



The Advent Sabbath Review and Herald

Vol. 89

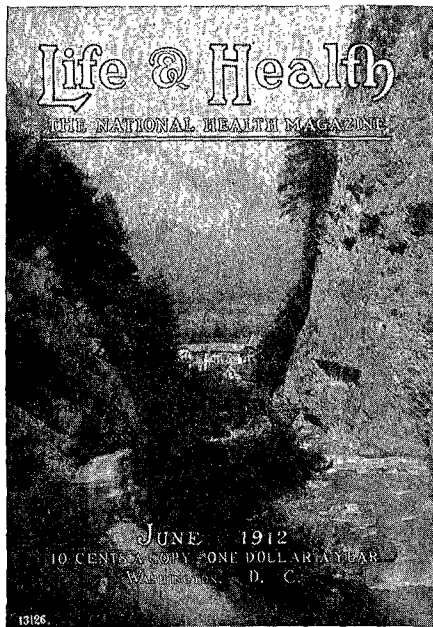
Takoma Park Station, Washington, D. C., May 16, 1912

No. 20



The Life Beautiful

THE Cologne Cathedral was halted in its erection by the death of the architect and the loss of his plan. No architect seemed able to grasp the complex greatness of the structure sufficiently to carry it to completion. So there it stood for centuries, an unfinished pile of stone and marble, pathetic in its aspiring incompleteness. But the lost plan was recovered. And with joy the work of completion was undertaken and carried forward until the forest of spires stood silhouetted against the sky, and the last statue had found its destined niche—a majestic poem in marble. We are being created an habitation of God through the Eternal Spirit. But why does the building halt? Why rise not the lofty towers and soaring spires? Have we lost the plan, the key to the goodly harmony? The love of God, shed abroad in the heart by the Holy Spirit, the personal possession of every believer,—this is the key to the plan by which the universal church of Jesus groweth unto an holy temple in the Lord.—*W. F. Sheridan, D. D.*



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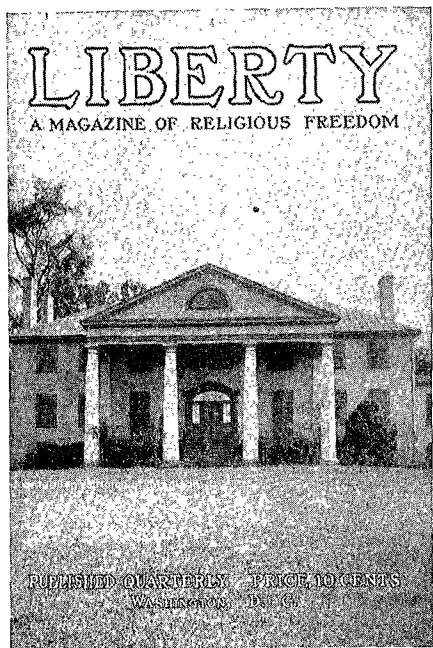


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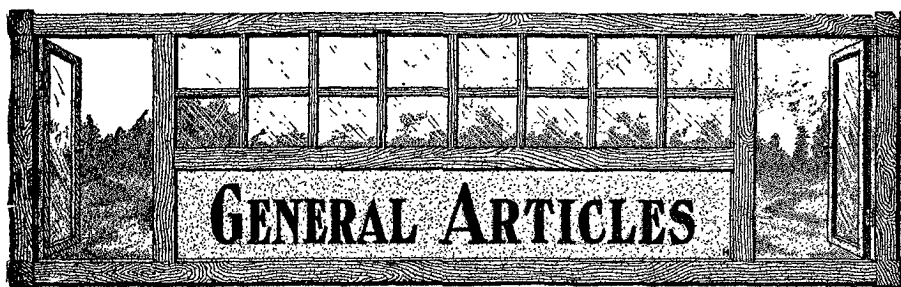
The Review and Herald

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

VOL. 89

TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, MAY 16, 1912

No. 20



The Song of Spring

WORTHIE HARRIS HOLDEN

'Tis joy to be near the heart of Spring,
To feel its pulse, and to hear it sing.

O the heart of Spring is the heart of
youth,
And the song it sings, resurrection's
truth!

It calls to flow'rets asleep to wake;
It bids the brooks' icy fetters break.

It breathes its hope to the wood and
mead,
Inspiring life in each slumbering seed.

It beckons birds to return and sing,
And thrills the morn with their anthem-
ring.

It whispers peace for the tears of
grief,—
A balm of Gilead for relief.

For he who trusts in the King of Life
Knows here his might o'er our wintry
strife;

And soon, enthroned, Christ will call
his dead
To wake and rise from their earthy bed.

O the song of Spring is an earnest
given,—
A pledge to us of the power of heaven!
Portland, Oregon.

"Freely Ye Have Received, Freely Give"

F. D. STARR

FROM the beginning of human history, our benevolent Heavenly Father has demonstrated to us his rich liberality in every way. In the garden of Eden he manifested his interest in our delight and welfare by bidding our first parents enjoy free access to the trees of the garden, the tree of life not excepted. His kind permission is thus expressed: "Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it."

The Lord God had made to grow

out of the ground every tree that is good for food. It would not be possible to enumerate all of the many varieties of delicious fruits that the Lord provided for man's use, withholding from him only one, and that the very fruit that would not be good for him to eat. The fact that access to the tree of life was freely allowed is of itself sufficient to arouse an unbounded love, admiration, and astonishment. All these fruits were given as freely as the fragrant air and the pure, life-giving water; and when man failed to appreciate the superior advantages bestowed upon him, and fell in transgression and bondage,—

"In His boundless love and mercy
He the ransom freely gave."

"I will heal their backsliding, I will love them freely," is the sentiment by which the Father expresses "the exceeding riches of his grace in his kindness toward us through Christ Jesus." And justification comes just as freely as his love. "Being justified freely by his grace through the redemption that is in Christ Jesus." "Ye know that ye were not redeemed with corruptible things, as silver and gold, . . . but with the precious blood of Christ." Though costing so much, yet this redemption is freely provided; and not only this, but with Christ he will "also freely give us all things." What bliss to "know the things that are freely given to us of God."

But, as if all this were not enough, we hear the same voice in the close of the book of Revelation as in the beginning of Genesis, inviting us to partake freely of the bountiful provision that has been made. "I will give unto him that is athirst of the fountain of the water of life freely." "And whosoever will, let him take the water of life freely."

What now is our part to perform in this benevolent plan, after being so freely favored of Heaven? It is simply this, to give in the same manner as we have received. "Freely ye have received, freely give." What have we received? Yea, rather, what have we

not received? "What hast thou that thou didst not receive?" There is nothing we have, or ever did have, or ever will have, that we did not receive, whether ability, strength, intellect, money, or whatever it may be; we received all, and consequently nothing is to be exempt from the list of talents we hold in readiness to release whenever the Giver may call for them. "Unto whomsoever much is given, of him shall be much required." What has the bountiful Benefactor particularly specified as demanded of us? How moderate the proportion designated. "All the tithe . . . is the Lord's: it is holy unto the Lord." Promptly will every loyal heart respond: "Of all that thou shalt give me I will surely give the tenth unto thee." An amount so meager can scarcely satisfy the grateful soul that realizes how much it has received. Gladly will the call for offerings as well as tithes be heeded. Such an appreciative mind will not come under the curse that is pronounced against the covetous person who withholds more than is meet. "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me."

But, says one, Do you think a poor man ought to pay tithe, a man who can scarcely provide for his own family? God says, "Prove me now herewith, . . . if I will not . . . pour you out a blessing." "The poor are not excluded from the privilege of giving. They, as well as the wealthy, may act a part in this work." "The promises of Jesus will as surely be realized by the liberal poor man, who has but little to offer but who gives that little freely, as by the wealthy man who gives of his abundance. The poor man makes a sacrifice of his little, which he really feels. He really denies himself of some things that he needs for his own comfort." "God, who created man and provided him with all the blessings he enjoys, knew what was for his best good. And through his blessing he made their nine tenths worth more to them than the entire amount without his blessing."

Surely the poor man wants God's blessing on his family and on his business. The Lord loves the poor man, and has chosen him to be rich in faith and an heir of his promised kingdom. Then let him, and let us all scrupulously practise this system, which shows how much we appreciate what we have received.

Training the Youth to be Workers

MRS. E. G. WHITE

TRUE education is missionary training. The sons and daughters of God are called to be missionaries, called to the service of God and their fellow men; and to fit them for this service should be the object of education.

This object should ever be kept in view by Christian parents and teachers. We know not in what line our children may serve. They may spend their lives within the circle of the home; they may engage in life's common vocations, or go as teachers of the gospel to heathen lands; but all are alike called to be missionaries for God, ministers of mercy to the world.

The children and youth, with their fresh talent, energy, and courage, their quick susceptibilities, are loved of God, and he desires to bring them into harmony with divine agencies. They are to obtain an education that will help them to stand by the side of Christ in unselfish service.

Of all his children to the close of time, no less than of the first disciples, Christ said, "As thou hast sent me into the world, even so have I also sent them into the world," to be representatives of God, to reveal his Spirit, to manifest his character, to do his work.

Our children stand, as it were, at the parting of the ways. On every hand the world's enticements to self-seeking and self-indulgence call them away from the path cast up for the ransomed of the Lord. Whether their lives shall be a blessing or a curse depends upon the choice they make. Overflowing with energy, eager to test their untried capabilities, they must find some outlet for their superabounding life. Active they will be, for good or for evil. Let the youth be impressed with the thought that they are not their own. They belong to Christ. They are the purchase of his blood, the claim of his love. They live because he keeps them by his power. Their time, their strength, their capabilities, are his, to be developed, to be trained, to be used for him.

We should educate the youth to help the youth, and as they seek to do this work they will gain an experience that will qualify them to become consecrated workers in a larger sphere. Thousands of hearts can be reached in the most simple, humble way. The most intellectual, those who are looked upon and praised as the world's most gifted men and women, are often refreshed by the simple words that flow from the heart of one who loves God, and who can speak of that love as naturally as the worldling speaks of the things which his mind contemplates and feeds upon. Often the words well prepared and studied have little influence. But the true, honest words of a son or daughter of God, spoken in natural simplicity, will open the door to hearts that have long been locked.

Time is short. Workers for Christ are

needed everywhere. There should be a hundred earnest, faithful laborers in home and foreign mission fields where now there is but one. The highways and byways are yet unworked. Urgent inducements should be held out to those who ought now to be engaged in work for the Master.

The signs which show that Christ's coming is near are fast fulfilling. The Lord calls upon our youth to labor as canvassers and evangelists, to do house-to-house work in places that have not yet heard the truth. He speaks to our young men, saying, "Ye are not your own; for ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." Those who will go forth to the work under God's direction will be wonderfully blessed. Those who in this life do their best will obtain a fitness for the future immortal life.

The Lord calls upon those connected with our sanitariums, publishing houses, and schools to teach the youth to do evangelistic work. Our time and energy must not be so largely employed in establishing sanitariums, food stores, and restaurants that other lines of work will be neglected. Young men and young women who should be engaged in the ministry, in Bible work, and in the canvassing work should not be bound down to mechanical employment.

The youth should be encouraged to attend our training-schools for Christian workers, which should become more and more like the schools of the prophets. These institutions have been established by the Lord, and if they are conducted in harmony with his purpose, the youth sent to them will be prepared quickly to engage in various lines of missionary work. Some will be trained to enter the field as missionary nurses, some as canvassers, and some as gospel missionaries.

Our young men and young women should be devoted workers in the Master's service. If they will walk in the light that the Lord has permitted to shine upon them, they will see precious opportunities which they may improve, and do God's will from the heart. Quietly, modestly, with a heart overflowing with love, let them seek to win minds to investigate the truth, engaging in Bible readings when they can. By so doing they will be sowing the seed of truth beside all waters, showing forth the praises of him who hath called them out of darkness into his marvelous light. Those who are doing this work from right motives are doing an important work of ministering. They will manifest no feeble, undecided character. Their minds are enlarging, their manners are becoming more refined. They should place no bounds to their improvement, but every day be better fitted to do good work.

Many young men and women now engaged in secular labor will feel stirred to give themselves to the service of God, to become channels of light. Some will feel a burden to enter the canvassing field, and will become able evangelists. Let these be given an opportunity to ob-

tain an education for the work of God. And let all God's workers help, aid, cheer, and encourage one another with their prayers and faithful conversation, impressing one another with the dignity and responsibility of the work in which they are engaged.

He who puts on the armor to war a good warfare will gain greater and still greater ability as he strives to perfect his knowledge of God, working in harmony with the plan God has laid down for the perfect development of the physical, the mental, and the spiritual powers.

Young men and young women, gather a stock of knowledge. Do not always wait until some human examination pronounces you competent to work, but go out into the highways and hedges, and begin to work for God. Use wisely the knowledge you have. Exercise your ability with faithfulness, generously imparting the light that God gives you. Study how best to give to others peace and light and truth, and the many other rich blessings of heaven. Constantly improve. Keep reaching higher and still higher. It is the ability to put to the tax the powers of mind and body, ever keeping eternal realities in view, that is of value now. Seek the Lord most earnestly, that you may become more and more refined, more spiritually cultured. Then you will have the very best diploma that any one can have,—the indorsement of God.

However large, however small your talents, remember that what you have is yours only in trust. Thus God is testing you, giving you opportunity to prove yourself true. To him you are indebted for all your capabilities. To him belong your powers of body, mind, and soul, and for him these powers are to be used. Your time, your influence, your capabilities, your skill,—all must be accounted for to him who gives all. He uses God's gifts best who seeks by earnest endeavor to carry out the Lord's great plan for the uplifting of humanity, remembering always that he must be a learner as well as a teacher.

Success in any line demands a definite aim. He who would achieve true success must keep steadily in view the aim worthy of his endeavor. Such an aim is set before the youth of to-day. The heaven-appointed purpose of giving the gospel to the world in this generation is the noblest that can appeal to any human being. It opens a field of effort to every one whose heart Christ has touched.

"Go ye into all the world, and preach the gospel to every creature," is Christ's command to his followers. Not that all are called to be ministers or missionaries in the ordinary sense of the term; but all may be workers with him in giving the "glad tidings" to their fellow men. To all, great or small, learned or ignorant, old or young, the command is given. In view of this command, can we educate our sons and daughters for a life of respectable conventionality, a life professedly Christian, but lacking His self-sacrifice, a life on which the verdict of

him who is truth must be, "I know you not"?

Thousands are doing this. They think to secure for their children the benefits of the gospel, while they deny its spirit. But this can not be. Those who reject the privilege of fellowship with Christ in service, reject the only training that imparts a fitness for participation with him in his glory. They reject the training that in this life gives strength and nobility of character. Many fathers and mothers, denying their children to the cross of Christ, have learned too late that they are giving them over to the enemy of God and man. They sealed their ruin, not only for the future, but for the present life. Temptation overcame them. They grew up a curse to the world, a grief and shame to those who gave them being.

"The great day of the Lord is near, it is near, and hasteth greatly." And a world is to be warned.

With such preparations as they can gain, thousands upon thousands of the youth and those older in years should be giving themselves to this work. Already many hearts are responding to the call of the Master Worker, and their numbers will increase. Let every Christian educator give such workers sympathy and cooperation. Let him encourage and assist the youth under his care to gain a preparation to join the ranks.

There is no line of work in which it is possible for the youth to receive greater benefit. All who engage in ministry are God's helping hand. They are coworkers with the angels; rather, they are the human agencies through whom the angels accomplish their mission. Angels speak through their voices, and work by their hands. And the human workers, cooperating with heavenly agencies, have the benefit of their education and experience. As a means of education, what "university course" can equal this?

With such an army of workers as our youth rightly trained might furnish, how soon the message of a crucified, risen, and soon-coming Saviour might be carried to the whole world! How soon might the end come,—the end of suffering and sorrow and sin! How soon, in place of a possession here, with its blight of sin and pain, our children might receive their inheritance where "the righteous shall inherit the land, and dwell therein forever"; where "the inhabitant shall not say, I am sick," and "the voice of weeping shall be no more heard."



Prophecy Fulfilled

D. H. KRESS, M. D.

MANY centuries had elapsed since the prediction was made: "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass." Zech. 9:9.

The time had arrived when this scripture was to meet its fulfilment, and so

Jesus sent two of his disciples, "saying, Go ye into the village over against you; in the which at your entering ye shall find a colt tied, whereon yet never man sat: loose him, and bring him hither. And if any man ask you, Why do ye loose him? thus shall ye say unto him, *Because the Lord hath need of him.* And they that were sent went their way, and found even as he had said unto them. And as they were loosing the colt, the owners thereof said unto them, Why loose ye the colt? And they said, *The Lord hath need of him.* And they brought him to Jesus: and they cast their garments upon the colt, and they set Jesus thereon." As he entered the city, there was great rejoicing. With one voice the people cried, "Blessed be the King that cometh in the name of the Lord: peace in heaven, and glory in the highest." Luke 19:29-38. Thus this prophecy met its fulfilment.

In the providence of God, all was in readiness beforehand; it seemed as if all the little details had been prearranged. Nothing was lacking for the prediction to meet with complete fulfilment. All the predictions concerning Christ's first advent met their fulfilment. God's prophetic word does not fail.

We are living in the last generation, the generation that will witness the coming of the Son of man in the clouds of heaven, as King of kings and Lord of lords. A great work is to be done before the second advent of Jesus. The gospel is to be preached in all the world as a witness unto all nations. The inhabitants of the world are to be warned of its impending doom, and of the shortness of time. The honest in heart are to be gathered out to receive a preparation that will enable them to meet their Lord with joy.

Upon whom will the burden of carrying the last message of mercy to the world rest? Who is to engage in the work of rescuing the perishing?

"The Spirit and the bride say, Come." All heaven is intensely interested in the finishing of the gospel plan. Angels are actively engaged in influencing men and women to choose the better part. The city of God, with its gates ajar, extends the invitation, "Come." "Let him that heareth say, Come." Every one who hears the solemn message for this time is to accept it, and in turn, is to give the invitation, "Come; for all things are now ready."

This work will not be carried to its completion by a few ministers of the gospel. They will act their part, but all the believers will take part in this ministry. It is written, "Thy people shall be willing in the day of thy power." There are many honest hearts that will respond to the impelling invitation coming from hearts filled with sympathy and love. Prophecy will again be fulfilled. Everything is now in readiness for its fulfilment. All that is needed is messengers that will do what they are bidden to do. There is need of men and women to-day whose hearts the Lord has touched, who in response to the com-

mand, "Go ye," will go and search out the polished diamonds and those in the rough, saying to all, Come; the Master has need of thee.

Every one who responds to this invitation, must become an active worker in the redemption of mankind. To each the invitation, "Come unto me," is followed by the commission, "Go ye therefore, and teach all nations," "and as ye go, . . . heal the sick." If we respond to the one, we must also respond to the other. Every one who *comes* must *go*. When all the members engage in active medical missionary work for friends and neighbors, doing unto them as they would be done by, we shall be surprised to find everything in readiness to meet the fulfilment of the predictions concerning this event, just as the two disciples found everything in readiness to meet the fulfilment of that event.

Loma Linda, Cal.



The Offering of the Red Heifer

S. N. HASKELL

THE life of every sacrifice, from the first one offered at the gate of Eden down to the cross, was a type of Christ; but the offering of the red heifer is different in many respects from all others. It was an occasional sacrifice, offered to purify from ceremonial uncleanness those who for any reason had touched the dead.

The heifer was to be red, without one spot, thus in an especial manner typifying the blood of Christ. It was to be without blemish, thus representing him "who knew no sin." It was to be one that had never been broken to bear the yoke; it must be a heifer that had always been free. This was symbolic of the Son of God, who came of his own free will to die for us. Christ knew no bondage; no yoke was upon him. While enduring the agony of Gethsemane, he could have wiped the bloody sweat from his brow and returned to his rightful place in heaven, and left the world to perish. There was no power, only that of supreme heavenly love, that forced Christ toward the cross of Calvary. He came a voluntary offering. He offered himself for the sins of the world, and the Father's love for the fallen race was so great that much as he loved him, he accepted the offered life of his only Son. Angels were amenable to the law of God; their life could not atone for the broken law. Christ alone was free from the claims of the law, the only one who could redeem the lost race.

The offering of the red heifer was a very imposing ceremony. Numbers 19; Deut. 21:1-9. The animal was not taken to the temple, as in most other offerings, but to a rough valley without the camp, which had never been cultivated nor sown. The priest, clothed in his pure white garments of the priesthood, led the heifer, accompanied by the elders of the city and the Levites. Cedar wood, hyssop, and scarlet were also carried to the place of offering. When the procession reached the rough valley, the elders

came forward and killed the heifer. The priest then took the blood, and with his finger sprinkled it toward the temple seven times. If a person had been found dead in the field, and it was not known who had taken his life, then the elders of the city nearest the place where the slain man had been found came forward and washed their hands over the body of the heifer as they offered a prayer to God, requesting that the Lord would not lay innocent blood upon them. After this the heifer's entire body, including the blood, was burned. As the flames mounted up, the priest stepped near and cast some of the cedar wood, hyssop, and scarlet into the midst of the fire.

The red heifer was offered without the camp, typifying that Christ suffered not for the Hebrew race alone, but for the whole world. If every offering had been slain within the court of the sanctuary, some might have taught that Christ died only for his own peculiar people, the Hebrew race; but the red heifer was offered without the camp, symbolizing the fact that Christ died for all nations, tribes, and peoples. The condescension and love of the Lord are wonderful. Lest some poor, forlorn, discouraged soul should think he was not worthy to accept the offered sacrifice, the red heifer was taken not only without the camp, but to a rough valley so rocky and worthless that it had never even been plowed. Such was the place chosen to sprinkle the blood of that wonderful offering which typified Christ in an especial sense. Even though Satan has so marred the image of the Creator in man that no trace can be seen of anything but the attributes of Satan, yet Christ, with his mighty arm, can raise such a one up to sit with him on his throne. The whole life may be wasted, and be, like the rough valley, of no account; but if such a one will turn his eyes toward the heavenly sanctuary, and plead for mercy by confessing his sins, the precious blood of Christ, of which the blood of the red heifer was a symbol, will be sprinkled over his wasted life as verily as the blood of the heifer was sprinkled over the rough stones of the valley; and Christ will say to the repentant one, as he did to the thief on the cross, who had wasted his life, Thou shalt be with me in paradise. There are none so sunken in sin or in heathen darkness but that hope and salvation are held out to them through the typical offering of the red heifer. This sacrifice was but a shadow of heavenly things. Type has met antitype. Christ suffered without the camp for the sins of the whole world. There are none so sunken that he can not lift them up. It may look impossible to man, the customs and habits of the world may condemn a person, and say he is lost; but Christ can save to the uttermost all who come unto God by him. Heb. 7:25.

The cedar wood, hyssop, and scarlet cast into the fire were typical of the purifying of vegetation and of the removal of every trace of sin from the earth by the blood of Christ.

After the body of the heifer was burned to ashes, a person who was not contaminated by touching the dead gathered up the ashes and placed them in a clean place, and they were kept to be used for purifying those that touched the dead. If a man died in a tent or house, the house and all who touched the dead body were counted unclean until purified. This was to impress the people with the terribleness of sin, with the fact that death came as the result of sin and was a representative of sin.

Some of the ashes were placed in pure running water, and a person who was ceremonially clean dipped a bunch of hyssop and cedar in the ashes and water and sprinkled the tent, the articles within the tent, and the people. This was repeated several times, until all were purified. In like manner, Christ, after he shed his blood for sinful man, entered the first apartment of the heavenly sanctuary to present his blood before the Father, to cleanse man from defilement of sin.

The cedar and hyssop used to sprinkle the purifying water denoted that the person would be cleansed from all moral defilement. The thoroughness of the work was typified by its being repeated several times. David evidently had this ceremony in mind when he prayed, "Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow." Ps. 51:7. Paul's mind was led from type to antitype when he wrote to his Hebrew brethren: "If the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: how much more shall the blood of Christ, who through the Eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?" Heb. 9:13, 14.

Many read their Bibles and pass over these beautiful types as meaningless ceremonies, peculiar to the Jews, but without significance to Christians. They consider the Old Testament of little value. The Lord through Moses gave that wonderful system of types and symbols contained in the sanctuary service and Levitical laws, and Moses was so fearful lest the people might think he had given them the service that more than two hundred times we find him assuring them that God himself was the author, by such expressions as, "The Lord said," or, "The Lord commanded." Moses desired all to know that God had given that wonderful system of types and shadows, not only throwing light from Eden to the cross, but revealing to sinful man the work of Christ from the cross to the end of time. These typical ceremonies, like a great reflector, throw light upon the ministry of Christ that can not be obtained from any other portion of the Scriptures. The Saviour taught that a study of the writings of Moses strengthened faith in him. He said: "Had ye believed Moses, ye would have believed me: for he wrote of me. But if ye believe not his writings, how shall ye believe my words?"

Type
Num. 19:2. A red heifer without spot.

Num. 19:2. There was to be no blemish in the animal.

Num. 19:2. One that had never borne the yoke.

Num. 19:3; Deut. 21:4. Slain without the camp in a rough valley.

Num. 19:5, 6. Heifer and cedar wood, hyssop and scarlet, burned in the fire.

Num. 19:17-19. Those ceremonially unclean cleansed by being sprinkled with the ashes.

Portland, Maine.

God Will Provide A Personal Experience

MRS. D. C. Q.

HAVE you grievous trials, take them to the Lord. He knows just what disposition to make of them.

My mother died, and my own dear aunt came and invited me to live with her. This I was glad to do. Her husband was a minister, and a bitter opposer of Seventh-day Adventists.

One evening as he came in, he said to me, "Lila, as you have the Bible in your hand, read a chapter, and we will have prayer." To this I consented, reading the first chapter to which I opened, much of it being on the second coming of the Lord. This was more than he could stand; and when through with his prayer, he said to me, "Lila, I want you to find another home, and not stay with us any longer." This was very grievous to me.

Without making any reply, I went to my room, and on my knees pleaded with the Lord to dispose of this great trial. I told him I knew not how to do so. I then left my trouble with the Lord, and went to bed, and slept. In the morning I arose, and as usual, went to my work without seeing my uncle. I was at this time sewing for a family across the river from the village in which I was living. That morning while I was sewing, my aunt brought me a letter from my uncle. I took it and read as follows: "O Lila, I did not sleep a wink last night. I felt so sad on account of talking to you as I did, while you did not say a word to me. You have done nothing wrong. Come and live with your aunt as long as you please."

I stayed with my aunt as long as she lived. Then my uncle told me that there was a present of five hundred dollars for me in the bank. I added five hundred dollars to it, and lent it to the Lord by putting it in one of our institutions.

Antitype
Heb. 9:13, 14. Christ offered himself without spot to God.

John 15:10. Christ never disobeyed the law of God. He "knew no sin."

John 10:15. "As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep."

Heb. 13:12; John 10:16. "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate."

2 Peter 3:7. The earth is "reserved unto fire against the day of judgment and perdition of ungodly men."

1 Cor. 6:11. "But ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus."

In the Limelight

MARY A. STEWARD

WHEN the news of the organization of a Press Bureau by the General Conference first came to my attention, I was fairly startled. And the more I think and know of it, the more solemn it appears to me.

The public prints are the eyes and ears of the world. Are we as a people, a denomination, are we as individuals, ready to have the limelight of publicity, the searchlights, as it were, turned upon us, on our churches, our institutions, our homes, our lives? Are we so true representatives of our Lord and Master that he will not suffer in the eyes of other Christians, of the world, and even of the heathen, by the exposing of all our doings to the public gaze?

In the carrying out of the program mapped out in the work given by our Press Bureau I see one of the greatest movements of the age, and one of the strongest proofs that we are nearing the end of time.

As the record of the little happenings in our churches and communities, of our greater doings in institutions, in sanitariums, schools, and publishing houses, our still greater doings in missionary lines, the sending out of ministers, doctors, teachers, nurses, and other workers to foreign lands, and our efforts for the heathen at home and abroad,—as these things come under the eyes of the readers of the local papers and of the great dailies, weeklies, and monthlies, there will come a wide inquiry to the lips of the world, "Who are these people? and what do they believe? How have they gained such force so quietly and in so short a time?" As the reports of our meetings and conferences appear, I see reporters coming to interview us, and making their searching inquiries in quest of news.

Then for a little while, it may be, we shall enjoy that period of popularity of which we have been told, and God will call out those that are his, and they will unite with us. Then will come the reaction. The great controversy between Christ and Satan will again spring up, the unseen forces of evil will be concentrated for the last supreme effort against us and against our Master, and then—the end!

Again I ask, Are we ready for all this? Are our institutions, our homes, our individual hearts, ready for the searchlights to be turned on? Are we filled with the spirit of the Master? Do we live as brethren? Do we in honor prefer one another? Are we living examples of the religion we profess, willing to be read and known of all men?

And as our young people receive the instruction given by the bureau in preparing and sending articles to the press, let no one feel that it is a light matter, a way to make a name for one's self, to get his name into print. In view of the subject-matter that should be furnished the press, and the use that may subsequently be made of the "news" sent out,

let every one who handles the pen be wide-awake and watchful, be vigilant, lest by some unguarded word or expression, you mar the work of God, and convey a wrong impression, and thus hurt the cause which you would serve. We believe that we are God's "peculiar people," and these peculiarities will stand out in white light as we come more prominently before the world. If one is not guided by the Holy Spirit, he will be in great danger of saying something that will arouse prejudice, and perhaps cut off every avenue to some honest heart.

To me the establishment of this Press Bureau seems one of the greatest moves ever made by Seventh-day Adventists; and I wonder, O, I wonder, if we are ready! May God help us all to see what it means, and not rush into print in a careless, flippant, selfish spirit. God knows if we are ready; and the fact that he has allowed the bureau to be established, should give us cause for self-examination. Another hour of the great clock of time has struck.

Sanitarium, Cal.

The Dark Days

It is so human to cry out in dismay when we are frightened by the blackness that settles over our lives as the clouds of trouble and of pain are passing over them. Human to believe for a time that they are too dense ever to break away and let the sunshine through. So human to try to find some one else at fault, and not our own mistakes, our sins, or our almost inexcusable ignorance. So human to forget that we have been Christ-warned again and again of the way that is pain-haunted, where the ghosts of our wrong thinking and careless living stand guard, and will not allow us to forget how much we have lost of joy and gathered of sorrow that need never have been.

These memories are so large a part of our every-day life that they can not be separated from the "every-day sorrows." The heaviest sorrow that has ever been borne by human heart has not been because God willed it, but because somehow it grew out of sinfulness or ignorance, and instead of being classed as an unusual one, it belongs alone to the one soul and God, who sorrows with it.

There is always strength for what God puts in our way, always the Comforter to share the natural, unavoidable griefs of our every-day lives. God never wills us any condition that needs to crush out all joy in life. His compensations are commensurate to every trial that comes to us through unavoidable causes or natural processes. It is only when we pass away beyond, and defy his will by going our own foolish way, that we find the bottomless abyss of pain, the full meaning of uncomforted sorrow. We must keep close, with our eyes on him while we walk the waves, or, like Peter, we shall find ourselves sinking beyond our depth. But even on the stormiest sea we may always be safe if we are going toward the Christ's outstretched hand. Remem-

ber you need only to hold fast to that hand to bear your "every-day sorrow," for he knows all about it. He has wept with other mourners, then comforted them, and helped them to bear, and so he will help you if you will give him the chance Peter gave him on the sea; but of how many of his doubting, distressed children he can say, "How often would I, but ye would not!"

"The way is long, my child, but it shall be

Not one step longer than is best for thee; And thou shalt know at last, when thou shalt stand

Close to the gate, how I did take thy hand,

And quick and straight led thee to heaven's gate, my child!"

—*Burlington Hawkeye.*

Talking the Minister Up

YEARS ago there was trouble in a certain church over the young pastor. Many members insisted upon his leaving. His few ardent friends insisted with equal zeal upon his remaining. Much bad feeling had been generated. The case was critical.

Finally two prominent gentlemen called the congregation together and counseled them as follows: "It is true our pastor is not a great man. He does not preach learned or eloquent sermons, but we all know that he is a good man, and that he is doing all in his power to promote our spiritual interests. Let us all agree to bear with him, and, instead of talking him down, let us go out from this meeting resolved to talk him up."

The advice was accepted. The result you can guess. He remained in that church nearly half a century, and remarkable success attended his ministry.

Many talk the minister down. They discount all his doings. They misunderstand his plainest sayings. They credit him with unworthy motives. They predestinate his failure. An angel from heaven could not succeed under such conditions.

That is unwise. It is unfair. It is wicked. How much better to "talk up" the minister!

The world will accept him at your estimate, and respect him according to the measure of your own respect.

Talk up the minister in your home. Help him to win and save the children. —*Selected.*

It is unsafe for a man who desires to serve Christ to "think of himself more highly than he ought to think." But he should "think soberly." If the Lord's servant fails to give himself sober consideration, he is liable to become "high-minded" and to cease to "fear," and "pride goeth before destruction, and an haughty spirit before a fall." Pride is a foe that blinds us to our faults, and, sad to say, to the virtues of others. The haughty spirit will not forgive, and the proud heart can feel no pity, yet none need pity and forgiveness more.—*Western Recorder.*



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Editorial

The Sabbath Institution

Its Divine Origin

TWIN institutions have descended to us from Eden, and have been closely identified with the history of man throughout his experience. These sister institutions are the Sabbath of the Lord and the marriage relationship. Both institutions have suffered from the attacks of the great adversary of truth. The forgetting of one, that of the Sabbath, has led to the forgetting of God, the creator of it. The disregard of the other has led to the corruption of society. These attacks have sometimes been outspoken and brazen in their effrontery. More often, however, they have been subtle, insinuating, and undermining.

These two institutions in the closing days of earth's history will continue to be the special object of Satan's maliciousness. Perhaps there are no religious questions before the world at the present time receiving more wide-spread consideration than the questions of the Sabbath and the marriage relationship. It is proper that this paper, an appointed herald of Sabbath truth, should often review the evidences upon which our faith in this divine institution is based.

Naturally, when we come to consider an institution of this character, we inquire for its origin, and by what authority it makes claim to our regard and observation. In seeking for this information relative to the Sabbath, we have not far to look. The Scriptures of truth bear plain and unmistakable testimony with reference to this.

Christ Lord of the Sabbath

Of his own relationship to the Sabbath the divine Author of Christianity himself declares, "The Son of man is Lord also of the Sabbath." In what sense is Christ Lord of the Sabbath?—Primarily in the sense that he is the creator of it. In his divine purpose he made it. He made it in the beginning when he made the worlds.

The great apostle to the Gentiles says he was ordained "to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ." Eph. 3:9. Again he says, in his letter to the Corinthians, "To us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him." 1 Cor. 8:6.

In Paul's letter to the church in Colossæ, after stating that Christ is the image of the invisible God and the first-born of every creature, he says: "For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: and he is before all things, and by him all things consist." Col. 1:16, 17.

One more positive declaration will suffice to prove the companionship of Christ with the Father in the creation of the universe. Says John, in the first chapter and second and third verses of his Gospel, in speaking of Christ, or the Word: "The same was in the beginning with God. All things were made by him; and without him was not anything made that was made."

Hence we must conclude that, as all things were made by Christ, as by him all things in heaven and earth, visible and invisible, were created, as by him all things consist, and as without him nothing was made that was made, Christ must have been the creative agency in the formation of this earth. He was present when the long reign of darkness was first broken by the light, as recorded in the first day's record of time. It was his power that separated the light from the darkness, that created the bodies in the firmament of heaven to give light by day and light by night, that caused the earth to bring forth, and the waters to multiply living things. And he it was who formed man, the masterpiece of his work, in his own image, as the ruler of the world he had made.

Upon the work of his hands the Creator looked with pleasure. He had wrought wisely and well. He "saw everything that he had made, and, behold, it was very good." What a scene was here! Sin had not marred God's wondrous work. No blot rested upon the fair face of nature. It was a day, as the Lord declared to his servant Job, when "the morning stars sang together, and all the sons of God shouted for joy."

The Sabbath a Memorial

One thing remained to constitute a fitting climax to this creative week. God gave the earth to man, and now, that the human family might ever keep in mind

the Author of their existence, the Giver of all the blessings with which they are surrounded, the Lord created a memorial of his work. "Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made."

The Creator did not rest because he himself was weary. "The everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary." The Lord rested upon the Sabbath day in satisfied contemplation of his work, and for the benefit of mankind. By this act he constituted the Sabbath a memorial of his work, an institution through which he designs the human family ever to bear in mind the one true God. Thus in a double sense Christ is Lord of the Sabbath. First, he is its author. He constituted it the Sabbath by his own divine act. Second, he made it the sign or memorial of his great creative power. Related thus to Christ and his work, the Sabbath is emphatically a Christian institution, and as such demands the allegiance of Christ's followers. Of the steps by which the Sabbath was more fully dedicated to this use, we shall speak further.

F. M. W.

Ripening Fruits of an Ancient Deception

WITHIN the last few years there have sprung into being many teachers and many periodicals whose purpose it is to teach men to think themselves gods, to put themselves upon the plane of divinity. That is a proposition that is hoary with age. It was conjured in heaven by one who chose the worship of self in preference to the worship of the One through whom he had his being. It proved the angels' deception in heaven; it proved man's deception in the earth. It was a generic falsehood; for from it have sprung a great crop of other falsehoods and false systems of worship.

That teaching in the garden of Eden, "Ye shall be as gods," was the fountain-head of the doctrine of the immortality of the soul; for it was coupled with, and had in it the essence of, that other statement, "Ye shall not surely die." The tree which sprang from that seed-lie has been, during all the ages since, dropping down fruit that had in it inherently the essence of death. That teaching which was the foundation of all heathenism has not been left to the heathen world. It is with us yet, clung to and propagated by much of the professed Christian world.

The Word of God teaches this truth, that he who is made a new creature in Christ Jesus has Christ in him "the hope of glory." It teaches men also to let the

mind of Christ be in them, that it may direct them in the ways that are in harmony with the law of God; but the doctrine of that ancient error teaches Christ, or God, incarnate in our flesh. The ideas may seem to some akin, if not in harmony; but they are as far apart as light and darkness, as life and death; as far apart as the poles of the heavens. The one exalts man, and brings in as a natural consequence the worship of self; the other exalts Christ, and puts away from us every form of worship save the worship of God. The one is the counterfeit, the other is the genuine. The one turns men into the ways of destruction; the other leads them by the straight path up to the throne of God. The one must explain away all scriptures that are not in harmony with it; the other takes the Word of God and hews itself to the line of that Word, "bringing into captivity every thought to the obedience of Christ."

Satanic in its inception, that doctrine of deception can end only in the destruction which uproots every plant that has not been planted by the eternal God. Satan said, "I will exalt my throne above the stars of God; . . . I will be like the Most High;" and that is the doctrine which he preached to the angels. It is the doctrine that he preached to the innocent pair in Eden, for them to believe and work upon for their own self-exaltation.

In this new thought, this new theology, which is new only in its metamorphosis into a sort of Christian-ethics stage, man is declared to be able to compass his own salvation, to be his own savior, able to liberate himself from sin and its consequences, having within himself the power to cure himself of sickness and all the ailments of the flesh, and, finally, of being in himself "the highest expression of God."

In this not only is God's Word utterly discredited; but the plan of redemption, all that God has done for man, is emphatically denied, cast aside, trampled underfoot; and then man is put in the place of God, to do for himself that which none but God can do for him.

Some time ago there sprang up in this country a society whose express purpose was the exaltation of man, the setting forth of his divinity and his all-sufficiency in himself. That society has many supporters now in the journals that are devoting their strength and influence to that very idea. Books are multiplying rapidly which advocate the same ideas, the pith of which is contained in this expression: "Man will yet fling his form into the heavens and root himself in God." That is what Satan tempted Eve to attempt to do; that is what the builders of the tower of Babel tried to do. The same idea is voiced in these pre-

sumptuous words: "Order is our only savior, and, like the picture in the soul of the artist, it lies within us waiting to be revealed." In other words, we are taught that we need no Saviour but ourself.

This all works toward the exaltation of self and the worship of self. It is man's attempt to do in the earth what Satan attempted to do in heaven, and the two things are branches of the same evil root.

That one subtle purpose has run through the work of Satan from the day he conspired against his Maker down to the present day, and will continue thus until his last victim has been ensnared. His power over those who have not the mind of Christ will continue unto the end, and will increase as it continues. The subtlety of his sophistry will continue to grow keener unto the end, and to develop diversified phases of unbelief. The rapid increase of these teachings of heathenism to which we have referred proves this to be so. There has been an awakening among the adherents of these teachings in the lands that have been longest enslaved and darkened by them, and they are now rapidly spreading in the lands that had not known them hitherto. They are even permeating the pulpit orations of Christian churches, and are winning their disastrous way wherever the power of God has not come in to dominate the life.

The harvest of the earth is about ready for the sickle — the weeds as well as the wheat. It is time to seek God, to "watch unto prayer," that the overspreading delusions of the last days may not reckon us among their victims. C. M. S.



Disasters by Land and Sea

THE present year bids fair to equal any of its predecessors in furnishing its full quota of disasters. The disaster of the "Titanic" stands without a parallel. The terrible floods along the Mississippi, which have resulted in the destruction of hundreds of lives and thousands of dollars' worth of property, are unprecedented in the history of this country. Fire and earthquake in different parts of the world have accomplished their destructive work. We are reaching the time in earth's history when these evils seem to be rapidly on the increase and whether the cause of some of these disasters is directly traceable to the neglect or devisings of men, they nevertheless cause ominous forebodings. Multitudes are looking into the future with feelings of uncertainty. They know not what a day may bring forth. Every morning the click of the telegraph, the call of the telephone, or the cry of the newsboy reveals some new fatality.

The Scriptures of truth tell us that

these events are signs of the approaching day of God. By means of these disasters God is warning the inhabitants of this earth of the things that are soon to take place. The great crisis of human history is fast approaching. Probation's hour will soon pass, and God to-day is speaking to men through fire and storm and earthquake and tidal wave, admonishing them of his coming judgments, and calling them to repentance.

But while we recognize that God is speaking in these ways, it is not for us to clothe ourselves with the robes of judgment or to climb into the judgment-seat and declare that this or that disaster has been visited upon men as a special act of God's judgment, or in consequence of their sins. When we begin to do this with particular disasters, then we shall begin to pass judgment upon our fellow men around us. We are warned against this in the thirteenth chapter of Luke: —

"There were present at that season some that told him of the Galileans, whose blood Pilate had mingled with their sacrifices. And Jesus answering said unto them, Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things? I tell you, Nay: but, except ye repent, ye shall all likewise perish. Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem? I tell you, Nay: but, except ye repent, ye shall all likewise perish." Verses 1-5.

As already suggested, while we may see in these events an indication of the times in which we live, while we may recognize that through them God is seeking to warn the world, calling men to repentance, there is a lesson for us to learn as individuals. It is the lesson of God's forbearance to us. This lesson the Saviour likewise emphasizes in this same chapter: —

"He spake also this parable: A certain man had a fig-tree planted in his vineyard; and he came and sought fruit thereon, and found none. Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig-tree, and find none: cut it down; why cumbereth it the ground? And he answering said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it: and if it bear fruit, well: and if not, then after that thou shalt cut it down." Verses 6-9.

How many times has the Lord come seeking fruit in our lives and found none? Stern justice has demanded that we who have been so unfaithful to the light given to us be cut down, but mercy pleads for a lengthening of our probation. Again and again by God's grace have we been spared. We still live. The present is ours. Let us seek to make such a response to the call of divine providence as shall demonstrate that we have not received his gospel in vain.

F. M. W.

The Hand of God in History — No. 10

Notes on Important Eras of Fulfilling Prophecy

"He Shall Confirm the Covenant With Many for One Week"

THE sixty-nine weeks of the prophetic period ended with the manifestation of the Messiah, the Anointed, in A. D. 27. Now followed the last week of the period — the final seven years. "In the midst" of that week the Messiah was to "cause the sacrifice and the oblation to cease." Dan. 9:27.

Thus the time prophecy of the seventy weeks touches the greatest crisis of the ages — to be equaled only when that same Messiah comes again in power and glory, as King of kings and Lord of lords. And even then his chiefest glory is the cross. He is given a name above every name, because he humbled himself unto death, "even the death of the cross."

In "the fulness of the time," God sent his own Son in the likeness of sinful flesh. That was a wonderful generation. When Christ was born in Bethlehem of Judea, the angels sang, "Glory to God in the highest, and on earth peace, good will toward men." The hand of God seemed laid upon the nations. Dean Prideaux says of the time of the birth of Christ: —

While this was a-doing in Judea, the temple of Janus was shut up at Rome. Their usage was to lay open its gates in the time of war, and to shut them up in times of peace. They had been shut only five times since the first building of Rome. . . . For at this time there was a general peace all over the world, and it continued for twelve years together; which was a proper prelude for ushering in His coming who was the Prince of Peace, Christ our Lord. — *"Connection of the Old and New Testaments," part 2, book 9.*

Then came the year for the manifestation of the Messiah, and the word of God came to John in the wilderness, sending him forth to prepare the way of the Lord. This, according to the prophecy, was to come in A. D. 27, and we have seen how the facts of history fit the time of the prophecy.

It is interesting to note, also, that this time of John's ministry of preparation was a sabbatical year (Edersheim, "Life and Times of the Messiah," Vol. I, page 278). From the autumn of A. D. 26 to the autumn of A. D. 27 was the year in which the whole land was to rest. And just then, upon the sabbath-like stillness, broke the voice of the wilderness prophet crying, "Prepare ye the way of the Lord; make straight in the desert a highway for our God. . . . And the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it!"

"Then went out to him Jerusalem, and all Judea, and all the region round about Jordan."

And the Lord of glory was revealed. The Spirit came upon Jesus at the baptism by John, anointing him as the Messiah, — the Anointed, — and the voice from heaven cried, "This is my beloved Son."

"And we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth. John bare witness of him, and cried, saying, This was he of whom I spake." John 1:14, 15.

The exact month of the year of the baptism and anointing of Christ may not be fixed by the 483-year period, reaching from 457 B. C. to A. D. 27. In these measuring lines made up of years, the year is the unit; into greater detail the time prophecies do not ordinarily lead us, and it is fully confirmed that the event demanded by the prophecy fell within A. D. 27.

Yet, in this case, there is evidence for locating the time of the year with considerable accuracy. The last week of the prophetic period allotted to the Jewish people — the final seven years — runs on from the ending of the 483 years, in A. D. 27. But "in the midst" of this last seven-year period, the Messiah was to cause the sacrifices to cease. We know that the crucifixion was at the Passover, in the spring. As the spring of the year, therefore, was "in the midst" of the seven years, it is certain that the beginning of this last period must have been in the autumn. And this agrees exactly with the findings regarding the time of Ezra's arrival in Judea with his commission and the delivery of it to the king's officers, in the end of summer, or autumn. From the autumn of 457 B. C. to the autumn of A. D. 27, is exactly the 483-year period which was to reach to the anointing, the manifestation of the Lord Jesus at his baptism.

Three and a half years after the autumn of A. D. 27, then, — "in the midst of the week," — the Messiah was to be cut off. This would bring the crucifixion in the spring of A. D. 31. And the facts of the gospel narrative fit exactly into the schedule.

After his baptism, in the autumn of A. D. 27, the first Passover attended by Jesus would be that of the next spring, A. D. 28, and the fourth Passover would be that of the crucifixion.

The Gospel of John supplies the list of these four feasts: —

1. John 2:13. "And the Jews' Passover was at hand, and Jesus went up to Jerusalem." (A. D. 28.)

¹ It was at this Passover of A. D. 28 that the Jews said to Christ: "Forty and six years was this temple in building" (John 2:20), and even then it was not completed. Josephus says: —

"Now Herod, in the eighteenth year of his

2. John 5:1: "After this there was a feast of the Jews; and Jesus went up to Jerusalem." True, the text does not say this was a Passover, and authorities guess variously. But the prophetic period is a guide that establishes the necessity of four Passovers between the baptism and the cross. And the Passover was essentially the feast on which the Jewish believers were instructed to go "up to Jerusalem." (A. D. 29.)

3. John 6:4: "And the Passover, a feast of the Jews, was nigh." (A. D. 30.)

4. John 13:1: "Now before the feast of the Passover, when Jesus knew that his hour was come." (A. D. 31.)

The "midst of the week" has come; and the Messiah was to be "cut off, but not for himself." Dan. 9:26. He was cut off for all men, "for us." "He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed." Isa. 53:5.

W. A. S.

(To be concluded)

Note and Comment

Increase of Church Machinery

A MACHINE, however complicated or wisely designed, possesses no inherent power in itself. There must be the application of some motive power, like steam or electricity, to cause the wheels to revolve and the levers to move. So it is with the church of God. Organization of itself will accomplish but little. There may be wheels within wheels, as brought to view in the vision of Ezekiel, but it is the spirit within the wheels that produces results.

In proportion as the church of God departs from Christ, machinery is multiplied, and new organizations brought into existence. Speaking of this, the *Journal and Messenger* says: —

The multiplication of religious machinery goes on apace. . . . In addition to the regular church services, the prayer-meeting, and the missionary and other congregational societies, . . . within the last few years we have had the Federal Council of the Churches of Christ in America, with its elaborate organization, the Forward Movement in missions, and the Brotherhood Movement, which had hardly got started when

reign, . . . undertook a very great work, that is, to build of himself the temple of God, and make it larger." — *"Antiquities," book 15, chap. 11.*

The eighteenth year of his reign, from his conquest of Jerusalem and the death of its former king, Antigonus, was the year A. U. [year of Rome] 735. (See Schaff's "History of the Christian Church," Vol. I, page 126.) Forty-six years added brings us to A. U. 781, or A. D. 28. Just the method of the Jews in reckoning their forty-six years of work on the temple may not be agreed upon; but Farrar says: "As the temple was begun in [the month] Kislev, the exact date is probably A. D. 28." — *"Life of Christ," chap. 13, note.*

it was in a measure crowded into the background by the Men and Religion Forward Movement, which is just now shouting a little louder than the others to get our attention. This is not the end of the catalogue, but rather only the beginning. New organizations for special purposes are being launched or proposed almost every week.

It is well to remember, not alone with reference to the great religious world, but as applied to ourselves as Seventh-day Adventists, that it is only as God operates through organization and official position that these agencies contribute to his glory and the promotion of his work. Let us realize that the spirit of the living creature must be in the wheels if the wheels are to do effective service for God.

The Church Facing a Crisis

THAT the Christian church to-day faces a crisis in its experience is the note being sounded from many quarters. Fred B. Smith, a representative of the Men and Religion Forward Movement, speaking to the Northern Minnesota Methodist Conference, according to the *Minneapolis Tribune*, emphasized this situation:—

We are in the midst of a crisis in the church. The Methodist Episcopal Church grew until six years ago; then it struck a dead level. If you go on as you are going, you will soon be a dead church. The Presbyterians are facing the same trouble, as are most of the Christian churches. Protestantism for three years has been losing ground.

Of the relation of the church to the masses, Mr. Smith says:—

College men are forsaking the church. We have lost our hold on the masses. What has caused it? Is it because we hold on to a few and let the masses go? Then perish the churches. We have cut out the authority of the Bible. We have rung out all reverence for thought and action. We are breeding a generation of people on ten-cent shows that has no desire to read a book or think a thought. We have cheapened the definition of sin. Hell has no terrors for men. Then we have resorted to all kinds of fantasies to produce conviction of sin, and have utterly failed. The church must drive the grafters out. Then more preachers will lose their jobs.

He charges that in too many instances the preachers are a joke. They feel that the world can be helped by quotations from Browning instead of from the Bible. They seek to become strong social factors rather than preachers of the word. He quotes one man as saying, "Our pastor can tell the bulkiest story a man ever heard." He then inquires, "Is that your preaching?"

Growth of Ritualism

THE ordinary reader has to look back only through his own experience to note the rapid growth of ritualism in the Christian church. Order and system and proper form have their place in religious

services; but when forms and ceremonies are multiplied and exalted to the place where they supplant the true spirit of worship, they are to be deplored. The editor of the *Western Recorder* of May 2, 1912, deplores the growth of this ritualistic spirit in the Baptist churches:—

What has created this spiritually depraved taste among Baptists, and what has caused many who, at heart, detest this innovation, to submit in slavish silence, we are unable to say. That some among us are traveling the road that leads at last to Rome, there is little doubt. That they will reach Rome is a question, for many may stop at the last station (Episcopal) this side the Eternal City.

Of the real value of the ritualistic services in the attainment of salvation, the editor says:—

No church that fully believes in salvation by grace, can ever be led to play the rôle of the ritualist. Ritualism must be founded upon a theory of salvation by works, and divinity by doing. One who believes himself a sinner saved by grace, and has felt the pulsing power of the doctrine of God's sovereignty, can never bring himself to believe that he can worship God only by certain forms and formulas. He feels and knows that not at Gerizim, nor yet at Jerusalem, must he be forced to worship; but wherever the creature meets the Crucified, there he worships in spirit and in truth.

It is truly pitiful to see the famished soul, yearning for the bread of heaven, being fed with stones and dry, empty forms. Of the results of ritualism on the life of the church, the *Recorder* adds:—

In many of our cities, notably in New York, Baptists have tried this sort of thing, and tried it, too, to their own undoing. In this city Baptists have steadily declined, while the denominations they have aped—Roman Catholic and Episcopal—have continually gained in membership. Our Catholic and Episcopalian friends have been too long and too successfully engaged in spiritual dressmaking and religious toggery, for Baptists to hope to compete with them at this late date. . . . Until there is a change in the character of New Testament institutions, let Baptists continue to worship God after the manner of their fathers.

The Religious Garb Question

IN speaking of the decision of President Taft in suspending the order of the Commissioner of Indian Affairs forbidding the wearing of a distinctive religious garb in the government Indian schools, the *Northwestern Christian Advocate* of April 24, 1912, says:—

There is no need of any hearing of the "parties in interest" to determine what the policy of the United States government ought to be. The dress of a religious order, whether it be that of a deaconess, a Sister of Charity, the Salvation Army, or the Volunteers, is perfectly appropriate in an institution supported by the order or its friends. It is perfectly inappropriate and intolerable in an insti-

tution supported by the government in the name of the whole people. No "hearings" can change that, and the religious garb must go.

We agree with the *Advocate* that there is no demand for a hearing on a question of this character. Whoever may be the "parties in interest," whether a humble minority or the thousands of an influential church, a question that involves the basic principles of our Constitution, the very liberties underlying our free government, calls for no delay of decision. It is a question of principle and of fact, and not one of caprice, nor one which should be determined by the judgment of interested parties.

Personalities Versus Principles

WE should always seek to distinguish between principles and men. When we forget the principles for which we are contending and take up real or fancied grievances, our controversy becomes one of personalities rather than a contention for principles. In a controversy where great principles are involved, it is painful indeed to see the participants forgetting thus to distinguish. When men occupying high positions in the state so far forget the dignity of the position which they hold, or have once held, as to become personal antagonists, it is painful in the extreme. Better is it for a Christian to suffer himself to be misrepresented and maligned than to sacrifice the dignity of Christian manhood. Even though we may radically differ from those around us, it pays to keep sweet. It pays to manifest toward the opposition the spirit of Christian courtesy. Failing in this, we not only lose the respect of those opposing us, but of many who, had we manifested the right spirit, might have been won to our way of thinking. Let us distinguish between principles and men.

The Blessings of Poverty

PRESIDENT TAFT is a strong supporter of the idea that the young man who works his way through college is better equipped than the one who has an abundance of money. In a speech delivered in St. Paul recently, he said:—

University men go out into the world without any money, as a rule, and those who have not money usually serve the public best. If there is anything that is a burden, if there is anything that is an obstacle, if there is anything that it is difficult for a young man to overcome, it is an income that will enable him to live without work. You look about, after you have been out of college twenty-five years, and pick out, if you can, a single man that has made a real success and had a great deal to live on when he left college. If you find him, he is entitled to a great deal more credit than you are if you have had to hustle in order to get enough to eat, for he has had to overcome more obstacles and more difficulties than you.



God's Minutemen

C. M. SNOW

Into our little day of life there flow,
Like rivulets of silver, sunshine-kissed,
Some lives so full of hope, so full of
truth,
So near to God and freighted with his
love,
That when the sad day comes when we
must part,
Some portion of our life seems plucked
away,
Some pleasant plant uprooted from the
spot
Where spade of love had turned the will-
ing soil
To give it place. We feel a biting loss,
An emptiness we can not hope to fill
Save with a fuller measure of the love
That flows unfettered from the heart of
God.

Such lives are never fruitless; round
them cling
The tendrils of ten thousand other lives
God-lifted upward toward the heights of
day.
Such lives are ladders on whose sturdy
rungs
The souls of men mount upward to their
God.
They are God's instruments, and through
their use
The outposts of his cause move ever on
Toward final victory over Satan's hosts.
We can not hope to hold them when we
know
The wide world needs them and their
ministries.
The sin-parched soil of every continent
Cries out for service such as they can
give.

And so we bid them go, and our God-
speed
Shall ever with them be, and fervent
prayer
That God may use them there to point
the way
For souls that hunger for the Canaan
land.
May God go with them to that needy
field,
His guiding hand be over them for good,
And precious souls their joy of serv-
ice be,
When God shall bring them to the home
beyond.

Canary Island

B. B. ALDRICH

AFTER a delightful voyage from New York to England, a pleasant week in London, and a rather rough though safe voyage from Liverpool to the Canaries, on the morning of Dec. 10, 1911, our boat glided into the picturesque and quaint harbor of Las Palmas, on the island of Gran Canaria, in the Canary group. The Canaries consist of seven

large islands, belonging to Spain, lying between the twenty-sixth and twenty-ninth parallels of north latitude, the island farthest east being about seventy miles from the African coast. They are spread over a large area, about 300 miles by 100 miles, and contain a land surface of about 3,500 square miles, with a population of about 350,000, largely found in cities and villages. The islands are of volcanic origin, and are rugged and mountainous, some peaks on Gran Canaria rising to an altitude of 6,000 feet above sea-level, while in Teneriffe some are much higher, the celebrated cone Pico de Teyde rising 12,192 feet above sea-level, and covered for a large part of the year with snow and ice. Almost any climate desired is to be found on the island of Teneriffe, and nearly all the products of the temperate zone, as well as some of the tropics.

We began to look around for a healthful location for workers from the disease-stricken West Coast of Africa, where they may come and rest and get strong and well again. After looking over the more elevated districts of Gran Canaria and making a trip to Teneriffe, about fifty miles west, we finally chose the latter island as a location for the mission home, and decided to go there as soon as possible. Accordingly, on Jan. 2, 1912, we sailed for Santa Cruz de Teneriffe, and the next day made our choice of some houses that we had seen in the ancient city of La Laguna, about 3,000 feet above sea-level and about five and one-half miles from port.

An electric tramway connects La Laguna with the seaport Santa Cruz, and the trip, which requires about forty-five minutes, is exceedingly picturesque. As one winds round up the mountainside, the view of the capital city of the Canaries and its beautiful harbor and the razor-ridged mountains to the north of Santa Cruz, is a sight long to be remembered for its beauty. La Laguna was, until 1821, the capital of the province. In that year the seat of government was removed to the seaport, where reside the consuls of different nations and the governor and officials.

The province is divided into two districts. Santa Cruz is capital of the whole province, and also of the western district; Las Palmas of the eastern district. La Laguna is the center for education, having the large school *Instituto de Canarias* and several others. It is the center religiously as well, being the headquarters of the bishop of the province, who has more influence with the people than has any other man in the province.

There are several large churches, a great cathedral, and a school for priests here in La Laguna. Many retired families reside here, and during the warm season most of the wealthier class from Santa Cruz, and the city becomes a great center of social life and activity. It is in the most productive and fertile section of the islands, in a basin among the mountains where one gets the fresh sea-breezes from the east as well as the winds from the west over the lower section of Teneriffe. The climate is quite bracing, especially nights and mornings. From any of the mountains near by one gets a most beautiful view of the coast, as well as of La Laguna, the surrounding green wheat-fields making a beautiful contrast with the white houses and earth-colored walls of the city, and with the white peak of Teyde, about twenty-five miles distant. In this beautiful place God has given us a location for a home for workers.

We have been here about three months. Brother and Sister T. M. French, on their way back to Sierra Leone, West Africa, made us a good visit; and shortly after they left, we were pleased to greet Brother and Sister W. H. Lewis, also from Sierra Leone, who came here to seek rest and recuperation. They have been with us for about four weeks, and the climate seems to agree with them, as they are improving in health.

From the appropriation made to this field, we shall soon have our little home quite well equipped with simple appliances for helping our missionaries coming from the West Coast. God has given us the use of a new house with seven living-rooms, well-lighted and ventilated, as a temporary home; and in many ways we recognize his leading hand in our coming here.

Already we have circulated a goodly number of the Spanish tract "El Secreto de la Salud" among the people of La Laguna, and while doing so, we have had some interesting experiences. One day last week I was privileged to meet a priest, who examined the little tract to see if it contained Bible references, and failing to find any, purchased the tract. I had a good talk with him, in which the Spirit of God helped me, and I trust made a good impression upon him. We have been able to gain entrance to some well-to-do Spanish homes. I have had interesting talks with some influential people of La Laguna, in which God has given me opportunity to state our faith and the reasons for it. Our landlord has been over to study the Bible with us. Last Friday evening he came, and I had an interesting talk with him, in which he said he knew the adoration of images to be nothing but idolatry and a violation of the second commandment. He also said that he could not believe in Catholicism, although baptized into the church, and expressed a doubt about the priests being just in keeping the Bible from the people. We pray that God may influence him and others to take their stand with the remnant people. This past week has been holy week,

and there have been beautiful processions of images through the streets, intended to inspire worship and adoration in the minds of the people. The power of the enemy is great here in the islands, but the power of our God is greater, for the Word says, "He taketh up the isles as a very little thing."

Pray for us, that the Spirit of God may go before us, and may also water the seed sown, that fruit may be seen from the work here in Teneriffe.

La Laguna, Teneriffe.



New Mission Home for India

J. L. SHAW

I AM sending a photograph of a property which we have just purchased at Lucknow for the India Union Mission offices and the Watchman Press. We have been granted \$10,000 from the \$300,000 Fund with which to purchase a property and fit up these offices, including the Watchman Press. The building as it stands, with about one acre of land, has cost us \$7,000. We are putting on an addition to provide for our publishing work (41 by 72 feet), which will cost us \$2,000 more. We shall then have ground space equaling 92 by 72 feet.

It will be a great advantage to have this place of our own. We have been doing our publishing work ever since it began in India in small quarters unsuitable for our purpose. Our work has been hindered by the inconvenience of the small rooms, with low ceilings, which we now occupy. This situation has been trying upon the workers.

But God has spared them, and has provided a substantial building with high ceilings to protect us against the intense heat of Lucknow, and with money to make necessary additions. We feel like rendering unto God our heartfelt thanks for what he has given. And we surely appreciate the liberality of our dear people in America who have been doing their part in raising the \$300,000 Fund. This money means more to our work in foreign fields than our people at home can fully realize. It is giving permanency to our work in mission fields by building homes for our missionaries where they can live and labor for souls, furnishing facilities with which to carry on schools, providing printing plants to publish the message, and dispensaries for the treatment of the sick.

We are positive God's hand is in the raising of the \$300,000 Fund. It is giving hope and courage to many careworn missionaries, who, in unsuitable homes and in unfavorable climates, with poor and meager facilities, have been laboring earnestly to advance the message. We still need machinery, which will call for three or four times as much money as we have in hand, but God knows all about that, and he will surely provide for our needs. We asked for only \$10,000, and the Mission Board gave us all we asked for, but we thought of other parts of this field and of other fields, and tried to make our request as small as possible.

Our building has a commanding appearance, is situated on one of the best roads in Lucknow, and will reflect credit to our mission. It is in a healthful location, and is not far from post and telegraph offices and the railway station.

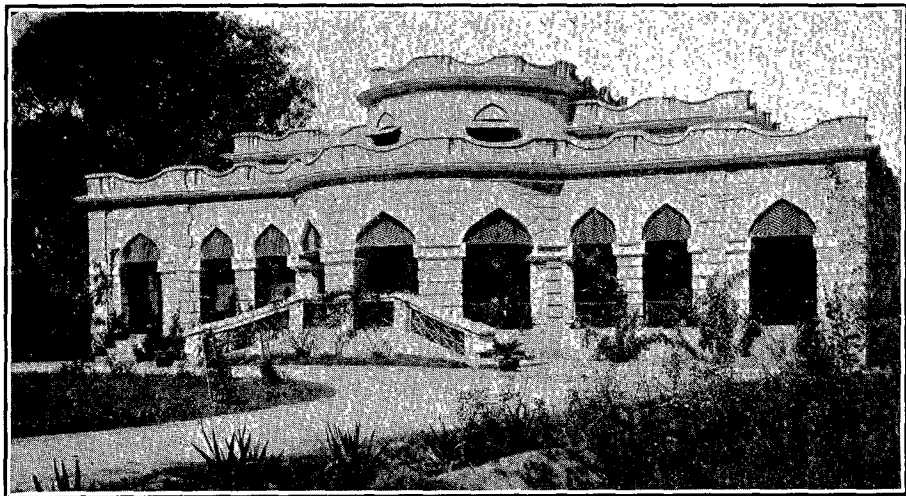
It is a great relief to me to get the negotiations for this property finished. There is endless red tape in India, and everything moves slowly. I am having the deed registered to-day. When this is done, we expect to return to Mussoorie after four and one-half months itinerating on the plains of India. I am glad to say God has given us good

we know that laborers so trained are carrying heavy responsibilities in both the home and the foreign field.

Our Educational Institutions

Our training college has the largest enrolment in its history. Every department is full. We trust that many of these students will come forth successful laborers. Many of our Avondale students are now scattered over the field, doing successful work in all departments of the cause.

The Darling Range School, in West Australia, has had another successful year, with a goodly number of students,



INDIA UNION MISSION OFFICE AND WATCHMAN PRESS

health this winter. We have been able to accomplish even more than we had expected, and for this we are thankful.



The Work in Australasia

J. E. FULTON

WE are glad to present to the REVIEW readers something of the progress of the cause throughout the Australasian field. God has wrought for his people in the establishment of the work. Some who read these words will remember the early days in Australasia, and how the work started in obscurity. But it has grown. Those early missions and schools have become prosperous conferences and important institutions. Continent boundaries do not circumscribe the third angel's message. It leaps beyond such boundaries, and behold, it springs up in islands far away! This divine plant thrives in every clime.

Over a quarter of a century has passed into history since our first laborers began work in this country. During that time, from year to year, an increasing number of loyal believers has joined the ranks of God's remnant people, and scores have given themselves to the work of preaching the message. Although for a time Australasia was largely dependent upon America for men and means with which to carry forward the work, this is no longer the case. The care bestowed upon it in earlier days has been transferred to other dependent fields. Institutions for the training of workers in the Australasian field are now largely supplying the demand for workers. This is a source of gratitude, especially when

who have taken a deep interest in the work; and the financial gain of the school for the year has been excellent. From this school, and from the Pukekura Training-school in New Zealand, students have passed on to our college for further training. Both these schools have done good work.

Our nurses' training-school at Wahroonga, New South Wales, which has developed a number of workers for the cause, both for the home and for the foreign field, is now full, and we look forward with interest to still others' answering the calls from many lands.

The Fiji Training-school, at Buresala, is full of students, and a good spirit prevails. God has blessed this school. Fiji has twelve or more trained native laborers from it, preaching the truth in various islands; and this month a young Fijian, Penisemani Tavodi, and his wife start for heathen New Guinea as missionaries.

The Warburton Institute for Evangelistic Canvassers is the infant among our training institutions; but already workers speak of the good they have gained in this school. A short course for workers in this very important branch of God's cause is given at a moderate cost. This is a new departure in our educational work.

Sanitariums

God has blessed the health work during the year. The Sydney Sanitarium has had a better patronage than for years. Dr. T. A. Sherwin, recently graduated from the Sydney University, has taken up work in connection with this sanitarium. Good reports reach us

also from the Adelaide and Christchurch Sanitariums. During the past year a sanitarium building has been erected at Warburton, and the outlook for this new institution is encouraging. The Avondale Health Retreat has now reopened. Dr. Margherita M. Freeman is in charge. We are glad to see this institution started again on its God-designed mission.

Cafe Work

In no other department has greater success been manifest. Here the truth is brought before thousands of men and women. Our workers in this branch of the cause have labored untiringly to make their work a success. A large band of young people in different states are training in this important work.

Our Publishing Houses

In 1874 the Lord spoke through his servant, saying that in this country presses would be at work printing the third angel's message. Two printing-offices in this country are a fulfilment of that statement. Our leading institution at Warburton has been busy, and God's blessing attends its work. Avondale Press is busier than ever publishing island literature. Some new native books have just been completed, and others are on the press.

Forward Steps in the Island Fields

Pastor C. H. Parker and his wife, who have spent long years in efficient service in the island fields, have now left our shores, to enter upon mission work in a new and untried field, the New Hebrides. Brother and Sister H. E. Carr, trained nurses, accompanied Brother and Sister Parker to this new and difficult field.

Soon Brother and Sister E. J. Giblett will sail for Niue, or Savage Island. Here, again, we open up a new work. This island is not on the thoroughfares of trade or travel, but will be, next to Pitcairn, our most isolated island mission.

Recently Brother and Sister Reginald K. Piper sailed from New Zealand, to take up work on Rarotonga, thus enabling Brother Sterling to engage in work in some of the new islands of the Cook group.

Pastor George Stewart and his wife have lately settled in Nukualofa, Tonga, to engage in missionary effort in that important group. Brother W. W. Palmer is located there also, engaged in self-supporting work. Brother and Sister Thorpe, who were advised by physicians to retire from Java on account of the malaria, are at this writing sailing for Tonga, where they will again take up mission work. There they will have a climate free from malaria, and we trust God will be pleased to give them many souls.

Lord Howe Island has recently been annexed to our mission territory. Brother A. H. Ferris, our missionary on Norfolk Island, reports an interest on Lord Howe Island, and was directed from our office to make an effort for the people of that lone isle. We trust it may be successful.

The Barambah Mission for the aborigines of Australia is another enterprise. Brother P. B. Rudge and wife have entered upon this long-neglected work. The Barambah Mission is located in Queensland. Brother Rudge writes as follows:—

"Our work at the mission has increased a great deal during the last three weeks or so, and we have had more opportunity of meeting the people. A regular Bible study, which we were holding with one woman at first, has developed in numbers till at our last sitting we had twelve. This, with a few other things, has helped to encourage us in our work."

Brother and Sister J. A. Chaney sailed from Australia on January 3 for New Zealand, to take up work among the Maoris. Brother G. Worgsworth, of New Zealand, joined them. The Maori Mission will now be considered a part of our regular mission field.

We are glad that new workers have been able to go to needy fields, and that new missions can be entered; but pray, brethren and sisters, that the Lord of the harvest may raise up many more laborers to enter the many fields yet unentered. All through the great Polynesian field there are groups, and many lone isles also, where the torchlight of truth must be carried.

Keizan, Korea

R. C. WANGERIN

WE have just concluded a five weeks' series of meetings. This has been our second special effort for Keizan. Dr. Riley Russell was with us during the first, and his help was greatly appreciated. We have not closed these meetings, however, to be at ease; we feel that the hardest work has but begun. Greater responsibilities rest upon us. For five weeks nightly the principal points of our faith were proclaimed publicly, together with classes for Bible study for men and women, and a children's meeting every day. Many persons came in contact with this message who had not known of it before. Now there are opportunities for personal work. Decisions are to be made, victories gained, souls snatched, as it were, from the cruel grasp of Satan. Will he let them go? Will they come off conquerors through the name of Jesus? The battle with self is the greatest that was ever fought.

We hope and pray that some of these benighted souls will become enlightened, that the preaching may not prove merely a warning message, but that the good seed will fall upon some fertile ground watered by the Spirit of God, and bear fruit unto life eternal.

Our Korean workers have labored hard. They, too, wish to see the message go, and the work completed. Some will now, after this effort, carry literature and the good tidings to the inhabitants of villages farther off, who have as yet not heard. Thus may it be—

"Tell it again! tell it again!"

Salvation's story repeat o'er and o'er,

Till none can say of the children of men,
'Nobody ever has told me before.'

It will not be long until we shall all meet again in our annual meetings for Korea. We shall then again meet with Elders I. H. Evans and F. H. De Vinney, and with all our home field fellow workers. We look forward with much interest to the gathering, after having been separated so long in our respective fields, away from all foreigners and those of like precious faith.

Selling Books in the Punjab, India

W. CARRATT

To show how much our books are read and liked in India, I will relate two incidents which occurred during my canvassing tour in the city of Lahore, Punjab:—

An Englishman bought a copy of "Heralds of the Morning" from one of our canvassers not long ago. He was so pleased with its contents that he ordered two additional copies. After a short period I visited the same house with one of our health books, and was immediately asked if I knew the gentleman who called a short while ago with the religious book, giving the name. On learning that I represented the same society, the Englishman ordered an additional copy of "Heralds of the Morning," saying that it was a beautiful book, one of the best he had ever read, and that he had presented the first copies to friends. He also bought two copies of "Christ's Object Lessons" and one of "School of Health," and has now ordered a copy of "Great Controversy." As my interest in the man was aroused on account of his apparent interest and earnestness, and as he seemed to be a deep lover of Bible truth, I repeated my visits to his home, and to this I attribute my success in placing with him so many books.

The second incident is that of a native gentleman, who is a rich banker and barrister. I exhibited my book, "School of Health," and then learned that he had purchased one copy of "Practical Guide to Health" from the same brother mentioned above. On learning that I represented the same society, he inquired why we take so much pains to circulate these books. I then had the privilege of telling him about our missionary work. He was greatly interested and in sympathy with us, and ordered one copy of "Heralds of the Morning" and one of "School of Health," and subscribed for our monthly magazine called *Herald of Health*.

There are others in the city of Lahore who have not been satisfied with a single copy, and I consider this a sure sign of the estimation in which our excellent literature is held.

"God does not leave a man; he stays right by him, but the man does not always recognize his presence."



"Just Be Glad"

JAMES WHITCOMB RILEY

O HEART of mine, we shouldn't worry so!
What we have missed of calm, we
couldn't have, you know!

What we have met of stormy pain,
And of sorrow's driving rain,
We can better meet again,
If they blow.

We have erred in that dark hour we
have known,
When the tears fell with the showers all
alone;

Were not shine and shadow blent
As the gracious Master meant?
Let us temper our content
With his own.

For we know not every morrow can be
sad:

So, forgetting all the sorrow we have
had,

Let us fold away our fears,
And put by our foolish tears,
And through all the coming years
Just be glad.

—Selected.

A Sabbath in the Wilderness

MRS. AUGUSTA C. BAINBRIDGE

PREPARATION day saw the house clean,
the light Sabbath meals provided for,
the children bathed, and papa's supper
almost ready.

"Mama, let's sing until Sabbath
comes."

"Yes, dear. Here, George, you may
stand by me, and help hold the book.
Minnie may stand between us."

And mama takes the chair by the
window. Three voices join in the hymns
they have sung so often and know so
well.

"May we sing 'Safely through' now;
the sun is 'most down?' asks Minnie.

And even while they sing, the orb of
day drops behind the western hills. The
world's rest day is here.

The far-away mill whistle blows, and
soon the tired woodsman will be home.

"Minnie, you may 'play organ' while
George helps me. Papa is too hungry
to wait when he gets home."

So the book is placed on the seat of
the chair, leaning against the back. Min-
nie sits on her little stool in front of
the chair, and "plays organ" with her
little fingers on the chair seat, singing
the songs she knows, over and over,
turning the pages as she has seen others
do. This is her Sabbath treat, and all
the week she looks forward to it.

"Papa's come," and away she runs
to meet him and to tell him, "We had
a singing, papa, and after supper we'll
have some more."

"Isn't it nice to have easy suppers,

papa?" said George; "we can get every-
thing done up so soon."

"Yes, once in a while, son," with a
knowing look at mama, who has taken
special pains that the Sabbath evening
"easy supper" shall be one that shall
please her husband. She must not let
her Sabbath-keeping burden her unbe-
lieving partner.

George's quick feet and mama's nimble
fingers make a good team, and the dishes
are soon despatched.

The "singing" is next in order; bed-
time comes so soon on Sabbath evenings.
The book is transferred from the chair
to the table, and Minnie to mama's lap.
They sing their hymns as happy as birds,
while papa reads his evening paper.

"David for me," says George, for
story-time has come, "with the big lion
after his sheep."

"Serim Aden for me," chose Minnie.
So after David had killed the lion, and
folded his sheep safely for the night,
and the little captive maiden in Syria
had given her message of healing, the
loving "Good nights" were said.

That mother wondered again, as often
before, if the head behind the paper was
really filled with thoughts gathered from
its columns, or was there a message in
the children's questions and stories and
songs? God knew.

The precious REVIEW gave the faith-
ful Sabbath-keeper a blessed evening;
and morning brought the promise of a
blessed day.

"Even the table-cloth knows it is
Sabbath. See how still and smooth it
stays," smilingly says George, over his
dish of flakes as his hand caressingly
pats the cloth by his side. Little Min-
nie, too, holds her spoon more carefully,
that not one drop may be spilled.

"Such fine, tidy children," smiles papa,
as he kisses each rosy face and starts
off to the woods, where he chops, chops,
all day long, getting the big logs ready
for the mill to saw into lumber.

An "easy breakfast" is quickly
cleared away, and after prayers, all three
work together to get the house tidy for
Sabbath-school and meeting.

First comes teacher's prayer-meeting,
when mama goes into her room alone
to pray. The children have their Sab-
bath picture cards spread out on the
dining-room table. They are looking
them over very carefully, for often there
is a new one to admire, as mama some-
times slips one in during the week.

"O mama, see!" is the earnest greet-
ing; "mine is the little Chinese baby boy
king. What a lonesome look he has!"
cries George, as mama appears in the
doorway.

"And mine is some cold snow chil-
dren," says Minnie. The new cards are
explained and admired, then all are re-
turned to their boxes and put away until
next Sabbath.

The three then, hand in hand, walk
quietly into the front room, where the
morning services are held.

How clean and still and happy it looks!
They have no garden, as yet, in this
wilderness home, but a few wild grasses
adorn the table. Some people might call
them weeds, but that could not be true,
for weeds are plants growing where they
are not wanted. These were the wild
plants of the wilderness, growing just
where they belong, in God's beautiful
out-of-doors.

After bowing their heads in silent
prayer for just a moment, the opening
hymn is sung. George reads the num-
bers of the hymns from a slip of paper
his mother has given him. He has been
holding that dignified office for over a
year. Then come records and collection,
and the time is free for the lesson.

Another hymn, a Scripture lesson, a
circle of prayer, and mama takes the
teacher's chair.

"I think I know all my verses but one,
and I know every reference," and George
begins to answer questions. Minnie has
the memory verse, and is learning the
references now.

Then comes the happiest part of the
hour, when George takes the teacher's
chair, and with mama's help over an
occasional hard word, asks his grown-up
pupil the questions from the Quarterly.
This exacting teacher expects his pupil
to answer every question with the full
Scripture text and correct reference,
without opening the Bible. Rarely does
she fail; for she knows she is being
watched by two pairs of very observant
eyes, and being listened to by two pairs
of very sharp ears. She knows that the
pattern she sets is the one they will
follow.

Another hymn is sung, which is fol-
lowed by a short intermission, during
which the windows are opened to invite
a fresh supply of oxygen for the next
service.

A hymn, a psalm for responsive read-
ing, and a prayer, during which all kneel,
complete the first part of the service.
Then come the reading of an article
from the *Signs*, in lieu of a sermon, and
a short story for the children, followed
by a hymn. After this the collection
(that is now Minnie's part) is taken, and
all sing the Doxology. The mill whistle
blows again for the noon hour, but as
the papa in this home eats his dinner
away in the woods, there is an oppor-
tunity for an outdoor lunch to-day.

"Mama, may we eat our lunch up the
creek, on that grassy place where we
went last Sabbath?"

"Of course!" and a basket of lunch
is quickly prepared.

Papers, a singing-book, and a story-
book are committed to George's care, and
the three sally forth to enjoy a Sabbath
out where the first Sabbath was kept,
under God's blue sky.

Clean newspapers are used as a dry rug to sit on, as well as a clean cloth to spread the lunch on. Healthy appetites make the plain food taste delicious. This mother teaches that the Sabbath is not a day for feasting, but for enjoying what they eat in the fear of the Lord. Then comes the regular Sabbath story of creation. Little Minnie counts on her fingers the days, one after another, as well as the things that were made, getting them quite thoroughly confused; but George recites it all. One God, and he the creator, is this continual lesson. A few songs, the commandments, and a Bible verse or two make a fine prelude for the story.

"Now, children, mama has read to you your story; and you may run about while she reads hers. You may go as far as that fence, and see what pretty things you can find."

An hour or more and they return, laden with the spoils of the field, and brimming over with interrogations.

Questions answered, the quiet walk home, the evening prayer and song service, and the beautiful day is ended all too soon.



Mortality Records in the United States¹

ACCORDING to life insurance statistics, the annual death-rate per one thousand population has been reduced since 1880 about twenty per cent. This has been largely due to the education of the masses as to the causes and the prevention of disease, especially the infectious and communicable diseases; namely, diphtheria, smallpox, typhoid fever, tuberculosis; and also to the great diminution in infant mortality, by teaching mothers how to properly care for and feed their little ones.

It is only a few years since an educational campaign was started by one newspaper to check the foolhardy deaths and injuries from Fourth-of-July celebrations, and the annual deaths have been reduced from 466 in 1903 to 57 in 1911. The campaign in New York City to reduce infant mortality by education, and the Straus pure milk stations have lowered the death-rate from 227 in 1905 to 125 in 1911.

An Interesting Question

A more aggressive educational campaign will give still better results. The above figures are very significant, for there are still remaining preventable or postponable diseases against which no war has been waged, and these diseases have been and are still steadily increasing. Why should the death-rate per one thousand population in the United States show such a heavy increase above the age of forty during recent years, while it has actually decreased during the same period in England and Wales? Can there be any local reason for this excessive loss of American life?

Chronic diseases kill half the people who die in the United States, or about

750,000 annually. Half of these, that is 375,000, would not die if the average health were as good as thirty years ago. The enormous increase in the mortality rate from chronic diseases has escaped the attention of doctors because of the notable decrease in the death-rate, the decrease in the deaths from acute diseases having been so great as to more than equal the increase in deaths from chronic diseases.

The actuaries of prominent life insurance companies assert that the mortality from chronic diseases has doubled in the last thirty years. While medicine has accomplished wonders in reducing the mortality from acute disease, it has signally failed in the prevention and treatment of chronic diseases.

Statistics show a very marked increase in the death-rate above the age of forty from arteriosclerosis, heart and kidney diseases, apoplexy, paralysis, and the other degenerative diseases common to middle life and old age, against which no warfare of prevention has been waged, although they are to a very great extent preventable or postponable diseases if discovered and timely treated.

Is Strenuous Life the Cause

Is the cause of the premature wearing out of the North American due to strenuousness, the struggle for and the worship of the almighty dollar, intemperance in eating or drinking, the use of tobacco, alcohol, etc.? Isn't a life saved from arteriosclerosis, apoplexy, heart or kidney disease, just as valuable to the community as a life saved from tuberculosis, typhoid fever, or accident?

As arteriosclerosis causes the majority of all deaths after fifty, it being really immaterial whether you call it apoplexy, paralysis, heart or kidney disease, the underlying pathological conditions are in all the cases the same, except only those cases of heart and kidney disease that are the sequelæ of rheumatism or scarlet fever. Therefore assuming that arteriosclerosis is the most common cause of death after middle age, and that it is largely a preventable disease, or at the worst a postponable disease, a brief notice of its causes, prevention, and treatment would not be out of place, as in this disease the ounce of prevention is more than worth the pound of cure.

The causes of arteriosclerosis are manifold. Among the most common are the degenerations of old age, the strenuous life, intemperance in eating and drinking, an excess of meat diet, intestinal indigestion, gout, rheumatism, tobacco, alcohol, etc.

The cause or causes should be diligently sought for, and, if possible, removed; the patient should be taught the importance of the simple life, to avoid all excesses, both mental and physical; to observe regular habits; to avoid excesses in eating and drinking, especially the heavy meats, tea, coffee, tobacco, alcohol, etc. Arteriosclerosis is caused by some toxic material circulating in the blood, which is frequently absorbed from the digestive tract, and acts as an irritant to the vessel walls.

Evils of Tobacco

Tobacco is the most extensively used narcotic poison; the annual crop is estimated at three million tons. Tobacco is considered a cause of arteriosclerosis, or functional and organic heart-disease, and of certain forms of blindness.

As nearly all alcoholics are first addicted to the immoderate use of tobacco, and as tobacco is a sedative poison, and alcohol is a stimulant poison, the use of one in a measure counteracts the effect of the other on the circulation, and therefore tobacco may be regarded as one of the causes of alcoholism.

A committee appointed by the French government reported that tobacco was possibly dangerous at all ages, and especially so in youth. Legislatures are passing laws to restrict the use of the weed to adults, and corporations will not trust cigarette smokers with responsible positions. The record of Yale College for eight years showed that the non-tobacco users were twenty per cent taller than the smokers, twenty-five per cent heavier, and had sixty-six per cent more lung capacity.

Tobacco increases the excitability of the heart by direct action on its nerve ganglions. The spinal nerves become affected, a staggering gait and swimming in the head are prominent symptoms of its poisonous action. Nicotin is a most active poison, resembling hydrocyanic acid in the rapidity of its fatal effects; eight drops will kill a horse, two drops will kill a dog. It affects both the heart and the blood-vessels, this being especially the case in old smokers. Nicotin retards the absorption of oxygen by the blood, and the nervous and arthritic are said to be especially susceptible to its poisonous effect. It is thought that tobacco lessens the resistive capacity, and renders the organism more liable to infection, especially to tuberculosis.

Results of Alcohol

In a lecture on alcohol, the late Robert Bartholow stated to his classes that more than three fourths of the crime, the insanity, poverty, and disease was caused, directly or remotely, by alcohol.

Alcohol fills our jails, hospitals, and almshouses; and a very wise old physician once said that alcohol kills people in a thousand ways. Alcohol is a recognized cause of chronic inflammation of the stomach, hardening of the liver, and degenerative disease of the heart, blood-vessels, kidneys, and of the nervous system.—*Washington Star*, April 23, 1912.



ALMOST every one has an enemy. All enemies are not equally savage and cruel. Many enmities grow out of little misunderstandings in social, commercial, or political life. These small beginnings often become bitter feuds. How may one meet and overcome an enemy? By physical force and violence? This is one way—a very uncertain way. By ridicule and scorning? The best way is to meet him in love, and conquer him with kindness. Jesus said, "Love your enemies." Paul said, "If thine enemy hunger, feed him."

¹ Contributed by the Medical Society of the District of Columbia.



The Song Chalice

FRANCES R. HAVERGAL

"You bear the chalice." Is it so, my friend?

Have I indeed a chalice of sweet song,
With underflow of harmony made strong,
New calm of strength through throbbing
veins to send?

I did not form nor fill; I do but spend
That which the Master poured into my
soul,

His dewdrops caught in a poor earthen
bowl,

That service so with praise might meekly
blend.

May he who taught the morning stars
to sing,

Aye keep my chalice cool, and pure, and
sweet,

And grant me so with loving hand to
bring

Refreshment to his weary ones,—to meet
Their thirst with water from God's
music-spring;

And, bearing thus, to pour it at his feet.
—Selected.



A Temperance Victory in Mountain View, Cal.

AFTER what is conceded to be one of the most remarkable campaigns ever conducted in this part of the country, Mountain View and the Fifth Supervisorial District, of which our town is about the center, has voted to banish the saloons and road houses. After about August 1 there will be no licensed saloon within eight miles of the Pacific Press, and in some directions it will be even farther to one. This temperance victory leaves but three incorporated cities and practically no country districts, in Santa Clara County, where the saloon is tolerated. The prospect that at least two of these cities will go dry within the next few months is very bright, and it is but a question of time until the last saloon will be driven from the country.

From the very beginning, any and all trace of "politics" was carefully excluded, and the campaign was remarkably free from personalities. The temperance forces were bound together by a principle they knew to be right, and the battle was fought and won strictly on its merits. When but 57 signatures were needed on the original petition to put the saloon question on the ballot, 175 were secured. All our people were urged to register, and almost without exception they did so. The question was, "Shall the sale of alcoholic liquors be licensed?" The answering vote was "Yes" or "No." The final count in Mountain View and the district was "No"—1,913; "Yes"—774.

From the beginning, the Pacific Press was an active and powerful factor in the fight. Its linotypes and presses rendered most efficient service in the campaign of education which was carried on.

Its stereopticon flashed vivid pictures on the screen where hundreds could see, while our speakers impressed lessons of right living, and the evils of the saloon. A fourteen-column supplement to the Mountain View *Register-Leader*, containing stenographic reports of several temperance speeches, was printed, and sent to every voter two days before election. In all, about forty or fifty columns of temperance matter were supplied by Pacific Press reporters to the Mountain View, San Jose, and Palo Alto papers, and the news was sent broadcast over the United States by the Associated Press the day after the election.

The editors of the *Signs* weekly and monthly and several of our church elders were active leaders in the campaign. A choir and an orchestra, composed largely of Adventists, contributed to the interest and the success of the fifteen or more public meetings held. The Young People's Missionary Volunteer Society contributed 550 copies of the Temperance *Instructor*, every home in town being supplied with this powerful educator. The church missionary society provided 250 copies each of the tracts "It Doesn't Pay" (A. G. L. No. 82) and the "Dark Valley Railroad Time-Table." Several very effective letters and circulars were written by the editors of the *Signs* weekly. Even the church-school children contributed their mite by widely distributing the circulars and handbills inviting people to the temperance meetings.

At daybreak on election day, five automobiles, decorated with flags and painted banners, began the pleasant task of conveying our voters to the polls, and by noon fully ninety per cent of the temperance vote had been cast. The banners bore such inscriptions as, "Protect Your Home," "Vote for Your Boy," "Clean Up the Town."

The vote demonstrated the results of the educational campaign so energetically conducted, and the best citizens, members of the various churches, and the W. C. T. U. rejoiced with us. A mass praise-and-prayer meeting is to be held in the town's largest hall in the near future, and praise and thanks given to Him who blessed us with victory.

But interesting as a recital of the history of the campaign may be, it is of even greater interest to know that by cooperating with our friends, neighbors, and the members of other churches, the Pacific Press and the Seventh-day Adventist Church now undoubtedly enjoy the respect and esteem of the community as they never did before. From all sides come words of grateful thanks and congratulation for the substantial assistance and moral support given the campaign by the Pacific Press and our people generally.

When it was found that the First Precinct, in which all the hotels and saloons are located, had voted wet, scores

of people flocked to the town hall, where the votes of the Second Precinct were being counted. When an overwhelming majority of votes in this precinct assured victory, the Methodist minister, chairman of the Clean-Town Committee, exclaimed: "The Adventists' vote won the fight. God bless the Adventists." Rev. A. C. Bane, president of the Northern California Anti-Saloon League, has proclaimed in a public meeting since the election that the support of the Pacific Press and the Adventist people made victory possible, and he congratulated the local committee on its fight.

And so the words of commendation come, not only from official sources, but also from our friends and neighbors nearer home. While the workers feel well repaid for their efforts, there is strong feeling that the work should be continued. The church realizes that the saloon is not the only evil in our land, and the campaign along health, temperance, and other lines will be continued energetically.

CLYDE LOWRY.



Ohio Constitutional Convention

At the request of the Ohio Conference, I have spent several weeks in Columbus, assisting Elder J. F. Olmsted, the religious liberty secretary of that conference, in the work connected with the fourth constitutional convention, now in session there.

This convention is not only the center of interest for the people of Ohio, but is developing into a veritable arena for the discussion of political creeds.

Some of the most prominent men in the country's public life have been invited to address the convention, nearly all of whom have accepted, including Mr. Theodore Roosevelt, Mr. William J. Bryan, Governor Harmon of Ohio, Governor Johnson of California, and Senator J. B. Foraker.

Although at the time of writing this report there have been 308 proposals introduced into the convention, yet favorable action has been taken on but three, these being, in order, the Good Roads, Liquor License, and Woman Suffrage amendments. The convention is now considering the Initiative and Referendum proposal.

Consideration of all proposals providing for religious amendments to the constitution has been "indefinitely postponed" by the committees having them in charge. This seems providential.

The committee on the judiciary and bill of rights is composed almost entirely of lawyers and judges. The committee on education is made up largely of heads of colleges, teachers, and lawyers. To these two committees were referred all the religious proposals introduced. I secured a personal interview with nearly every member of both committees, and presented each with a copy of "American State Papers." The result in most cases was very satisfactory. A number of these men voluntarily pledged me their word that they would oppose any effort to amend the constitution so as to favor Sunday or any other religious institution.

It is indeed gratifying to know that the principles of justice and equality have not yet been banished from the hearts of all men. Let us not permit the torch of truth which God has charged us with holding aloft in this dark world to grow dim.

H. A. WEAVER.

Colporteurs' Institute

THE colporteurs' institute held in Rome, N. Y., April 4-14, was attended by twenty-four earnest volunteers for service, and was signally blessed by the presence of the Spirit of God. Heart-searching work was done, new and higher ideals of consecration were attained by many, and a more full surrender was made by all.

The earnest labors of Elder W. H. Holden, the president of the conference, and Elder J. E. Jayne, the religious liberty secretary of the Atlantic Union Conference, added greatly to the value of the institute, and were much appreciated by all.

The principles of scientific salesmanship were taught, and applied to the sale of our large denominational books.

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

Total 22663.58

Columbia Union Conference

Chesapeake	1191.49
District of Columbia	1626.37
Eastern Pennsylvania	2436.85
New Jersey	1931.85
Ohio	5550.72
Virginia	510.85
West Pennsylvania	1377.36
West Virginia	595.50

Total 15130.99

Southeastern Union Conference

Southeastern Union Conf...	\$ 70.66
Cumberland	1852.24
Florida	1938.35
Georgia	891.32
North Carolina	538.90
South Carolina	478.25
Asheville	1.00

Total 5770.72

Southern Union Conference

Alabama	264.81
Kentucky	343.20
Louisiana	539.82
Mississippi	723.53
Tennessee River	1006.26
Southern Union Mission ...	6.15

Total 2883.77

Southwestern Union Conference

Arkansas	381.06
New Mexico	264.85
North Texas	1336.27
Oklahoma	2524.21
South Texas	296.21
West Texas	184.20
Southwestern Union Mission	3.05

Total 4989.85

Western Canadian Union Conference

Alberta	787.10
British Columbia	944.98
Manitoba	1043.60
Saskatchewan	1060.00

Total 3835.68

Grand total\$170,037.12

W. T. KNOX, Treasurer.

The General Work in Brooklyn, N. Y.

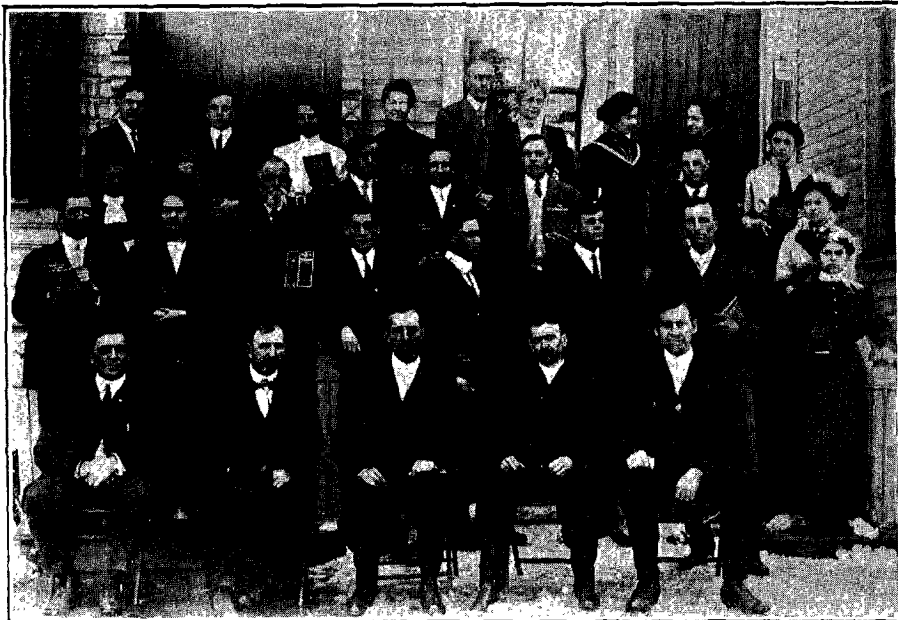
WE are having some encouraging experiences in the German work in this large city. Since the very beginning of our tent effort last summer, we can see the hand of the Lord manifested in a very marked manner in the work, and some very definite victories have been won over the powers of darkness.

The two Bible workers, Misses Kehrein and Meyer, together with some members of the Brooklyn German church, have rendered valuable help, and we feel like praising the name of God that our united efforts have not been without visible results.

Last Sabbath we had another baptismal service in the Brooklyn German church. I had the privilege of baptizing fourteen persons, who all united with this church. Since last summer the Brooklyn German church has gained in strength and blessing through the baptism and addition of twenty-eight new members. We feel grateful to God that several whole families have taken their stand for the truth, and are now united with the people of God. We hope to have another baptism before we begin our summer's work.

While Brooklyn is in America, we feel like calling it a German city; for out of about 1,750,000 inhabitants 1,000,000 are Germans. It is commonly rated as the second largest German city in the world, Berlin being the largest German city. From the present indication, we believe that in the near future the German work in the Greater New York Conference will develop into a strong work.

B. E. MILLER.



NEW YORK CONFERENCE CANVASSERS' INSTITUTE

Through a knowledge and application of these principles, coupled with the mighty help of the Captain of our salvation, the average Seventh-day Adventist can become successful in the sale of our literature.

We feel certain that, with such a band of colporteurs, filled with the Spirit of God and assisted by their able field agent, Brother E. E. Covey, many thousands will be reached with the message for this time. C. J. TOLF.

Statement of \$300,000 Fund April 30, 1912

Atlantic Union Conference

Central New England	\$ 3811.10
Greater New York	3404.60
Maine	516.61
New York	1900.58
Northern New England	1175.33
Southern New England	637.69
Western New York	2024.90

Total 13470.81

Canadian Union Conference

Maritime	354.94
Ontario	1790.80
Quebec	616.60
Newfoundland

Total 2762.34

Central Union Conference

Colorado	2189.04
East Kansas	1846.10

Lake Union Conference

East Michigan	5269.95
Indiana	4716.42
Northern Illinois	2769.76
North Michigan	851.82
Southern Illinois	2278.54
West Michigan	6554.29
Wisconsin	2472.76

Total 24913.54

Northern Union Conference

Iowa	6651.03
Minnesota	4469.94
North Dakota	2397.37
South Dakota	3194.77

Total 16713.11

North Pacific Union Conference

Montana	1649.64
Southern Idaho	2058.76
Southern Oregon	1124.75
Upper Columbia	3675.72
Western Oregon	4369.05
Western Washington	4011.62
Alaska	7.15

Total 16896.69

Pacific Union Conference

Arizona	773.11
California	10410.73
Southern California	6895.64
Utah	217.65
Central California	2630.14
N. California-Nevada	3099.01

Total 24026.28

Medical Missionary Department

Conducted by the Medical Department of the General Conference

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

The Washington Sanitarium City Dispensary

THE opening of the Washington Sanitarium City Dispensary, Wednesday, May 1, marked an important move in the development of the work of the Washington Sanitarium and the Foreign Mission Seminary, providing a factor that goes far toward making the training feature of these two institutions complete. The cooperation of the District of Columbia Conference and of the Washington Sanitarium-Seminary Board, with help from our various churches in Washington, has made possible the beginning of an enterprise the need of which has been strongly felt for some time.

While a city dispensary is not a new thing among us, the particular one of which we now speak is a new feature in our work. Its work includes much that we used to do, but its scope is a broader one than that of anything of this kind we have as yet undertaken.

A two-story building has been rented at 427 Four and One-Half St., S. W., and furnished and prepared for dispensary work. For some time preceding the opening of the institution, three women nurses had been at work in the district. Their observation and experience more than bore out the selection of that location as the most needy portion of the city, and as offering a field for the fullest activities of the dispensary.

The District of Columbia Conference meets the rent of the building and the salary of the manager. The Washington Sanitarium provides the services of Drs. H. N. Sisco and Margaret Evans, each of whom has dispensary hours three days in the week. The Sanitarium also provides transportation for the workers to and from the car-line station. The Seminary supplies nurses, and will bear a portion of the operating expenses.

The managing board consists of Elder J. L. McElhany, president of the District of Columbia Conference, Prof. M. E. Kern, Drs. H. N. Sisco and Margaret Evans, and Brother V. E. Peugh, manager of the dispensary.

Sabbath services have been held in several of our Washington and Takoma Park churches in behalf of the dispensary proposition. Opportunity has been given to the members to assist by donations of money and furnishings. So far, the response has been good. Some money and household goods have been contributed. Not all the money needed has been received, nor all necessary equipment.

A portion of the talk by Professor Kern at one of the Sabbath meetings is here given as presenting the need of this new enterprise:—

"Health and temperance should be a part of our educational system, a part of the preparation of missionaries and workers to give this complete gospel. First of all, we should have this knowl-

edge for our own sakes, and then we should have it for the sake of others; for we have been instructed that 'in His service healing and teaching are to be linked together. To-day they are not to be separated. The nurses who are trained in our institutions are to be fitted to go out as medical missionary evangelists, uniting the ministry of the word with that of physical healing.' I think this is especially true of the education of missionaries who are going to heathen lands. It is true of all, but especially true of them. I read:—

"Whether in foreign missions or in the home field, all missionaries, both men and women, will gain much more ready access to the people, and will find their usefulness greatly increased, if they are able to minister to the sick. Women who go as missionaries to heathen lands may thus find opportunity for giving the gospel to the women of these lands, when every other door of access is closed. All gospel workers should know how to give the simple treatments that do so much to relieve pain and remove disease."—*Ministry of Healing*, pages 145, 146.

"The great World Missionary Conference at Edinburgh, in 1910, recognized the need of well-qualified medical workers in passing the following resolution:—

"1. That there is still a great need for qualified nurses in the foreign missionary field.

"2. That an adequate training for such nurses is essential.

"3. That the training should be (1) general—three years in a properly equipped hospital or infirmary, with a resident medical officer; (2) special. After obtaining their certificate, such nurses should, if possible, receive further training in such subjects as midwifery, dispensing, elementary hygiene, cooking, district work in the slums of a city, and ophthalmic and fever nursing."

"That is a plan we are endeavoring to work to at the Foreign Mission Seminary. We have made special efforts along this line the past year. We have a postgraduate nurses' course, and we are endeavoring to do more for those who are going out as missionaries, so that they may be prepared, when separated from any medical help, to take care of themselves and to help take care of the people. That gives us an open door in all fields, and women may work where they could not otherwise. In our postgraduate course we need something more than our training-schools and hospitals can give.

"I will read some statements from 'Special Testimonies,' Series B, No. 8, referring to the needs we are considering:—

"Henceforth medical missionary work is to be carried forward with earnestness with which it has never yet been done. This work is the door through which the truth is to find entrance to the large cities."

"It has seemed strange to me that in past years our work was not better represented at Washington. For many years I have been anxious to see a sanitarium established in this place. A medical institution in Washington will greatly help in opening the way for the truth to be presented. God has counseled us that if the sanitarium work shall be carried forward in the right manner, it will be a means of doing great good."

"In Washington, the sanitarium work should make rapid advancement. In our Washington work, wise, competent physicians, efficient managers, and nurses with the very best qualifications, will be needed. Earnest, devoted young people also will be needed to enter the work as nurses. These young men and women will increase in capability as they use conscientiously the knowledge they gain, and they will become better and better qualified to be the Lord's helping hand."

"The sanitarium at Takoma Park is to be a source of strength to the school already established. The school and the sanitarium may be a help one to the other."

"The Lord calls upon us to awake to a realization of the opportunities presented before us to let our light shine in the city of Washington, by establishing there memorials that will hasten forward the proclamation of the third angel's message to every nation, kindred, tongue, and people."

The interest, prayers, and assistance of our people elsewhere are solicited in behalf of this enterprise, the outcome of which may mean much to the preparation of our missionaries, as well as for the help of those directly reached.

L. A. H.

The Publishing Work

Conducted by the Publishing Department of the General Conference

N. Z. TOWN - - - - - Secretary

Thrilling Experiences in Mexico

It seems as if Mexico is making the struggle of her life. Terrible things have happened just a little north of Tacubaya. As yet no damage has been done to our buildings, and no harm has come to our workers. The other day forty persons were killed in the train that was coming from Cuernavaca. We had thought some of canvassing in that vicinity, but of course we do not wish to do anything rash, and we may stay in the vicinity of Mexico City till quiet is restored.

We feel that God is testing us to see if we really can stand some difficulties, and be faithful to the work he has called us here to do. We pray that we may not be slow in learning our lessons, and that God may use us to help these poor people.

Our trip homeward from Yucatan was marked by at least one incident long to be remembered. The steamer "Yucatan" left Frontera, Tabasco, Wednesday afternoon, March 27. Thursday evening we were ten miles from Vera Cruz, and were glad to feel that soon we should be on land again. But we did not get ashore until a late hour. The steamer "Hidalgo," belonging to the same company, was on her way to Frontera, under full steam. Our captain kept in the right course, but it seemed as if the other captain wanted to cross our bow. It so puzzled our captain that he ordered the ship stopped, but the order was given too late. Our steamer rammed the "Hidalgo" amidships, and in fifteen minutes the other boat sank. The cry of "Save us," from both ships was very pathetic. There being nothing we could do, Brother Henry Brown and I prepared for the worst, and removed our

outer garments, knowing that if we were thrown into the water with all our clothing on, we would stand very little chance of reaching shore.

Nearly every one on the other boat was saved. For a time it was thought our ship was sinking. The people were frantic, and Brother Brown and I felt sensations better imagined than described. But he and I were praying while many of the others were threatening the captain of the "Yucatan." As we go through life, we never know just what is before us. If we must die in an accident or in the revolution, I hope that, like the apostle Paul, I can say, "I am now ready." As we were spared, we feel that God still has work for us in Mexico.

J. A. P. GREEN.

Good Words From Mexico

FROM a general letter which Brother J. A. P. Green sent out to his workers, under date of April 30, we take the following interesting items:—

"On shipboard, when there is nothing ahead, the lookout reports, 'All's well!' I am sure that you will all be glad to know that 'all's well' with the workers in Mexico. From every corner we are receiving good reports. The enemy is at work, but God's hand is doing a greater work. In the city of Mexico the colporteurs have chosen the hardest part to work; namely, among the business men. It did go hard at first, but by persistent effort and prayer they have succeeded in proving to these business men that they must take time to read concerning the meaning of the great things that are taking place in the world.

"During the week ending April 26, our eight workers in Mexico, six of whom are in Mexico City, working 358 hours, took \$981 worth of subscriptions for our periodicals. In the National Bank one of the workers took 18 subscriptions. In a large hardware store another took 12 subscriptions.

"It is evident, by the reports, that revolutions do not bother the canvasser. Many are leaving the country, many are complaining of the hard times, but the colporteur in the field keeps at his work, relying on God's promises. We have every reason to rejoice, even though the nation is having a hard time. Nothing seems to frighten our colporteurs any more. This revolution is leading them to attempt great things. Of course they are not breaking records, but they are gaining an experience that will be of inestimable value to them in the future."

These experiences show that the Lord can give success to his work when from a human standpoint it would seem impossible.

From Cuba

BROTHER GEORGE SANDBORN, field agent for Cuba, writes:—

"The Lord is still blessing our work here, and giving us a large number of orders. Last week's record stands as follows: Harold Robinson, 41 hours, \$223 (American currency) worth of orders; G. A. Sandborn, 47 hours, \$289 worth. Brother Robinson took \$91 worth of orders in one day. Yesterday I was able to take 21 orders in a large school. The director took a book, and then gave me an attendant, so that I could visit each of the teachers during class hours,

a privilege not often granted. We have on our list the mayor of the town, three judges, the leaders of the Cuban Y. M. C. A., and a large number of the leading men here.

"The longer I work, the more wisdom I see in the methods we are following in introducing our books in the Spanish fields. We are full of courage to press forward."

Brother Harold Robinson sends an account of an interesting experience:—

"I must tell you of my experience in a bank here. I asked for the manager as I entered, and soon had his name for a half-morocco book. I thanked him, and then told him I was sure some of his men would like to see the book, too. He replied that they would not buy, as they were too poor. But I urged him to let me see at least one of them, so he called the accountant. He was soon intensely interested, and ordered a morocco binding. He then took me to three others, telling them what a good book it was, and they—those 'poor' fellows—ordered morocco bindings. Next he took the book to the cashier, who also ordered a morocco binding, without even hearing the canvass. This made a total of six orders (value, \$29) in the bank.

"Yesterday I secured the mayor's name for a morocco binding. Monday closed with 24 orders on my book (value, \$91). Brother Sandborn took \$77 worth the same day."

Christian Liberty

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

Conducted by the Religious Liberty Bureau

W. W. PRESCOTT - - - Secretary
S. B. HORTON - - - Corresponding Secretary

Demanding Recognition

THE appointment of the new cardinals for the United States has opened the way for the Roman hierarchy to put forward in this country some of the arrogant claims made in behalf of the Papacy in the Old World. According to Roman Catholic teaching, the ideal form of government is found in a union of church and state, and growing out of this papal idea of government there arises the claim for recognition on the part of the state of those who occupy high positions in the church.

With the evident purpose of testing public sentiment in this country, there appeared a short time ago in various papers an article, doubtless inspired by the leaders of the Roman Church, which asserted the precedence of cardinals over all state officials, and placed them next in rank to the President of the United States. That the claims made in this article meet with the approval of the Roman hierarchy, is shown by the fact that the essential part of it was reprinted in the *Boston Pilot* (April 6, 1912), a paper which is owned personally by Cardinal O'Connell. The extract follows:—

"Some confusion appears to exist with regard to the exact position of the four American cardinals on the official table of precedence at Washington and in the various States of the Union, writes Marquis de Fontenoy. This was brought to light by the attitude of the governor

of Massachusetts at the St. Patrick's day dinner, at which the President of the United States was present.

"In the first place, it is necessary to call attention to the fact that the point raised about discrimination in favor of one church at the expense of another can not be said to apply in the case of cardinals. They are something besides ministers of the gospel and ecclesiastics.

"Indeed, a cardinal is not necessarily a priest, but he is from a purely secular point of view a very great personage, who is regarded and treated everywhere abroad not as a dignitary of any church, but as a prince of the blood.

"Under the circumstances, it must be borne in mind that even though Cardinals Farley, O'Connell, and Gibbons are at heart patriotic Americans and members of an American hierarchy, yet they are, as cardinals, foreign princes of the blood, to whom the United States, as one of the great powers of the world, is under an obligation to concede the same honors that they receive abroad.

"Thus, were Cardinal Farley to visit an American man-of-war, he would be entitled to the salutes and to the naval honors reserved for a foreign royal personage, and at any official entertainments at Washington the cardinal will outrank, not merely every Cabinet officer, the Speaker of the House, and the Vice-President, but also the foreign ambassadors, coming immediately next to the chief magistrate himself.

"Incidentally, it may be mentioned that when a royal personage not of sovereign rank visits New York, it is his duty to make the first call on Cardinal Farley."

The recent incident in Boston, when Cardinal O'Connell demanded precedence over Governor Foss, shows that this "prince of the blood" intends to enforce this claim for the precedence of a cardinal over any state official, and this purpose is manifested in the following paragraph, which appeared in the *Pilot* of April 13:—

"This country would be showing a contemptible and narrow littleness which does not become it, and which will never be manifested, if it were to endeavor to set at naught the century-old rank which all nations accord to their eminence."

We have long maintained that Roman Catholicism was the same in America as in the Old World, and that if it did not make some record as in the middle ages, it was because the time was not ripe for it. In recent years, however, the Roman hierarchy has become much more bold in asserting the claims of the church, and this demand for the same recognition of the rank of cardinals in this republic as in the monarchical governments of the Old World is a bold step toward the assertion of the supremacy of the Roman Church over the state. Fifty years ago it would have been thought incredible that such a step would be taken by the representatives of Rome. There has been a cardinal in this country for many years, but never before have the representatives of the Papacy felt sufficiently sure of their position to put forward the claim for such a recognition of the rank of a "prince of the blood." It is one of the significant signs of the times that this step has now been taken, and we shall wait with much interest to see whether a cardinal of the Roman

Catholic Church will be accorded at state receptions the position of honor next to the President of the United States.

— — —
 AMONG the proposed amendments to the State constitution submitted to the Constitutional Convention at Columbus, Ohio, is Proposal No. 321, which reads thus:—

"The General Assembly shall at all times protect the moral, religious, and spiritual nature and Christian character of the divine institution of the Sabbath, as a day of rest, worship, and spiritual uplift."

According to the journal of the Constitutional Convention there were presented at the meeting of the convention on Wednesday, April 10, "petitions of the Seventh-day Adventist churches of Bellefontaine, of Columbus, of Mansfield, of Leesburg, of Cincinnati, of Chillicothe, of Piqua, of Mount Vernon, of Medina, of Derwent, of New Philadelphia, of Akron, of Waterford, of Defiance, of Lake View, of Alliance, of Locust Point, of Newark, of Wheelersburg, of Canton, of Walnut Grove, of Zanesville, of Charloe, and of Killbuck, protesting against the passage of Proposal No. 321; which were referred to the committee on education."

Resolutions on Religious Garb

THE Religious Liberty Association of the District of Columbia held a meeting at the Memorial Church on Sunday evening, April 21, at which the principal speaker was Prof. W. W. Prescott. The following resolutions were adopted concerning the wearing of religious garb or insignia in the Indian schools conducted by the government:—

"The Religious Liberty Association of the District of Columbia, advocating the principles of civil and religious freedom upon which this country was established, views with apprehension the persistent encroachments of ecclesiasticism in national political affairs, and exhorts all citizens to watchfully guard against the evils which will inevitably follow these encroachments unless checked. It therefore adopts the following action:—

"1. We heartily commend the order (No. 601) issued by Hon. R. G. Valentine, Commissioner of Indian Affairs, forbidding the wearing of any distinctively religious garb or insignia by those employed in the Indian schools operated by the government, while on duty, believing that this long-standing abuse against which this order was directed is a violation of the principle of the absolute separation of church and state.

"2. We respectfully urge that the President of the United States and the honorable Secretary of the Interior make effective Commissioner Valentine's order."

S. B. H.

South Carolina Sunday Law Amendment Defeated

A LETTER recently received at this office from Charleston, S. C., says:—

"Yours of February 27 has traced me up, and I will say in reply that the Osborn Sunday Bill died in the House, and the author of it told me that he thought he was done with the matter entirely. He said he had no idea it would

cause such State-wide opposition. Our people sent in many well-filled petition lists, and also letters, telegrams, etc. These things have had great weight."

In this we find an illustration showing that well-directed campaigns bring results. In the case above referred to, literature and personal visits entered largely into the work, which has been crowned with success.

S. B. H.

News and Miscellany

Notes and clippings from the daily and weekly press

— The old Cruces road, built in 1530 across the Isthmus of Panama, is to be repaired and put in first-class condition. This probably is the oldest road in the western hemisphere.

— A special train carrying war-scarred Confederate veterans to their annual reunion at Macon, Ga., plunged over an embankment near Estabutchie, Miss., on May 6. Nine persons were killed and fifty-five injured.

— 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.

— An exchange states that the extra day in leap-year is not without its practical consequences. This year it brought to the British government an extra \$1,800,000 in revenue, and will add \$17,000,000 to the foreign trade for the year 1912.

— The State of Kansas, according to the American Medical Association, has shown a marked decrease in the percentage of insane persons to population in the last few years. The association significantly adds that the "State is a dry State." This is scientific testimony for temperance which is most valuable.

— The MacAll Mission in France recently completed its fortieth year of evangelistic activity among the dechristianized population in the working men's quarters in Paris. After forty years of quiet, persistent Inner Mission work the MacAlls and their helpers have halls all over the city. They labor among the depraved populace at Marseilles, Lille, and Rouen; have two boats plying on the Seine, and automobiles visiting the country fairs.

— Since 1909 archeologists have been busy in excavating the eastern slope of Mount Ophel, in Jerusalem. The explorers, in search of the tombs of David and Solomon, have cleaned out and carefully investigated the so-called Virgin's Well and the tunnel that runs from it to the Pool of Siloam. One of the most interesting discoveries was an Israelitish lamp found near the bottom of the Virgin's Well. The lamp, which is in excellent condition, is believed to date from the eleventh century before Christ; that is to say, from the time of King David. The excavators have definitely ascertained the site of David's Jerusalem and of the Jebusite city that preceded it, and have obtained evidence of Jebusite occupation for 2,000 years before David's conquest.

— The large transatlantic steamship lines are arranging a sailing schedule by which a steamer will sail from New York and also from the European side at least every day in the year.

— According to census figures there are 5,500,000 children over ten years of age in the United States who can not read nor write. Of this number, forty per cent are Negroes. There are, however, 1,535,000 illiterate white children.

— The "Washington Irving," now being built, will be the largest river steamer in the world, and will ply between New York and Albany. She will carry passengers only, and will accommodate 6,000 persons. She will have six decks above her water-line.

— The ninth international Red Cross conference convened in Washington, D. C., May 7-17. More than two hundred delegates, representing thirty-two nations, were in attendance. This is the first conference of its kind ever held outside of Europe.

— More than 1,000,000 square miles of the continent of Africa—an eleventh of its total area—still remains unexplored. About three fourths of the unknown country lies within the desert of Sahara, but there are also many fertile regions that have never been visited by a European.

— A bill for the construction and equipment of 1,000 miles of railroad in Alaska has been introduced in Congress, and is now under the consideration of the Senate Committee on Territories. Its declared purpose is to develop the natural resources of Alaska, and to secure a supply of coal for the navy.

— 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 notable gift from the French nation to the people of the United States was brought to this country recently when a delegation of distinguished Frenchmen arrived in charge of the bust of "La France," by the famous sculptor Auguste Rodin, which is to be placed at the foot of the Champlain memorial lighthouse, at Crown Point, Lake Champlain.

— Chicago is the second largest Polish town in the world; Warsaw in Russian Poland is the first. There are living and increasing 350,000 Poles in Chicago. Next comes New York with 260,000, and Buffalo with 100,000. There are 60,000 of them in Philadelphia, and 50,000 in Pittsburgh. All in all, there are 4,500,000 Poles living in our country, more than in Germany.

— Reports from Mexico City tell of a victory for the federal forces on May 6, as the result of a battle in which six hundred insurgents were slain. There seems to be a growing spirit of hostility against Americans, and army posts throughout the United States have been ordered to hold their men in readiness to move on to the Mexican border at a moment's notice.

NOTICES AND APPOINTMENTS

Camp-Meetings for 1912

ATLANTIC UNION CONFERENCE

Southern New England, Westerly, R. I. June 6-16
 Massachusetts, Taunton June 13-23
 Western New York, Dunkirk June 20-30
 Northern New England.... Aug. 21 to Sept. 1
 New York Aug. 29 to Sept. 8
 Maine Sept. 5-15

CENTRAL UNION CONFERENCE

Wyoming, Scotts Bluff, Neb. June 13-23

NORTHERN UNION CONFERENCE

North Dakota, Carrington June 17-24

WESTERN CANADIAN UNION CONFERENCE

British Columbia, Kamloops June 6-16
 Alberta, Strathcona June 20-30
 Manitoba, Winnipeg June 27 to July 7
 Saskatchewan, Bulleya July 11-21

Western Oregon Conference Association

THE Western Oregon Conference Association of Seventh-day Adventists will meet on the camp-ground in Portland, Ore., Thursday, June 6, 1912, at 10 A. M., for the purpose of electing officers for the ensuing year, and of transacting such other business as may properly come before the delegates. The regularly accredited delegates to the conference are delegates to the association.

P. A. HANSON, *President*;
 F. W. PETERSON, *Secretary*.

Western Washington Conference

THE eleventh annual session of the Western Washington Conference of Seventh-day Adventists will be held in connection with the camp-meeting, at South Tacoma, Wash., June 6-16, 1912, for the election of officers for the ensuing year, and the transaction of such other business as may come before the conference at that time. The first business meeting of the session will be held at 9 A. M., June 7. Each church is entitled to one delegate for the organization, without regard to membership, and one additional delegate for every fifteen members.

L. JOHNSON, *Chairman of Committee*;
 H. A. GREEN, *Secretary*.

Western Washington Conference Association

NOTICE is hereby given that the annual meeting of the Western Washington Conference Association of Seventh-day Adventists will be held in connection with the annual conference of the Western Washington Conference, which will convene in camp on grounds located on Prospect and Fifty-third Avenue, in the city of Tacoma, Wash., June 6-16, 1912.

The first meeting of said association will be called at 9 A. M., June 12, 1912. The election of a board of trustees, and such other business as may be necessary or proper to be transacted, will come before the meeting.

S. W. NELLIS, *President*;
 H. A. GREEN, *Secretary*.

Minnesota Conference

THE fifty-first annual session of the Minnesota Conference of Seventh-day Adventists will convene in connection with its camp-meeting at Northfield, Minn., at 10 A. M., June 7, 1912.

S. E. JACKSON, *President*;
 E. L. SHELDON, *Secretary*.

Minnesota Conference Association

THE constituency of the Minnesota Conference Association of Seventh-day Adventists will hold its annual meeting at Northfield, Minn., at 9:30 A. M., June 13, 1912, for the purpose of electing its officers, and transacting other business that may come before the meeting.

S. E. JACKSON, *President*;
 H. R. GAY, *Secretary*.

Northern California Conference Association

THE annual meeting of the constituents of the Northern California Conference Association of the Seventh-day Adventists, incorporated under the laws of the State of California, will convene on the camp-ground at Sacramento, Cal., Monday, June 10, 1912, at 9 A. M., for the election of a board of trustees for the ensuing year, and for the transaction of such other business as may come before the session.

C. L. TAGGART, *President*;
 VERAH MACPHERSON, *Secretary*.

Northern California-Nevada Conference

THE third annual session of the Northern California-Nevada Conference of the Seventh-day Adventists will convene on the camp-ground in Sacramento, Cal., June 6, 1912, at 2:30 P. M., for the purpose of electing officers for the ensuing year, and of transacting such other business as may properly come before the delegates. Each church is entitled to one delegate for its organization, and one additional delegate for each twenty members. The executive committee, ordained ministers, and representatives of the Pacific Union Conference and of the General Conference are delegates at large.

C. L. TAGGART, *President*;
 VERAH MACPHERSON, *Secretary*.

Wyoming Conference Association

THE Wyoming Conference Association of Seventh-day Adventists will meet on the camp-ground in Scotts Bluff, Neb., Monday, June 17, 1912, at 9 A. M., for the purpose of electing officers for the ensuing year, and of transacting any other business that may properly come before this association. The regularly appointed delegates and officers of the conference are the constituency of the association.

D. U. HALE, *President*;
 ASA SMITH, *Secretary*.

Wyoming Conference

THE Wyoming Conference session will be held in connection with the camp-meeting at Scotts Bluff, Neb., June 13-23, 1912, for the purpose of electing officers for the ensuing year, and of transacting any other business that may properly come before the conference. Each church is entitled to one delegate for its organization, without regard to membership, and one delegate additional for each ten members. It is important that every church in the conference send a full delegation.

D. U. HALE, *President*;
 ASA SMITH, *Secretary*.

North Dakota Conference

THE first session of the North Dakota Conference will open Tuesday, June 18, at 10 A. M. Churches ought to elect their delegates at once and send their names to the conference secretary. Each church is allowed one delegate for each ten members, not counting the elder, who is a delegate by virtue of his office. All the delegates should be present at the roll-call of the delegates.

C. J. BUHALTS, *President*;
 J. J. REISWIG, *Secretary*.

North Dakota Camp-Meeting

THE time is nearly here for our annual camp-meeting, which will be held at Carrington, N. Dak., June 17-24. The first service will be held Monday, at 7:30 P. M. It is important that you come early, and plan to stay throughout the meetings. Be sure to bring your children and young people with you. Special efforts are being made to make this the best feast for old and young. Come with a prayerful heart and a determination to win souls for Christ. We need the blessings to be gained at these annual gatherings. We have the promise that Elder A. G. Daniells, president of the General Conference, will be with us, besides other helpers whose names we are not yet able to give.

C. J. BUHALTS, *President*;
 J. J. REISWIG, *Secretary*.

North Dakota Conference Association

THE North Dakota Conference Association will hold its legal meeting, for the election of officers and such other business as may come before the association, Thursday, June 20, 1912, at the annual camp-meeting at Carrington, N. Dak.

C. J. BUHALTS, *President*;
 E. L. SPENCER, *Secretary*.

Southern New England Conference

THE ninth annual session of the Southern New England Conference will be held in connection with the camp-meeting at Westerly, R. I., June 6-16, 1912, for the purpose of electing officers for the ensuing year, and of transacting any other business that may properly come before the conference. The first meeting will be held Friday, June 7, at 9 A. M. It is desired that all our churches be represented at the first meeting.

C. H. EDWARDS, *President*;
 W. E. FORTUNE, *Secretary*.

The "Watchman," the Present Truth Evangelizer

THE *Watchman* for June will be of special interest. The following represents just a few of the leading articles:—

"Recent Catastrophes and Their Lessons," an illustrated editorial, will review the recent disasters on land and sea.

"The Latest Republic," by I. H. Evans, is a description of the inauguration of the new Chinese republic.

"Religious Garb in Indian Schools," by S. B. Horton, calls attention to the present attitude of the United States government toward the encroachments of Rome in the government schools.

A most interesting study of the tenth chapter of Revelation will be given by Prof. B. G. Wilkinson, in an article entitled "The True Recall."

Prof. P. T. Magan, well known to our *Watchman* readers as the writer of the Eastern Question Series, will favor us with an article on "There Shall Be a Time of Trouble."



FACSIMILE OF FIRST COVER PAGE

When all the world are seeking to gain their rights by force, and when strife and commotion seem to be the order of the day, this article will be of unusual interest.

From the above few leaders you will see that altogether we have a very strong magazine for our agents to begin the summer's work with.

A

If you have not money enough to attend school next year, go right into the field and earn it. We will help you. Write and let us get acquainted. Let us send you our free book on the Scholarship Plan.

Rates in quantities: five to forty copies, 5 cents each; fifty or more copies, 4 cents each. Yearly subscription price, \$1. Order through your local tract society.

Change of Address

THE address of The Laurel Health Cookery, Evora Bucknum Perkins, is now Melrose, Mass.

The address of Pastor W. S. Shreve is now Boscobel, Grant Co., Wis., and he can be reached there by either telegraph or long-distance phone.

Addresses Wanted

THE post-office addresses of the following-named persons is desired: Mrs. Annie Freeze, Mrs. M. J. Wood, Frederic M. Rodman, Miss Mary Boyd, Mrs. Wm. Linvindel, Abel Stripplin, G. A. Brandsteter, Miss Clara Silver, and Thomas Clancy. Address H. A. St. John, Sanitarium, Napa Co., Cal.

Early Publications Wanted

THE General Conference desires to secure copies of publications issued in the interests of the advent movement prior to 1844,—publications in any form, or periodicals of any kind,—also publications issued by the leaders of this movement prior to 1855. Any one having such copies which they would be willing to donate or sell to the General Conference for permanent preservation and reference, would confer a great favor by writing to the undersigned. The following volumes of periodicals are especially desired to complete files: REVIEW AND HERALD, Vols. 1, 21, 47, 50, 51, 52, 62; *Youth's Instructor*, Vols. 4, 5, 15, 16, 17, 36; *Signs of the Times*, Vols. 12, 13, 14, 16, 17, 18, 26; *Sabbath School Worker*, Vols. 1, 6, 10; *Good Health*, Vols. 17, 20, 21, 22, 23. Address H. E. Rogers, Statistical Sec. Gen. Conf., Takoma Park, D. C.

Publications Wanted

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

James C. Cantrell, Austell, Ga., R. F. D. 3, Box 29, desires clean copies of our tracts and papers for free distribution.

A continuous supply of any of our publications for use in missionary work is desired by Mrs. Nora Axton, Kansas City, Mo., General Delivery.

A continuous supply of late copies of our periodicals, for free distribution, would be appreciated by Jas. M. Johnston, Box 27, R. F. D. 5, Hickory, N. C.

Mrs. L. Symons, Sterling, Mich., R. F. D. 1, requests copies of the *Signs of the Times*, *Watchman*, *Life Boat*, *Liberty*, and *REVIEW*, for use in missionary work.

Liberty, *Signs of the Times*, *Watchman*, *Protestant Magazine*, and tracts, for free distribution, will be appreciated by Mrs. Cicero Holland, R. F. D. 4, Darlington, S. C.

Business Notices

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

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

Conditions

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

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

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

No discount for several insertions.

FOR SALE.—Ripe Olives, 55 and 75 cents per gallon in 5-gallon cans. Freight, \$2.85 on 20 gallons to most States. New Extracted Honey, 7½ cents in 60-pound cans. Olive Oil. Address W. S. Ritchie, Corona, Cal.

COOKING OIL direct from refinery; pure, healthful, delicious. Eight 1-gallon cans, \$7.35; 5-gallon can, \$4.10; 10 gallons, \$8; 30-gallon barrel, \$21.96; 50-gallon barrel, \$36. Cash with order. Lookout Cooking Oil Co., Chattanooga, Tenn.

BEAUTIFUL BIBLE MOTTOES.—Twelve, 65 cents (stamps received); 100, \$3.65; 200, \$7; 300, \$10 (post-cards, free); 1,000, \$25. Express prepaid. Also Finest Cooking Oil: 10 gallons, \$8.50, delivered any place in Iowa. Hampton Art Co., Nevada, Iowa.

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

COOKING OIL.—Best quality. Delicate flavor. Purely vegetable. Guaranteed. Extensively used by best cooks. Five gallons, \$4.15; 10 gallons, \$7.90; 8 1-gallon cans, \$7.36; 6 5-gallon cans, \$22.50; 30-gallon barrel, \$21.90; 50-gallon barrel, \$36. Purity Cooking Oil Co., Chattanooga, Tenn.

Now is the time to buy Cooking Oil. The market is advancing, and is sure to go higher. Our "Sanitarium" Oil, the very best grade, and fresh every week, we quote on immediate orders as follows: 5-gallon cans, \$4; 5 5-gallon cans, \$19.50; barrels of about 55 gallons, 60 cents per gallon. Neighborhoods can save money by clubbing together in the purchase of a barrel. Colorado Sanitarium Food Co., Boulder, Colo.

Obituaries

CARTER.—Raleigh M. Carter, Jr., infant son of Mr. and Mrs. R. M. Carter, fell asleep Feb. 7, 1912, at Cherokee, S. C., aged 1 year, 11 months, and 7 days. The parents and one sister survive. In this sad bereavement the family have the sympathy of their brethren and sisters throughout the South Carolina Conference. Words of comfort were spoken by Elder C. B. Stephenson.

W. H. BRANSON.

LEFOREST.—Julia Pomerville was born near Mt. Clemens, Mich., April 26, 1863. She was united in marriage with Antwine LeForest in February, 1884. To this union were born six children, who, with their father, are left to mourn. Sister LeForest united with the Seventh-day Adventist Church in Bay City, Mich., April 11, 1908. From that time until she fell asleep on March 14, 1912; she lived a consistent Christian life. Words of comfort were spoken by the writer from Ps. 73: 24.

T. L. THUEMLER.

BELL.—Colista A. Thompson Bell was born at North Hampton, Ohio, Aug. 2, 1848, and died at her home near Chapin, Mich., March 22, 1912, aged 63 years, 7 months, and 20 days. She went to Michigan with her parents in the autumn of 1866, and the following year she was married to David V. Bell. To this union were born eight children, all of whom survive. Sister Bell accepted present truth and united with the Chapin Seventh-day Adventist Church in April, 1906. She remained a faithful and loved member until her death. The writer spoke words of comfort from Matt. 5: 5.

H. B. WESTCOTT.

GREENWOOD.—Died March 5, 1912, at the home of her daughter in Seattle, Wash., Mrs. Louisa Ann Greenwood. She was born in Illinois, Jan. 21, 1842, and in 1860 was married to Thomas Greenwood. About twelve years ago she embraced present truth, and united with the Seventh-day Adventist Church of Bozeman, Mont. Although Sister Greenwood was the only member of her family living the truth, she was faithful to her God until she fell asleep to await the Master's call. Her husband and six children survive. Words of comfort were spoken by the writer.

E. H. HUNTLEY.

KNAPP.—Mrs. J. J. Knapp (née Quillen) was born in Mohaska County, Missouri, March 2, 1868, and died in Portland, Oregon, March 8, 1912. Although for some time before the end came she knew that she must die, her faith and courage sustained her, and she passed away confident of a part in the first resurrection. Her companion, one son, and one daughter are left to mourn. The funeral service was conducted by the writer.

A. M. DART.

CHARLTON.—Louisa H. Charlton was born in Bay County, Michigan, Jan. 4, 1894, and died in Adrian, Mich., April 6, 1912. After the death of her mother in 1902, Louisa made her home with her grandparents, Mr. and Mrs. Durfee. Though she never made profession of religion, yet we are content to leave her in the hands of our Heavenly Father, who "knoweth the thoughts and intents of the heart." Funeral services were held in Bay City, words of comfort being spoken from Job 14: 1, 2, by Elder T. L. Thuemler.

R. N.

AMPERSE.—Iva H. Kellogg was born in Reedsburg, Wis., April 15, 1868, and died March 6, 1912, at Carleton Center, Mich. Her early life was spent in Wisconsin. Later she moved to Michigan, where she was married to Arthur Kellogg, and to them were born three children. She was fighting the battles of life alone, when in 1906 she was united in marriage with Henry Amperse. They moved to Carleton Center, and joined the Seventh-day Adventist Church at that place. During her long sickness Sister Amperse manifested Christian patience and fortitude. Her husband, one son, and one daughter are left to mourn. Words of comfort were spoken by the writer from Isa. 25: 8.

C. A. RUSSELL.

WORDELL.—John Wordell was born Jan. 9, 1846, in Tazewell County, Illinois, and died March 4, 1912, at Lewistown, Mont., aged 66 years, 1 month, and 25 days. Most of his life was spent in the State of Illinois, but in 1908 the family moved to Montana. Dec. 24, 1882, he was married to Clara B. Parmele. To this union were born two daughters, both of whom survive. Mrs. Wordell died in 1905. Four years later Mr. Wordell was united in marriage with Mrs. Mary Cordry, who survives him. The deceased accepted present truth in 1909, and united with the Seventh-day Adventist Church at Lincoln, Nebr. He died in the hope of a part in the first resurrection. The funeral service was conducted by Reverend White, of the Methodist Episcopal Church.

MRS. MARY WORDELL.

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THE Australasian Union Conference observed their week of prayer season April 27 to May 7.

DR. H. C. MENKEL is spending several weeks at the Foreign Mission Seminary, assisting in lecture work and at the city dispensary.

BROTHER R. R. COOK, who has been in Colorado for some time recuperating, since his return from Burma, has so far regained his health as to be able again to enter the work. He came to Washington last week, and will connect with the work in some Eastern city this summer.

WE regret to learn that on the evening of April 27, the home of Elder P. A. Hanson, at College Place, Wash., who is the president of the Upper Columbia Conference, was destroyed by fire. And still sadder than this was the death of his little son, Orlando, who was unable to escape from the burning building. The fire was caused by the explosion of a kerosene lamp. The sympathies of all will go out to this dear family in their affliction.

By a disastrous fire in the building at Brisbane, Queensland, Australia, where the Queensland Conference and Tract Society offices were located, the entire office contents were destroyed on Thursday evening, March 7. The safe preserved the account-books and valuable documents of the conference and tract society, together with the cash on hand. Otherwise, nothing was saved. The loss is only partially covered by an insurance of about eight hundred fifty dollars.

SINCE retiring from the presidency of the Northern Union Conference, Elder R. A. Underwood has returned to his old home in Mesopotamia, Ohio, which will be his address for the present. Brother Underwood purposes to visit some of our camp-meetings the coming summer, in the interests of the general work.

LAST week Elders A. G. Daniells, W. T. Knox, and G. B. Thompson returned from the Lake Union Conference, reporting an excellent meeting. Prof. H. R. Salisbury continues his journey westward, taking part in the graduating exercises of Union College, and later going to Loma Linda, Cal., to attend a meeting of the union conference educational secretaries.

A RECENT letter from Elder G. A. Irwin tells of his removal from St. Helena to Loma Linda, Cal. This change will bring Brother Irwin more closely in touch with the work in Loma Linda, and will enable him as president of the Loma Linda board to render, in the way of counsel and direction, very efficient help in connection with that important institution. Brother Irwin reports himself as enjoying excellent health, and full of hope and courage for the work.

A Change in the Secretaryship of Our Publishing Department

AT the recent annual meeting of the Review and Herald Publishing Association held in Pittsburgh, the board of trustees requested Brother E. R. Palmer to act as business manager of the publishing house. This was agreed to by Brother Palmer and the members of the General Conference Committee present. On being elected to that position, Brother Palmer presented to the General Conference Committee his resignation as secretary of the General Conference Publishing Department. The resignation was accepted, and Brother N. Z. Town was elected secretary of the department.

Brother Palmer was called from Australia ten years ago to take charge of what was then called our subscription-book work in North America. At that time the book work in the United States was greatly depressed. Many who had been in the canvassing work had abandoned it, and but very few were entering it. The book work received but little attention from conference officers, and scarcely any time or encouragement at camp-meetings and other prominent gatherings of our people. The sales reported for the whole denomination for 1900 were only \$250,000. The demand on our publishing houses for our denominational literature was so small that they found it necessary to put forth great efforts to secure commercial work from the world.

But there were a few of the old agents who remained loyal and devoted to the book work. They were scattered over the country and formed bases of operation. They welcomed Brother Palmer, and gave him the most hearty and intelligent cooperation. It took a tremendous effort to start the wheels up the hill, but they began to move slowly, and they have been going in one direction all the time, and faster each year. In this connection

I am pleased to mention the great assistance rendered by our venerable brother Elder Geo. I. Butler, who was then president of the Southern Union Conference and the Southern Publishing Association. He rallied his forces with great zeal and helped to start the wheels.

As Brother Palmer resigns the leadership of this great department of our work, he surely must do so with deep gratitude to the Lord and his associates in the work for the success that has come to that line of work. And those who have been most closely associated with him will ever cherish in their memories the experiences of the decade of struggles through which we have passed.

Brother Town, who has been selected to take charge of this great department of our world-wide movement, has had a long and varied experience in that branch of the work. During the last three years he has, as assistant secretary of the department, become well acquainted with all its interests. We are glad that we can call him to the secretaryship of the department with the fullest confidence that he will by the help of the Lord carry the work forward with success. We feel sure Brother Town will have the hearty cooperation of all his fellow workers.

A. G. DANIELLS.

FOLLOWING the recent election and organization of the Review and Herald Board, appointment of editors for the journals of the association was made. These are as follows: REVIEW AND HERALD: editor, F. M. Wilcox; associate editors, C. M. Snow and W. A. Spicer; *Youth's Instructor*: editor, Mrs. Fannie Dickerson Chase; *Life and Health*: editor, Dr. G. H. Heald; *Liberty*: editor, W. W. Prescott; associate editor, C. M. Snow; *Protestant Magazine*: editor, W. W. Prescott. J. W. Mace was appointed manager of the Western Branch house, and L. W. Graham manager of the Eastern Branch.

THERE is a splendid opportunity for a few faithful young men to work their way through school on the Foreign Mission Seminary farm, and at the same time acquire valuable knowledge and experience in animal husbandry and agriculture. Those are wanted who will begin work at once, thus getting credit ahead for next year. Academic students will be received. Address Washington Foreign Mission Seminary, Takoma Park, D. C.

Do not forget that Sabbath, May 25, is Young People's day. The program was published in last week's REVIEW, to make thorough preparation possible. We again suggest that only six or eight paragraphs of the Symposium be used in the meeting. This day is given to the consideration of one of the very important problems before this denomination, and will be a great blessing to every church that observes it.

BROTHER and Sister B. P. Hoffman, who have been attending the Foreign Mission Seminary for the past year, left for their home at Seattle, Wash., last Sunday. They are under appointment for Japan, and will sail for that mission field in August.