailors are always glad to get the papers and tracts. We can keep several persons busy all the time distributing literature among them.

The committee for the distribution of literature is composed of the seven foreign committees, each of which has a chairman, and sees to the work for its own nationality.

The young people's committee cooperates with the home missionary society. The report of work done is as large as that of the other society.

The opportunities of this church are unlimited:—

1. We have over three hundred fifty thousand souls of all nations of the world to warn.

2. Where, with our present means, we can answer one call, hundreds must remain unanswered.

3. The church is working earnestly, and to the best of its ability.

The hard problems to solve are:—

1. How to keep the seventy-seven members of this society supplied with literature in all these languages.

2. How to warn people of so many nationalities, when we have only one Bible worker for the French and two for the English.

3. If we had a pastor (it has been two months since we had one), how could we invite the public to come to hear the truth at our mission meeting-room, when there is seating capacity for only the adult members of the church?

4. If we had more Bible workers for the various nationalities, how could they be supported? Our conference can not take any more laborers on the pay-roll.

To solve the first-mentioned problem, it occurs to us that if the brethren and sisters representing the various nationalities—French, German, Swedish, Norwegian, Danish, Spanish, Italian, Chinese, Jewish, etc.—would send us papers and tracts for distribution, a wonderful amount of good would result.

The second problem is one we have no hope of solving unless some of the churches or conferences will send a worker and support him in the work for the foreigners he represents. We have the mission building, and the people to work for.

To continue the work, we must have a place to which to invite the people. To be on the grounds and see the many thousands of people looking for the knowledge we hold so dear, is like seeing many persons drowning without power to save them. There is a building offered us that will seat three hundred persons. It is in a good loca-

tion, and is commodious. We have offered four thousand dollars cash for it. If we can secure this, it will be a great blessing.

The fourth problem is to have Bible workers for the different nationalities. We see the possibility of getting them if the brethren of these nationalities will send consecrated workers to do this work under the direction of the mission. We ask our brethren in the various conferences to consider the urgent needs of this field at once, and to make a special effort to send laborers for the foreigners in this city.

The church of New Orleans has its own problems also. The membership is largely sisters, and most of them have husbands who are not with them in the truth. Yet the total of the tithe last year was \$1,508. The contributions, all told, amounted to \$2,808. The Sabbath-school donations for foreign missions are averaging one dollar a day this quarter.

The reader can thus understand why we are appealing so earnestly for laborers and means for the work. Address all correspondence to E. P. Auger, 1726 Gen. Taylor St., New Orleans, La.

E. P. AUGER,
W. MCLENNAN,
A. J. HETHERINGTON.

Ohio

COLUMBUS.—Reference has already been made to the constitutional convention that is now in session at Columbus, Ohio. Anticipating that the advocates of religious legislation would be in attendance on such occasions for the purpose of urging their views upon the convention, the officers of the Ohio Conference, the Columbia Union Conference, and the General Religious Liberty Department were on the ground in advance of the meeting, planning to meet any efforts that might be put forth by these advocates of religious legislation. We felt that God's people should improve opportunities like this, and defeat, if possible, any unchristian measures that might be introduced into the convention, and above all, seek to enlighten the citizens of Ohio regarding the true principles of religious liberty.

We had not long to wait for some un-American and unchristian measures to be urged on the convention. Two of the most drastic measures which are pending in the convention are Proposals No. 121 and No. 65. Proposal No. 121 is as follows:—

"We, the people of the State of Ohio, grateful to Almighty God for liberty, acknowledge him to be our supreme ruler, and his law to be fundamental; and declaring this to be a Christian State, in order to establish justice, and the blessings of liberty for the whole people, do establish this constitution."

It is not difficult for those who understand the principles of religious liberty to discern the evil principle in this proposal. Should the constitution declare Ohio to be a Christian State, the only legislation that would be in keeping with such a provision would be Christian—so-called. All can see that such a program would entail endless trouble and strife. It would be necessary for the State to determine what a Christian standard is, and with so many standards of Christianity held by the various religious denominations, the standard would

naturally be that of the largest denomination.

Proposal No. 65 reads thus:—

"The General Assembly shall at all times protect the moral and religious and spiritual nature and Christian character of the divine institution of the Sabbath (commonly called Sunday) as the day of rest, worship, and spiritual uplift. The only exception of labor on the Sabbath should be that of urgent necessity."

Certainly after reading this proposal, no one could ever maintain that a civil sabbath is what is desired. Notice the religious phraseology of this proposal. It would seem that the framer of the proposal sought to group together all the religious words possible in framing the proposal. Observe the religious terms,—moral, religious, spiritual, Christian, divine, Sabbath, Sunday, worship, spiritual uplift, etc.

Earnest efforts are being made to point out the evils contained in these proposals. Elder J. F. Olmsted, the religious liberty secretary of the Ohio Conference, and Brother H. A. Weaver, religious secretary of the East Michigan Conference, have been interviewing the delegates of the convention and judiciously placing in their hands the newly revised edition of "American State Papers." Articles pointing out the mistaken ideas of the promoters of these measures are being furnished the public press of Columbus, and also the press of other cities of Ohio. Our people throughout the State are distributing literature treating upon this question. They are also circulating petitions against these measures, and writing letters of protest against them.

Sunday afternoon, February 25, a mass-meeting was held in the Chamber of Commerce, in Columbus, Ohio, for the purpose of vigorously protesting against the proposals already mentioned in this report. Those who took part in the meeting were Elders E. K. Slade and J. F. Olmsted, Brother H. A. Weaver, and the writer. The reports of the meeting were published in the Columbus papers. We believe that this mass-meeting will have its effect in enlightening the citizens of Columbus regarding the principles of religious liberty, which are threatened by the evil measures pending in the convention.

The evening following the mass-meeting, the writer spoke in our church in Columbus, on "The Perils of Roman Catholicism." There was an excellent attendance, and a good interest was manifested. Our people in the Ohio Conference should make the most of the opportunities which these unchristian and un-American proposals in this convention are affording them in warning the people of that great State against the evil principle of a union of church and state, which lies at the foundation of these measures.

K. C. RUSSELL.

Washington

COLBY.—By invitation of the acting president of this conference, I visited the church at this place, with the thought that I would remain but a few days. An interest to hear the word was at once manifested both by the church and by others.

Colby is located on Puget Sound, eleven miles west of the city of Seattle. The inhabitants are mostly well-to-do, as this place is really a residence dis-

trict of the city. A prominent lawyer who resides on that side of the Sound, and has his office in the city, invited us to occupy his hall, which is about one mile from the church building. This offered an opportunity for many who had not heard the message to attend the meetings.

The brethren and sister furnished the music, giving from twenty minutes to a half-hour to the song service. The meetings continued for nearly eight weeks. Nine have been added to the church by baptism, and one by letter. Five others are keeping the Sabbath, and later will unite with the church.

The church-school has done a good work for the children. Several of those baptized were students. About twenty-five dollars' worth of books was sold during the meeting, and several subscriptions for our periodicals were taken. We were favored with a visit by the president, Elder L. Johnson, and one evening Elder W. F. Martin spoke in the interests of religious liberty. He took fifty subscriptions for the magazine *Liberty* at the close of the lecture.

This is the first time for several years that I have had opportunity to give a full series of lectures, and I have greatly enjoyed it. I am now just beginning a series of meetings in one of our churches in the city of Seattle. Our address is 7961 Forty-sixth Ave., S. Seattle, Wash.

A. O. BURRILL.

South Lancaster Academy, Melrose, and Attleboro

It has been a great pleasure to me to spend my first week after landing in America in the Central New England Conference. As Elder W. B. White had invited me to visit South Lancaster Academy before going West, I took this opportunity of doing so. More than five years ago, on our way to Africa, my wife and I stopped at South Lancaster, it being the last visit before sailing.

I can not remember ever having found gathered into one of our schools a more earnest and intelligent company of our youth. The school is full to overflowing, and all seem to realize that they are there for a definite purpose. After a short talk on "The Needed Preparation for Service," by the writer, it was a hopeful indication that all the students, gathered at the Friday night service, arose in response to Professor Longacre's question, "Who will volunteer for this wholly consecrated service anywhere in the world?"

I understand that the New England Conference Committee has sanctioned the erection of a new building at the academy to accommodate the normal department. Apparently such a building is urgently needed, and no doubt the brethren of this whole conference will rally to raise the necessary funds. I believe our faithful people will gladly unite in this, after the amount required is carefully studied out with economy in plans, and laid before them for their support.

It was a pleasure for me to place before the church and students the nature of mission work in Africa and to tell them of our good experiences in this work. Questions by students and others indicated a very intelligent interest in missions, as opportunity for questions was made the special feature of the young people's society afternoon meet-

ing. As the written questions were read, the most frequent among them was, "Can young people be useful as missionaries in Africa?" My answer was: "Certainly; after their training is completed and a reasonable age of maturity reached, they can do excellent service as unmarried missionaries. In older missions there are many such workers in Central Africa at present."

It was my privilege to spend about three days with the Melrose Sanitarium family. A good work is being done both in the institution and in its vicinity.

At Attleboro Sanitarium we found several friends of Battle Creek College days. Being invited to address the patients and family, I did so at an evening service. Here we found a young people's society organized, and planning for active work in several bands. In a short meeting with them, we tried to encourage them in this good work. There seems a very hopeful outlook in this New England field.

JOEL C. ROGERS.

Majorca

ABOUT two weeks ago I went to the island of Majorca, off the east coast of Spain, to start two of the workers who are taking subscriptions for the *Señales* and "Glorious Appearing." I began by visiting the government officials and other men of importance in the largest city in the island. I made a good start, the first day securing the name of the bishop's secretary and the secretary of the Episcopal library. Later I secured the names of two Catholic priests. While working with the boys I took one at a time, and we would canvass by turns. We secured as many as sixteen subscriptions a day for the paper, selling a small book with each. Since I left, the boys are doing good work.

JOHN L. BROWN.

Field Notes

THREE have recently taken their stand for the truth in Butte, Mont.

A CHURCH of nineteen members was recently organized at Amsterdam, N. Y.

ELDER L. JOHNSON baptized four persons at Ferndale, Wash., on Sabbath, February 17.

As the result of Elder J. O. Miller's labor at St. John, New Brunswick, two persons were recently baptized.

ELDER E. R. LAUDA has been holding meetings at Wolf Lake, Ind., as a result of which two persons have been baptized.

FOUR persons have started to keep the Sabbath at Northfield, Minn., where Brethren B. C. Haak and S. White have been laboring.

A BAPTISMAL service was held at Bowling Green, Ohio, Sabbath, February 24, when three of the young people of that church went forward in this sacred ordinance.

As a result of magazine work by one of the students in the Wisconsin training-school, a German lady in Milwaukee has accepted the truth, and the other members of her family are much interested.

Medical Missionary Department

Conducted by the Medical Department of the General Conference

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

The Question of Sanitarium Rates The Other Side

LAST week we considered the question of sanitarium rates as affecting our own people, from the standpoint of the people. The brethren in charge of the sanitariums, looking at the matter more from the standpoint of the institutions' needs and abilities, can not well be blamed for exercising caution in protecting the interests of the work given into their charge.

From the standpoint of the sanitarium management, the question of rates, and especially of discounts, is a very vital one. This article is written with the desire to give an honest presentation of what our sanitariums are doing in relation to this question of special consideration to Seventh-day Adventists in rates.

The following statement of special rates should not be taken as an advertisement or bid for patronage at these figures. Neither should the figures given be considered terms for general acceptance. They speak for no one sanitarium in particular, nor are they authority for any. Persons desiring sanitarium care, and expecting special rates, must first correspond with the institution to which they wish to go. The information here given is only of a general nature.

Special Discounts

All but two of our conference sanitariums in this country make special terms to our people. The two that are exceptions state that their rates are already so low that they can not give a general discount, but do make an allowance for special cases.

The general aim of our sanitariums seems to be to accept our own people on a basis merely covering the cost of their care. The exact figure would be difficult to ascertain, so a general schedule is adopted by each institution, ranging from twenty-five per cent to fifty per cent discount from regular rates. With some, a difference is made in rates to sanitarium employees, conference workers, and our people in general. In some instances members of the sanitarium family are cared for free of charge during sickness, with wages continued for a time. In some others, free care and treatment are given, with no salary during disability.

In most of our sanitariums, conference and institutional workers receive a liberal discount, the cost of care ranging from nothing to seven or eight dollars a week. Family members dependent on these workers for support are included. Denominational workers visiting the institution are usually entertained for a reasonable time without charge.

Our people in general are offered rates as low as a dollar a day, covering board, room, medical attention, and regular treatment. In some institutions the rates run to eight, ten, or twelve dollars a week. Examinations may be free or with a minimum charge extra. Nursing is

usually billed at actual cost. Surgical operations are either free or at greatly reduced rates. Rates to Seventh-day Adventists unable to pay the prices charged our people are generally made by special arrangement with the local conference or church, or with friends of the sick.

A material difference is thus made in dealing with our people. The general discounts are usually given regardless of the financial circumstances of the applicant. The principle governing the matter of concessions to our own people is that of mutual dependence and obligation, the institution recognizing the toil and sacrifice of the people in helping to build up its work, and our people seeing the value of the sanitariums as missionary enterprises and doing all possible to support them as such.

Caution Necessary

These special rates are not quoted in catalogues. They must be carefully guarded. Any departure from them must be an exception, and by special arrangement. If some one writes for terms, the regular rates are, of course, given. Any of our people should not be surprised or disappointed at not getting other information if they do not give careful explanation of conditions requiring it. Neither should offense be taken if the sanitarium people are careful to ascertain definite conditions before granting special rates.

It would seem unnecessary to drop a word of caution to the effect that when our people are extended the special rates, they should be very careful not to speak of this fact to others in a way to cause dissatisfaction on the part of those paying regular rates. Much embarrassment is caused at times when this caution is not heeded. Neither are these discounts applicable to persons not of our faith. It is not particularly helpful to our institutions, either, to recommend largely a class of patients that require discount rates. It might be surprising to some to know how much work in this direction is being done by these institutions.

Operating Expense

The casual observer is not in position to determine the extent a sanitarium can give service at reduced rates. The cost of operating these institutions is heavy, and is constantly increasing. One of them reports that it costs \$19.36 a week for each patient, based on an average patronage. Another exceeds this figure considerably. To do much work at the low figures already mentioned, would materially affect the annual balance-sheet of the institution.

No Endowments

Were our sanitariums endowed with funds, or did they receive state help, as is the case with many hospitals, they would be in a position more nearly to meet prices that are made by some of the outside institutions. But they have only their own earnings on which to operate, and we all know too well some of the financial burdens they carry. Even with this, they report seventy-five thousand dollars a year in charity work, without saying anything of the general discounts.

Taking them as a whole, the outside institutions do not offer better terms than our own. Some of them have rate schedules far in excess of ours. Some exceptions are made, and it is possible to get hospital or sanitarium care at very low rates. Perhaps in some instances very

large fees from the well-to-do may make this possible, another resource in which we are limited. The same may apply to outside physicians.

The question of expense in operating must affect the ability to do free work, or work nearly so, whether of institutions or physicians in private practise. One factor affecting this considerably in connection with our sanitariums is the nurses' training-school feature. A careful study of the reports of several years, as covering our sanitarium work, will show that the institutions conducting training-schools have a greater investment and operating cost for the number of patients cared for than those which do not train nurses. More building room is required, more physicians and others to act as instructors are needed, and more general help is necessary. This increases the interest account, makes a bigger salary list, and causes a generally larger expense. Recently three of our sanitariums have discontinued this feature in an effort to save on expenses.

The Responsibility Ours

After all, our sanitarium managers are but representing the will of the denomination. Our sanitarium boards are elected by the people. They then make the sanitarium rates, and place upon the managers the responsibility of making the institutions succeed. Should some of these same board members be unfortunate enough to require sanitarium service, they would not be strangers to the rates offered; for they are their own making. If lower rates are to be made to ourselves, the first responsibility is with ourselves.

With what is generally known about our sanitarium finances, can those institutions afford to do more in the way of general discounts? May the provision for ourselves not already be ample? The class that suffers most in this matter is the poor among us. There is undoubtedly a crying need for more provision in this direction. No sanitarium superintendent or business manager can be oblivious to the distress of this situation and be long in his place. The appeals that come almost constantly pull at one's sympathy, and lead him to stretch things at times to meet them. But what can be done with our limited resources? It of necessity resolves itself very much into a question of dollars and cents.

There is one solution to the question of caring for the sick, more or less already known and practised among us. It is for our churches to assist in meeting the expense. Hardly an institution among us but will meet the matter fully half-way. A zeal in helping the institution to secure an ample, paying patronage will also greatly assist. Many patients can be referred to the sanitariums if we will be interested in that direction.

Last, but not least, there is the "Ministry of Healing" campaign, with all its advantages, appealing to every one of us for a share of cooperation. Worked to a successful finish, this movement would answer a number of sanitarium questions now before us.

L. A. H.

God allows no child of his to go on to personal disaster without doing much to avert such disaster by unmistakable danger-signals. We all know what our own danger-signals are; when a crash comes, it is simply because we would not heed them.—*Sunday School Times*.

Christian Liberty

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

Conducted by the Religious Liberty Bureau
K. C. RUSSELL Secretary
S. B. HORTON Corresponding Secretary

An American Governor Indeed

At the recent St. Patrick's day festivities in Boston an incident worthy of comment took place. The Charitable Irish Society invited to its one hundred seventy-fifth anniversary dinner President Taft, Governor Foss of Massachusetts, Cardinal O'Connell, and other distinguished persons. Governor Foss did not attend, and the reason is given in the *Boston Globe* of March 19:—

"The absence of Gov. Eugene N. Foss from the dinner of the Charitable Irish Society at the Hotel Somerset last night was in some ways a conspicuous feature of the occasion.

"A place at the head table had been reserved for the governor.

"The governor was to have sat at the left of the presiding officer, President Lane, while on President Lane's right were President Taft and Cardinal O'Connell.

"The printed program called for an address from Governor Foss in response to the toast 'The Commonwealth,' and this toast came third on the list. The first toast was 'The United States of America,' by President Taft, and this was followed by the toast 'Civil and Religious Liberty,' by Cardinal O'Connell.

"No explanation of the governor's absence was given at the dinner, but it was learned that the governor's absence was intentional, and that he refrained from appearing at the dinner because he felt that the state was not accorded its proper place, that the dignity of the commonwealth required that its representative should speak before the representative of any foreign or ecclesiastical body.

"The trouble had been brewing all day, so it developed, and efforts were made to placate the governor, and to persuade him that the state, as represented by President Taft, took precedence over the church. But the governor could not see it in that light, and he concluded to remain away from the dinner, all efforts to change the order of speaking having failed."

The governor's position was warranted and justifiable, and it were well for America if there existed more public men of his stamp.

S. B. H.

The Ohio Constitutional Convention

THIRTY amendments to the charter of the commonwealth of Ohio will be submitted to the people of that State next fall for their rejection or adoption. Among these is an amendment, which, if adopted, will give to women full and equal enfranchisement with men.

The liquor traffic has been the cause of considerable strife in the politics of Ohio for sixty years. It is now proposed to limit the traffic to one saloon for five hundred population, prohibit brewery-owned saloons, and preserve all existing local-option laws. The business is to be

licensed. Press reports indicate that the temperance and local organizations have asserted that they will not oppose the approval of the proposal by the electors.

Of the proposals which affect the principles of religious liberty, we learn that Proposal No. 121, which provides for the declaration that Ohio is a Christian State, has been indefinitely postponed by the committee having it in charge. The proposals concerning Sunday legislation have not been acted upon as yet.

S. B. H.

Christian Education

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

Letting Our Light Shine

"UPON every believer to whom has come the light of the third angel's message, there rests a solemn responsibility to let the light of His truth shine forth clearly." I do not believe that we half appreciate as yet what a mighty truth we have in the principles of temperance and Christian education. There are many who are appalled at the inroads that sin is making in their lives and in the lives of those about them, who will gladly listen to those seeking to uplift Christ in their lives and teaching. There are opportunities opening all about us. Let us beware lest we hide our light under a bushel.

The following article, taken from the *Pasadena (Cal.) Star*, shows what one of our young men is doing by voice and the scattering of the printed page, while taking work as a student in one of our colleges:—

"School circles of this city have been much interested during the last two weeks by a young man who is doubtless the youngest of the official lecturers working under the direction of the W. C. T. U. He is Edmund Jaeger, of Riverside, and came to Pasadena under the auspices both of the W. C. T. U. of this city and of the school board.

"Mr. Jaeger has given lectures at all the schools on the subjects of medical temperance, hygiene, and social ethics, illustrating his interesting talks with pictures.

"At the Pasadena high school yesterday he spoke to four hundred students assembled. At some of the schools he was summoned back for other lectures, on request of the pupils. At one of the schools the boys begged that recess hour might be given up to a continuation of the lecture.

"Widely Active

"Mr. Jaeger seems little more than a schoolboy himself, but has a record to be proud of. He was graduated from the Riverside high school at fifteen years of age, taught school four years, and found many opportunities to give temperance talks to boys. So helpful were these that friends persuaded him to give more of his time to such work.

"To enlarge his opportunity for good, he is now taking a medical course at the Loma Linda medical college.

"In two and a half years he has spoken to 200,000 children of California's schools.

"He circulated 186,000 pages of literature, mostly among boys, last year, and

in that time contributed seventy-five columns to the daily press, the health magazines, and educational journals. His chosen subject is temperance and hygiene, and his efforts are mainly in the interests of boys of the schools.

"Keeps Them Good

"The young man has one favorite axiom to the effect that it is better to keep a boy good than to let him get bad and then try to reform him.

"In Riverside schools he is giving regular monthly lectures on applied physiology. Besides the lectures for the young people, he has been invited to speak to teachers' institutes and to parent-teachers' associations. He has been appointed a State lecturer by the young people's branch of the W. C. T. U.

"The attractive personality of the lecturer, his bright and interesting way of presenting his subject, and a real earnestness of purpose have made him a most effective speaker in local schools.

"At the polytechnic building of the Pasadena high school yesterday Mr. Jaeger spoke, in part, as follows:—

"Too Many Sick

"There are 27,000,000 sick people in the United States all the time. These people are not getting much pleasure out of all their indispositions; and by the habits by which they have brought on all these home-made diseases, they are laying a foundation of degeneracy for the future nation. We have learned to be prosperous, and we have learned to be ambitious, but we have not learned to have foresight in matters pertaining to our national vitality. It is time we were ceasing to do evil and learning to do well. Insanity is increasing three times faster in proportion than the population. Bright's disease, diabetes, and cancer are increasing by leaps and bounds.

"Tobacco and Liquor

"But you must remember that the curse does not come causeless. Last year the men and boys of our country smoked enough cigarettes so that if they were put in a line, they would reach three and a half times around the earth at the equator. Then we used enough alcoholic liquors to give every man, woman, and child in America twenty-three gallons. Now I did not use any, hence somebody must have used my portion in addition to his own, making forty-six gallons, enough to fill an ordinary-sized bath tub. No wonder some men were sick.

"When people eat veritable mustard plasters in the form of pepper-sauce and other foods that taste hot when they are cold, they are sure to have an irritation and a thirst in their bodies that nothing but alcohol or tobacco will satisfy. Dr. Lauter Brunton was right when he said that the frying-pan drums up trade for the saloon. He also made another significant statement when he said that "ill-cooked joints and poorly boiled potatoes put asunder what God hath put together in matrimony." Diet stands in direct relation to morals and health; don't forget that.

"Tobacco is killing off our men on the instalment plan; that is why we do not notice the effects so much. It kills by ambush, as it were, hardening arteries, raising blood pressure, and causing numberless forms of digestive troubles, which are always blamed to other causes. Increase of Bright's disease and apoplexy is proportionate to the increase of the use of tobacco and alcohol."

News and Miscellany

— The Swedish government is planning to introduce a bill admitting women both to universal suffrage and to membership in parliament.

— Telephone communication was recently established between Denver and Boston, a distance of 2,400 miles. This is said to be the greatest distance ever traversed by the human voice.

— The old battle-ship "Maine," which was recently raised from Havana harbor, where it was destroyed fourteen years ago, was towed out to sea and sunk, on March 16, in the waters of the Gulf of Mexico.

— It is estimated that there are 4,000 evangelists, men and women, who give their time to rescue mission work in the United States. They come in contact annually with as many as 300,000 persons of all degrees of wretchedness.

— The first railway to adopt electricity instead of steam for traction purposes in the Rocky Mountain region is the Butte, Anaconda, and Pacific Railroad. Heavy grades and the high cost of coal are given as reasons for the change.

— The Swedish government, following the example of Germany, has expelled all Mormon missionaries from within its borders. Lind, the great authority on Mormon history, affirms that one fifth of all Mormons are of Scandinavian extraction.

— A Vienna despatch to the New York *Times* of March 18 says that apprehension is expressed in political circles in Vienna, owing to the concentration of Russian troops in the Caucasus, and of Turkish troops on the Persian frontier. These movements seem to foreshadow serious complications between St. Petersburg and Constantinople on account of the Persian question.

— Recognizing in Mexico the existence of conditions of domestic violence promoted by use of arms and munitions of war procured from the United States, President Taft, by authority of Congress, has issued a proclamation putting into force the revised neutrality law, and forbidding all exportations of arms and ammunition to Mexican territory. This action is greatly appreciated by the Mexican government.

— Four passengers and several sailors are believed to have been drowned on March 16, as a result of a collision between the Peninsular and Oriental liner "Oceana" and the German bark "Pisagua" off Beachy Head in the English Channel. The "Oceana" sank, carrying to the bottom \$5,000,000 in bullion, part of the loan advanced by English bankers to the Chinese government.

— Church women in Chicago have demonstrated by experiment that for fifteen cents it is possible to provide a dinner consisting of a soup, a roast, with potatoes, a vegetable course, a dessert, and coffee, and make a profit on the meal. Thus a dinner for 150 persons was furnished at a total cost of \$17.48. The *World* says the dinner thus described would have cost three dollars a plate at a fashionable café. In a good restaurant it could have been had for 75 cents, and for 50 cents in a boarding-house.

NOTICES AND APPOINTMENTS

Southern Idaho Conference

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

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

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

Southern Idaho Conference Association

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

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

Southern Oregon Conference

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

F. S. BUNCH, *President*.

Southern Oregon Conference Association

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

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

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 Street, 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.

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.

Washington Foreign Mission Seminary

THE annual meeting of the constituency of the Washington Foreign Mission Seminary, incorporated, will be held at Pittsburgh, Pa., on April 17, 1912, 11:45 A. M., in connection with the Columbia Union Conference of Seventh-day Adventists, for the purpose of electing nine trustees for the corporation, and the transaction of such other business as may come before the meeting. The constituency of the corporation consists of the executive committee of the General Conference of Seventh-day Adventists, and the president of each local conference in the United States. A

quorum for the transaction of business consists of not less than ten members.

By order of the trustees.

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

Change of Address

THOSE wishing to communicate with Elder F. L. Perry should address him at Casilla 120, Montevideo, Uruguay. The postage rate is five cents.

The "Signs of the Times Magazine" for May



AN appropriate Decoration day cover,—the old soldier, his daughter, and the old regimental flag. Will appeal to all.

Readers of the REVIEW will find several helpful articles in the Health department,—“The Wonders of the Liver,” “The Price of Health,” “Correcting Heredity,” and “Nose-bleed in Adults.”

Editorials

“Memorial Day Reflections.” A time for profitable reflection. Some worthy thoughts for all.

“The Men and Religion Forward Movement,” by J. R. Ferren. A clear and forceful picture of this great work.

“Evolution, Creation, and the Sabbath.” A rather novel presentation. Facts from both revelation and science. From a Bible-nature standpoint. You should read it.

“The Advance of Socialism,” a living issue. Its astonishing growth. Will its designs be realized? The authority of the Scriptures. Important.

General

“The Fifth Universal Empire, the Kingdom of Eternity,” by Charles L. Taylor. Many misconceptions. The kingdom, its territory, its subjects, its character, and its time are all outlined. How we may become heirs.

“The Second Coming of Jesus,” by George W. Rine. Another article under this general title, but presenting another special phase. Ably written and convincing.

“The Advance of Rome,” by Frank S. Weston. Remarkable advancement. Its place as a sign of our times.

“Man Created a Living Soul,” by William Covert. Is man immortal? Where does the soul go at death? and similar questions answered. The first of this series. You should read all these articles.

“Glimpses of China,” by F. E. Stafford. “The Kingdom of Christ”—a Bible reading. Timely current topics, as usual. Well illustrated.

This number of the *Signs* will be found a valuable one to distribute among the people. This list of good articles fills it with live, timely matter. It is a real Message number. 10 for 50 cents, 20 for \$1, 50 for \$2. Address your tract society.

Business Notices

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

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

Conditions

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

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

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

No discount for several insertions.

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

WANTED.—A first-class linotype operator who is willing to work at case when necessary. Must be a Seventh-day Adventist, and furnish best of references. Address Southern Publishing Association, 2119-2123 Twenty-fourth Ave. North, Nashville, Tenn.

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

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

SENT FREE.—Seeds for children's flower bed. Send for seed circular, enclosing self-addressed, stamped envelope. Will send very valuable plant secret, and seeds of Wonderberry for ten cents. Address Mrs. Addie H. Parker, 19 Port Watson St., Cortland, N. Y.

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

WANTED.—The Nebraska Sanitarium, Hastings, Nebr., desires a consecrated graduate male nurse to carry the bath-room work, give instruction, etc. To receive attention reply should state salary expected, and give references as to character, ability, and experience. Address as above.

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

Obituaries

LOCHERY.—George C. Lochery, son of William and Matilda Lochery, fell asleep on the morning of March 7, 1912, in Tynemouth Creek, New Brunswick. While he never publicly acknowledged his Saviour, yet during his illness he told his mother that he had made his peace with God and was resigned to die. The writer conducted the funeral service, speaking words of comfort from John 12: 24.

J. O. MILLER.

SWAIN.—George Francis Swain was born in Chicago, Ill., Oct. 10, 1899, and while skating on Lake Michigan was drowned Feb. 17, 1912, aged 12 years, 4 months, and 7 days. For several years George had been a faithful attendant at our church-school, and his teacher spoke very highly of his sterling qualities. His death was a terrible blow to his parents, but they mourn in the hope of the resurrection morning. The writer preached the funeral sermon.

CHAS. T. EVERSON.

DEUSCHLE.—William M. Deuschle was born Sept. 11, 1881, in Chillicothe, Ohio, and died at his home in Columbus, Ohio, March 13, 1912, aged 30 years, 6 months, and 2 days. Being of a religious nature, he took great pleasure in attending church service, and was secretary of the young people's society at the time of his death. He will be greatly missed in the church as well as in his home. His father, mother, two brothers, two sisters, and a large circle of friends mourn their loss. Words of comfort were spoken at the funeral service from 1 Thess. 4: 16, 17.

JOHN FRANCIS OLMSTED.

BOOTH.—Betsy Emiline Bebee, wife of William R. Booth, was born in the province of Quebec seventy-eight years ago, and died at the home of her daughter, Feb. 9, 1912. Sister Booth was a Methodist in early life, but when she heard the truths of the third angel's message she did not hesitate to obey. She was among the first in the province to begin the observance of the Sabbath, and became a charter member of the South Stukely church. She remained faithful to her pledge of membership until her death. Her husband, three sons, and one daughter are left to mourn their loss, but they mourn not as those who have no hope. Words of comfort were spoken from Matt. 11: 28-30 by Elder O. K. Butler.

W. J. TANNER.

TERRY.—Mary E. Young was born in Indiana, Sept. 20, 1841. She was married to James C. Terry in 1866, and died at her home in Grafton, Ill., Feb. 11, 1912, being more than threescore years and ten. Sister Terry accepted present truth when she was eighteen years of age, and for fifty years lived isolated from those of like precious faith. Three years ago she united with the Seventh-day Adventist Church in Colorado Springs, Colo., but early last summer returned to her home in Illinois. The sweet savor of her life has influenced many for good, and she sleeps in the blessed hope. Funeral services were conducted by Evangelist Davis, of the Baptist Church, no Adventist minister being available.

M. A. ALTMAN.

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BROTHER JOEL C. ROGERS, who recently returned on furlough from his mission work in British Central Africa, has been giving some interesting stereopticon lectures at the Foreign Mission Seminary and the Takoma Park church on mission work in that needy field. Brother Rogers leaves early next week to visit relatives in Michigan.

ELDER W. A. SPICER, writing from Santiago, Chile, March 1, reports a good union conference just closed there. The representatives present from Argentina, Peru, Uruguay, Ecuador, and Bolivia gave cheering reports of progress during the past two years. He was to attend three general meetings before going on to Brazil to attend the union conference there. "With strikes and a revolution in Paraguay, it is a question how successful we shall be," he writes, "in getting to Brazil in time." Brother Spicer expects to return by way of England.

ANY of the newly elected church elders who fail to receive the Second Sabbath Readings should write at once to their tract society secretary, giving name and address. This will assist the secretary in making up his new list. The Mission Board has not yet received from several of the conferences the new list of church officers. It is possible that in some of these conferences some of the newly elected officers are being overlooked. These Second Sabbath Readings are gotten out by the Mission Board, and not by the Review and Herald. There is therefore necessarily some delay in complying with these requests for readings when they are sent to the Review and Herald Office. Address all such requests to the Mission Board, Takoma Park, D. C., and they will have prompt attention.

DURING the last few days this Office has received orders for a large number of prospectuses for our various subscription books. New recruits are being added to the ranks of canvassers in all the conferences. Now is the most favorable time to train for service.

SOME striking articles and documents will be found in the Rome and Marriage and Catholic Prisons number of the *Protestant Magazine*, announced on another page. Hereafter it is planned to issue this magazine about one month in advance of *Liberty*, which will appear promptly on the first day of each quarter.

PLEASE do not ask us to begin your *Protestant Magazine* subscription with either the Catholic Peril (Vol. III, No. 4) or the Rome Versus Liberty (Vol. IV, No. 1) issue, both of which editions are exhausted. Those having extra copies of these to spare will please notify the manager of our magazine department at once. If our tract societies or agents can not supply us with copies of No. 1, we shall be obliged to commence hundreds of yearly subscriptions now in hand with the Rome and Marriage issue (No. 2), which is now ready for delivery.

"AMERICAN STATE PAPERS" is attracting the attention of lawmakers and men of influence and leaders of thought throughout the country. A number of these men have expressed their high appreciation of it. The effect of reading it is seen in the following, from a congressman: "There is not much persuasion needed to convince me that Congress should not interfere in matters of religion. In other words, I do not want any law formed which will regulate my Sundays or the Sundays of anybody else." There is no doubt that the influence of this book will have much to do in holding in check the almost frenzied efforts of certain religio-political organizations on behalf of Sunday laws. Every Seventh-day Adventist should read the book, and assist either personally or financially in its circulation among the lawmakers of the various States in this country. Price, cloth binding, \$1.25.

The Memory Verse Cards

THE *Sabbath School Worker* reports over two thousand Memory Verse Cards sent out before March 28. Our Sabbath-schools are just beginning to recognize the practical value of these cards in the kindergarten and primary departments. Through the use of these cards, not only the membership and attendance are increased, but a real relish for the school is created, and the children get through these verses what they would not without them.

The Takoma Park Sabbath-school has one little boy only three years old who, though he can not read, can repeat every scripture on every Memory Verse Card for the past quarter. When he sees the cards, the scriptures on them are given correctly. He never gets them confused. This case illustrates the value of aiding the mind through the eye. In real value the cards are worth far more than seven cents a set.

Nurses Wanted for Treatment-Rooms

AN urgent call comes for a lady and a gentleman nurse to take charge of treatment-rooms in an Eastern city, either as owners or under the direction of the local conference. An unusually favorable opportunity is offered to carry on a work of great usefulness. Address, at once, Medical Department, General Conference, Takoma Park, D. C.

How the Temperance "Instructor" Is Going

ON the twenty-eighth of February we began to fill orders for the 1912 Temperance *Instructor*. On the twenty-eighth of March 130,000 copies had been mailed out, and still the orders are coming in with a daily average of 5,000 copies.

Never before were there so many inquiries from temperance people outside of our members. This issue of the *Instructor* is regarded by all as the strongest and most attractive temperance publication ever put out by any temperance organization.

Our workers say, and their orders demonstrate the fact, that the 1912 Temperance *Instructor* sells easily. Orders are larger and are duplicated oftener this year than ever before. Some have ordered as many as three different times thus early in the season. The Massachusetts Tract Society leads in orders. This society has ordered 9,140 copies. Western Oregon follows with 7,872 copies; Northern Illinois, 5,520; Nebraska, 5,150 copies.

The present indications are that the 1912 issue will reach a circulation of 500,000 copies at an early date in the year.

Do You Believe in Free Speech?

A SPECIAL cable to the New York *American*, dated at Rome, March 12, appeared in the *American* the following day as a one-column article, entitled "Vatican Reply to Guardians of Liberty." In this article appears the following description of one of the leading articles in the Thomas Jefferson number of *Liberty*, a supply of which was furnished by our magazine department to the headquarters of the Guardians of Liberty:—

"A 'Take One' sign attracted the attention of all visitors to a pile of magazines. . . . One article was entitled 'Freedom of the Press Endangered,' and was devoted to a discussion of a resolution said to have been passed by the American Federation of Catholic Societies in New Orleans, in 1910."

If you have not read this article, you have missed much. Now is the time to give this issue of *Liberty* a wide circulation, while the newspapers of the United States are calling attention to its leading article. Every public-school teacher, attorney, editor, and city and county official in your county, should have the privilege of reading this article, and of helping to defeat Rome's plottings against free speech and a free press. One dollar will pay for twenty-five copies to your address, or for mailing a copy to twenty different addresses. Order at once through your tract society.