

The Advent Sabbath Review and Herald

Vol. 89

Takoma Park Station, Washington, D. C., May 23, 1912

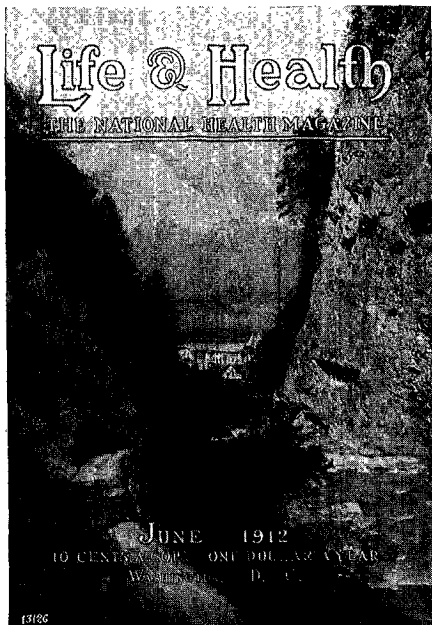
No. 21



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First-fruits! How much is represented in this word! With what joy the husbandman gathers the first ripened ears near harvest-time! These two young men thus stand forth, through the grace of God, as the first-fruits of the spiritual harvest at the Victoria Nyanza Mission Field in German East Africa. Read the story on page 13.

Brynell-10.



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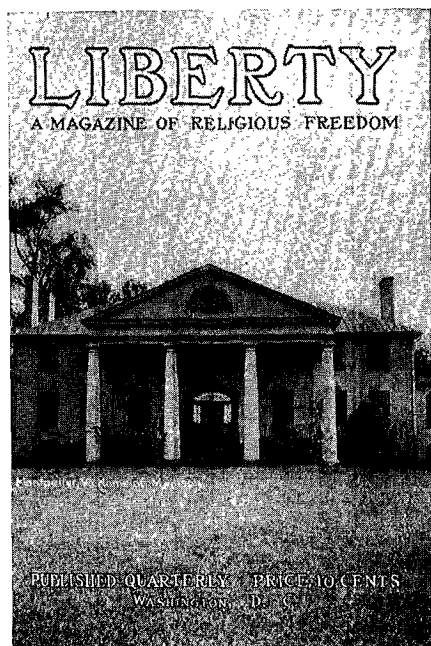


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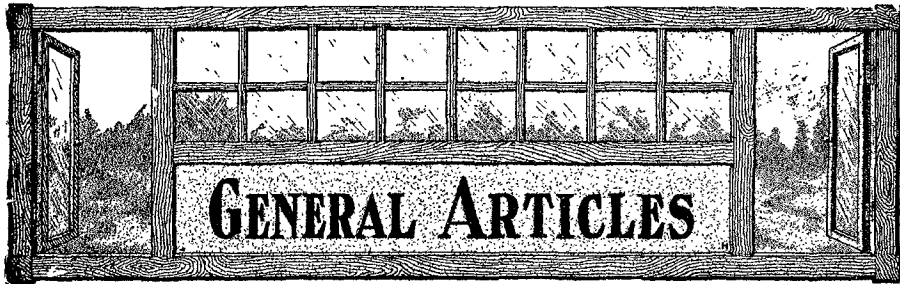
The Review and Herald

"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 23, 1912

No. 21



Blessed Assurance¹

MRS. GEO. W. BARRY

THERE'S a song on my lips,
There's a song in my soul,
Though the waves of distress
Deeply round me may roll,
For I know whom I trust,
Though the way may be dim,
I shall safely go home
If I cling close to him.

CHORUS:

I will not be afraid when the dark
grave I see,
For my Saviour has died and has
risen for me.

There's a light in my sky
Since the breaking of day,
When the veil rent in twain,
And the stone rolled away.
For an angel spoke peace
To my spirit's alarm:
"He is risen for thee,
There is nothing to harm."

There is joy in my heart
All the long, weary day,
For the storm overpast
And the clouds rolled away.
There's a rose for each thorn,
And a gain for each loss,
Since my Saviour himself
Gained a crown by the cross.

Young Men as Missionaries

MRS. E. G. WHITE

I WAS shown that God will accomplish a great work through the truth if devoted, self-sacrificing men will give themselves unreservedly to the work of presenting it to those in darkness. Those who have a knowledge of the truth and are consecrated to God, should avail themselves of every opportunity to press in the truth. Angels of God are moving upon the hearts and consciences of the people of other nations, and honest souls are troubled as

they witness the signs of the times in the unsettled state of the nations. The inquiry arises in their hearts, What will be the end of all these things?

But while God and angels are working to impress hearts, the servants of Christ seem to be asleep. Few are working in unison with the heavenly messengers. All who are Christians should be workers in the vineyard of the Lord. They should be wide awake, zealously laboring for the salvation of their fellow men, and should follow the example that the Saviour has given them in his life of self-denial, sacrifice, and earnest labor.

God has honored us by making us the depositaries of his law, and if ministers and people were sufficiently aroused, they would not rest in indifference. We have been entrusted with truths of vital importance, which are to test the world; and yet in our own country there are cities, villages, and towns that have never heard the warning message. Young men are aroused by the appeals that are made for help in the great work of God, and they make some advance moves, but the burden does not rest upon them with sufficient weight to lead them to accomplish what they might. They are willing to do a small work, which does not require special effort. Therefore they do not learn to place their whole dependence upon God, and by living faith draw from the great Fountain and Source of light and strength, in order that their efforts may prove wholly successful.

Young men should be qualifying themselves for service by becoming familiar with other languages, that God may use them as mediums through which to communicate his saving truth to those of other nations. These young men may obtain a knowledge of other languages even while engaged in laboring for sinners. If they are economical of their time, they can improve their minds, and qualify themselves for more extended usefulness.

It will make our young men strong to go into new fields and break up the fallow ground of men's hearts. This work will draw them nearer to God. It will help them to see that they of themselves are altogether inefficient. They must be wholly the Lord's. They must put away their self-esteem and self-importance, and put on the Lord Jesus Christ. When they do this, they will be willing to go without the camp, and bear the burden as good soldiers of the cross. They will gain efficiency and ability by mastering difficulties and overcoming obstacles. Men are wanted for responsible positions, but they must be men who have given full proof of their ministry, in willingness to wear the yoke of Christ.

Young men who desire to enter the field as ministers, colporteurs, or canvassers, should first receive a suitable degree of mental training, as well as a special preparation for their calling. Those who are uneducated, untrained, and unrefined are not prepared to enter a field in which the powerful influences of talent and education combat the truths of God's Word. Neither can they successfully meet the strange forms of error, religious and philosophical combined, to expose which requires a knowledge of scientific as well as Scriptural truth.

Those especially who have the ministry in view should feel the importance of the Scriptural method of ministerial training. They should enter heartily into the work, and while they study in the schools, they should learn of the Great Teacher the meekness and humility of Christ. A covenant-keeping God has promised that in answer to prayer his Spirit shall be poured out upon these learners in the school of Christ, that they may become ministers of righteousness.

It was as a means ordained of God to educate young men and women for the various departments of missionary labor, that colleges were established among us. It is God's will that they shall send forth not merely a few, but many laborers. There are many who would work if urged into service, and who would save their souls by thus working. The church should feel her great responsibility in shutting up the light of truth, and restraining the grace of God within her own narrow limits, when money and influence should be freely employed in sending competent workers into the missionary field.

¹These beautiful lines were composed by Mrs. Barry a few months prior to her death.

Hundreds of young men should have been preparing to act a part in scattering the seeds of truth beside all waters. We want men who will push the triumphs of the cross, men who will persevere under discouragements and privations, men who have the zeal and resolution and faith that are indispensable to the missionary field.

There should be many more laborers in the foreign mission field. There are among us those who, without the toil and delay of learning a foreign language, might qualify themselves to proclaim the truth to other nations. God's blessing will rest upon our efforts to qualify those who naturally possess a knowledge of foreign tongues, and who with proper encouragement would bear to their own countrymen the message of truth. We might have had more laborers in foreign mission fields had those who entered these fields availed themselves of the help of every talent within their reach.

The church may inquire whether young men can be trusted with the grave responsibilities involved in establishing and superintending a foreign mission. I answer, God designed that they should be so trained in our colleges and by association with men of experience, that they would be prepared for departments of usefulness in this cause. We must manifest confidence in our young men. They should be pioneers in every enterprise involving toil and sacrifice, while the overtaxed servants of Christ should be cherished as counselors, to encourage and bless those who strike the heaviest blows for God. Providence thrust these experienced fathers into trying, responsible positions at an early age, when neither physical nor intellectual powers were fully developed. The magnitude of the trust committed to them aroused their energies, and their active labor in the work aided both mental and physical development.

Young men are wanted. God calls them to missionary fields. Being comparatively free from care and responsibilities, they are more favorably situated to engage in the work than are those who must provide for the training and support of a large family. Furthermore, young men can more readily adapt themselves to new climates and new society, and can better endure inconveniences and hardships. By tact and perseverance, they can reach the people where they are.

Strength comes by exercise. All who put to use the ability that God has given them, will have increased ability to devote to his service. Those who do nothing in the cause of God will fail to grow in grace and in the knowledge of the truth. If a man should lie down and refuse to exercise his limbs, he would soon lose all power to use them. Thus the Christian who will not use his God-given powers, not only fails to grow up into Christ, but loses the strength which he already had; he becomes a spiritual paralytic. It is those who, with love for God and for their fellow men, are striving to help others, that become estab-

lished, strengthened, settled in the truth. The true Christian works for God, not from impulse, but from principle; not for a day or a month, but during the entire life.

The Master calls for gospel workers. Who will respond? Not all who enter the army are to be generals, captains, sergeants, or even corporals. Not all have the care and responsibility of leaders. There is hard work of other kinds to be done. Some must dig trenches and build fortifications; some are to stand as sentinels, some to carry messages. While there are but few officers, it requires many soldiers to form the rank and file of the army; and yet its success depends upon the fidelity of every soldier. One man's cowardice or treachery may bring disaster upon the entire army.

He who has appointed "to every man his work," according to his ability, will never let the faithful performance of duty go unrewarded. Every act of loyalty and faith will be crowned with special tokens of God's favor and approbation. To every worker is given the promise, "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."



The Cleansing of the Leper

S. N. HASKELL

OF all the diseases to which mankind is heir there is none more loathsome than leprosy. The individual lives for years with this dread disease slowly eating away portions of the body, until he longs for death as a release.

Leprosy is a very fitting type of the loathsome spiritual disease of sin, which destroys the soul of the individual that violates his conscience again and again until he loses all power to resist, and becomes wholly surrendered to evil. From earliest times, leprosy has been a type of sin. When Miriam became jealous of her sister-in-law, and she and Aaron murmured against Moses, "the anger of the Lord was kindled against them; . . . and, behold, Miriam became leprous, white as snow." After God had taught the lesson that the sins of jealousy, murmuring, and faultfinding are to the spiritual life what leprosy is to the physical being, then in answer to Moses' prayer she was healed. Num. 12:9-15.

When Gehazi, the servant of Elisha, coveted the treasures of Naaman, and told a falsehood and dissembled to obtain them, the decree came to him from the Lord, "The leprosy therefore of Naaman shall cleave unto thee." 2 Kings 5:20-27. It is not strange that with the recorded experiences of Miriam and Gehazi before them, the Jews should look upon leprosy as a judgment from the Lord. The leper was not allowed to mingle with the people. There was no exception, from the king on the throne to the lowliest bond-servant. The command of the Lord was, "The leper in whom the plague is, his clothes shall be rent, and his head bare, and he shall

put a covering upon his upper lip, and shall cry, Unclean, unclean. . . . He shall dwell alone; without the camp shall his habitation be." Lev. 13:45, 46. The priest was the one who examined the leper and pronounced him unclean, and he alone could pronounce him clean.

As leprosy was a type of the worst sins, the ceremony for the cleansing of the leper embraced more than any other offering. The priest went outside the camp and examined the leper, and if the leprosy was healed, then the healed man was to bring "two birds alive and clean, and cedar wood, and scarlet, and hyssop" unto the priest. One of the birds was killed in an earthen vessel held over running water; the living bird, the scarlet, and the cedar were then all dipped into the blood. The priest sprinkled the blood seven times upon the one who was to be cleansed, and pronounced him clean.

Leprosy is an infectious disease, and everything the leper touches is contaminated. Sin also is a dreadful disease, and the earth, air, and water are all cursed by the sins of humanity, and must be cleansed by the same blood that cleanses man. Therefore, after the leper was pronounced clean, the live bird, with its feathers scarlet with the blood, was let loose to fly through the air. The blood was sprinkled on the person who had been unclean, and was carried through the air that was laden with germs of disease and sin, in type of the blood of Christ, which will give a new heaven, a new atmosphere, to this sin-cursed earth. Before man sinned, there was no decaying vegetation; the beautiful trees were not destroyed by insect pests, but all was free from the curse. Nothing but the blood of Christ can restore vegetation to its Eden beauty. In type of this wonderful power a piece of cedar, the giant of the forest, and of hyssop, the small plant which "springeth out of the wall," were dipped in the blood. These were chosen to represent the two extremes in vegetation, thus embracing all. 1 Kings 4:33.

The animal life is cursed by sin, but through the redeeming power of the blood of Christ the time will come when the wolf "shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them." Isa. 11:6. The scarlet wool dipped in the blood in type represented the animal kingdom. Heb. 9:19. The blood of the bird was placed in an earthen dish held over running water. In the type of the cleansing of the leper we see that the blood came in direct contact not only with the leper, but with all else cursed by sin,—with the earth, air, water, vegetation, and the animal kingdom.

These wonderful types were but compact prophecies of the far more wonderful Antitype. When Christ knelt in agony upon the cold ground of the garden of Gethsemane, the great drops of blood fell down from his face to the

ground. Luke 22:44. Four thousand years before, when Cain slew his brother, the earth had first felt the touch of human blood, which fell as a withering curse, blighting the fruitfulness of the land. Many times since has the bosom of the earth not only been spotted with the blood of man, but rivers of blood have deluged the ground as armed hosts of human beings, led on by Satan, have slaughtered one another. Every drop of this blood has added to the curse. But how different the effect of the blood of the blessed Saviour! In it was healing, cleansing power. Num. 35:33.

The curse of sin rests heavily upon the atmosphere, which is so laden with disease germs that "death is come up into our windows, and is entered into our palaces, to cut off the children from without, and the young men from the streets." Jer. 9:21. In the type, the blood of the offering dripped from the bird as it flew through the air. From the great antitypical Offering, as he hung on Calvary, the precious, healing blood dripped from his wounded hands and feet *through the air*, and fell upon the rocks beneath. The types of the old Levitical service were not a meaningless ceremony, but a prophecy of the wonderful Antitype.

Water has been affected by the curse of sin from the earliest times. Ex. 15:22. The bird killed over the running water was a type of the death of Christ, which would remove the curse of sin forever from the waters of the earth. The blood of Christ came in direct contact with water; when the soldier thrust the cruel spear into the side of the Saviour, "forthwith came there out blood and water" (John 19:34), not a mixture of blood and water, but blood and water, two copious streams.

Portland, Maine.

(To be concluded)

An Important Communication

C. E. HOLMES

IN 1895 our ambassador to Russia, Mr. Clifton R. Breckinridge, was asked by Baron Osten-Sacken of Russia to "give him the language of our organic law in regard to religious liberty." The following communication is the answer to this request:—

LEGATION OF THE UNITED STATES,

St. Petersburg, June 25, 1895.

"YOUR EXCELLENCY: Referring to our recent conversation upon the subject of the exercise of consular or foreign jurisdiction within the limits of the United States upon matters respecting a religious establishment or belief, I now comply with your request for a statement of the language of our Constitution with reference to the power of the United States government itself to exercise such jurisdiction.

"I will just call your attention to the peculiar character of our Constitutional requirements.

"The States existed separately and independently before the general govern-

ment existed. They created the general government. It is true that many new States have been admitted into the Union since the original States created the government, but this has been out of territory originally ceded to the general government by the States — land which at that time lay beyond the settled zone — or out of land since acquired by the general government by purchase or conquest, and in a way originally provided for.

"So when the States created the general government, they 'granted' and 'delegated' certain powers to it, as enumerated in the Constitution, and they retained all the other powers themselves. Our government has very great powers. It is supreme within the limits of those powers, but the point is that it can lawfully do nothing unless the power to do so has been granted to it.

"It is a very serious matter to us, then, when our government is desired to conform to a policy, if the power to do so has not been delegated to it. It can not assume the power or get it in any other way except by a change of the Constitution granting the government that power.

"The very great difficulty of effecting a change in the Constitution will be readily seen when it is stated that it takes two thirds of both branches of Congress or two thirds of the States to propose an amendment; and after it is proposed, it requires a majority vote in three fourths of the States to adopt it. Such is the difficulty that no changes have been made except at two periods of our history. The first was the period, just after the formation of our government, ending in 1804. Then there was no change until 1865, at the close of the civil war, when certain changes were made as the result of that great war.

"Although Congress has not been granted any power in regard to religious matters, so great was the fear of the States and the people that Congress might upon pretext attempt such legislation that the first of all the amendments, Article I, says, 'Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof.'

"Thus you will see, my government is prohibited in the most positive manner by the very law of its existence from even attempting to put any form of limitation upon any of its citizens by reason of his religious belief."—*Foreign Relations, 1895, page 1063.*

In another letter the following month (July 8), directed to Prince Lobanow, Mr. Breckinridge endeavors to explain more fully the relation of our government to religion:—

"Our Constitution does not say that Congress shall not make a law simply prohibiting or authorizing a religious exercise or belief, as your excellency seems to understand; it says, 'Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof.' Certainly if the law deprives any people or person of a certain faith, because of that faith, of all or of any part of the rights, privileges,

and immunities enjoyed by other citizens or class of citizens, it is made 'respecting' that religion, and it militates against 'the free exercise thereof,' as much as if the sect had been mentioned in the title of the act, and the consequences had been named as pains and penalties for the conscientious belief and observances entertained and practised."—*Foreign Relations, 1895, page 1066.*

Mr. Breckinridge was well qualified to give this interpretation of the attitude of our federal government to religious matters. As a representative of the United States he was familiar with our fundamental law and our history; and, on the other hand, he was then sojourning in a land where there is a union of religion and the state. Before his eyes persons were being persecuted because of their religious belief. It was to avoid such a condition in America that the founders of our government sought to prohibit forever the meddling of our lawmakers with the religion of any citizen.

This information to the Russian baron is an interesting and important contribution to the cause of religious liberty, and if those principles are faithfully followed by our statesmen, our government will be preserved from treating any of its citizens as some of them are now being treated by Russia.

Takoma Park, D. C.

A Mighty Movement

MARY A. STEWARD

THE religious and even the secular papers have long been ringing with the reports of great deeds done, great meetings held, great numbers of converts made, in the religious world. Thousands, it is claimed, have sometimes been "converted" in a single night or at one meeting. We have read of the efforts of the traveling evangelists; of the society that has put a Bible into every room of large hotels; of the interest awakened in many lands in the study of the Scriptures. These have undoubtedly accomplished a great amount of good.

And now comes the Men and Religion Forward Movement, a force so vast and so potent that it bids fair to sweep the world in its path. It seems significant that this is a movement by men and for men. Usually the men consider themselves too busy to attend to the demands of religion, and turn over the responsibility in that line to their wives and daughters.

A late number of the *Christian Herald* deploras the coming of heathenism to our shores,—Buddhism, Mohammedanism, Hinduism, Vedantism, Bahaim. The converts to these cults are reported to be numerous, and nearly all women! Chicago, San Francisco, Los Angeles, and Seattle are among the large cities wherein temples to heathen deities have been erected.

Surely "intensity is taking possession of every earthly element." It is not by faith but by sight that we behold the intensity that has taken hold of the powers of the seen and the unseen world.

Mighty movements are under way, great organizations are effected, and are doing their work in the world,—a work that will make more and more difficult the giving of the message that God has sent us for the world. "We have no time to lose. . . . The passage from place to place will soon be hedged with dangers on the right hand and on the left. Everything will be placed to obstruct the way of the Lord's messengers, so that they will not be able to do that which it is possible for them to do now. . . . Soon it will be more difficult than we can imagine."

Satan is surely mustering his forces to hold the world in his grasp. And we are asleep! No wonder Isaiah called to us in thunder tones, as he saw the picture of this time, "Ho!" "Awake, awake!" "Arise, shine!" Our light has come, but we heed it not. Our eyes are heavy with slumber. Hearing the commotion around us, we open them a little, and try to rise, but Satan breathes over us a whiff of his opiate, and we sink back into apathy again.

As yet the forces of Seventh-day Adventists are too feeble to attract the attention of the world; but when we shall at last awake to our obligations, and begin to give the warning in its fulness, we shall soon feel the hand of oppression laid heavily upon us.

Because these dangers do not yet touch us personally, we are content to sit by our cheerful fireside, idly dreaming the hours away—precious hours of probation. In vain do the warnings fall upon our ears; in vain does the Lord plead with us to proclaim this gospel of the near advent in the cities and towns. And meanwhile Satan is taking the world under our very eyes. His army is already in the field, and is planting his banner on many a high place where we should have been long ago.

O that God would send the impetus of a mighty belief of his word for this time into the hearts of his people! Why do we not heed the ringing calls to go into the cities, and go now, before they are all bound up in the meshes of Satan's nets? Where are the men who, like the prophet of old, shall feel the fire of God shut up in their bones, and who can not keep from crying the woes that are surely coming?

Great organizations already committed to definite religious movements are working with all their power to accomplish results which they believe to be for the betterment of the world, but which we know are the devices of Satan to fasten men and women in his snares, and prevent them from listening to the message when it shall come to their ears.

O why is the message so tardy? Why wait the wheels of His chariot? Why linger the feet of those who must carry the news of this salvation to "every nation, kindred, tongue, and people"?

Send forth thy light, O Lord; let the fire be kindled in the midst of thy modern Israel, that shall cause them to throw off the effect of Satan's opiates, and rouse to action.

"Pray that the mighty energies of the Holy Spirit, with all their quickening, recuperative, transforming power, may fall like an electric shock on the palsy-stricken soul, causing every nerve to thrill with new life, restoring the whole man from his dead, earthly, sensual state to spiritual soundness."

Sanitarium, Cal.



A Clear Line Between Church and State

THE editor of *Missions*, the Baptist organ for foreign missions, speaks out plainly as to the attitude all Protestants should assume toward the encroachments of the Roman Catholic Church upon the liberties assured by American principles of separation of church and state. Under the title of "A Time to Speak Out," in the April number, he says:—

"As our readers know, we are not in the habit of making attacks upon the religious faith of people. When we have anything to say against the Roman Catholic Church, it is because that organization is political as well as religious. When it appears in politics, and introduces church into state in any form, it deserves to be treated like any other assailant of human liberty. This is the perilous and insidious side of a great ecclesiastical system, which is not content to enjoy American liberty and leave our free institutions alone.

"The case in point which calls for a strong expression of opinion on the part of the people is that of our government Indian schools. In some of these schools, which were taken over by the government from the Roman Catholics, nuns and sisters teach, and have been teaching, in their religious garb, which is in direct conflict with the laws of the United States. The Indian Commissioner, in view of this infraction of the law, issued an order forbidding the wearing of any religious garb or insignia in the schools after a given date, stating that if any teachers could not conscientiously forego the garb, their service for the government would terminate with the school year. President Taft revoked this order, after he had heard from the Roman ecclesiastical authorities in protest, and without granting a hearing to the Indian Committee of the Home Missions Council, which represents the twenty millions of Protestant church-members.

"At present, therefore, in disobedience to the laws of the country, Catholic nuns and sisters teach in Indian schools and wear their churchly garb. They also teach religion outside of school hours, which is legally permissible. To all intents and purposes, this makes a Roman Catholic school for which the government is paying. The Indians are helpless, although some of the parents protest against having their children thus taught. And the Roman Catholic influence at the national capital is powerful enough to overrule a government officer who endeavors to maintain the law.

"Such incidents are greatly to be regretted. They do not make for harmo-

nous feeling of good citizenship. Church and state have been kept apart in this country, and they are going to be, at all hazards. Public-school moneys will not be appropriated to support sectarian schools. Such attempts as this in the Indian schools will prove disastrous boomerangs to all who undertake them. The American people can not long be deceived in matters of this kind. We can easily tolerate church princes and all kinds of boasting and display, but when it comes to the dearly bought religious liberties of the people and the fundamental principle of absolute separation of church and state, there is no doubt about the issue. We are deeply sorry that a President who is a strenuous upholder of law should take a position so out of harmony with his usual ideals and practise of justice."



Morsels

PHILIP GIDDINGS

THE motto of the fanatical bigot is, I will put you off the earth, if you don't travel my way to heaven. But no bigot has conscience big enough to supply himself and any other.

The gateway, unless passed through in time, will become a gate *in the way* for eternity. "When once the Master of the house is risen up, and hath shut to the door," the opening is forever closed.

The key-note of a piece is identical with the last note in the last measure of the bass. He whose life is keyed in Christ, through whatever changes in positions, in notes and tones, will have Christ as his base whereon he sweetly rests at the close of Time's song. "All things work together for good to them that love God." "Mark the perfect man, and behold the upright: for the end of that man is *peace*."

Some would wish the essay was spelled easy; but true ease comes after essay, as rest follows wrestle.

Your trials are the stony base of Bethel's ladder, whose top reaches to marble pillars and precious stones. "Him that overcometh will I make a pillar in the temple of my God." Rev. 3:12. Jacob's all-night wrestling at Peniel broke the day with Israel—prince of God.

Where wicked men, demons, or conspiracy of circumstances hit hardest at you, that you may falter, fail, and fall, there by divine grace lies the sublime occasion for your masterpiece, since the measure of the best is the contest.

The base of deepest trials is only foundation for highest joy. Sad Gethsemane is only foot of glad Mt. Olivet. This spot that saw the bloody sweat at the bottom of the mount witnessed the triumphant ascent at its top. And of all places on this earth, on Christ's returning descent Mt. Olivet will be honored first. "His feet shall stand that day upon the Mount of Olives."

Fallen Man

METHUSELAH JONES

THE object of the everlasting gospel is the rescue of the fallen sons of Adam. Before sin entered Eden man bore much of the image of his Maker, held personal communion with him, and moved about freely and joyously in his earthly paradise.

But no sooner had the first apostate arraigned the honor and equity of Jehovah's law than he gained the attention and service of man, bringing him thereby into bondage. Rom. 6: 16; 2 Peter 2: 19. In this deceived and fallen condition, Adam was not only himself a sinner, but he opened to his posterity the way to every species of misery, vice, sin, and death. In the service of sin, blinded in captivity, and hardened through the deceitfulness of sin, men have ever since been hiding from God (Gen. 3: 9, 10), and will not readily seek divine favor. They do not like to retain God in their knowledge. Rom. 1: 28.

Sovereign Love contested the claim of the usurper in the announcement, "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." Gen. 3: 15. Through Adam's choice, yet also by intrigue of the enemy of all righteousness, man fell captive to sin, and his posterity heirs with him to suffering, pain, and death; yet through the manifestation of Immanuel, "God with us" in the flesh, the power of the tempter would be broken, the castles and strongholds of sin would be demolished, and captive man would be once more free to rejoice in that liberty which comes with righteousness. Gal. 5: 1. The promise made in Eden of a Saviour that would bruise the serpent's head, has been a beacon light through all the ages.

God the Father and God the Son were equally interested in the work of man's restoration. "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." Rom. 5: 8. The captive is not only made free, but he who caused the captivity is to be destroyed, with all the fruit of his works. Heb. 2: 14.

Did not the glory of Eden fade, as the black pall of death fell over the once innocent and happy pair? Did not the prince of darkness unveil his dark banner with delight as, with government upon his shoulders, scepter in hand, and subjects to execute his biddings, he entered upon a career, apparently uninterrupted, of destruction and ruin? The mystery of iniquity found a hotbed in which to develop. Man in its service became base, sunken in woe, bowing at the shrines of superstition and demonism, a mouthpiece for his designing captor. Did not this being entertain the hope that the whole human race would be left entirely in his hands? Ah, but the star of Bethlehem has appeared, Messiah is born, and the enemy is met. The life, love, cross at Calvary, death, ascension, and mediation of the Son of God all go to prove that victory is

gained and Messiah is king, that Satan is defeated and his governmental reign is at an end.

The gospel work is to close in this generation, and the sons of Adam are being called from captivity and bondage to heed the proclamation of liberty. The gospel is to-day, as it has been in all ages, the only way of salvation for any member of the human race. Rom. 1: 16, 17. It is soul-inspiring, life-giving, and health-preserving; yea, more, the characteristics of their Leader will be seen in those who believe and obey, for they shall be like him. Is any struggling for victory over the subtle tendencies of a depraved heart and nature, let them read John 8: 32, 36. Have the demon of unbelief, and the poison fangs of a perverted appetite, the coils of a hasty and unsubdued passion, been working to undermine faith in the gospel of liberty, and to lead its victims over the road of regret, back to the castle of doubt? Read again and believe John 8: 32, 36.

The gospel in the three angels' messages of Rev. 14: 6-14 has been to many, as it is to the writer, a polar star in their Christian pilgrimage, a glass by which the heavenly landscape is viewed. Through that glass we see Eden restored, and the redeemed standing on the sea of glass, joint heirs with Christ. The six thousand years of sin's reign shall vanish before the all-absorbing glorious radiance of the cycles of eternity. Yea, "the redeemed of the Lord shall return, and come with singing unto Zion; and everlasting joy shall be upon their head: . . . and sorrow and mourning shall flee away." Isa. 51: 11.

Let us heed the call God is sending to the world in the message which is to close the work of the gospel in the earth.



The Eastern Question

B. E. CONNERLY

DURING the past half-decade the ever-changing Ottoman régime in European politics has so affected the territories of the eastern Mediterranean basin that the present aspect of the Eastern question, as it centers in the Near East, has been somewhat changed.

For years it has been the studied foreign policy of the great powers to divide and appropriate the decadent Moslem countries, but, notwithstanding the alarming decrepitude of the Ottoman empire (which has for fifty years been known as the Sick Man of the East), there has not been a time when the Turkish empire could have been dismembered by the jealous powers without the greatest danger of involving all Europe in a great and calamitous war of conquest. Thus, ostensibly for the peace of Christendom, the powers, at great cost to themselves, have supported the Sublime Porte in its European capital on the Golden Horn.

True, the Young Turks have made great reforms in their country, but the Eastern question is not settled. This Ottoman question, now latent, now open, is viewed by diplomats with uncertainty

and alarm. Statesmen, journalists, and students of prophecy know well that the danger-point of the world's peace still lies in western Asia. Properly read, the signs of the times indicate that this struggle of more than a thousand years between European Catholics and Asiatic Mohammedans — a struggle without parallel in the annals of human warfare — will not cease until all Europe and Asia are forced into the impending interracial life-and-death struggle for the supremacy of the world. And this for three reasons:—

First, Europe is politically divided into two groups,—Germany, Austria, and Italy, known as the Triple Alliance; and France, England, and Russia, the triple entente,—the one hostile to the interests of the other in Mohammedan territory, and thus practically giving Turkey a balance of power in all European schemes of aggression in the Levant.

Second, the wary Turk has finally awakened to the fact that by the European brotherhood of nations he is considered as only a dusky foreign infidel, and that whatever help has been offered during his decrepitude has had as an object the widening of their already overlapping spheres of influence in his territory. But the Turk sees forces of untold strength beyond the limited confines of Europe organizing for a desperate conflict, and the recently adopted proposition, "Asia for the Asiatics," is rapidly becoming a Turkish slogan. To-day, after two years of constitutional liberty, the Turk dares to propose a foreign policy of his own, and suggests that Turkey become a power to be reckoned with on the chess-board of world politics.

Third, there is a mighty awakening in the Mohammedan world; and 210,000,000 followers of the desert prophet in Europe, Africa, and Asia propose to restore Islam to her former glory. These are ready to follow the star and crescent, and to make Turkey to the West what Japan is to the East.

But Turkey is not again to become a world power. She has in a remarkable manner fulfilled prophecy, till to-day only the great climax remains, in which the Ottoman empire is to be a prime factor in preparing the way of the "kings of the East" to join in that great intercontinental struggle.

How interesting is the study of the Eastern question! Mohammedanism's long and desolating career has minutely responded to the voice of prophecy, and now the storm is brewing. The shadow of Europe that is stealthily creeping over Asia is to be met with terrible resistance. Soon the Ottoman problem is to be forever settled. In this great drama the nations have played well their part. Arabia, Egypt, Persia, Russia, England, and France have followed the lines foretold. Soon Turkey and the other warring nations will meet their Waterloo, and this wicked world its Armageddon.

Cristobal, Canal Zone.



WASHINGTON, D. C., MAY 23, 1912

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Editorial

The Making of the Sabbath

WE have already traced the origin of the Sabbath institution. The Lord Jesus Christ, the Creator of the heavens and the earth, established it as a memorial of his great work. It is proper now to consider the steps by which the Sabbath was thus set apart, the three distinct acts of the Creator by which it was dedicated to this use.

God's Rest Day

1. The first step is indicated in the following scripture: "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." Gen. 2:2. The Creator chose one day from the weekly cycle as his own rest day. This was the seventh day of the week. By this act he distinguished this day above all its fellows. This henceforth would forever remain the rest day of Jehovah.

The Day Made Holy

2. After resting on the seventh day, "God blessed the seventh day." This divine blessing constituted the seventh day holy time. It set apart that day in a class by itself, and made it unique and of a different character from all its fellows. Upon no other day of the week was the divine blessing bestowed. The blessing of God upon a sinner separates him from his iniquity and makes him the blessed of the Lord, and so the Lord in placing a special blessing upon the seventh day separated it from all its fellows, from the other days of the cycle, and gave to it a blessed character. Thus the seventh day became not alone God's Sabbath day, but it became his blessed Sabbath, his holy day. This blessing placed upon the seventh day of the week in the beginning still remains upon it. By no act of the Creator has it ever been removed, and we can say of it, as Balaam said of Israel, "He hath blessed; and I can not reverse it." No forces of

evil can take from the seventh day the heavenly benediction placed upon it by its divine Author.

Set Apart for Man

3. The third act of God in making the Sabbath signalized his purpose concerning the institution. After resting upon the seventh day, and making it holy by blessing it, the record is that he "sanctified it." The reason why he blessed it, the reason why he sanctified it, was "because that in it he had rested from all his work which God created and made." Gen. 2:3. He placed his blessing upon the seventh day because it had been his rest day, and he sanctified the day for the same reason.

To sanctify is to set apart, to separate to a holy or sacred use. To whose use was the Sabbath set apart and sanctified? For whose benefit, by these three distinct acts of God, was the Sabbath created? Not for his own evidently, for he had used it previous to its sanctification. Our Saviour plainly answers this question. He says, "The Sabbath was made for man, and not man for the Sabbath." Mark 2:27. It was not made for Adam alone, but for the whole human family, of whom he stood as a representative. Most fitting indeed that God should thus give this institution to our first parents. Busied as they were during the week with the work to which their Creator had assigned them, it was appropriate that they should have a day of rest in which they could turn their minds more fully to the contemplation of God and his wondrous works. Sharing God's blessings every day, they could experience in the observance of the Sabbath a double blessing. This same blessing is in the Sabbath to-day for all who will observe it.

Spiritual and Physical Rest

The idea of physical rest was not the only one in the establishment of the Sabbath institution. We can hardly conceive that our first parents knew fatigue and weariness in the same sense that men do to-day. God designed that they should obtain from the Sabbath not only physical rest, but spiritual rest also, a rest of spirit and of heart, a new joy in the contemplation of God, a quickening and reviving of the spiritual sensibilities. To this spiritual rest a cessation from physical labor was necessary.

If we to-day see in the Sabbath of the Lord only physical refreshing, an opportunity merely to relax from the wearing toil of the six days in order that we may more vigorously prosecute our purposes during the succeeding six days, we shall miss the grand purpose of the institution. Physical rest will contribute to spiritual rest, and in the observance of the Sabbath institution is absolutely

essential and required. The mind, instead of being intent upon matters of personal concern, is left free to contemplate God and his goodness. In his created works around us this love is revealed. Earth and sea and sky, mountain, hill, and dale, the delicately tinted flower, the majestic, waving tree, the warbling of the bird in his leafy bower, the hum of the insect in the air, — all speak of the great Creator and of his love for the children of men.

The contemplation of these blessings and of every material benefit begets deeper gratitude of heart. The goodness of God leads to repentance. The contemplation of all he has done for us leads us in return to honor and glorify him. Let us welcome the Sabbath institution in the spirit in which God gave it, and so employ its sacred hours that we shall receive the double blessing of spiritual and physical rest which it holds for us, and which its divine Author is desirous of bestowing upon us.

F. M. W.

The Hand of God in History — No. 10

(Concluded)

Notes on Important Eras of Fulfilling Prophecy He Shall Confirm the Covenant With Many for One Week

THE death of Christ for us, when the fullness of time had come, is too great a theme even to approach in this outline study of great eras in the fulfilment of time prophecies. The theme of that infinite sacrifice will be the study through the ages of eternity. Human philosophies of the atoning work and ministry seem only to obscure the sacred truth. "He died for me," is the sum of it all. And all the height and depth and length and breadth of "the unsearchable riches of Christ" are in the laying hold by faith of that glorious truth, "He died for me." The plain texts of Scripture that tell of his love and life and death for helpless sinners, press the truths home to the heart in the simple way that heals the hurt of sin and brings the comfort of eternal hope.

"Since I, who was undone and lost,
Have pardon through His name and word;
Forbid it, then, that I should boast,
Save in the cross of Christ, my Lord."

There, in the "midst of the week," at the middle point of the last seven-year period of the prophecy, was set up the cross, "towering o'er the wrecks of time."

"And I, if I be lifted up from the earth," said Christ, "will draw all men unto me." John 12:32. This is why there is a divine power pleading with every heart to yield to God. That witness of conscience which ("in the day

when God shall judge the secrets of men") will accuse or else excuse those who have not had the light of written revelation (Rom. 2: 15, 16), is planted in the heart because Jesus, the divine Son of God, died for all, that all might believe and be saved. "That was the true Light, which lighteth every man that cometh into the world." John 1: 9.

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3: 16.

It was to tell this "good news" to all men that Christ commissioned his disciples to go forth. The full period of seventy weeks—490 years from the commission to Ezra—had been allotted to the Jewish people. They had been given a special place in the working out of God's plan. It was not because God had not all along loved all men, but because as children of Abraham of old that people were called to be a blessing to all nations with their witness to the living God.

But they had been unfaithful to their trust. The mercy of God waited. The prophecy of the seventy weeks, however, set the bounds beyond which the Lord could not wait. If that people would not bear the witness of the living God to all the world, the work would have to be put into other hands. The first half of the last week of years had passed, and now Jerusalem had crucified the Lord of glory. He had come to his own, and his own received him not.

Yet those who cried, "Crucify him!" were ignorant and blind. In the agony of the cross, Christ prayed for them, "Father, forgive them; for they know not what they do."

Three years and a half of his ministry had been given among them. Three and a half years yet remained of that last prophetic week. The Messiah was to "confirm the covenant with many for one week." In the person of his apostles and witnesses the gospel was still pressed especially upon that people of Jerusalem, "to the Jew first," "beginning at Jerusalem." The covenant was confirmed with "many," "and believers were the more added to the Lord, multitudes both of men and women." Acts 5: 14.

The three and a half years of special ministry to that people would end in A. D. 34. And that was about the year of Stephen's martyrdom, when the whole Jewish council had again rejected the appeal of the Holy Ghost. The great body of Christian believers in Jerusalem were driven out by persecution, and "they that were scattered abroad went everywhere preaching the word." The Gentiles responded in Samaria; the Ethiopian treasurer received the gospel on the road to Gaza. The gospel message had fairly passed the boundaries of Jeru-

salem, and was on its course toward all nations—"unto the uttermost part of the earth."

Though every Jew, as every other man, still had the gospel invitation pressed upon him, the time of that people as God's special witnesses had passed. They had failed to keep the trust, and Christ's word to the Jews was fulfilled: "The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." Matt. 21: 43.

That nation is the nation "of them which are saved," the children of Abraham by faith, "where there is neither Greek nor Jew, circumcision nor uncircumcision, barbarian, Scythian, bond nor free: but Christ is all, and in all." Col. 3: 11.

"Just as I am, Thy love I own
Has broken every barrier down;
Now to be thine, and thine alone,
O Lamb of God, I come, I come."

The "sure word of prophecy" in all the events of the "seventy weeks" had been fulfilled. Each time the hour struck for the work to be done, the fulfilment came. And the Lord Jesus, who is the Word, gave himself in fulfilling his own words by the prophets. Thus with his own life he set his seal to "the vision and prophecy."

In closing, let it be recalled again that this first 490 years of the vision and prophecy are "determined," or cut off from the yet longer period of 2,300 years, reaching from 457 B. C. to A. D. 1844, when the cleansing of the sanctuary, the final ministry of our High Priest in the heavenly temple, was to begin. The exact fulfilment in the days of his first advent seals up the vision and prophecy (Dan. 9: 24), and we know of a surety that when the year 1844 brought the ending of the great prophetic measuring line, the final phase of Christ's work was entered upon in the true sanctuary above.

The events on earth connected with the ending of the 2,300 years, in A. D. 1844, will repay study at a later time in this series of outline notes. W. A. S.



Forces in Active Antagonism to the Fundamental Principles of the American Government

IN God's dealings with men we find this fundamental principle, not merely expressed, but actually operating:—

"Surely the Lord Jehovah will do nothing, except he reveal his secret unto his servants the prophets." Amos 3: 7.

The revelations of his Word and their fulfilment in affairs of men and nations verify our Lord's declaration through the prophet Amos. But he has done more than that; for he has also revealed to his servants the great purposes of the adversary, and the manner by which they will be worked out. We know that

our nation is a subject of prophecy; we know that, in spite of the fact that the various colonies had governments that were at enmity with the governmental principle laid down by Jesus Christ, yet when the *nation* was established, it was established upon the principle which our Lord enunciated—the separation of church and state. It is therefore only reasonable to suppose that if this nation should abandon that principle, and adopt and operate upon the opposite principle, the all-wise Father would reveal that to his servants in his Word. And he has done so.

Throughout the whole world, this nation, the United States of America, is known as the nation whose key-word is freedom of conscience,—the nation which leaves the spiritual interests of the people with the church, and the temporal interests with the state. It is also a republic, a nation wherein the people rule. Therefore, of more than ordinary significance are these words of Inspiration in reference to that symbol which so certainly represents this nation: "Saying to them that dwell on the earth [the people], that they [the people] should make an image to the beast who hath the stroke of the sword and lived." Rev. 13: 14. These words indicate that Inspiration is speaking of a nation whose ruling power is "the people." They indicate also the apostasy of that government from the principles upon which it was founded; for that governing power of which Inspiration speaks, assumes the right to enter the realm of religion and dictate to men whom they shall worship and how they shall do it, and then overrides the rights of every man's conscience by declaring that they who do not thus worship shall be killed. Rev. 13: 15.

From freedom of conscience to martyrdom because of conscience is not the work of a moment, and such a work is not accomplished without the putting forth of tremendous power. Whence comes that power which can metamorphose a nation from within, without force of arms, which can set a mighty nation backward against the current of its own progress and the shibboleth of its own people, without the shock of foreign war? There can be but one answer, and that is: From combination of great forces, inside the nation, operating upon the religious instincts of the people.

Do we see any such combinations in this country now whose principles are in antagonism to the principles of soul-freedom upon which this nation was founded? The history of certain great movements now in operation in this country answers that question by their own utterances and the records of their doings.

As might have been expected, the establishment of this nation upon the principles of soul-freedom was not accomplished without opposition. It was not done with the unanimous consent of the people. The adherents of the idea of a national religion were not converted in toto, neither has that idea at any time since lacked its supporters and advocates. In the bosoms of such people there has constantly lurked the idea that in some way the state is responsible for religion, must support the church, must protect and perpetuate the day of worship.

As early as 1829 that sentiment was taking tangible form in an organized assault upon Congress to the end that the government should recognize the first day of the week as the nation's sabbath and enforce it. The movement gained considerable headway, because of its influential clerical backing; and it was for the purpose of explaining its refusal to yield to that demand that the Congressional Committee on Post-offices and Post-roads drew up and issued its now famous Sunday Mail Reports. Those reports not only explained why the government could not do what was demanded of it, but warned the people against entering upon such a course, and plainly outlined the danger. The reports declare that should Congress yield to the petitioners because of their belief that the carrying of mail on Sunday was a violation of the law of God, "it would establish the principle that the legislature is a proper tribunal to determine what are the laws of God." The report continues:—

It would involve a legislative decision on a religious controversy, and on a point in which good citizens may honestly differ in opinion without disturbing the peace of society or endangering its liberties. If this principle is once introduced, it will be impossible to define its bounds. Among all the religious persecutions with which almost every page of human history is stained, no victim ever suffered but for the violation of what government denominated the law of God. To prevent a similar train of evils in this country, the Constitution has wisely withheld from our government the power of defining the divine law. . . . Extensive religious combinations to effect a political object are, in the opinion of the committee, always dangerous. . . . All religious despotism commences by combination and influence; and when that influence begins to operate upon the political institutions of a country, the civil power soon bends under it; and the catastrophe of other nations furnishes an awful warning of the consequences.—*United States Senate Report, Jan. 19, 1829.*

What those feared who drew up that report is now fast coming to be a real, tangible, active menace to those vital principles of our government which guarantee our civil and religious lib-

erties. It is certainly true that whatever menaces our religious liberties menaces our civil liberties as well; for when religious liberty is denied and trampled upon, the very basis of liberty itself is gone. With religious liberty denied, there is no basis on which to rest any kind of liberty. A man must feel himself a free man in soul as well as in body if civil liberty is to have its full meaning and full value to him; and he can not consider himself a free man while his soul is chained, while there is a church-and-state padlock on the door of his mind, while the temple of his soul's worship is closed and barred by the decrees of his government.

Nevertheless, the warning given to the nation through those Sunday Mail Reports continues to fall on ears that are dull of hearing and on hearts that will not heed the danger-signal. The demands of that element that sought legislation on behalf of a religious institution were answered by the arguments adduced in those reports, but they were not silenced; and in the year 1863 the movement was crystallized into an organization which put forth, as definite propositions to be labored for, the very things condemned and warned against in those reports. That was the National Reform Association. And it proposes not only that the government shall define what the law of God is, but that the government shall be based upon that law; that it shall establish a national sabbath and protect it from desecration; that the government shall maintain the religious element in education; that the government shall declare its own allegiance to Jesus Christ, and its acceptance of the moral laws of the Christian religion, so indicating that this is a Christian nation, and placing the Christian laws, institutions, and usages of our government on an undeniable legal basis in the nation's Constitution.

Those are principles diametrically opposed to the principles upon which this nation was founded. They are principles upon which every church-and-state government could profess to stand. Rome claimed to be representing God when she burned the martyrs and racked and mutilated the victims of the Inquisition. The church-and-state governments of England and Scotland claimed to be doing God's special service when they burned and hunted to their death men and women who would worship God in harmony with the dictates of conscience. The church-and-state governments of colonial days professed to be the personal representatives of Jesus Christ, and to base their laws on the divine law when they harried and hunted and hanged the best Christians in the world because their religious beliefs did not

harmonize with the tenets of faith adopted by the government.

That institution which in our day would reestablish the colonial, or medieval, or church-and-state government in this country has been carrying on its propaganda during all these years since 1863 with increasing vigor, conducting institutes, publishing literature, and besieging national and State legislatures for legislation in harmony with its ideas. Having been continually met with the argument, which it could not answer, that what it proposed was unconstitutional, it is seeking now a complete transformation of the nation through a transformation of the nation's fundamental law—the Constitution. The attempt and the whole propaganda is revolutionary, because it would change the whole genius of the government, and the nation would then stand for everything that it repudiated when it became a nation. Such an attempt against a government's most fundamental ideas, establishing a complete metamorphosis of its actuating principles, can not be considered as a matter of no consequence. It is a movement against the government as truly as any ever inaugurated anywhere against any government.

Then, in place of the liberty of conscience now guaranteed, we would have the dictation of the state in the religious affairs of the people. Instead of all religions being on an equal footing before the law, the government would favor or establish one and disbar others. Where the government now guarantees that no religious test shall ever be required as a qualification for office, the religious test would then be the first and chief test.

C. M. S.

(To be continued)

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Departing From the Faith

IN every quarter we see a wide departure from the old-time faith. Doctrines of the Scripture that a few years ago were recognized as the very bulwarks of Christian faith are coming to be discarded, and that, too, by those who profess to be Christian teachers. Two years ago the General Assembly of the Presbyterian Church had before it an appeal from some of the members of the presbytery of New York against the action of that presbytery in licensing young men who it was claimed denied some of the fundamental doctrines of the Scriptures. The assembly at that time clearly defined its position in harmony with its long-established faith in these doctrines. Again in 1911 the assembly, after considering certain publications made by two Drs. Brown connected with the New York presbytery, felt called upon to resolve:—

1. That the assembly reaffirms the doctrinal deliverances of the General Assembly of 1910, as interpreting the faith and doctrine of our church.

2. That we admonish all ministers in our church to refrain from giving utterance to sentiments which unsettle the church and which are in conflict with the standards of the church.

It was the hope of many that this declaration of the General Assembly would go far toward settling these theological discussions which were troubling the church, but the coming assembly evidently has before it the same perplexing questions, and in view of the history of the past, under more aggravated conditions.

A short time ago, during the Easter period, the New York presbytery licensed three students of the Union Seminary. These young men, it is affirmed, expressed open doubts as to the virgin birth, the bodily resurrection of Jesus, and the raising of Lazarus. The editor of the *Herald and Presbyter* of April 17, 1912, quoting its New York correspondent, explains the action of the presbytery in these words:—

It appeared to be the thought of the presbytery that the young men were right at heart, and will see things more clearly after they get out of their present philosophical fog.

The editor of this organ of Presbyterianism, however, dissents very strongly from this position of the New York presbytery, even as some of the members of the presbytery itself. The editor justly says:—

The Presbyterian Church must stand by the doctrines of God's Word if it is to live and do its work. To admit men who deny these doctrines, in the hope that they may learn better, is as foolish as to admit wolves to the sheepfold with the hope that they will grow lamblike. Experience does not justify such a hope. How about the professors who taught them to deny these doctrines? Have they grown back to the truth? How about Prof. William Adams Brown, whose published views were called to the assembly's attention last year? Has he gotten out of the fog or grown out of his antagonism to the theology of the church and of the Bible? How about the churches to which these befogged young men are to minister?

It must not be forgotten that the New York presbytery licenses and ordains men, not for itself alone, but for the whole church, and that it is for the whole church to say whether it will keep open a door through which men who do not accept its doctrines are pushed into its ministry. There are indications that the New York presbytery is pushing on to its own dissolution.

John Fox, D. D., a member of the New York presbytery, likewise very strongly dissents from this action of the body with which he is officially connected. In a communication to the *Bible Student and Teacher* for May and June, 1912, Dr. Fox truly declares:—

How seriously this impugns the gospel story need not be argued. Once more the church, with pitying eyes, must look on this sorrowful spectacle of three attractive youths, trained in Christian families and the Christian church, but reduced, under the influence of the theological school in which they had been studying (Union Theological Seminary), to such a pitch of doubt that they could not truthfully at Christmas time sing or pray or preach the virgin birth; could not at a funeral console mourners with the story of Lazarus; could not at Easter or on any Lord's day say unqualifiedly, "I believe that the body of our Lord Jesus Christ was raised from the tomb by the power of God." Yet knowing all this, the presbytery voted to license them. It would have been better to appoint a day of fasting and prayer for them and for ourselves.

As to the manner in which these young men may justly regard the action of the presbytery in giving them license to preach while holding such skeptical views in regard to the Scriptures of truth, Dr. Fox continues:—

Not a word of caution or warning was uttered by the presbytery to their candidates. They might, naturally, infer that the presbytery regarded their errors as trifling, if, indeed, they were errors. Is our church ready to declare that its ministers and theological schools may, at their discretion, write not Credo, but Dubito, after every one of these articles in the Confession of Faith and every passage of Scripture which supports them?

If the members of the New York presbytery were the only ones holding such liberal and antichristian views regarding the qualifications for the Christian ministry there might be hope, but it is safe to say that their action will find many supporters and sympathizers not only among Presbyterians, but among Christian leaders of other so-called evangelical denominations as well. These young men doubted the miracles of the Old Testament, the accounts of the exodus as affirmed in the Pentateuch, the construction of the tabernacle according to the patterns given Moses in the mount, because, as Dr. Fox says, "they were at sea as to the inspiration of the Scriptures." "They doubted the raising of Lazarus because they could not trust the Gospel of John." In the shattering of their faith is seen the baneful effects of Higher Criticism regarding the Scriptures of truth.

Verily we have reached the time when there is a departure from the faith once delivered to the saints. There is a letting down of the bars in the Christian church to open and avowed skepticism, a breaking up of confidence in the old foundations of Christian faith and doctrine. Can we wonder that the time has been reached in the history of the church when there is demanded a great message of reform. Apostate Christianity is seeking to make men

drunken with the wine of her subtle philosophy. In the midst of the delusions on every hand, of the voices of false shepherds sounding from every quarter, God is erecting a standard of truth, an ensign for the nations, and around it will be gathered the true of heart, the loyal, faithful ones from every communion and from every nation. Let us prove faithful to the call of God to us, and in the midst of the gathering darkness prove light-bearers and life-savers to those wrecked upon the shoals of skepticism and unbelief.

F. M. W.

Note and Comment

"Princes of the Blood"

THIS is what a writer who signs himself Marquis de Fontenoy declares the newly created American cardinals to be. Of their rank as compared with government officials this writer, according to the *New York Tribune*, says:—

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. . . . 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.

For such a claim to be made for the officials of any other church would be counted by all men most absurd, and first of all by the Roman Catholic itself. But these lofty claims on the part of Rome and those who are set for her defense are becoming so frequent of late, and are so fully conceded by many even occupying high government positions, that with the multitude they are beginning to pass as axiomatic truths. It simply shows the truckling to Rome on the part of politicians, and of others, who seek by admission of her claims to avail themselves of her influence.



Episcopalians Oppose the Papacy

WHILE in many respects there is a striking similarity of the Episcopal Church to that of the Roman Catholic, still there are found loyal Episcopalians who recognize the evil and unchristian aggressions of the mother church, and are bold enough to enter most earnest protest. A case in point is that of the action of the Protestant Episcopal diocese of Washington in its meeting held May 10. Rev. R. H. McKim, pastor of the Church of the Epiphany in Washington, D. C., introduced resolutions

which, according to the *Washington Post* of May 10, at first startled the delegates and resulted in a spirited discussion, but were finally adopted. The resolutions read:—

Whereas, It has transpired that government schools for Indian children have been placed under teachings of priests and nuns wearing their distinctive religious garb, and that besides the insignia of the Roman Catholic Church in the schoolhouses, pictures have been placed on the walls, depicting the damnation of all save the adherents of the Roman Catholic faith,—

Be it resolved, That we, the representatives of the Protestant Episcopal diocese of Washington, hereby put on record our protest against the use of government funds to support schools which are in reality no longer secular schools, but sectarian schools.

Whereas, A demand is now being made by the Church of Rome to enforce in the United States the *Ne temere* decree of the Pope whereby mixed marriages solemnized by Protestant ministers, are declared to be null and void,—a decree which the emperor of Germany has refused to allow to be published in his dominion,—therefore be it—

Resolved, That we enter our indignant protests against this attack of a foreign potentate upon the validity of the laws of the United States.

Social and Religious Conditions in Leading American Cities

THE Men and Religion Forward Movement has just completed a "survey" of seventy-five North American cities with a combined population of twenty million people. The facts brought to light as a result of this investigation are worthy of study. In the *United Presbyterian* of April 25, 1912, Dr. Charles Stelzle contributes an article giving valuable data. Of the attendance of men and women at Sunday services, he says:—

Of those who attend the Sabbath morning services in the Protestant churches, 65 per cent are women, and the morning attendance at all the churches is 65 per cent of the total attendance of the day. More people unite with the church at the age of fourteen than at any other time, and there is a sharp decline in church accession after twenty-one. Forty-one per cent of the churches have organized movements to greet strangers.

It is claimed that every member in fully one third of the churches contributes regularly to missions. However, 73 per cent of all the contributions of the Protestant churches in these seventy-five cities for the last fiscal year was used for congregational purposes, and only 7.7 per cent for foreign missions. During the last decade .5 of 1 per cent of men in the churches actually went out from the churches as missionaries to mission fields in the United States or foreign countries, and .2 of 1 per cent, it is claimed, of the men in these churches purpose to become missionaries. The

following figures give the relative attendance at Sunday-schools:—

Of the enrolment in the Sabbath-schools, 57.2 per cent are women and girls, and 42.8 per cent men and boys; and of the enrolment in the Bible classes, 62 per cent are boys between the ages of twelve and eighteen, while 38 per cent are men. Of the teachers of men's Bible classes in the Sabbath-schools, 23.7 per cent are clergymen, 36.5 per cent are business men, 11.4 per cent are women, 17.3 per cent are professional men; whereas the teachers of the boys' classes in the Sabbath-schools are 5.3 per cent clergymen, 7.9 per cent professional men, 8.8 per cent male school-teachers, 19.4 per cent business men, 19.5 per cent men of other classes, 7.5 per cent women under twenty, and 31.6 per cent women over twenty years of age.

The following figures and facts are presented relative to crimes and arrests in the seventy-five cities surveyed:—

The crimes and arrests indicate that of those arrested 83.9 per cent were men, 9.1 per cent women, 6 per cent boys, and 1 per cent girls. Forty and eight-tenths per cent of the arrests were due to drunkenness, 15.9 per cent to disorderly conduct, 8.2 per cent to disturbance of the peace, 7.8 per cent to vagrancy, 6.1 per cent to assault, 4.8 per cent to larceny, 3.5 per cent to gambling, 5.1 per cent to social evils. The juvenile court records show that 25.4 per cent of the boys committed were guilty of larceny, 26.3 per cent of incorrigibility, 8.2 per cent of truancy, 6.1 per cent of disorderly conduct, 2.2 per cent of assault, and 31.8 per cent of other crimes. The parents of these boys were 52.3 per cent American born, 7.6 per cent German, 5.8 per cent Irish, 5.1 per cent Italian, 2.2 per cent Russian, and 27 per cent were of other nationalities.

Observing "Holy Week"

THE Walla Walla (Wash.) *Evening Bulletin* of April 1 contained the information that five of the Protestant churches of that city had united in union services for the observance of holy week. The Catholic and Episcopal, as was to be expected, had made preparations for the observance; but this union of the Protestant churches to observe an admittedly Catholic institution is, to say the least, a matter of some astonishment: It is a striking coincidence that one of the sermons scheduled for this union service was entitled "Jesus Cleansing the Temple." When Protestant denominations unite to perpetuate and glorify an institution of the Roman Church, it is prima facie evidence that the temple is in need of cleansing.

Sensational Advertising

THE question of how to reach the people is one which deeply concerns every minister of Christ. Proper advertising is a blessing in Christian work. There is no reason why the minister of the gospel should not acquaint the public with his services, and by every consistent means seek to secure the attendance of

the people. However, in the growing competition which exists at the present time between churches and worldly attractions, methods are sometimes employed by the Christian minister which savor strongly of the sensational, and it is a question if the minister who does this does not lower the character of his work in the minds of sober-thinking people. Speaking of this, the *Lutheran* of Jan. 4, 1912, says:—

In front of certain church doors are hung up large advertisements of special attractions,—such as noted singers, magnetic speakers, sensational themes, unusual programs, magic-lantern talks on Scriptural subjects, moving-picture descriptions of religious scenes and facts,—anything and everything that is outside of the ordinary routine of a legitimate and edifying service. Even where these unusual attractions are not advertised with such characteristic bad taste as to put the church of Christ on a level with the theater and other worldly institutions, much effort is expended in providing what will appeal to the novelty-seeker.

Honesty in Silence

THE honest man will prove true to his character in silence as well as in speech. Neither by word nor look, nor even by silence, will he give his support to falsehood or cast his influence on the side of error. Speaking of this high grade of honesty, the *United Presbyterian* of Jan. 4, 1912, says:—

If Jesus was "one of the best men who ever lived," he must have been truthful, and a really truthful man must be as candid in silence as in speech. Silence that is not truthful can not be golden, and we all believe that the very silence of Jesus was golden. That is, we can not think of him as deliberately permitting his disciples to be deceived when by a statement or a word he might have set them right. We do not believe that the Great Teacher by his silence ever permitted his disciples to indulge a false hope. On this principle the very silence of Jesus becomes eloquent.

How many there are in the world who consider it entirely proper to falsify or create wrong impressions provided they can do so without a positive declaration, or in a manner to shield themselves. The truly honest heart will not adopt these tactics of the deceiver.

REV. R. J. CAMPBELL, pastor of the City Temple, London, has recently visited the United States. He speaks of his impression of the growth of Roman Catholicism in this country:—

When I was in America nine years ago, I noticed that Roman Catholicism enjoyed a much greater amount of consideration than it was accustomed to in Great Britain; but in the intervening period it seems to have gained enormously in America, so much so that evidences of its power confront one on every hand. This is a thing that seems to need accounting for.



"He Leadeth Me"

"In pastures green?"—Not always.
Sometimes He who knoweth best,
In kindness leadeth me in weary ways,
Where heavy shadows lie;
Out of the sunshine warm and soft and
bright,
Out of the sunshine into darkest night.
I oft would faint with terror and af-
fright

Only for this, I know he holds my hand;
So whether led in green or desert land,
I trust, although I can not understand.

"And by still waters?"—No, not al-
ways so.

Ofttimes the heavy tempests round me
blow,
And o'er my soul the waves and billows
go.

But when the storm beats loudest,
And I cry aloud for help, the Master
Standeth by and whispers to my soul,
"Lo, it is I."

Above the tempest wild I hear him say:
"Beyond the darkness lies the perfect
day.

In every path of thine I lead the way."

So whether in the hilltops high and fair
I dwell

Or in the sunless valleys where the
Shadows lie, what matter?

He is there; and more than this,
Where'er the pathway lead,

He gives to me no helpless, broken reed,
But his own hand, sufficient for my need.
So where he leads me, I can safely go;
And in the blest hereafter I shall know
Why in his wisdom he has led me so.

—Selected.

German East Africa

B. OHME

OUR first baptism in Majita, the Victoria Nyanza Mission, took place Dec. 2, 1911. Our newly finished chapel was decorated with banana leaves, for on that day it was to be dedicated to the proclamation of the Word of God.

By ten o'clock in the morning, a large number of natives had come together. We were favored also by the presence of Elder A. A. Carscallen, superintendent of the British East African Mission, and the superintendent of the Quaker Mission, who had come from Kisumu to be present at the dedication. Brethren Stein and Wallath had also come, with their pupils.

After I had made a few remarks upon 1 Kings 8:29, 30, and the dedicatory prayer had been offered, we entered the chapel. The meeting was opened by singing and prayer. Matt. 28:19, 20, formed the basis of our remarks, and we also referred to John 3:3, inasmuch as we were to have the privilege of baptizing the first-fruits of our work among

the natives of Shirati and Muansa. The sacred rite, performed in our new baptistry of the chapel, made a deep impression upon all who were present.

Two young men were baptized—Filipo Kayanda and Johana Mtarimbo. Filipo Kayanda is the first-fruit of about 150,000 natives who are waiting for the last warning message. He came from Usukuma. As yet we have opened no work among this people, but we expect to establish two stations among them this year, if the Lord wills it. As a lad, Filipo went to Ukerewe, then to Majita, where he entered the employ of an Indian. When he learned that we were going to open a school there, he gave up his position that he might attend. As he was industrious and persevering, he soon learned to read and write. We employed him for our house and kitchen work. He quietly did his work, and was seldom heard laughing and joking. When the hour came for the Bible study, his eyes fairly shone for joy as he devoured the history of God's wonderful providences in dealing with the children of Israel, while the life of our Saviour, and especially his death and resurrection, made a very deep impression upon his heart. When he was asked whether he would like to make a covenant with God by baptism, he joyfully declared his willingness to do so.

Johana Mtarimbo is the first-fruit from the 200,000 natives of the Shirati district. There are five stations among this people where the light of the gospel has been kindled, and we hope that we shall soon be able to see fruit at the other stations. We became acquainted with Mtarimbo about a year ago. He had been upon the coast, had come in contact with Mohammedanism, although it had not influenced him, and he had seen and learned much. In Dar-es-Salaam he learned to sew. He saw the cities of the coast, with their evil ways and tendencies, but he longed for his own home at Majita, so he returned. He here learned from us of the true God, and became better acquainted with the art of reading and of writing; for he had formerly received some education from a Catholic Christian. As he desired to earn his way, Brother Winter employed him as a servant. By taking these young men into our homes, we were able to give them much good instruction, and to shield them from many evil influences. The history of the men of God as revealed to us in the Old and New Testaments, riveted the attention of this young man also, and he was especially glad to hear of the life of Christ. From

the first, he was a constant attendant at our instruction for candidates for baptism. We often heard him reading aloud in his Swahili Testament during his spare moments, and we could see that the word thus read was made a part of his daily life and experience. He was fully prepared to make a covenant with God at the time of his baptism. Thus the Lord is fulfilling his word which he spoke through the prophet Isaiah: "For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater; so shall my word be that goeth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." Isa. 55:10, 11.

In the afternoon, we celebrated the ordinances of the Lord's house with the newly baptized converts, and we could see by the expression on their countenances, that they felt the exceeding great joy of salvation through faith in our Lord's shed blood. They courageously began the new life, paying no attention to the prejudices of their tribesmen, but having their faith alone in Jesus. We hope that their example may be used of God for the blessing of many.

The South American Union Conference

J. W. WESTPHAL

THE fourth biennial session of this conference was held according to appointment at Santiago, Chile, February 22 to March 2. The Chile brethren had rented a large private dwelling for the purpose, which provided commodious quarters for both the meetings and the visitors. The sessions of the Chile Conference being held at the same time, a goodly number of brethren from various parts of Chile were also present. Including the union conference committee members, twenty-two delegates were seated. All the fields and special interests were represented, except the sanitarium work, it being possible for Dr. R. H. Habenicht to leave. On account of the revolution in Ecuador, Elder W. W. Wheeler reached the meeting late. Brother F. A. Stahl was called home to Bolivia early in the meeting, his wife being seriously ill with typhoid fever. Besides the delegates from Peru, four other laborers were present. From the General Conference, Elder W. A. Spicer attended.

The meeting partook of the nature of an institute as well as of a conference, the former beginning several days before the latter. Elder Spicer's instruction was timely and highly appreciated by all. The Sabbath morning meetings will long be remembered because of the presence of God in power. Many said they had never experienced such blessings before. The result was that all consecrated themselves anew to God and

to the finishing of the work in this generation. For some time before and during the conference, evening meetings were held for the public, with a fair attendance. Several decided to obey the Lord. Reports of our meetings were also published in the daily papers of the cities.

Reports showed that the membership of the conference was 1,620, a net increase of 380 during the biennial term. The number of churches is forty-three. The tithe for the two years was \$33,370.90 for the present territory of the union, while for the preceding two years it was a little more than \$40,000 for the union including Brazil. The average tithe per member was \$21.69. In other offerings there was also a steady in-

crease. The book work multiplied previous records many times. As more efforts had been put forth in the circulation of our large books, which has proved more remunerative to the canvasser, the circulation of our periodicals had suffered a slight decrease.

English to labor in the Magellan Strait region and the Falkland Islands, and to open up the work in those parts. For the year 1912 the Sabbath-school offerings are dedicated to the Peru Indian work and to the raising of a fund to support the Magellan Strait work. Nurses for the several fields are also asked for.

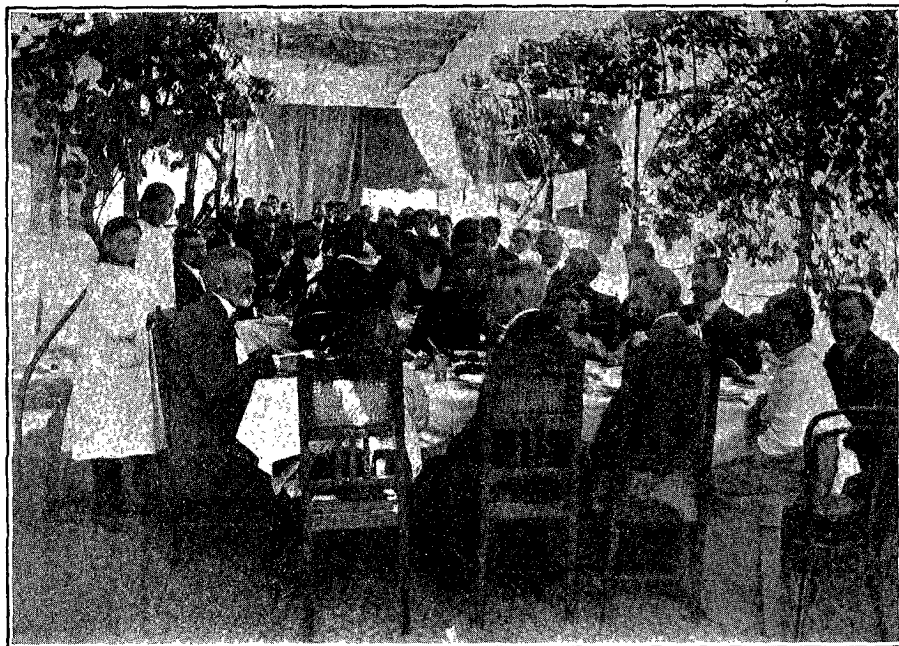
Both because it is more easily reached from the Alta Parana field and because it will give its workers ample room to work outside of Paraguay in times of revolution in the latter country,—a condition that has seriously tied their hands during the last two years,—the northern part of the province of Corrientes and the Grand Chaco of Argentina have been added to the Alta Parana Mission field.

The same work in the Rarotongan language is at present on the press, and will be ready in a few weeks. A translation of "Thoughts on Daniel" is being pushed forward at the present time. Monthly papers for five different island fields are being printed at Avondale. Besides these, a large number of tracts, also lesson pamphlets and other island literature, are being produced at this office.

Penisemani Tavodi, our Fijian brother who has been three years in New Guinea, working with Pastor S. W. Carr, has been on furlough to his native land for a few months. He has recently been married, and the last mail brought us word that he and his wife are to arrive in Sydney next week, en route to New Guinea. May the Lord bless this devoted young couple, and use them as they give their lives to gospel work for the savages of Papua.

Letters from Pastor C. H. Parker tell of a successful effort on Norfolk Island. Brother Parker and mission party, who are on their way to the New Hebrides, were advised to remain two months on Norfolk, laboring to help the church in that place, until the very hot season is over in the New Hebrides. As the two months' term drew near to a close, we learned that the interest was growing, and that the workers were loath to leave. We accordingly cabled them to remain another month, and also delayed the shipping of the portable mission house we were to have sent to the New Hebrides. We are glad, now that the third month is almost up, to hear that several have come to the light, and have decided to throw in their lot with God's remnant people, and there are some others who are apparently on the dividing line. Since the letters giving us this information arrived, we have received a cable from the members of the Norfolk company, asking for our workers to remain another month. Evidently the interest is good, and we thought wise that the workers should not hurry away to their work in the New Hebrides, especially since the hot, malarial season is not well over yet; so we cabled them to remain for one more month. While we are anxious to hear of the opening of the work in the New Hebrides, yet we all rejoice to know that God is using our workers on Norfolk.

While our New Hebrides workers have been carrying on this good work on Norfolk, Brother A. H. Ferris has been relieved to look after an interest that he much desired to follow up on Lord Howe Island. This small dot in the Pacific of five square miles of land, supporting a population of about one hundred, lies almost equidistant between Norfolk and Sydney, or about five hundred fifty miles from Australia. We understand that all the people on the island are Europeans. Brother Ferris had a good reception, and writes that he is having excellent meetings, with an attendance as high as sixty-five at times. We are all glad for the good report. We regret that it will be necessary for



DINING UNDER THE TREES AT THE SOUTH AMERICAN UNION CONFERENCE

Several changes were made in our laborers. Elder W. W. Wheeler, superintendent of the Ecuador Mission, was called to serve as Bible teacher in the River Plate Academy. Elder S. Mangold, of Chile, will go to Ecuador to take Elder Wheeler's place. Elder Victor Thomann, of Argentina, will labor in Chile. Brother Cæsar Lopez, of Peru, will go to Ecuador to labor as a canvasser. Brother R. B. Stauffer will take charge of the canvassing work in Peru, and Brother John Lorenz will take the same work in Chile. It was decided to find at once a teacher for the Indian school near Puno, Peru, as the need is urgent, the school to be known as the Plataria School. A rowboat with sail is to be purchased for the use of the workers in the Lake Titicaca Indian Mission. A canvassing agent for the Argentine Conference was asked for from the General Conference; and also a missionary canvasser who can speak

The meeting was a most profitable one, and from the increased courage and consecration of the workers we certainly hope to see greater results.

Diamante, Argentina.

The South Pacific Islands

J. E. FULTON

THE readers of the REVIEW are always glad, we feel sure, to hear of the progress of the cause in this far-off land. The blessed message for these last days is to go to every island tribe, as well as to the more intelligent peoples in the home land. The torchlight of truth has already been set up in many islands of the South Pacific, but we can never rest satisfied until every unentered field has been annexed to our mission territory, and souls won therefrom as trophies for the Lord of missions. It is his command.

The work of translating and printing literature in the different languages of these island tribes is going steadily forward. Our press at Avondale has been very busy of late in this good work. A book of Bible readings in Fijian has just been completed and sent on its mis-

Brother Ferris to return so soon to Norfolk, but no doubt he will be needed to look after the new converts there, as the burden of the work there rests upon him and his wife. It therefore seemed advisable for us to secure, if possible, the services of a laborer for a few months from one of the local conferences, to go to Lord Howe Island to carry on the work. We were pleased that the New South Wales Conference could spare Brother and Sister Meyers for this important work, and they will probably be on Lord Howe Island before this reaches our readers.

Brother and Sister Ephraim Giblett, both former students of the Australasian Missionary College, are soon to enter the training-class for nurses at the sanitarium, to obtain a short course in nursing before going to Niue Island, a lone island in the Pacific. How good it will be to have a beacon light shining from this place!

Some years ago, a young half-caste woman, whose father is a Niue islander and whose mother is a Samoan, accepted the truth in Samoa. She is now in attendance at the Australasian Missionary College, and is assisting in the work of translating for both the Samoan and Niue fields, as she understands both these languages. God has certainly gone before us in this matter. He is raising up laborers.

We hope that the time is not far distant when more of these islands will hear the truth for this time. The Bible tells us that the isles shall "wait for his law." The message is to go to every tribe, and kindred, and people. The Gentiles will come to the light. The time has now come to push the preaching of the message to every island of the heathen world. It has long been given in the home fields, and while there is much still to do, we know that "now, just now, is the time to work in foreign countries." "The light is to shine to all lands and to all people." "The Day-star is risen upon us, and we are to flash its light upon those in darkness." "God's people are not to cease their labors until they encircle the world." "The work in foreign fields has not been advanced as it should be advanced." "Our General, who never makes a mistake, says to us, 'Advance.' Enter new territory. Lift up the standard in every land." "Our burden to the 'regions beyond' can never be laid down until the whole earth shall be lighted with the glory of the Lord." "Scarcely a thousandth part of the work is being done that ought to be done in missionary fields. God calls upon his workers to annex new territory for him. There are rich fields of toil waiting for the faithful workers." "The vineyard includes the whole world, and every part of it is to be worked. There are places which are now a moral wilderness, and these are to become as the garden of the Lord."

◆ ◆ ◆
 NOTHING but the grace of God is able to cleanse our hearts from inward corruption.— *C. W. Webb.*



The Open Grave

JOHN FRANCIS OLMSTED

We are reminded, Lord, to-day
 Of gloom and sorrow sore;
 So cheer our hearts, and ever stay
 With us till trouble's o'er.

When we must lay our loved ones low
 And take our last farewell,
 The bitter tears would ever flow
 Unchecked, and sorrow tell.

But hope there is beyond the tomb
 Which holds our cherished dead;
 For Christ will come and scatter gloom,
 And crown each faithful head.

Then lift your eyes to heaven high
 In times of sorrow sore,
 And ever trust the Saviour nigh
 To guide till trouble's o'er.
Columbus, Ohio.



Work for Women

A Study From the Testimonies

MRS. JULIA L. ZENER

1. Do the "Testimonies for the Church" speak of any work as having been begun among our sisters?

Yes; in Volume VI, pages 114-118, is a chapter entitled "Women to Be Gospel Workers," the opening words of which are, "The work that has been begun in helping our sisters."

2. To what work is reference here made?

It is supposed that reference is here made to a work begun by Sister S. M. I. Henry, about the time that this Testimony was published.

3. What is the object of this work?

To help "our sisters feel their individual accountability to God."

4. What is said of this work?

It "is a good and necessary work. Long has it been neglected."

5. What would the Lord have us know and teach?

"The Lord would have us ever urge the worth of the human soul upon those who do not understand its value."

6. How will this work affect the home?

"And when this work is laid out in clear, simple, definite lines, we may expect that the home duties, instead of being neglected, will be done much more intelligently."

7. Will organized effort help in advancing this work?

"If we can arrange to have regularly organized companies instructed intelligently in regard to the part they should act as servants of the Master, our churches will have a vitality that they have long needed. The excellence of the

soul that Christ died to save, will be appreciated."

8. What is said of the burdens of our sisters?

"Our sisters generally have a hard time with their increasing families and their unappreciated trials."

9. What relief is suggested?

"I have so longed for women who could be educated to help our sisters rise from their discouragement and feel that they could do a work for the Lord."

10. What will be the effect of this relief?

"This will bring rays of sunshine into their own lives, which will be reflected into the lives of others."

11. What will God do for those who engage in this work?

"God will bless all who unite in this grand work."

12. What promise is given to the shy ones?

"Many . . . sisters appear shy of religious conversation. They do not appreciate their opportunities. They close the windows of the soul that should be opened heavenward, and open their windows earthward. But when they see the excellence of the human soul, they will close the windows earthward, . . . and will open the windows heavenward to behold spiritual things. Then they can say, 'I will receive the light of the Sun of Righteousness that it may shine forth to others.'"

13. What blessing have we that enables us to brighten the lives of others?

"We know that we have the presence of Jesus. The sweet influence of his Holy Spirit is teaching and guiding our thoughts, leading us to speak words that will cheer and brighten the pathway of others."

14. What are we urged to do for our sisters?

"If we can speak to our sisters often, and instead of saying 'Go,' lead them ourselves to do as we would do, to feel as we would feel, there will be a growing appreciation of the value of the human soul."

15. What should be the question of each?

"Teach our sisters that their question should be each day, 'Lord, what wilt thou have me to do this day?'"

16. When women come to know how much they may do through Christ, what will follow?

"If we can impress upon our sisters the good which it is in their power to do through Christ, we shall see a large work accomplished."

17. How may great victories be gained?

"If we can arouse the mind and heart to cooperate with the divine Worker, we shall, through the work they [our sisters] may accomplish, gain great victories."

18. Can women take any credit to themselves because of these victories?

"Christ must appear as the worker." "Self must be hidden."

19. What school must they enter, and what lesson learn?

"They may accomplish a good work for God if they will first learn in the school of Christ the precious, all-important lesson of meekness. They must not only bear the name of Christ, but possess his Spirit. They must walk even as he walked, purifying their souls from everything that defiles. Then they will be able to benefit others by presenting the all-sufficiency of Jesus."

20. What power is promised them?

"The Saviour will reflect upon these self-sacrificing women the light of his countenance, and this will give them a power which will exceed that of men. They can do in families a work that men can not do, a work that reaches the inner life. They can come close to the hearts of those whom men can not reach. Their labor is needed."

21. What assurance is given women who lack confidence, and hesitate to take up this work?

"The Lord has a work for women as well as men to do." "Women may take their places in the work at this crisis, and the Lord will work through them. If they are imbued with a sense of their duty, and labor under the influence of the Spirit of God, they will have just the self-possession required for this time."

22. What appeal is made?

"Will our sisters arise to the emergency? Will they work for the Master?"

Summing up what we have learned by this study, we find that a work has been begun among women, a good and necessary work, which will help them to feel their accountability to God. In order to feel this, they must know the value of the human soul. The Lord pities the overburdened mothers in their discouragement, and suggests a remedy. Organizing into companies to plan for definite work is recommended. By this means women, including the mothers, may educate themselves to help others. Even those who feel too timid to speak to a neighbor about Jesus, and who have nothing to say in social meeting, find that they can become workers for God. A blessing is promised to all who engage in this work.

The Lord has a "special work" for women to do, and when they become thoroughly aroused and active, "a large work will be accomplished, great victories will be gained." But amid all these victories they must be hidden; Christ must appear as the worker.

Let them reckon themselves as mere ciphers. Standing alone, they are of no value, but joined by faith to the great Head of the church, standing upon the

right side of the great Unit of the universe, they become a power. In this way can "one chase a thousand, and two put ten thousand to flight."

The Lord is waiting for women to line up by his side that he may impart to them his strength.

Boulder, Colo.

How Animals Dress Themselves

EVERY child who sees a cat licking her fur knows she is making her toilet, yet but few persons realize how universal this custom of attending to personal cleanliness seems to be among dumb creatures. Some spend more time upon it than others, and different creatures emphasize different parts of their duty in this regard,—just as some men are particular about their shoes, and others about their hats,—but nearly all seem to have an idea of what is tidy and proper. In an article contributed to the *Volta Review* (Washington, March), under the title that we use at the head of this article, Enfield Joiner writes as follows of some animal toilets:—

"Most people suppose that when an animal wakes up, it is all ready for the day's fun or the day's work, but in the case of most animals this is a mistake. They, too, have to dress themselves, and though dressing for them consists only of some kind of bath and of smoothing down and arranging their feathers and furs, a great many animals are not satisfied with themselves until they have done that. Some of them are very shy, and seek the loneliest spots early in the morning; others, like the pet dog and cat, will spend hours dressing themselves on the hearth-rug.

"Birds are perhaps the neatest members of the animal world. A great many birds must have a bath every day. Some birds use water and some use dirt, and some use both water and dirt. The bathers in water are very particular about the kind of water they use. Everybody who has ever watched a pet canary will remember how it would refuse to plunge in unless the water and the bath-tub were perfectly clean, and also how, when nobody seemed to be watching, it would first take its bath, arrange its feathers, and then eat the fresh seeds that had been given it for breakfast. Swallows and martins do not bathe every day, because the only water which they will use is fresh rain-water. Tame ducks, too, seem very fond of the rain-water. When a shower falls, they ruffle up their feathers and let the rain soak in. Afterward they smooth themselves down carefully, using an oil which their bodies contain, in order to get the perfectly smooth and even effect in dress which they desire. Wild ducks that live by the salt sea, will fly long distances over the land to get fresh water for their bath.

"The birds that use earth baths are very careful about the kind of soil they use. Larks and sparrows choose fine, dry, gritty dust. They splash and flutter in it as other birds do in the water, and

after they have finished, they carefully dress their ruffled plumage with their bills. Partridges clean themselves in loam. They scratch out the dirt and shuffle backward in it until their feathers are full of it. Then they shake themselves, and when fully dressed are as clean and fresh as any lady stepping from a white-tiled bath-room. The barnyard hen bathes herself in much the same way, by wallowing and shaking herself in the dust."

Animals of the cat tribe, Mr. Joiner tells us, spend more time than any others at their toilets. In the jungle, lions and tigers use their forefeet, which they wet, for bath-sponges, and their tongues for combs, just as small kittens do. Rabbits and opossums also wash their faces with their feet. Dogs, too, dislike dirt. An experienced hunter has said that whenever his dogs fail to clean themselves on bushes or grass after a day's hunt, he knows that they are very tired. Dogs are especially particular in keeping their feet clean. The writer goes on to say:—

"Almost everybody has seen a horse and a cow in a field together taking turns licking each other. The general belief is that the two are great friends, and that that is their way of showing their love for each other. That is not altogether true. They may be friends, but they are merely helping each other dress. I know one horse and cow which have lived in the same lot for several years. The horse is a spoiled and petted creature. In some way she persuades the cow to clean her glossy coat for her, but she has never been seen doing anything for the cow.

"The daintier animals of the forest—the giraffe, the deer, the antelope—always assist one another. Mr. Cornish, an Englishman, tells about one giraffe in a zoo in London which, when put into the zoo, at once washed itself all over and made its coat glossy and bright everywhere except on its neck. As the weeks went by, the neck became several shades darker than the body, because the poor thing could not reach it with its tongue.

"The larger insects, ants, and bees not only bathe themselves, but help one another. A wasp, though, must depend on herself. A naturalist once smeared the wings and body of a wasp and of a bee with honey and set them free. Other bees at once came to the aid of their sister; but, although others of her kind were flying all about, the poor wasp was left all alone in her misery. The naturalist had finally to put her into a bottle of water and cleanse her.

"Rats are considered very dirty, but so far as they themselves are concerned they are not. They wash and brush themselves like cats. Water-rats especially are very clean.

"The more we study about animals, the more we come to see that they have human traits and habits. In this matter of neatness and cleanliness they could teach some persons a lesson."—*Literary Digest*, April 13, 1912.



The Song of the Syrian Guest

FREDERIC E. DEWHURST

THE shepherd goeth on before the sheep.
His mindful footsteps lead the trusting flock;

He chooseth meadows fresh with tender green,
And findeth cisterns hewn within the rock.

The happy sheep lie down in fragrant fields,
Hunger and thirst and weariness forgot;

And, when the wanderers seek forbidden ground,
Upon the shepherd's arm from loss they're brought.

And where, at last, the ways grow blind and strange,
Or lead, perchance, toward dangers for their feet,

The shepherd, knowing well his shepherd's skill,
Chooseth the path. He knoweth what is meet.

Yea, when the paths are right, but sometimes lead

Through troublous places and through valleys dark,

The shepherd's voice keeps terror from the flock;

His rod and staff their faltering footsteps mark.

And, where with noxious weeds the grass is choked,

Or peril waits in hidden den and cave,

There in the presence of the lurking foe
The shepherd makes the pasture sweet and safe.

At last the night. The weary day is done;

And, O, the shepherd's love and care behold!

He knoweth all his trusting flock by name;

He standeth at the doorway of the fold.

For bruised limbs he bringeth oil and balm,

And water for the faint in brimming cup.

Their weariness his comfort maketh less;

Their wounds with tender hand he bindeth up.

So through the day by mead and vale and stream,

And through the night beneath the starry host,

The patient shepherd watcheth o'er his own,

And not one lamb from all the flock is lost.

O Lord, thou art the Shepherd of the world!

Thy sheep are named and numbered in thy sight.

Thou goest on before; with watchful care

Thou chooseth for our feet the paths of right.

The paths of right! But these, O Shepherd, lead

Thy flock betimes to peril and to pain.

Yet onward go thy feet; and now thy voice

Heartens the flock with hope and strength again.

We trust thee, Shepherd God; we follow on.

Grant us to see thy goodness in our gain.

Grant us to feel the guidance of thy staff,
And so to see thy goodness in our pain.

And, when the day is done, and at thy fold

Thou standest with the balm and water sweet,

Thy flock, still guarded by thy sleepless care,

Shall earn the gift of rest for weary feet.

— Selected.

The Martyrdom of a Book Agent

DOUBTLESS many would be devoting their lives to the noble work of selling the precious books which are freighted with the third angel's message, were it not for some of the hardships that are incident to that kind of work. Some who have given up this work, did so because doors were slammed in their faces, because they were accused of being lazy and shiftless, because they had to go without food for one whole day, because they did not see their families for a month, had a poor delivery, had to sleep in a barn or under a haystack all night, or had to endure other hardships of a similar character.

It may be a source of encouragement for such to contrast their experiences with that of a book agent in the early part of the sixteenth century, as recorded in D'Aubigne's "History of the Reformation:"—

"At Buda, in Hungary, an evangelical bookseller named John had circulated Luther's New Testament and other of his writings throughout that country. He was bound to a stake. His persecutors then piled his books around him, enclosing him as if in a tower, and then set fire to them. John manifested unshaken courage, exclaiming in the midst of the flames that he was delighted to suffer in the cause of the Lord."

We believe there are many noble men and women now engaged in the canvassing work who have demonstrated by their loyalty and self-sacrifice and faithfulness in this work that, if need be, they would suffer martyrdom rather

than renounce their faith in the blessed truth, or give up their heaven-appointed work.

"Must I be carried to the skies
On flowery beds of ease,
While others fought to win the prize,
And sailed through bloody seas?"

K. C. RUSSELL.

A Missionary Volunteer Convention in South Carolina

THIS meeting was held at Spartanburg, April 12-14. The young people here had invited the Cherokee society to join them in holding the convention. Elder W. H. Branson, conference president; Prof. H. M. Hiatt, Missionary Volunteer secretary of the Southeastern Union; and Brother R. E. Carter, State canvassing agent, were in attendance.

At the first session, which was held on Friday evening, a brief history of the young people's work was given, and Professor Hiatt spoke of the responsibility of Missionary Volunteers in carrying this message to the world.

On Sabbath Elder Branson gave an excellent discourse, basing his remarks upon the words found in Deut. 6:12, "Beware lest thou forget the Lord." We were shown how the undertone of worldly amusements will lead us to forget God and his service as did Israel of old. At this meeting all the youth present reconsecrated themselves to the Lord. A model Missionary Volunteer Society meeting was conducted in the afternoon by the Spartanburg society. At the evening session different lines of work for young people were discussed. Among those considered were canvassing, teaching, missionary correspondence, Bible readings, and home work.

The last meeting of the convention was held Sunday morning. The topics considered were Literature for Our Young People and How Missionary Volunteers May Help Foreign Missions. A question box was the last number on the program.

This convention was a great help to the young people who attended, and we went to our homes better fitted to carry out our aim, "The advent message to all the world in this generation."

ROBERT W. CASE.

Influence of the Lodge

THE other evening when I received the *Signs* and read it, I felt my heart stir within me, and said, "Surely this is God's message for gathering out a people to stand when 'there shall be a time of trouble, such as never was.'"

I thought of many things. I thought of Christian people who are still holding onto the lodge. I thought of the money that is being paid to support these worldly institutions, in the form of dues. I thought of the worldly influence of these lodges, which is no help in living the Christ life. And then I thought of the influence my lodge had over me, and how I was driven to the place where I must lose interest in the truth or lose interest in the lodge, and how I finally decided to devote my all to the advancement of God's message in the world. I thought of all these things, and realized the strength I had gained in taking my stand for God.

A number of years ago I felt that the Lord had laid on me the work of warning our people of this danger. I wrote out my experience and laid it before our leading laborers, and was encouraged to prepare a series of articles for our church paper. This I did. Later this matter was rewritten and published in a little booklet of sixty-four pages, which sold for fifteen cents.

I feel that this book contains counsel which all Seventh-day Adventists should have, and which they should place before their neighbors. I now ask that the local elders of our churches lay the matter before their members, and find how many will take one or more copies at ten cents each. I have over three hundred dollars' worth of these booklets; and I have decided, after paying the few dollars due the publishers, to donate the proceeds to advancing this truth in the needy foreign fields. Send all orders direct to Southern Publishing Association, Nashville, Tenn.

This booklet has not been written to abuse lodges, but to point out the danger in these associations.

GEO. O. STATES.

Chosen

SEOUL.—Just at present we are in the midst of the Korean holiday season. These days our magazine workers can not do much, for the people have so many superstitions. On one day no one is allowed to enter any other person's yard, for that means some great calamity. So if one of our workers goes into an unbeliever's house on such a day, he is at once ordered out, and the people feel that they will meet some great calamity.

One day we saw the people making little men out of straw, and throwing them out. The straw god is to represent the person, and to take upon itself all the ailments, trials, etc., that the spirits may have inflicted upon the man. After the straw god is thrown away, the man will have rest and peace for one year.

The first fifteen days of the Korean year have some special meaning to every heathen.

MIMI SCHARFFENBERG.

Interesting Experiences in Japan

I HAVE been in Japan two and one-half months, and during this time have been canvassing. I have sold 2,517 magazines, 162 two-sen tracts ("The Coming Conflict"), and 277 one-sen tracts ("The True God and His Sabbath"). The last day I canvassed I sold eighty-seven magazines in five hours.

I will try to tell you the experiences of one day. In a fine rice-polishing place I sold one paper and started away, when the owner called me back and took me to his house. It was a beautiful place. He motioned for me to come in, and had a servant bring slippers to fit over my shoes. I stepped into his office, praying the Lord to take care of me and help me in giving the truth.

The man called to a servant to bring cigarettes and old Scotch whisky, and tried to get me to smoke, drink, and eat shrimps. But I pointed to a picture of Christ in the paper, and would not touch any of those slave-makers. I told him "Christian no touch," with motions, as

I could say only about a dozen Japanese words in my canvass.

I then canvassed him, and he took two papers, calling to his wife, who brought fifty sen and would take no change; so I gave him four tracts. They shook hands, I bowed, and was glad to get away.

I have had many interesting experiences, and some which have been perplexing, but my Heavenly Father works them all out for my good. Praise his name.

ARTHUR CARY.

Educational Work in the South

D'AUBIGNE, writing of the sixteenth century Reformation, says: "God prepares slowly and from afar that which he designs to accomplish. . . . Then when the time is come, he effects the greatest results by the smallest means."

The historian uttered a truth which is by no means confined to that great movement. It is the enunciation of a principle seen often in history. As a principle, it is just as true in the history of the South as it ever was in Luther's time.

Forty years or more ago Seventh-day Adventists were told to occupy the South because the time had come to plant here principles of liberty, of religion, and of education that would make the desert blossom as the rose. That message was a timely one. The God in heaven was even then bringing forces together that would raise the South from its low estate, and he wanted his people to be leaders in the great upward movement. Some others, like Colonel Armstrong, Mr. Geo. Peabody, Dr. Curry, and Mr. Knapp, saw more in it than we did. But be that as it may, our chance is not yet fully past.

The South needs help, and that help can come through a system of education as through no other avenue. And it is, I certainly believe, in the order of Providence that a Southern man, a man in sympathy with the great struggling masses of the South, a man born in the mountains, acquainted with Southern conditions, and educated to esteem manual labor, now stands at the head of the United States Department of Education.

We were brought forcibly to see this a few days ago when Dr. P. P. Claxton, present United States Commissioner of Education, and formerly an East Tennessee man, visited the Nashville Agricultural and Normal Institute and addressed its school and sanitarium family.

Dr. Claxton is a man deeply converted to the principles of a threefold education. Industrial training, the farm school, thoroughly educated, all-round teachers, are the forces through which he feels that the world is to be redeemed.

Dr. Claxton's talk on practical education brought many a burst of applause. So strong and clear-cut were some of his statements that the thought would go from one to another, "Where did he get that truth? Has he read 'Education'?"

But here comes the answer. God spoke to men in Babylon in the year of the birth of Christ as clearly and easily as he spoke to Zacharias in Jerusalem, to Mary and Joseph in Nazareth, or to the shepherds on the hills of Bethlehem. So it will prove to be to-day.

Let me give you a few of Dr. Claxton's thoughts:—

"Abstract thinking is not education; it never has been, and it never will be. Education is the intelligent handling of things about us. It can not be crammed down the throat; it can not be 'clothed upon.' The best way to develop a boy is by the use of the common, ordinary things of life.

"The idea that liberal education frees one from work is a mistake. Education does not free from labor. True education fits a man to deal with the things at hand. It dignifies labor.

"Paul, the great apostle, boasted that as a missionary he was indebted to no man for his support, but labored unceasingly for others, supporting himself by hand labor meanwhile.

"Give me fifty well-trained teachers, and I will accomplish more than with fifty armies.

"Christ said, 'I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil.' That is the object of education,—not to take a man out of the world, but to raise him above the evil of his natural surroundings."

The South is to receive the message soon. It is a field, even now ripe for the harvest. God has put at the head of the educational work of the nation a man who knows the needs of the South, who senses the fact that industrial education is the great lever of the world's uplift,—a man who is willing to put forth his efforts to encourage all who believe these things.

Consider these facts, and answer if the South ought not to have hundreds of the very best-educated teachers, ministers, and other workers in the ranks. Who will answer? M. BESSIE DEGRAW.

Field Notes

ELDER O. F. FRANK recently organized a church of twenty-six members at Leno, Fla.

ON April 10, two young men were baptized by Elder W. F. Kennedy at Elk City, Kans.

ELDER C. F. COLE recently organized a Sabbath-school of nineteen members near Burke, S. Dak.

FIVE new Sabbath-keepers were recently baptized in the St. Johns River, near Jacksonville, Fla.

A FEW weeks ago Elder Meade MacGuire baptized ten young people at the Strode Industrial School, in Kansas.

ONE sister was recently baptized at Lamar, Colo. Six persons have begun to observe the Sabbath at Fruita as a result of the labors of Elder and Mrs. J. T. Spriggs.

FOUR persons in East Richmond, Va., have embraced present truth through the labors of Elder W. D. MacLay. His meetings still continue, and others are deeply interested.

FROM Indiana it is reported that six persons have taken their stand for the truth at Pleasant View, two at Peru, one at Anderson, and three new members have united with the church at Middletown.

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

(Concluded)

DR. H. N. SISCO, superintendent of the Washington Sanitarium, presented the needs of a dispensary in our educational work. He said in part:—

"We best learn to do a thing by doing it. We shall best learn to do actual missionary work by doing it. This dispensary will enable us actually to do it. We have medical subjects in the post-graduate course. We have the theory, but this will be the real educational factor of the scheme—the doing of things—that will strengthen the course because it is a right principle of education.

"Our sanitariums give an excellent training in rational methods of treatment of disease and in the care of certain classes of patients. We do not and can not, of course, expect a great deal of accident and emergency work, but the medical missionary must have it. He, therefore, needs something beyond what the ordinary sanitarium nurses' course will give him. The medical missionary nurse needs to know how to dress wounds in general, the different types of wounds, the best dressing, how to dress ulcers, how to care for many minor ailments, how to diagnose certain conditions, and what to do for them. This comes only by an acquaintance and association with work which can not be given in our sanitariums, but which can be given, and is given, in a good dispensary. From the standpoint of the education we are hoping to give our medical missionary workers, both for foreign fields and for the home field, this feature of the dispensary work, if there were nothing more to it, would be of great value.

"The dispensary work brings the nurse in contact with a class of people quite different from those met in our sanitariums, people who are not so educated and cultured. The worker gets an experience that prepares and qualifies him for similar conditions of need found among the lower classes of the foreign lands, and he can more readily adapt himself to them.

"Probably the most important standpoint from which this work will be of great value is the religious. Personal ministry to the sick and needy gives most excellent opportunity to speak words of comfort and encouragement. The individual whose Christian experience has not been the best, and whose light has perhaps shown rather dimly, will find abundant opportunity for letting his light shine brightly. He is to learn to do missionary work by actually doing it. There will be opportunity for giving Bible readings and inviting the people to helpful meetings. The dispensary work is to be not only a medical work, but a missionary work as well; and we expect it will be of the utmost value to those who enter it in

developing Christian experience and in enabling the workers actually to do work for these needy people.

"There is one more thing. Our city work is to go forward with an impetus and with a power that it has never yet had. It is stated that this work among all classes is to be the open door and the entering wedge. Jesus Christ's methods of medical missionary work can never be improved upon; and the more his life and work are studied, the more it will be seen that the medical, the physical part, was an important factor of his work. We shall expect that our Foreign Mission Seminary will be stronger educationally by preparing workers to go out into the great cities of our own land and other lands to work for God."

Neighborhood Needs

Brother V. E. Peugh, manager of the dispensary, showed a map giving the section of the city in which the dispensary is located. In explanation, he said:—

"The area of this section is one-half square mile, with a population of 16,862. The population in the alleys is 1,825. The death-rate in this district is 19.97. Over 333 die every year. There are 73 saloons, whose cost of operating is \$81 for every family located in that district, which amounts to \$16.66 for every man, woman, and child. Drunken men and women are to be seen on the streets. Children seem literally to swarm in the streets.

"People are crowded together, perhaps a large family in one or two rooms. Damp cellars, garbage, littered yards, and many rats undoubtedly contribute in no small way to the high mortality of this district. Nothing is cleanly. Our nurses will regularly visit the homes of the people, and help them clean up; and, while doing this, they may also help them spiritually. I hope some day to see a little church in that district."

The report of Mrs. M. D. Wood, one of the visiting nurses who had already been at work in the neighborhood, was an intensely interesting one, telling in detail of various visits to places of great need. Rational treatments gave relief to the sick, favorably impressed the physicians and people, and opened the way for other work. In some places a welcome seemed already waiting, with calls for Bible readings.

On the night of the opening of the dispensary, several addresses were given, one of the speakers being Dr. H. C. Menkel, on furlough from India. He compared the dispensary to the rescue ship "Carpathia," which saved a number of lives from the "Titanic" wreck. He said many S. O. S. calls will come to this institution. We must not only save some of those who are floating, but we must go down into the depths of submerged humanity and save many. He had scarcely spoken the words when a door opened, and a voice asked anxiously, "Is there a doctor here?" A neighbor's child was sick, and, although the dispensary was not yet opened, the distress call came. Nurses were sent out, and gave the needed relief.

The first day of its work saw several patients, and on the second day the first patient to stay in the building was received. The prospects are that there will be plenty to do, and that the institution will have a useful career. From

what has been said, it will be seen that the influence of this work is more than a local one, that its results are to extend even to the regions beyond. Being connected with the Foreign Mission Seminary, it becomes a part of our denominational training-school for missionaries. The District of Columbia Conference, in assuming its share of the financial burden, takes upon itself a work that belongs to a larger constituency than its own. It is to be commended for placing itself under the load, but it should not be allowed to carry it alone. The rent of the dispensary building and the salary of the one in charge make but a part of the outlay necessary to carry forward this work successfully. If there are those who wish to assist in this enterprise, let them communicate with the District of Columbia Conference, Room 708, McLachlen Bldg., Washington, D. C. L. A. H.

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

Enforcing the Sunday Law in Rome

By the free use of the boycott, an effort is being made in Rome to secure the better observance of Sunday and other holy days appointed by the church. This is reported in the Rome correspondence of the *Catholic Standard and Times*, printed in its issue of May 11, 1912. We make this extract:—

"During an audience given in 1881 by Leo XIII to the Primary Society of Rome for Catholic Interests, which body had initiated an agitation against the continuous profanation of holy days and Sundays by permission of the Italian government, that great pontiff laid to rest all the false arguments that are brought forward in favor of labor on seven days of the week. 'They say,' said Leo XIII, 'that by this means it is intended to the better promote industry and to obtain for the people a greater degree of prosperity and wealth. Stupid and lying words! They wish instead to deprive the people of the comforts, the consolations, the benefits of religion, to weaken in them the sentiment of faith and love of heavenly goods, and they are calling on nations the most tremendous punishments of God, the just avenger of his outraged honor.'

"It was not till 1907 that a law was made in Italy obliging the people to observe the weekly repose. But, though the Italian government that made the law ought to have seen to its execution, its representatives were the first to seek expedients to infringe upon it. And now the big cities threaten to revert to their former condition.

"However, a strenuous agitation has been again entered on by the society mentioned above, so earnestly, indeed, that few doubt that success will attend its banner. In a circular sent by it to all persons of influence in Rome adherence to five points is requested:—

"1. Catholic proprietors will impede

every kind of labor on Sundays or holy days on their possessions, with the exception of labor to which ecclesiastical authority gives consent.

"2. They shall stipulate in contracts made when letting houses the payment of a heavy fine as often as the tenants contravene the festive repose. They shall impose a similar fine in contracts with builders or workmen in their employment.

"3. Catholics shall give no orders to business houses that permit work on Sundays or holidays.

"4. They shall not buy goods on festal days in business houses that keep open, and during the week they will preferably deal with houses that close on those days.

"5. They shall refuse to accept goods made on a Sunday or holy day of obligation."

"With such stern measures as these, one may expect to see, if not the government, at least business men of the 'after 1870 spirit' brought to a sense of their duty.

"The 1870 Italians are extremely fond of aping English methods and ways. It will do no harm to them if they imitate the manner in which Sunday is kept in England."

Pope Leo XIII declared that the nations were inviting the judgment of God by their disregard of Sunday, and to prevent such results the Primary Society of Rome for Catholic interests is now instituting a general boycott against those who disregard the commands of the church in respect to holy days. This method of enforcing respect to the church is quite general, and has been advocated in many instances in this country.



A Roman Catholic View of the Separation of Church and State

IN a sermon preceding the convention of the Louisiana State Federation of Catholic Societies, Rt. Rev. John E. Gunn, S. M., D. D., bishop of Natchez, declared, as reported by the *Morning Star* (Roman Catholic) of New Orleans, that there is arrayed against the church, and consequently against society, a strong federated irreligion, whose platform is to banish God from every department of social, educational, and national life. The speaker gave the platform of this irreligious crusade, the second plank of which, he said was:—

"Separation of state and church; that the latter may be first impoverished and then paralyzed in its Christian mission. The separation of state from church, to impoverish, paralyze, and spoliage the church."

It thus appears that according to the Roman Catholic view the separation of the state from the church is one feature of an irreligious crusade.



We shall not accomplish much without zeal and enterprise; but the mistake is often made of supposing that zeal is hurry, rush, recklessness, and indifference. It is not so; steady momentum is often more effective than unrestrained vigor.— *Selected.*

News and Miscellany

Notes and clippings from the daily and weekly press

— Serious rioting is reported among the striking anthracite coal-miners throughout the Schuylkill valley region in Pennsylvania.

— Thirty thousand tons of old junk, left by French engineers, has been shipped away from the Isthmus of Panama and sold for more than \$2,000,000, and there is much more yet to be sold.

— Canada is about to start a mint for the coinage of gold, which will make the use of United States gold coins unnecessary. Hitherto our \$5 and \$10 gold pieces have circulated freely there, and several millions of United States gold may soon have to come home.

— Postmaster-General Hitchcock has ordered that all picture post-cards, papers, and magazines that are unclaimed at post-offices shall be given to local authorities for distribution among hospitals and asylums, instead of being sent to the dead-letter office at Washington, D. C.

— An American bridge-building company has secured the contract for building a state railway bridge over the river Jumma near Allahabad, India. Twelve leading bridge-building concerns from all over the world competed, but the American company's bid was 26½ per cent less than that of any competitor.

— The secretary of the treasury wishes to reduce the size of the dollar bill and its brethren of more imposing names. He thinks he can save about \$600,000 a year in paper, printing, and other items if he is permitted to cut off an inch and a quarter from the length of the currency and a half-inch from its width.

— In the fear that the foundations of Grant's tomb, in Riverside drive, New York City, have been weakened, Park Commissioner Stover has ordered an examination of the subsoil and rock upon which they rest. A visit to the plaza surrounding the structure revealed large fissures and rents in the pavement, and the sinking of the stones in many places.

— A dangerous growth of reactionary sentiment is reported from Peking, China. Another Manchu uprising is believed to be imminent. The Manchus are gathering arms, and many of the princes are said to be handing over their fortunes to make the movement successful. President Yuan Shi Kai is seriously ill. He was the one strong man of the authorities in Peking, and during his illness the authorities of the republic are said to be doing nothing to prevent the threatened outbreak. Newspaper correspondents at Tientsin say that capitalists of south China, recognizing the impotence of the existing régime, are financially backing a scheme for the restoration to the throne of the imperial Manchu family. The cabinet of the republic has asked the consent of the National Assembly at Nanking to establish the provisional capital of the Chinese republic at some point south of Peking, leaving the selection of the permanent capital to some future time.

— Last year that gay city Paris was gayer than ever before, if one may judge from the money spent on amusements—nearly \$12,000,000, a record sum. Grand opera received the largest share of this amount, \$658,400. The rest was divided principally between the theaters, forty in number, averaging \$117,580 each; music-halls, whose total receipts were \$1,417,800; café concerts, which took in \$1,379,000; and cinematograph shows, which received about \$500,000.

— One thousand pounds has recently been refused for a rickety old chair in South Africa, which is declared by experts to be worth three times that sum. The explanation is that the old chair originally belonged to Louis XIV of France, and was later bought by the British government and sent with other articles of furniture for the use of Napoleon at St. Helena. But the ship changed her route or was driven out of her course, and was wrecked off the Cape of Good Hope, and the chair was saved from the disaster.

— Attorney-General Wickersham has appointed Stanley W. Finch, chief of the bureau of investigation of the Department of Justice, a special commissioner to suppress the white-slave traffic. Mr. Finch will begin a vigorous campaign in every State in the Union for the extermination of the vice. He will cooperate with societies and individuals interested to wipe out the traffic by a systematic and comprehensive plan of investigation and prosecution and by placing agents in every State in the Union. About 600 special officers will be employed in this active campaign.

— General William Booth, the aged head of the Salvation Army, is said to be losing his sight. On one of his preaching tours, while standing up in his automobile, a fly was blown into one eye, and before it could be removed the eye was poisoned and a cataract began to grow. An operation was apparently successful, but now the other eye is so badly affected that the general is compelled to give up work, and physicians fear his sight can not be restored. In his eighty-fourth year, this remarkable man was about to start on a preaching trip through America and Canada, but this has been abandoned.

— In the Khargeh Oasis, a shallow and flat depression in the Libyan Desert, about 1,500 square miles in extent and lying 130 miles west of Luxor, archaeologists and anthropologists have been making a close study of a people that is believed to be more closely related to the inhabitants of ancient Egypt than any element in the population now resident in the Nile valley. It is not a very high grade of culture that Dr. Alex Hirdlicka, reporting to the Smithsonian Institution, finds among these descendants of the old Pharaohs. A painful living is scratched out of the soil by means of constant irrigation, and the dietary problem among the majority of inhabitants is extraordinarily simple—"rice in rice time, barley in barley time, and dates in date time." They live in tenements of dried-mud construction, roughly planned, and giving the suggestion of cliff dwellings. The population, numbering something short of ten thousand, is of poor physique, unenterprising, and harmless.

—The King's Indian crown, which was used at the recent durbar, will be placed in the Tower of London with the other regalia, but will be available for future imperial durbars. The cost of the crown was \$291,600.

—Thirteen thousand nine hundred sixty glass eyes, of all colors and sizes, were sold at auction recently in the Jersey City post-office at twenty-four cents each. The eyes were seized by the revenue officials some months ago.

—Swedish and Norwegian are to be taught at the next summer school of the University of Minnesota. These languages are accepted now as entrance requirements, and may be studied in the college and graduate schools of the university. Either language may be substituted for German as a requirement for the doctorate in philosophy or science.

—Comprehensive and spectacular plans for the organization of a great aerial army powerful enough to defend the entire coast line of the United States, the Philippines, Hawaii, and Panama are now complete at the War Department. Under the direction of the signal-corps an entirely new arm of the service will be immediately organized, provided Congress gives its consent.

—The minister of finance and the bankers representing the six powers—the United States, Great Britain, France, Germany, Russia, and Japan—have arranged the terms of a series of advances to the Chinese government, totaling \$50,000,000, against treasury bills redeemable within one year, by the proceeds of the big loan. There will be supervision over the expenditures jointly by foreign and Chinese auditors.

—Yuan Shi Kai, president of the Chinese republic, delivered his first presidential message in the form of a speech recently, at the opening of the session of the advisory council, which is practically a provisional senate. The president proclaimed that the principles of the new Chinese government must be the maintenance of order in the interior, the achievement of progress, and the retention of external friendships. The attitude of foreign powers in recent years, he said, had been such as to merit the gratitude of China. He also stated that religious liberty throughout the republic would be guaranteed.

—The general conference of the Methodist Episcopal Church is now in session in Minneapolis, Minn., and unless that body overrules the action of the committee on the state of the church, the part of the famous paragraph 260 of the church discipline which especially prohibits dancing, card-playing, and kindred amusements, will remain a law of the church. Of the progress of Methodism an exchange says: "There were eight annual conferences represented in the general conference of 1812. There are now 132 annual conferences and 29 missions and mission conferences. Then the church-membership was 184,568, with 688 traveling preachers; now we have a membership of 3,518,099 and 20,569 preachers, while American Methodism numbers more than 6,000,000 members. In 1812 there were no Sunday-schools reported. Now we have 36,486, with 387,968 officers and teachers and 3,562,968 scholars."

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

CANADIAN UNION CONFERENCE

Ontario, Whitby June 13-23
 Quebec June 27 to July 7

CENTRAL UNION CONFERENCE

Wyoming, Scotts Bluff, Nebr. June 13-23

LAKE UNION CONFERENCE

North Michigan, Bark River June 17-23
 North Michigan, Traverse City
 Aug. 26 to Sept. 1

NORTHERN UNION CONFERENCE

North Dakota, Carrington June 17-24

PACIFIC UNION CONFERENCE

California, Santa Rosa June 20-30

SOUTHWESTERN UNION CONFERENCE

Arkansas, Hiwassee June 11-15

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

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, Nebr., 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, Nebr., 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*.

California Conference Association

THE sixteenth annual meeting of the California Conference Association of the Seventh-day Adventists, a corporation, will be held in connection with the forty-first annual session of the California Conference of Seventh-day Adventists, at Santa Rosa, Cal., June 20-30, 1912, for the purpose of electing a board of seven directors, and transacting such other business as may properly come before the meeting. The first meeting will be held at 9 A. M., June 24, 1912.

G. A. IRWIN, *President*;
 J. J. IRELAND, *Secretary*.

California Conference

THE forty-first annual session of the California Conference of Seventh-day Adventists will be held at Santa Rosa, Cal., in connection with the camp-meeting, June 20-30, 1912, for the election of officers for the ensuing year,

and for the transaction of other business which may properly come before the assembly. The first meeting will be at 10 A. M., Thursday, June 20. Each church is entitled to one delegate without regard to numbers, and one additional delegate for every twenty members.

E. W. FARNSWORTH, *President*;
CLAUDE CONARD, *Secretary*.

Canadian Union Conference

THE fifth biennial session of the Canadian Union Conference will convene on the campground at Whitby, Ontario, at 9 A. M., June 14, 1912, for the purpose of electing officers, and of transacting any other business that may come before the conference. Each conference in this union is entitled to one delegate for the conference, and to one additional delegate for each one hundred members or fraction thereof. The conference will be held in connection with the Ontario Conference, and a full delegation is desired.

W. M. GUTHRIE, *President*;
B. F. NOFTSGER, *Secretary*.

Ready May 25

THE annual Summer Campaign number of the journal *Christian Education* will be ready for the mail on May 25. Its central theme is our original and present-day message, "Educate, educate, educate." The line of distinction between the secular and the Christian school is more sharply drawn than heretofore, and appeals to our youth to educate themselves in our schools are strongly made by students, parents, and teachers. This number is intended for use at all our summer assemblies and by workers and believers wherever young people are found. The cover is printed in a special two-color design, and sixteen extra pages set forth particular advantages at our various colleges and academies. Prices: 1 to 4 copies, 10 cents each; 5 to 40 copies, one order, one address, 5 cents each; 50 or more copies, one order, 4 cents each. Address *Christian Education*, Takoma Park, D. C.

Memory Verse Cards

THE Sabbath-school Memory Verse Cards for the third quarter are now ready for mailing. Supplies of these cards should be ordered early enough for them to be at hand before the beginning of the quarter. Those who order early will not be disappointed. Those who order late, may be. Many orders for the second quarter's cards could not be filled as the supply was exhausted when the orders were received.

The demand for the cards this quarter increased from 1,500 to 5,000 sets. We have printed 6,000 sets for the third quarter. These have the Scriptural references printed on the cards. Orders should be sent in now for the third quarter's supply. Though the cards are improved, the price is the same, 7 cents a set, post-paid. Send all orders through the conference tract societies.

Change of Address

THE address of the Western Canadian Union Conference has been changed to Box 244, Regina, Saskatchewan, Canada.

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:—

Copies of the *REVIEW AND HERALD* are wanted by E. A. Rose, Plover, Wis.

Mrs. Chas. Fillman, Hastings, Okla., desires copies of our denominational papers for use in a reading-rack. *REVIEW* not desired.

A generous supply of denominational literature for free distribution will be appreciated by the Seventh-day Adventist Church at Little Rock, Ark. Address R. H. Devreaux, 2521 Commerce St.

A continuous supply of the *REVIEW*, *Signs of the Times*, *Watchman*, *Youth's Instructor*, *Our Little Friend*, *Life and Health*, *Liberty*, and tracts will be appreciated by J. H. Wallen, Indianola, Okla.

Signs of the Times (weekly or monthly), *Watchman*, *Life and Health*, *Protestant Magazine*, and *Liberty* are desired for use in missionary work by Lula Bailey, Rileyville, Va.

Sanford Heath, Paradise Valley Sanitarium, National City, Cal., requests a continuous supply of our literature for free distribution in his county, and on board ships in San Diego harbor. Papers in foreign languages welcomed.

Business Notices

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

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

Conditions

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

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

A charge of two dollars will be made for each insertion of forty words or less. Each additional word, initial, or group of figures in excess of forty, will cost five cents. No discount for several insertions.

FOR SALE.—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.

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.

SWEETENED BRAN CRACKERS.—900 pounds of the above delightful crackers left on our hands. Special offer: 6 cents a pound; in lots of 100 pounds or more, 5 cents a pound. None sold after these are gone. Colorado Sanitarium Food Co., Boulder, Colo.

COOKING OIL.—Noted for quality. Free from animal fat. Keeps indefinitely. Eight 1-gallon cans, \$7.50; 5-gallon can, \$4.20; 2 5-gallon cans, \$8.20; 30-gallon barrel, \$22.50; 50-gallon barrel, \$37. Cash with order. Sanitarium Cooking Oil Co., Louisville, Ky.

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.

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

HAVE made many improvements on my *High Pressure Steam Canner for Home and Market* canning. Cans everything so it keeps without preservatives. Surpasses every canner on the market. Supplies a long-looked-for article. *Absolutely safe and easy to operate*. Send for circular. Jethro Kloss, St. Peter, Minn.

THE market on Cooking Oil is still advancing. Send in your order for a fresh supply, which we receive weekly, and save the advance. In a cool place it will keep for several months. Five-gallon can, \$4; 5 5-gallon cans, \$19.50; barrels of about 55 gallons, 60 cents a gallon. Colorado Sanitarium Food Co., Boulder, Colo.

SEND 10 cents for sample Sanitarium Food Company's "Gold Medal" Vegetable Cooking Oil; pleases where others fail. Used in sanitariums, bakeries, restaurants, and our best homes, for shortening, frying, seasoning, salads, etc. Guaranteed. Economical. Healthful. Sample can and price, 10 cents, mailed. Sanitarium Food Company, St. Paul, Minn.

Obituaries

MEEK.—Joseph L. Meek, son of Mr. and Mrs. H. J. Meek, was born in Parkersburg, W. Va., Aug. 4, 1906, and died in Grafton, W. Va., March 31, 1912, aged 5 years, 7 months, and 27 days. Words of comfort were spoken by the writer. Interment was made in the Cedar Grove Cemetery, Wood County, West Virginia. F. H. ROBBINS.

THOMPSON.—Ole A. Thompson was born in Norway, in October, 1852, and died April 11, 1912. He embraced present truth about twenty-five years ago, and united with the Seventh-day Adventist Church at Oakland, Cal., of which he remained a faithful member until his death. The funeral service was conducted by the writer. H. W. REED.

(Scandinavian paper please copy)

BARRY.—Susie Marie Barry died at her home in West Olive, Mich., April 15, 1912, aged 27 years. She was an active member of the Seventh-day Adventist Church, and fell asleep in the hope of a part in the first resurrection. Services were conducted in the Methodist church, where a large company of relatives and friends gathered for the occasion. Words of comfort were spoken by the writer from Rom. 8:18. C. A. HANSEN.

McGUGAN.—Died at his home in Hamilton, Ontario, April 15, 1912, Archibald McGugan, aged 63 years. He was born in Belfast, Ireland. Brother McGugan began to keep the Sabbath about three months before his death, never having heard the message until last November. He fell asleep in the hope of a part in the first resurrection. His wife and one daughter survive. The writer spoke words of comfort from 1 Thess. 4:13-18. MATT J. ALLEN.

HARRINGTON.—Mrs. Cordelia Esther Harrington was born Aug. 31, 1870, and died at Mountain View, Mo., April 19, 1912, aged 41 years, 7 months, and 18 days. She was married Aug. 7, 1887, in the State of Michigan. The family came to Missouri in 1907. Sister Harrington accepted present truth in 1892. She was a consistent Christian, and fell asleep with a bright hope of a part in the first resurrection. Her husband and eight children are left to mourn. Words of comfort were spoken to the sorrowing relatives and friends from 1 Thess. 4:14, by the pastor of the First Methodist Episcopal Church. W. J. LEWIS.

COURSEN.—George Elton Coursen, son of Brother and Sister James L. Coursen, died April 7, 1912, aged 5 months. The funeral service was conducted by the writer at the home of the child's grandparents, Mr. and Mrs. J. Davenport, in Bridgeton, N. J.

GEORGE W. SPIES.

GROSS.—Martha Easter Gross was born April 27, 1887, and died at Willamette, Oregon, March 7, 1912. She was a member of the Seventh-day Adventist Church, and died in the hope of a part in the first resurrection. Her suffering was intense, and she longed for the end to come, knowing that all was well with her soul. Her aged parents and several brothers and sisters survive. The writer conducted the funeral service, assisted by J. A. Reifschneider, the local church elder.

A. M. DART.

STEWART.—Jennie Blanche Stewart was born near Dumont, Butler Co., Iowa, Jan. 14, 1879. The family moved to Crawford, Nebr., when she was seven years of age. She accepted Christ as her Saviour at the age of fifteen, and became a charter member of the Crawford Seventh-day Adventist Church. She was a consistent, faithful Christian, and fell asleep April 13, 1912, confident of a part in the first resurrection. Words of comfort were spoken by the writer, assisted by Pastor J. H. Wheeler.

D. U. HALL.

BECKETT.—Died at the Walla Walla Sanitarium, March 28, 1912, after a long illness, Mrs. Nancy C. Beckett, aged 32 years, 1 month, and 18 days. She was born in Minnesota, Feb. 10, 1880. Sister Beckett accepted present truth some time before going to the sanitarium one year ago last November. She was a great sufferer, but bore all with Christian patience. One son, one daughter, and her mother are left to mourn. She was laid to rest at North Yakima, Wash., to await the Master's call.

F. A. DETAMORE.

ELLS.—Died in College Place, Wash., March 10, 1912, Sister Amelia Ells, wife of Elder L. H. Ells, aged 68 years, 7 months, and 3 days. She was born in Harmony, Maine, Aug. 7, 1843. The family moved to Kingston, Wis., when she was three years old. Jan. 1, 1861, she was united in marriage with Lewis H. Ells. In the spring of 1862, they accepted the truths of the third angel's message. Seven children were born to them, six of whom, with their father, are left to mourn. The funeral service was conducted by the writer, words of comfort being spoken from Ps. 127:2. We laid her to rest with a bright hope of a part in the first resurrection.

H. W. DECKER.

DENMAN.—Mrs. Jane Weatherwax Denman was born in Schenectady County, New York, June 29, 1837, and died in Vinton, Iowa, April 2, 1912, aged 74 years, 9 months, and 3 days. The deceased moved from New York with her parents in 1848, settling in Kane County, Illinois, where they resided until 1854, when they moved to Benton County, Iowa. Here she spent her entire married life. Sister Denman was a pioneer in the Adventist faith, having been identified with this message for fifty-two years. She died triumphant in the "faith which was once delivered unto the saints." Her funeral was largely attended by the residents of Vinton, by whom she was held in high esteem. Words of consolation were spoken by the writer.

M. N. CAMPBELL.

MILLER.—Died at Sebastopol, Cal., April 20, 1912, Dr. Robert Miller, aged 81 years lacking one week. He was born in Alabama. During the civil war he enlisted in the Confederate army, serving as an officer until the close of the war. In 1866 he began the practice of medicine in Peoria, Tex., at which place he resided for thirty-five years. In the summer of 1878 Brother Miller attended a series of tent-meetings conducted by Pastor R. M. Kilgore, and accepted present truth. He loved the truth, and was always a generous contributor to our denominational work. Eleven years ago he came to Sebastopol, where he made many friends. Two sons and one daughter survive. The funeral service was conducted by the writer.

D. E. ROBINSON.

SEVY.—Henry J. Sevy died March 31, 1912, in the University of Michigan Hospital at Ann Arbor, Mich. He was born in 1864, and reared in a Seventh-day Adventist home. At an early age he gave his heart to God, and his life was fully consecrated to the work of this message, for the furtherance of which he contributed freely of his means. Brother Sevy was regarded as a man of strict integrity and sound judgment. His remains were buried in the family lot at Greenbush, Mich. An aged father, two daughters, and two sisters mourn for him, but not without hope.

WM. OSTRANDER.

BAGBY.—Died at Alva, Okla., April 19, 1912, after several weeks of intense suffering, Adaline T. Bagby, wife of Elder J. R. Bagby. Sister Bagby was born Feb. 9, 1869, at Kingsville, Mo. She was reared in the Seventh-day Adventist faith, and was baptized at the age of eleven years. She was a firm believer in present truth. Her husband and four children survive. The funeral service was conducted by the writer in the Congregational church, which was crowded to its extreme limit. The music was courteously furnished by the students of the Northwestern State Normal.

W. R. HANSON.

JOHNSON.—Lois A. Moreland-Johnson, widow of Edwin Johnson, of Nashua, N. H., was born at Billerica, Mass., in September, 1837, and died suddenly on the morning of April 14, 1912, at Reading, Mass. Sister Johnson was converted when eighteen years of age, and joined the Methodist Church, of which she remained a member until five years ago. At that time she accepted the third angel's message and united with the Seventh-day Adventist Church in Reading. The funeral services were conducted by the writer, assisted by Elder Seth W. Walker. Words of comfort were spoken from Isa. 26:19 and Ps. 17:15.

G. B. STARR.

HALL.—George Clinton Hall was born at Aurora, Ill., Dec. 13, 1855. When he was one year old, his parents removed to Volinia, Cass Co., Mich., where he resided until his death, which occurred when he was 56 years and 4 months of age. On Feb. 26, 1885, Brother Hall was married to Ida E. Gard. To this union three children were born. Our brother was a true Christian, a faithful husband, and a kind father. The funeral services were held at the family homestead, words of comfort being spoken by the writer from 1 Cor. 15:26. We laid him to rest to await the coming of the Life-giver, who shall reward "every man according to his works."

W. C. HERNER.

WHITE.—Ivy Creighton White was born in Marion County, Iowa, Aug. 18, 1873, and died at her home in Des Moines, Iowa, April 7, 1912, aged 38 years, 7 months, and 19 days. Fourteen years ago she accepted present truth, and with her mother was baptized and united with the first Seventh-day Adventist Church of Des Moines. She was an earnest worker in the church until her strength failed. During her long illness she was a patient sufferer, and she died in hope of a part in the first resurrection. Her father, mother, and brother, together with a large number of relatives and friends, mourn their loss. Words of comfort were spoken by the writer from John 14:1-3.

W. D. PARKHURST.

CHURCH.—Emory Jesse Church was born in New York, July 2, 1826, and died in Fresno, Cal., March 25, 1912, aged 85 years, 8 months, and 23 days. He crossed the plains with an ox-team in 1852, and settled in Placer County, California. The following year he was married to Katherine Rutan, who died in 1868. Brother Church accepted present truth in 1873. He was for a time first elder of the Seventh-day Adventist Church at St. Helena, and served as elder in other churches as long as his health would permit. He was loved by all who knew him, for his consistent Christian life. In 1876 he was married to Mrs. H. M. Saunders. His wife, two sons, one brother, and two sisters survive him. The writer conducted the funeral service, basing his remarks on Ps. 116:15.

J. W. RICH.

RICHMOND.—Sister Anna Richmond, mother of the late Elder William Simpson, died Feb. 7, 1912, near Tropic, Cal., aged 62 years. Our sister sleeps in the hope of a part in the first resurrection. Funeral services were held at Glendale. The writer, assisted by Elder J. N. Loughborough, conducted the funeral services, speaking words of comfort to the sorrowing relatives and friends.

J. W. ADAMS.

THOMPSON.—C. E. F. Thompson was born in Jamaica in 1876, and died in Freetown, Sierra Leone, West Africa, March 23, 1912. Brother Thompson received his literary training in Kingston College, Jamaica. The third angel's message came to him in Sierra Leone in 1907, and he at once accepted it, and entered upon the work of warning this world of the coming judgments. His efforts were very successful. He assisted in raising up the little company at Waterloo, and for the last two years of his life labored on the Gold Coast. Aside from his relatives in Jamaica, he leaves a wife and a nephew in Sierra Leone, who mourn his death. We are assured that he rests in Jesus.

D. C. BABCOCK.

COMBS.—Died at Longmont, Colo., March 13, 1912, my beloved wife, Nettie Bell Combs. She was born June 10, 1858, and came to Iowa in 1867 with her parents, Mr. and Mrs. James M. Payne. The family settled near Adel, and there resided for many years. At an early age she gave her heart to the Saviour, uniting with the Seventh-day Adventist Church at Adel, and till her death she was a devoted, consistent Christian. We were married Jan. 1, 1880, and for thirty-two years we journeyed side by side along the pathway of life. She was a faithful and indulgent wife and mother. To us were born two daughters, who still survive. For many years she was a patient sufferer, and though her afflictions were many, no word of complaint passed her lips. About eight years ago we moved to Des Moines, thinking that her health would be better when she got away from the drudgery of the farm. Last September she went to Colorado to spend the winter with her daughter Mrs. Mable McKibben. She enjoyed the exhilarating air and balmy sunshine of her new home, and seemed happy and contented. But the all-wise Father, who knoweth the end from the beginning, saw fit to take my loved one away. Her remains were brought back to her old home in Iowa, and were laid to rest March 17. The funeral service was conducted by Pastor W. D. Parkhurst.

M. C. COMBS.

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WASHINGTON, D. C., MAY 23, 1912

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BROTHER HENRY F. BROWN, who has been connected with the Spanish book work in Mexico for some time, sailed from Mexico for Spain, May 9, to assist in the book work in that needy field.

THE latest word from Brother W. A. Spicer was sent from Porto Alegre, Brazil, March 29, at the close of a general meeting at that place. From there he was going to Rio de Janeiro. He reports good meetings with the believers at every place, although in Paraguay, especially, it was very hot and dry.

BROTHER H. A. OBERG, secretary and treasurer of the Korean Mission, came home on a short furlough at the close of the general meeting in Shanghai. Recently he was united in marriage to Miss Graham, of Seattle, Wash. The first of May Brother and Sister Oberg sailed from San Francisco for Korea, where together they enter upon their work with hope and courage.

BROTHER J. E. FULTON, president of the Australasian Union Conference, wrote that he expected to leave Australia the first week in April, upon an extended tour through eastern Polynesia. He will be away from the home field about ten weeks. A general meeting for the workers in eastern Polynesia will be held at Tahiti during his visit. Progress is reported, new islands being entered with the message as workers and means are provided by the Australasian home field.

THE District of Columbia Conference held its annual meeting in Washington, D. C., May 12, 13. Elder J. L. McElhany was reelected president and A. J. Bristol secretary and treasurer. Important plans were considered for the extension of the work for both races, white and colored, in the conference.

LAST week word was received at the Mission Board of the return of Brother and Sister W. L. Foster, from Japan, made necessary by the failing health of Sister Foster. They went to Japan about four years ago. Having acquired the language, which is very difficult, makes their leaving at this time a serious loss to the field.

WE have just received an attractive little volume of Bible readings in the Fijian language, prepared by Elder J. E. Fulton. This work has thirty-eight Bible readings, thirty-five illustrations, and several diagrams, making a book of one hundred twenty-six pages. We are glad to welcome this book to our denominational literature.

A LETTER received from Elder H. S. Shaw, president of the Western Canadian Union Conference, calls attention to the recent change made in the office address of that union. All mail intended for this union conference or its officers should now be sent to Box 244, Regina, Saskatchewan, Canada. It is hoped that all correspondents will make note of this change.

LAST week there was held in Takoma Park an institute of city evangelists and religious liberty secretaries. Prominent workers representing these departments, numbering over forty, were in attendance from the Atlantic and Columbia Union Conferences. Elder A. G. Daniels conducted the institute for the city workers, and Elder W. W. Prescott had in charge the institute for religious liberty workers. As these earnest workers came together and related their experiences, compared their methods, and told each other of what the Lord was doing for them and what they were seeking to do for him, they found special blessing in the gathering. Many interesting questions were discussed. A fuller report will be given in the REVIEW later.

LAST Thursday evening, May 16, the students of the Foreign Mission Seminary and Washington Sanitarium listened to a lecture from Hon. Richmond P. Hobson, a member of the House of Representatives from Alabama, on "The Great Destroyer." Captain Hobson dealt with the evils of the liquor traffic in a very clear and forcible manner. He showed from history the relation of this evil to the rise and fall of nations, and from the researches of science its effect upon the human organism. Intensely interesting and truly startling statistics and graphic illustrations made the lecture replete with interest throughout. This lecture can be obtained in printed form by application to Hon. Richmond P. Hobson, House of Representatives, Washington, D. C.

THERE is being held in Takoma Park, D. C., this week a meeting of union conference and institutional auditors and accountants. Over thirty brethren representing the American union conferences and several leading institutions are in attendance. The object of the gathering is to secure improved and uniform methods in this important branch of our work.

THE Danish nation, as well as several courts of Europe, has been thrown into mourning through the death of King Frederick VIII. This monarch ascended the throne on the death of his father, Jan. 29, 1906. He was noted for his simplicity and was greatly beloved by his subjects. He is brother to the king of Greece, father to the ruler of Norway, and brother to the empress of Russia. He is succeeded by his son, who was proclaimed king under the name of Christian X, the people mingling their joy at the accession of the new king with their sorrow for the one who had passed away.

WORD from Brother F. A. Stahl states that when he reached La Paz, Bolivia, from the conference, he found his wife beyond human help. For two weeks she had recognized no one, and did not know him when he reached her bedside. He writes: "All hope had been given up. The two doctors — Dr. Foster, an American, and Dr. Stocker, a German — had nothing to say to me by way of encouragement. They had done all they could. Dr. Foster's wife had helped nurse her. All La Paz seemed to be in sorrow over her; missionaries, railroad and mining people, came to inquire about her, — she had helped so many of these people when she was well. But I had faith in God, as the brethren at the conference had prayed for her, and I could trust God in this dark time. He heard and answered; for she was soon up and around. People all say that her recovery is truly remarkable. I give God the glory, for to him belongs all the praise."

A Missionary Printer for Korea

IN response to a call from Korea for a printer to take charge of their mission printing-office, Brother Frank Mills has been selected by the Mission Board, and has accepted the call.

For several years Brother Mills has been connected with the Review and Herald Office and the Foreign Mission Seminary, where his devotion to duty and faithfulness in service have given promise of a life of usefulness.

In making this appointment, the General Conference Committee requested that Brother Mills remain with the Review and Herald Office for six months, and be given special opportunity to prepare for the responsibilities which will rest upon him in Korea.

We greatly rejoice in the privilege of cooperating with the General Conference in this way. It is in harmony with our policy. We believe such calls will increase as the work advances. We shall make a place in our office for as many young people as we can use, in order that many may be in training for responsible positions as missionary printers, bookkeepers, and tract society secretaries, both in the home and in the foreign field.

E. R. PALMER.