

The Advent Sabbath Review and Herald

Vol. 89

Takoma Park Station, Washington, D. C., June 20, 1912

No. 25



The Miracle

WORTHIE HARRIS HOLDEN

Dying, we live through Jesus;
Weeping with Him, we joy;
Giving, we lay up treasure;
Tempted, no trials annoy.

Fearing because we love Him,
Seeking the One who sought,
Justified though unholy,—
Such is the wonder wrought.

Marvel of worlds beholding,—
Miracle,— saved by grace;
Here let us kneel adoring,
Soon shall we see His face.





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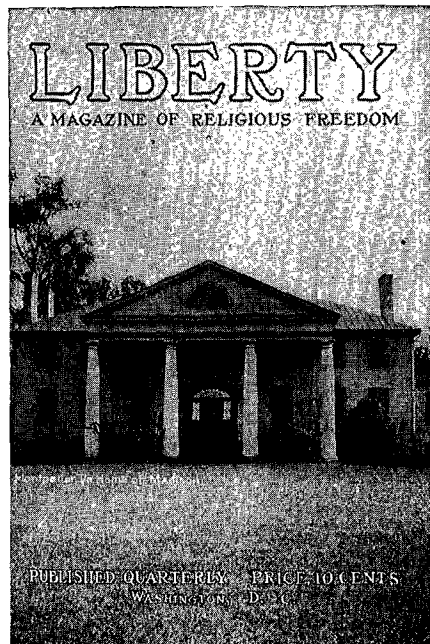


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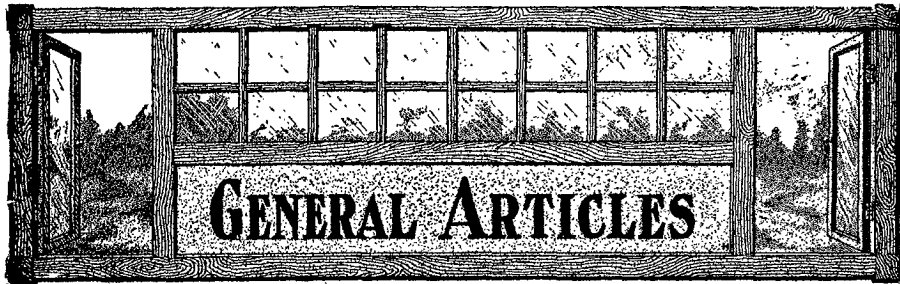
The Review and Herald

"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, JUNE 20, 1912

No. 25



Jesus the Crucified

E. M. PEEBLES

O SAVIOUR, can it be a traitor there
From thy Last Supper dares to go and
make
Compact to lead the soldiers to thy place
Of prayer? Will they need spears and
weapons strong
To take this Man whose every touch and
word
Hast blessed the world? O, cruel plot so
dark!
We see thee now in lone Gethsemane,
Craving the human watch, while bloody
sweat
Falls drop by drop on the cold ground;
we hear
The cry, "O Father, let it pass! the cup
I fear to take, lest human strength might
fail."
But yonder come the heavenly messen-
gers
To make him strong.
And so they lead him out from Pilate's
hall,
Where the mock trial has condemned
to die;
They lead him up toward Calvary's
height, bearing
His cross, till fainting, lo! he falls be-
neath
Its weight. Still on they drag that
weary form,
And 'tween two thieves they hang him
up to die.
Those hands, e'er stretched to bless, are
pierced and torn;
Those feet, which ever led to deeds of
love,
Are crushed with nails; and soldier's
spear has made
That heart of thine yield up its store
of love.
That flowing crimson tide shall heal
the wounds
Of sin-bruised souls, who'll look to thee
and live.
Ah! yes, 'tis this that gives him strength
to die.
But O! what wonder nature hangs a
pall
Of darkness o'er the scene, and shud-
dering earth
Flings open wide the graves of sleepers
there

To witness now this death! We hear
him cry,
"My God, my God! O why dost thou
forsake
Me in this dreadful hour?" Ah! thus
must thou
Drink to its dregs the cup of wrath
'gainst sin,
And so be substitute for those thou
cam'st
To save. "'Tis finished;" now the debt
is paid,
And loving hands shall bear thy form,
so cold
And still, to Joseph's tomb, and leave
thee there
With Roman guard to keep. O puny
man!
How canst thou keep thy Maker in the
grave,
One who e'en now holds key of death
and hell?
When passing time has brought the
limit of
Thy power, one eager angel hastes to
break
Thy seal, and lead the Conqueror forth
again
No more to fall by cruel stroke of death.

A Great Responsibility

R. A. UNDERWOOD

"And the things that thou hast heard of
me by many witnesses, the same commit thou
to faithful men, who shall be able to teach
others also." 2 Tim. 2:2.

EVERY minister and church officer
should be a recruiting officer in the
Lord's army. Latent talent is unused in
the church, and sometimes entirely lost
to the Lord's cause, because no one has
properly encouraged some young person
to engage in special labor in the cause
of Christ.

It is expected that a conference presi-
dent shall be on the lookout to encourage
young people to prepare for the ministry
or some other line of work.

The conference employs a field agent
to enlist missionary canvassers and to
help them in their work, but this is not
enough; the responsibility rests upon all
who have heard the message of hope to

commit the same as far as possible to
faithful men who shall be able to teach
others also.

I shall ever remember the time—
about forty years ago—when Elder
James White put his hand upon my
shoulder and said: "Brother Underwood,
God has been waiting for the popular
ministry to accept and carry this mes-
sage to the world; but he will wait no
longer. He is now calling teachers, stu-
dents, mechanics, and farmers to enter
his ministry. Come, Brother Underwood,
help us to carry the message." I had
never up to this time thought of entering
the ministry. Other brethren emphasized
the suggestion of Elder White, until
about two years later I was pressed into
service. Had it not been for the urgent
efforts of others, I should never have left
the farm to enter the ministry, and later
to enter Battle Creek College.

If there is one service that brings more
joy to the soul than another, it is the
knowledge that one has helped to enlist
"faithful men, who shall be able to teach
others also" in giving the saving mes-
sage to a dying world. This is a work
not entirely confined to the ministry or
conference officers.

It was the wise counsel of Jethro that
led Moses to engage in active service an
army of "able men, such as fear God,
men of truth, hating covetousness," to
be coworkers with him. Ex. 18:19-24.

Younger men must be trained to carry
the burdens borne by those who have
grown gray in the service of the cause;
and it is a great mistake for older men
to feel that the work will not be carried
forward when they take a less active
part in the battle. However, it is not the
easiest task to drop the heavy burdens
one has carried; but it helps to test one's
faith in the great Leader of Israel—the
Holy Spirit.

King David began the work of build-
ing the temple, but he was asked to turn
it over to Solomon. David could only
say, "Solomon my son, whom alone God
hath chosen, is yet young and tender, and
the work is great: for the palace is not
for man, but for the Lord God." 1
Chron. 29:1.

The person who loses his interest in
the work because some one else is chosen
to take the responsibility he has carried,
shows that his faith was more in himself
than in the work he was doing for God.
David was no less interested in the palace
of God after he was released from the
responsibility of its building than he was
before.

Ananias hesitated and argued the case when commanded of God to go and lay his hands on Saul. He felt that it was a risky undertaking to recognize the young man who had been a persecutor. "But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel." Acts 9: 10-15. This was a test of Ananias's faith in the gospel message and in the leadership of the Holy Spirit.

It is worthy of notice that God did not lay upon young Saul the care of all the churches at this time, but he laid upon the young man the burden of raising up churches, and this Paul did for many years. The care of the churches came after the apostle had raised up many churches, and his experience had fitted him for this added responsibility.

There are always some who have a burden to preach who the brethren have little faith will make a success. The best way to settle such cases is to tell them to go and raise up good churches, and the conference will recognize their labor. However, after a fair trial, if they are not able to comply with the test of a call to the ministry, they should be advised to do something in which they have ability to succeed. Every man entering the ministry should be put to the test of 2 Tim. 2: 15; 1 Cor. 9: 2.

The most of those called to the ministry may have some burden in that direction, yet be so timid and fearful that unless some one encourages them, they will never enter the work.

There is a great demand for fathers and mothers in Israel to-day who will inspire the young to give themselves to the work of God, and then help them succeed. This will require helpful counsel, loving correction, and words of encouragement.

There are those standing at the parting of the way who, like Saul, are praying, and need an Ananias to give them a word of encouragement. Shall we be the messenger of God to bring words of courage and to lead to active service in the cause of Christ those who may be helped?

Mesopotamia, Ohio.

The Duty of Workers to Care for their Health

MRS. E. G. WHITE

HEALTH is a blessing of which few appreciate the value; yet upon it the efficiency of our mental and physical powers largely depends. Our impulses and passions have their seat in the body, and it must be kept in the best condition physically and under the most spiritual influences in order that our talents may be put to the highest use. Anything that lessens physical strength enfeebles the mind, and makes it less capable of discriminating between right and wrong.

The misuse of our physical powers shortens the time in which our lives can be used for the glory of God, and it unfits us to accomplish the work God has given us to do. By allowing ourselves to form wrong habits, by keeping late hours, by

gratifying appetite at the expense of health, we lay the foundation for feebleness. By neglecting physical exercise, by overworking mind or body, we unbalance the nervous system. Those who thus shorten their lives and unfit themselves for service by disregarding nature's laws, are guilty of robbery toward God. And they are robbing their fellow men also. The opportunity of blessing others, the very work for which God sent them into the world, has by their own course of action been cut short. And they have unfitted themselves to do even that which in a briefer period of time they might have accomplished. The Lord holds us guilty when by our injurious habits we thus deprive the world of good.

The health of the Lord's messengers should be carefully considered. As the true watchman goes forth bearing precious seed, sowing beside all waters, weeping and praying, the burden of labor is very taxing to mind and heart. He can not keep up the strain continuously—his soul stirred to the very depths—without wearing out prematurely. Strength and efficiency are needed in every discourse. And from time to time, fresh supplies of things new and old need to be brought forth from the storehouse of God's Word. This will impart life and power to the hearers. God does not want his workers to become so exhausted that their efforts have no freshness nor life.

I can sympathize with some of my brethren who have strong feelings but not strong bodies. I do not know what we should do without men who feel intensely. But God would have these workers regard the laws of life and health; for when they are exhausted by long speaking and praying, or much writing, the enemy takes advantage of the tired condition of their nerves, and causes them to be impatient and to move rashly. It was at the close of Christ's long fast in the wilderness that Satan thought to gain the victory over him. But Christ drove him from the field of battle, and came off conqueror. Even so may those who preach the word to-day overcome when tempted in a similar way. But it is necessary that they labor with discretion, in order that they may preserve health and strength in the best possible condition; then, when occasion requires, they can put forth special efforts, and, relying upon him who has conquered the enemy in their behalf, can come off more than conquerors.

While God's workers are to be filled with a noble enthusiasm, and with a determination to follow the example of the divine Worker, they are not to crowd too many things into the day's work. If they do this, they will soon have to leave the work entirely, broken down because they have tried to carry too heavy a load. It is right for them to make the best use of the advantages given them of God in earnest efforts for the relief of suffering and for the salvation of souls; but they are not to sacrifice health. We have a calling as much higher than com-

mon, selfish interests as the heavens are higher than the earth. But this thought should not lead the willing servants of God to carry all the burdens they can possibly bear, without periods of rest.

How good it would be if among all who are engaged in carrying out God's wonderful plan for the salvation of souls, there were no idlers! How much more would be accomplished if every one would say, "God holds me accountable to be wide awake, and to let my efforts speak in favor of the truth I profess to believe. I am to be a practical worker, not a day-dreamer." It is because there are so many day-dreamers that true workers have to carry a double burden. Writing by the Spirit, Paul says: "As we have many members in one body, and all members have not the same office: so we, being many, are one body in Christ, and every one members one of another." "Let love be without dissimulation. Abhor that which is evil; cleave to that which is good. Be kindly affectioned one to another with brotherly love; in honor preferring one another; not slothful in business; fervent in spirit; serving the Lord; rejoicing in hope; patient in tribulation; continuing instant in prayer; distributing to the necessity of saints; given to hospitality. Bless them which persecute you: bless, and curse not. Rejoice with them that do rejoice, and weep with them that weep." "Be not overcome of evil, but overcome evil with good."

It is the part of a medical missionary to minister to the needs of the soul as well as the needs of the body. Those who put the whole soul into the medical missionary work, who labor untrudgingly in peril, in privation, in watchings oft, in weariness and painfulness, are in danger of forgetting that they must be faithful guardians of their own mental and physical powers. They are not to allow themselves to be overtaxed. But they are filled with zeal and earnestness, and sometimes they move unadvisedly, putting themselves under too heavy a strain. Unless such workers make a change, the result will be that sickness will come upon them, and they will break down.

We need as workers to keep looking unto Jesus, the author and finisher of our faith. As workers together with God, we are to draw souls to Christ. We are to remember that each has a special part to act in the Master's service. O, how much good the members of the church might accomplish if they realized the responsibility resting upon them to point those with whom they come in contact to the Redeemer. When church-members shall disinterestedly engage in the work given them of God, a much stronger influence will be exerted in behalf of souls ready to die, and much more earnest efforts will be put forth in medical missionary lines. When every member of the church does his part faithfully, the workers in the field will be helped and encouraged, and the cause of God will move forward with power.

Some of our ministers feel that they must every day perform some labor that they can report to the conference. As a

result of trying to do this, their efforts are often weak and inefficient. They should have periods of rest, of entire freedom from taxing labor; but these can not take the place of daily physical exercise.

Brethren, when you take time to cultivate your garden, thus gaining the exercise needed to keep the system in good working order, you are just as much doing the work of God as in holding meetings. God is our Father, he loves us, and he does not require any of his servants to abuse their bodies.

Another cause, both of ill health and of inefficiency in labor, is indigestion. It is impossible for the brain to do its best work when the digestive powers are abused. Many eat hurriedly of various kinds of food; this causes war in the stomach, and confuses the brain. The use of unwholesome food, and overeating of even that which is wholesome, should alike be avoided. Many eat at all hours, regardless of the laws of health. Then gloom covers the mind. How can men be honored with divine enlightenment when they are so reckless in their habits, so inattentive to the light which God has given in regard to these things? Brethren, is it not time for you to be converted on these points of selfish indulgence? "Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beatech the air: but I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway." Study these words earnestly.

Life is a holy trust, which God alone can enable us to keep, and to use to his glory. But he who formed the wonderful structure of the body will take special care to keep it in order if men do not work at cross-purposes with him. Every talent entrusted to us he will help us to improve and use in accordance with the will of the Giver. Days, months, and years are added to our existence that we may improve our opportunities and advantages for working out our individual salvation, and by our unselfish life promote the well-being of others. Thus may we build up the kingdom of Christ, and make manifest the glory of God.

Christianity

CHARLES P. WHITFORD

CHRISTIANITY is not designed to force men to do right. Christianity changes the heart so the desire to do wrong is taken away. The man who says he wants to keep the Sabbath, and needs to have a law enacted by the state to prevent him from reading the secular newspapers upon the Sabbath, has no love for the Sabbath. The man who wants to steal, and needs to have his hands tied to prevent him from stealing, has never been converted.

I once heard a man say, "If it were not for the fine, I would be a pretty bad man." Trying to be a good man simply to keep from being fined, is acting from a principle of selfishness. But the principle of selfishness is directly opposed to the principles of Christianity. "God is love" (1 John 4:8), and love "seeketh not her own." 1 Cor. 13:5.

Doing right simply because we wish to be saved, is contrary to the spirit and character of God. Outward observance of the law of God to save self will result in destruction at last. "Love is the fulfilling of the law." Rom. 13:10.

"Harken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them, that love him?" James 2:5. Do we love him? If so, we are heirs of the kingdom.

Orlando, Fla.

Surrender, Then Resist

J. S. WASHBURN

WHAT an apparent contradiction! We must surrender in order to be able to resist. "Submit yourselves therefore to God. Resist the devil, and he will flee from you." James 4:7. We can not reverse the order; the surrender must be first, and the power to resist is measured wholly by the completeness of our surrender.

Are you struggling in vain to overcome? Do you constantly fail? Are you fighting a losing battle? Would you like to know the secret of your failure? Do you wish to know, on the other hand, the secret of success? If it were offered you, would you accept and keep the key to complete, continual, eternal victory in every temptation, over every sin? It is a secret so simple that all may have it. Listen! it is in the one word *surrender!*

Your surrender is not complete, or your victory over sin would be complete. You are keeping back part of the price. You probably know of something in your life that you feel is wrong, or to say the least, doubtful. You have never been willing to surrender this to God, that he might take it away forever from you.

You can not resist God and the devil at the same time. "God resisteth the proud, but giveth grace unto the humble." James 4:6. The proud, the unsubmitive, resist the appeals of the Spirit of God, and God resists them. If you resist God on any one point, you can not successfully resist the devil. He who submits all to God receives the power of God to resist all the power of the devil.

Do you wish to win the fight with sin and Satan? Then you must surrender all, every sin, every doubtful thing, every power of body and mind, every purpose, and every plan wholly and unreservedly to God.

You will never, never have the power to win, to stand firm as a rock against the fierce assaults of the enemy, until you have toward God an absolutely passive, submissive, yielding spirit. What a combination of the perfectly passive

and of the unconquerable determination was seen in Jesus! When he came into the world, he "emptied himself," surrendered himself to God. He said, "I can of mine own self do nothing."

At the last, when all the waves of hell were beating madly against his frail human nature, he cried out in agony that no man can ever fathom, "O my Father, if it be possible, let this cup pass from me." But the absolute surrender of Jesus to the will of the Father was shown in the words, "Nevertheless not as I will, but as thou wilt." The surrender was to him victory, to us salvation.

On the shameful tree of Golgotha when Satan was making his utmost effort to overwhelm the dying Christ with despair, and to blot out every ray of light and hope, the Saviour uttered those despairing words, "My God, my God, why hast thou forsaken me?"

Upon him, dying in our stead, had fallen the same despairing agony as will fall upon the lost soul in the final judgment. Yet with all the agony of all the lost concentrated in one awful hour upon his breaking heart, hear his final words of submission and surrender: "Father, into thy hands I commend my spirit." The one secret of his sinless life and of his final victory in the hour of temptation was his absolute and utter surrender. The submissiveness of Jesus to the Father made him against Satan inflexible, unbending, determined, the very Rock of Ages, against which all the surges of sin beat in vain.

What contrast! the tenderest, meekest, most humble, most yielding man who ever lived, yet the bravest, boldest, mightiest warrior that ever fought a desperate fight, winning gloriously at the last,—the Lamb against the lion!

"If we surrender our lives to his service, we can never be placed in a position for which God has not made provision. Whatever may be our situation, we have a Guide to direct our way; whatever our perplexities, we have a sure Counselor; whatever our sorrow, bereavement, or loneliness, we have a sympathizing Friend. If in our ignorance we make missteps, Christ does not leave us. His voice, clear and distinct, is heard saying, 'I am the way, the truth, and the life.'

"He shall deliver the needy when he crieth; the poor also, and him that hath no helper.' We may overcome as he overcame. The Saviour took upon himself the infirmities of humanity, and lived a sinless life, that men might have no fear that because of the weakness of human nature they could not overcome. Christ came to make us 'partakers of the divine nature,' and his life declares that humanity, combined with divinity, does not commit sin."

"The Elder Brother of our race is by the eternal throne. He looks upon every soul who is turning his face toward him as the Saviour. He knows by experience what are the weaknesses of humanity, what are our wants, and where lies the strength of our temptations, for

he was 'in all points tempted like as we are, yet without sin.' He is watching over you, trembling child of God. Are you weak? he will strengthen. Are you ignorant? he will enlighten. Are you wounded? he will heal. The Lord 'telleth the number of the stars;' and yet 'he healeth the broken in heart, and bindeth up their wounds.'"

But we must pay all the price, not a part of it. Who could hope to purchase anything without paying the full price demanded? Not till you pay the last cent of the price is the article yours. Not till you have given all to God without reserve is the complete blessing yours.

The secret of blessing is surrender; the moment of surrender is the moment of blessing. Daily surrender means daily blessing. Continual surrender is continual blessing, eternal surrender is eternal blessing. Every morning let the first waking thought be: Lord Jesus, I give myself, body, soul, and mind, to thee for this new day. Control my thoughts. Cast down imaginations and every high thing that exalteth itself against the knowledge of God, and bring into captivity every thought to the obedience of Christ.

"All to Jesus I surrender,
All to him I freely give;
I will ever love and trust him,
In his presence daily live.

"All to Jesus I surrender,
Now I feel the sacred flame.
O the joy of full salvation!
Glory, glory to his name!

"I surrender all, I surrender all;
All to thee, my blessed Saviour,
I surrender all."

Memphis, Tenn.

Not to Condemn, but to Save

G. W. SHONE

"God sent not his Son into the world to condemn the world; but that the world through him might be saved." John 3:17. "If any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world." John 12:47. "As thou hast sent me into the world, *even so* have I also sent them into the world" (not to condemn, but to save). John 17:18.

If we would always remember these words of him who gave his life to save us, and not alone to save us, but as a ransom for the whole world, would we be so ready with tongue and pen to criticize and condemn those who are the purchase of his precious blood? would we be so ready to lend our ears to evil reports against those who are of the household of faith, yea, even against fellow workers in the vineyard of the Master?

Some go so far as to originate a false report, in order to poison minds against an individual. My brethren, my sisters, these things ought not so to be. How can we deceive ourselves with the belief that we love God, love the appearing of our Lord Jesus Christ, when our hearts are full of envy, jealousy, evil surmising,

and we lend our tongues to be used by Satan to accuse, criticize, condemn, and speak evil of the brethren? "Thou givest thy mouth to evil, and thy tongue frameth deceit. Thou sittest and speakest against thy brother; thou slanderest thine own mother's son." Ps. 50:19, 20.

What right have those who do such things to take God's words upon their lips, and teach them to others? (Compare verses 16, 17.)

God will surely require it of those who indulge in such a course. He will bring them over the same ground, that they may experience what they have caused others to suffer. When you injure one who is the purchase of Jesus' blood, you are doing it unto the Lord. These things are written in the books of heaven, and an account will have to be rendered of every wrong word and action.

If we look into our own hearts for the motives which prompt these unkind words whereby some soul is hurt, we shall find envy and jealousy, in nearly every instance, to be the cause. Let us not deceive ourselves. What we sow we shall surely reap. "If any man among you seem to be religious, and brideth not his tongue, but deceiveth his own heart, this man's religion is vain." James 1:26. "If any man have not the spirit of Christ, he is none of his." Rom. 8:9.

How much better it would be for our own peace of mind, what a sense of victory we should experience, if we would let the mind of Christ be in us! Then, instead of indulging in evil-speaking, envy, and jealousy, we would lay down our lives for the brethren. We would be willing to bear blame for that in which we have no share, in order to shield a brother or sister from suffering.

How must holy angels, who rejoiced when Satan was cast out of heaven because he was always accusing the brethren, weep, when they see these brethren doing the same work! I beseech you to refrain from this kind of business.

We shall never enter the presence of our beloved Redeemer, and join in the song of Moses and the Lamb, until we have gained the victory over every wrong word and action. How much longer are we going to retard the Lord's coming, for in love he waits, with long-suffering patience, till we are ready. "Get ready! Get ready!" "Press together," is the message to God's remnant people. "Ye must die a greater death to self than ye have yet died if ye will enter glory."

We can not afford to slight these warnings. Let there be a humbling of heart, a subduing of self, such as there has not yet been, that the Lord may be gracious unto his people, and heal their backslidings.

"The end of all things is at hand: be ye therefore sober, and watch unto prayer. And *above all things*, have fervent charity [love] among yourselves: for charity shall cover the multitude of sins." 1 Peter 4:7, 8.

"Be kindly affectioned one to another

with brotherly love; in honor preferring one another." Rom. 12:10. "Love suffereth long, and is kind; love envieth not; . . . seeketh not its own, is not provoked, taketh no account of evil; rejoiceth not in unrighteousness, but rejoiceth with the truth; . . . endureth all things." 1 Cor. 13:4-7, A. R. V. "Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamor, and evil-speaking, be put away from you, with all malice. And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you." Eph. 4:30-42.

Hinsdale, Ill.

I Know a Thing or Two

"My dear boy," said the father to his only son, "you are in bad company. The lads with whom you associate indulge in bad habits. They drink, smoke, swear, play cards, and visit theaters. They are not safe company for you. I beg you to quit their society."

"You needn't be afraid of me, father," replied the boy, laughingly; "I guess I know a thing or two. I know how far to go and when to stop."

The lad left his father's house, twirling his cane in his fingers, and laughing at the "old man's notions."

A few years later, and that lad, grown to manhood, stood before the bar of a court, before a jury that had just brought in a verdict of guilty against some crime in which he had been concerned. Before he was sentenced, he addressed the court, and said, among other things: "My downward course began in disobedience to my parents. I thought I knew as much as my father did, and I spurned his advice; but as soon as I turned my back on my home, temptations came upon me like a drove of hyenas, and lured me into ruin."

Mark that confession, ye boys who are beginning to be wiser than your parents. Mark it, and learn that disobedience is the first step on the road to ruin. Don't take it.—*Selected.*

Measuring Our Opportunities

God is very good to us in sending opportunities. It is true that they are not the same opportunities as earlier were given, and too frequently they are less and less rewarding than those that have passed us by unheeded. But still we may do something; perhaps, in God's grace, we may do much with the things that remain. That is a good promise to remember, "They shall still bring forth fruit in old age." It is not a matter of despair that a man is old or that a church is poor. God's measure is of qualities. We may find and grasp great opportunities, though we ourselves seem small and weak. But we must buy them up, first by attention, then by faith and faithfulness. The work of the Christian is cooperative. We may be sure that while we are working, God works, too.—*The Congregationalist.*



WASHINGTON, D. C., JUNE 20, 1912

EDITOR - - - FRANCIS M. WILCOX

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Editorial

The Columbus Unveiling

ON June 8 there was unveiled in the city of Washington, in the great plaza between Union Station and the Capitol building, a beautiful statue to commemorate the discovery of America by Christopher Columbus. For this monument the national government had appropriated one hundred thousand dollars. It occupies the most conspicuous spot in the national capital, next to the Capitol building itself. Standing directly in front of the great Union Station, it occupies the gateway of the city.

On March 9, 1882, there was established in the State of Connecticut an organization known as the Knights of Columbus, a Roman Catholic secret society, which has grown rapidly in membership until at the present time it claims 274,221 members. Whether or not the government appropriation for the Columbus monument was secured through the influence of this Catholic organization, it is certain that it was made an affair of the Roman Church as soon as the appropriation became available. An officer of the Knights of Columbus was placed on the committee in charge of the construction and location of the monument, and the details of the unveiling and the ceremonies in connection therewith were given entirely into the hands of this Roman Catholic secret society, and the members of this society marched at the head of all the civic organizations represented in the procession on the day of the unveiling. It was thus made a Roman Catholic Church affair, with the government of the United States paying for it to the amount of one hundred thousand dollars, and bearing all the expense incident to the joining of its soldiers and sailors in the great procession.

To make this Catholic celebration more spectacular and more impressive, the city of Washington was put to an expense of thousands of dollars for decorations, illuminations, fireworks, and all the neces-

sary incidentals. In fact, the city took on an air of gaiety and excitement such as is manifest only on inaugural occasions. Forty thousand men marched in the procession, and at the close of the unveiling ceremonies this host filed in review before President Taft and the dignitaries of church and state at the reviewing stand near the Columbus monument. Besides this host, the city entertained many thousands of visitors (principally Catholic) from various parts of the country.

The papal flags everywhere in evidence, and the flags and banners of visiting and local Catholic organizations, gave to the whole proceeding the air of a monster Roman Catholic festival, the greater portion of it at the expense of the national government, and all for the glorification of Catholicism.

This demonstration was directly in line with the policy adopted at the national capital, in recent years, of advancing the interests of the Catholic Church by means of such spectacular public functions and the influence of public officials. This has been shown in the Thanksgiving "masses" in a Catholic church with the President and other federal officials in attendance, in "field masses" on federal property where the President must join in the Catholic ceremony, and in similar demonstrations, in all of which there is an effort made to twine and weave together again the functions of the state and the church, to unite in the New World what is being so ruthlessly severed in the Old.

It is expected that the placing of this monument of Columbus in the gateway of the national capital will give great impetus to the movement now well under way for making October 12 (Columbus day) a national, legal holiday. That day has been made a legal holiday already in twenty-three States; and congressmen and Catholic societies are urging, with ever-increasing influence, that the nation follow the example of the States, and make Columbus day a legal holiday for the nation. The arguments and the influence and the persistence are having their effect; and without doubt it will not be long until another Catholic holiday will be fastened upon the people of this country by legal enactment. Then more and more will be made of that day by the Catholic Church, and more and more will her influence and power be extended through that instrumentality. All signs indicate the ascendancy of Rome in the politics and the destiny of America, and such manifestations and occasions as these are but steps along that way which leads up to the pinnacle of her ambition — and to that great catastrophe which will shake the world, and shake her and all who cling to her out of the world.

c. m. s.

The Hand of God in History — No. 14

Notes on Important Eras of
Fulfilling Prophecy
Beginning of the 1260 Years of Papal
Supremacy

"AND they shall be given into his hand until a time and times and the dividing of times." Dan. 7: 25.

The spirit of apostasy was abroad in apostolic days. "The mystery of iniquity doth already work." 2 Thess. 2: 7. It was seen in the perversion of truth, and in the spirit of self-exaltation that was to put man in the place of God, man's way in the place of God's way, man's day in the place of God's holy day, and to set human, mortal man as priest at an earthly altar, in place of the divine, ever-living High Priest in the heavenly sanctuary.

And this apostasy was to continue its work until the second coming of Christ. 2 Thess. 2: 8. "I beheld," said Daniel, "and the same horn made war with the saints, and prevailed against them; until the Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom." Dan. 7: 21, 22.

But a period of years was assigned in the prophecy during which in a special sense this power was to assert supremacy over the saints and times and laws of the Most High. "They shall be given into his hand until a time and times and the dividing of time."

The year is called a "time" in Scripture — "at the end of times, even years" (Dan. 11: 13, margin). According to the Jewish year, of 360 days, a time (one year), and times (two years), and a dividing of time (half-year), is 1260 prophetic days, or literal years. This period is repeated again and again in the prophecies concerning this apostasy — sometimes as forty-two months (1260 days, Jewish time), again as "a thousand and two hundred and threescore days." See Dan. 12: 7; Rev. 11: 2, 3; 12: 6, 14; 13: 5.

The long 1260-year period, therefore, marks the time of the special papal supremacy. When did this period begin?

In the vision of Daniel 7, the prophet witnessed the division of the Roman empire into the ten kingdoms. Then up among these he saw the "little horn," the Papacy, rising, with its stout look. And before it — in its presence — he saw "three of the first horns plucked up by the roots."

These three horns were clearly the Heruli (overthrown by Theodoric, A. D. 493), the Vandals (subdued by Belisarius, A. D. 534), and the Ostrogoths (annihilated in the campaign under Narses, A. D. 552, 553). These were all heretical Arian kingdoms, followers of the teachings of Arius. The Papacy had appeared among the kingdoms, and three powers

had been literally "plucked up" in its presence.

The only questions are, At what period in the growth of the Papacy was it given power (over the saints and times and laws) answering to the prophecy? and, What vital events of well-established and incontrovertible history mark the beginning of the prophetic period of 1260 years? and, Do similarly vital events mark the close of that period? The answer of history is clear.

The pivotal stage between ancient and medieval history was the time of Justinian, who ruled the Roman empire from Constantinople. It was in the opening half of the sixth century. J. B. Bury says of Justinian:—

He may be likened to a colossal Janus bestriding the way of passage between the ancient and medieval worlds. . . . His military achievements decided the course of the history of Italy, and affected the development of western Europe; . . . and his ecclesiastical authority influenced the distant future of Christendom.—*"History of the Later Roman Empire," Vol. I, pages 351-353.*

Of this world-shaping time, George Finlay says:—

The reign of Justinian is more remarkable as a portion of the history of mankind than as a chapter in the annals of the Roman empire or of the Greek nation. The changes of centuries passed in rapid succession before the eyes of one generation.—*"Greece Under the Romans," page 231.*

And just here—in this epoch-making generation—we find the pivotal point in the history of the Papacy, the stage at which it passed from the days of strife for power to the period of acknowledged supremacy assigned in prophecy to the 1260 years.

In A. D. 533 Justinian issued his famous letter, imperially recognizing the bishop of Rome as the head of all the churches:—

Therefore we have been sedulous to subject and unite all the priests of the Orient throughout its whole extent to the see of Your Holiness. . . . For we do not suffer that anything which is mooted, however clear and unquestionable, pertaining to the state of the churches, should fail to be made known to Your Holiness, as being head of all the churches. For, as we have said before, we are zealous for the increase of the honor and authority of your see in all respects.—*Cod. Justin., lib. I, title I, Baronii Annales Ecclesiastici, tom. 7, ann. 533, sec. 12. (The Latin text and translation given in "The Petrine Claims," by R. F. Littledale.)*

The emperor's letter to the Pope had all the effect of a decree, and was later counted as such in the official acts. A later emperor, Phocas (A. D. 606), also recognized this headship of the Pope; but Dr. Croly says:—

The highest authorities among the civilians and annalists of Rome, spurn the

¹ A longer quotation will be found in the *Protestant Magazine*, Vol. II, No. 2.

idea that Phocas was the founder of the supremacy of Rome; they ascend to Justinian as the only legitimate source, and rightly date the title from the memorable year 533.—*"Apocalypse of St. John."*

The critical period in the history and the prophecy was at hand. But when Justinian's letter was issued, in 533, a heretical Arian and Gothic king ruled Italy from Ravenna, his capital. The Gothic kings claimed the right to interfere in papal elections at Rome. To restore Italy to the empire and drive out Arian heresy Justinian undertook his Italian campaigns. While in the sixteen years of these campaigns the city of Rome "changed masters five times, and suffered three severe sieges," the real crisis of the contest was reached in 538, at the close of the first siege. The imperial army, under Belisarius, held the city of Rome; and the Goths, under King Witiges, had gathered practically their whole nation to take it. "If a single post had given way," says Gibbon, "the Romans, and Rome itself, were irrecoverably lost." The Goths were defeated, and this defeat, says Hodgkin, dug "the grave of the Gothic monarchy in Italy." ("Italy and Her Invaders," Vol. IV, book 5, chap. 9.) Though again and again they rallied, and twice afterward occupied Rome, this resistance of 538 against Witiges was the crucial hour in the history. Finlay says:—

With the conquest of Rome by Belisarius, the history of the ancient city may be considered as terminating; and with his defense against Witiges [538] commences the history of the middle ages.—*"Greece Under the Romans," page 295.*

And the middle ages was, roughly speaking, the day of the Papacy. As Dr. Wm. Barry says,—

If the Papacy were blotted out from the world's chronicle, the middle ages would vanish along with it.—*"The Papal Monarchy," page 4.*

Not only was this stroke by the imperial sword at Rome, in 538, a decisive event in clearing the way for the assertion of the papal supremacy already recognized, but another deeply significant train of events begins with this year.

Pope Silverius had been made pope by the Gothic king. In November, 537, through intrigue, and on accusation that he had negotiated to betray the city to the besieging Goths, Silverius was stripped of his papal robes by Belisarius, and exiled, and Vigilius named in his stead. But the emperor intervened, and sent Silverius back to Rome, early in 538, with orders for a trial, and to be restored to the papal throne if found innocent. Belisarius delivered him to Vigilius, who quickly got him off to a desolate island, where he died, June 20, 538. Vigilius was thereafter recognized as pope. And of him Schaff says:—

Vigilius, a pliant creature of Theodora, ascended the papal chair under the military protection of Belisarius (538-554).

—*"History of the Christian Church," Vol. III, page 327.*

The arms of the empire put the Pope there; and though he was personally humiliated under Justinian's arbitrary demands that he should approve and condemn according to imperial fancy, this use of the papal supremacy strengthened the idea that the Pope of Rome must be the one to speak and condemn for the universal church.

Next, Pelagius I (554-560) was made pope "by order of Justinian," says Schaff, and this time again his elevation to the papal seat was secured "by the military aid of Narses." Pelagius demanded frankly that the arms that had put a pope on the throne should enforce subjection to papal rule against bishops who failed to recognize his authority:—

Pelagius endeavored to enlist the civil power in his aid. He wrote several letters from using violence, urging him to have no scruples in the matter. These letters are an unqualified defense of the principle of persecution.—*Smith and Wace, Dictionary of Christian Biography, article, "Pelagius" (Pope).*

Thus the Papacy asserted its claim to wield the civil sword of persecution. The supremacy had been recognized imperially in Justinian's decree of 533. The sword had struck a decisive blow to clear the way in 538, and the arms that there set the Pope on the throne continued to be used by the Papacy in its warfare against the saints and the laws of the Most High. In Bemont and Monod's "Medieval Europe" we read:—

Down to the sixth century all popes are declared saints in the martyrologies. Vigilius (537²-555) is the first of a series of popes who no longer bear this title, which is henceforth sparingly conferred. From this time on the popes, more and more involved in worldly events, no longer belong solely to the church; they are men of the state, and then rulers of the state.—*Page 120 (revised by George Burton Adams, Henry Holt & Co., 1902).*

However we may approach the subject, the history puts its finger on that crucial point. As stated in the quotation from Finlay, "the changes of centuries passed in rapid succession before the eyes of one generation." The time of the prophecy had come, when the Papacy was to enter upon the 1260 years of supremacy.

In A. D. 533 came the memorable decree of Justinian recognizing the supremacy of the Pope, and in A. D. 538 came the stroke with the sword at Rome cleaving the way, and setting on the papal throne the first of the new order of popes—the kingly rulers of state.

The prophecy assigned a period of 1260 years to this supremacy. At the

² The exact date should be 538, as given above in the quotation from Schaff's history. "From the death of Silverius the Roman Catholic writers date the episcopacy of Vigilius." (Bower's "History of the Popes," under year 538.)

end of that period came equally significant and epoch-marking events, advertising to the world the end of the prophetic period.

Just 1260 years from the decree of A. D. 533 in favor of the Papacy, came a decree, in 1793, aimed at the Papacy; and just 1260 years from that stroke with the sword at Rome for the Papacy, came a stroke with the sword at Rome against the Papacy.

W. A. S.



The Sabbath in Egypt

THE sojournings of Abraham, Isaac, and Jacob among the nations served to spread abroad in the earth a knowledge of the true God. While many had lost this knowledge and were bowing down to idols of their own making, there were doubtless many outside of the families of the chosen seed who were worshipers of the Creator of the heavens and the earth, and who remembered from week to week the regularly recurring memorial of his great work.

In the providence of God the seed of Abraham went down into Egypt. Joseph was sent before them to prepare the way for their reception. For his sake they were kindly received. After his death, however, there began the long years of bondage and servitude to which they were subjected until the exodus. They were afflicted for more than four hundred years. Their cries of anguish and distress ascended to heaven, and God in compassion remembered his covenant with Abraham, his promise unto Isaac and Jacob. For their deliverance he raised up Moses and Aaron, and sent them to Pharaoh with the request that he let his people Israel go. It is not unreasonable to suppose that during this Egyptian captivity the children of Israel in a large measure lost their living connection with the God of their fathers. In intermingling with the Egyptians, they imbibed their spirit, adopted their customs, and to a considerable extent lost the purity and simplicity of their religious faith.

When the time came for their deliverance, it was necessary for the Lord, through his chosen servants, to prepare them for emancipation not only from the physical bondage of Egypt, but from the spiritual bondage into which they had fallen. The efforts of Moses and Aaron were attended by a work of reformation. They sought to bring their brethren to that place in their experience where once more they could take hold of the mighty power of God, and through faith in his promises claim deliverance for themselves and for their children. Forgetting God in their idolatrous surroundings, they naturally forgot the memorial of his great power. Hence Moses and Aaron sought to bring the people back to Sab-

bath observance. This is very clearly indicated in the answer returned to them by Pharaoh when they requested that Israel might go into the wilderness to spend time in the worship of the God of heaven:—

“And the king of Egypt said unto them, Wherefore do ye, Moses and Aaron, let [hinder] the people from their works? get you unto your burdens. And Pharaoh said, Behold, the people of the land now are many, and ye make them rest from their burdens.”

Reference here could not surely be made by the king of Egypt to their resting during the customary rest hours of each day—the hours of the night. But here was some unusual rest to which the people had been called through the efforts of Moses. It is very natural to conclude that this was none other than the rest of the holy Sabbath.

That the children of Israel were well acquainted with the Sabbath before it was spoken from Sinai, or before their attention was called to it by the falling of the manna in the wilderness, is very evident from the record found in the sixteenth chapter of Exodus. When some of the Israelites went out to gather manna on the Sabbath, contrary to the command of the Lord, “the Lord said unto Moses, How long refuse ye to keep my commandments and my laws?” Verse 28.

This disobedience in their experience was not a new thing. Repeatedly had they violated God's holy rest day, and by this question the Lord directly charges them with having long refused to obey him in the matter of Sabbath observance.

We are glad to note that other writers, even those who argue a change of the Sabbath from the seventh to the first day of the week, take this same position with reference to the knowledge and observance of the Sabbath during the Egyptian bondage. In “The Sabbath Viewed in the Light of Reason, Revelation, and History,” by Rev. James Gilfillan, published by the American Tract Society, page 284, we find this statement regarding Sabbath observance during this period:—

There are incidents in the history of Israel in Egypt which give indication of a preexisting Sabbatism. Moses and Aaron, by the direction and in the name of Jehovah, asked of Pharaoh to let the Hebrews go, that they might hold a feast unto God into the wilderness. What the feast was appears from the answer of the king of Egypt to their demand: “Wherefore do ye, Moses and Aaron, let the people from their works? get you unto your burdens. Behold, the people of the land now are many, and ye make them rest [Sabbatize] from their burdens;” and more decisively from the fact that no sooner had the people gained their liberty than they celebrated “the rest of the holy Sabbath unto the Lord,” feasting on the bread of heaven. Before

this time, and on the very eve of the exode, the Passover was instituted, where the Sabbatic circumstances of “seven days,” resting from “all manner of work,” and “holy convocations,” are all mentioned as matters with which it is taken for granted that they were well acquainted. The doctrine of a paradisiacal and patriarchal Sabbath does not depend on the circumstances now reviewed, but however imperfectly they may have been stated, we venture to call for this verdict from our readers, that but for the antecedent institution and continued observance of a sacred seventh day, these circumstances could not have existed.

It is evident, as one closely studies the Bible record, that the children of Israel were required in a specified time to furnish a certain number of bricks. By strenuous labor they were doubtless able to meet the requirement in six days, thus obtaining the seventh day for holy rest. But later, when Moses demanded of Pharaoh that Israel be allowed to go, then, in order that the Israelites might be kept from what the king considered idleness, he ordered that the straw which had been supplied should be no longer furnished, but that they should be required to gather stubble from the fields, but the tale of bricks should in no wise be lessened. Regarding this the following statement in “Patriarchs and Prophets,” pages 257, 258, is to the point:—

Tidings of them and of the interest they were exciting among the people had already reached the king. His anger was kindled. “Wherefore do ye, Moses and Aaron, let [hinder] the people from their works?” he said. “Get you unto your burdens.” Already the kingdom had suffered loss by the interference of these strangers. At thought of this he added, “Behold, the people of the land now are many, and ye make them rest from their burdens.” In their bondage the Israelites had to some extent lost the knowledge of God's law, and they had departed from its precepts. The Sabbath had been generally disregarded, and the exactions of their taskmasters made its observance apparently impossible. But Moses had shown his people that obedience to God was the first condition of deliverance; and the efforts made to restore the observance of the Sabbath had come to the notice of their oppressors. The king, thoroughly roused, suspected the Israelites of a design to revolt from his service. Disaffection was the result of idleness; he would see that no time was left them for dangerous scheming. And he at once adopted measures to tighten their bonds and crush out their independent spirit.

This oppressive order served greatly to increase the tribulations of the children of Israel. It seemed to them no doubt, as it often seems to us, that the Lord, instead of working for their deliverance, was binding upon them burdens heavier than they had borne before; but in all their trials God was seeking to draw his children nearer to himself. He was seeking to prepare them for a great deliverance from their oppressors, a fitting symbol of the soul liberty and of the escape

from the thralldom of sin which he was seeking to work out in their experience. May we to-day seek the same deliverance from the bondage of sin, and may the Sabbath of Jehovah in our observance represent not only a memorial of God's mighty creative power, but as well a sign of his re-creative power in our sanctification.

F. M. W.

The Price He Paid

It is very often asked, "Why does God permit these things that are filling the earth with sorrow?"

If men could but realize that God is with us in every sorrow that has ever been felt in the experiences of the human race, has actually suffered with those who suffered, they would be less prone to accuse God of responsibility therefor. Those things that have caused you sorrow for a few short years have caused him deeper sorrow for thousands of years. "In all their affliction he was afflicted," says the sacred writer. "I have no pleasure in the death of him that dieth," says Jehovah concerning his own attitude toward men. He is "long-suffering to you ward, not wishing that any should perish, but that all should come to repentance." The declaration that he is "long-suffering" covers it all. It means that through all the ages of sin and sorrow and death, God has suffered with his people. The Word also indicates that in his patience in that suffering he is teaching us the grace of patience in the sorrows and afflictions that come to us.

While the goodness and mercy and patience of God are manifest in that fact, it is doubly manifest in this other fact that, at the same time, he was willingly carrying *our* griefs and sorrows as well as his own. "Surely he hath borne our griefs, and carried our sorrows." And while he who was to bear our sins upon the cross was already carrying our afflictions, and bearing their marks upon him, the very men for whom he was suffering looked down upon him as the smitten object of God's displeasure. Not only that, but while he was suffering for them, they refused to turn upon him a look of sympathy. "As one from whom men hide their face he was despised."

Under this crushing burden Jesus Christ went up on Calvary's cross that you and I "should not perish, but have everlasting life." The wounds he received were the wounds we merited. His bruising were the price that should have been paid by us — and he paid it. He was chastised that we might have peace. He suffered that our sufferings might cease. His wounds were received that ours might be healed; his death was welcomed by him that our life might be assured to us who believe on his name.

All this has been done for just such

people as we are — for us. God counts it sufficient, and will count as his jewels all who will accept the conditions, and place their case in God's hands on the basis of what God has done for them. Many will do this; for it is written, "He shall see of the travail of his soul, and shall be satisfied." He will "justify many." Their sins may have been written in red; but there is no color that can withstand the washing of the blood that was poured out upon Calvary. They may have been so filled with sin that their character is fitly represented by the color of scarlet. But there is no color that can put a permanent stain upon any soul that will submit to the cleansing of the blood of Jesus Christ.

God declares it sufficient for you and for me. Are we unwilling to take his word for it? He declares that price sufficient to purchase for every one of us eternal life. Ought we not to be willing — yea, glad — to accept eternal life in place of an eternal cessation of being? Do you say, as some are saying, "I will not receive it through the sufferings of an innocent person, but rather through my own purchasing power"? Your own purchasing power was long ago exercised, and you made your purchase; and it was death. Jesus Christ has made a purchase for you; and that is life. Now shall we adhere to our own purchase with all that it involves, and go down into eternal night when we might cast the worse than worthless thing aside, and have in its place the richest gift in the storehouse of God's treasures? Let us call the price sufficient, as God does, and accept the gift of his measureless love.

C. M. S.

Note and Comment

Avoiding the Appearance of Evil

A CORRESPONDENT of the *Sunday School Times* inquires of the editor if she shall allow her sixteen-year-old daughter to dance with girls. To this question the editor replies in his issue of May 25, 1912, and offers the following sensible suggestions:—

Does dancing with girls make it easier not to dance with boys? If a girl becomes proficient in the various graceful dance steps, and finds great enjoyment in dancing with other girls, are these facts going to prove an additional safeguard to her as she grows up into young womanhood, and is urged to dance with her boy and young men friends? Or, when the invitations crowd in upon her, if she quietly answers that she does not know how to dance, has never learned, is she at a safer distance from the border-line? There would seem to be but one answer to these questions. The decision to leave dancing entirely out of life may seem very hard to a girl. She will be in a very small minority, for the present. And dancing with other girls is harmless enough, in itself. But it cer-

tainly exposes her to a temptation from which she may keep well away, if she will. No one's life is ever the poorer for being unable to dance. What is lost in the way of certain social opportunities may be a great deal more than made up in other ways which are not only far more important, but are more enjoyable as well. If this view be lovingly suggested as the parents' conviction and desire, not as a command, children may be led to see its wisdom and to adopt it as their own.

Puppy Love

THIS is the term applied by the superintendent of public schools in one of the California towns to the sentimentalism existing between boys and girls attending the public schools of that city. An appeal has been made to parents by this educator to assist him in stamping out this spirit, which is not only detrimental to the securing of good grades in school work, but is productive in a cheapening of the character and a lowering of the moral standard.

The dangers threatening this particular school may be seen working in some degree in almost every school in the land. As never before, parents need to unite with the teachers of their children in giving to the youth correct ideals of life, in impressing them with the sacredness of the marriage relationship, and instilling into their minds such principles of purity and self-control as will safeguard them against the tide of moral pollution that is sweeping in upon the world. And Seventh-day Adventist parents as well as others need to give careful regard to these questions. This spirit of sentimentalism sometimes finds a foothold in church-schools as well as in public schools, and if allowed to go unchecked, its evil effects will be quite as manifest.

Anti-Cigarette Sunday

JUNE 23 has been appointed as a day when special attention will be given throughout the country to a consideration of the evils of the cigarette. On that day Sunday-schools are expected to give a considerable portion of their time to a study of the cigarette and its effect upon those who smoke it. The anti-cigarette movement is well deserving of support. The use of the cigarette, by the growing boy especially, can not be too strongly condemned. The cigarette gets hold of the child earlier than liquor is able to. It quickly opens the way for indulgence in intoxicating beverages, and creates an appetite for them. No better work can be done for the boy than to set clearly before him the evil results of indulgence in that dangerous habit which dissipates the energies, wrecks the system, dulls and destroys the finer sensibilities of the child and youth, and wrecks the brightest prospects of young manhood.



Mexico

H. L. RAWSON

APPRECIATING as I do the good news which the dear old REVIEW brings me week by week, I shall contribute a little, in the hope that it may be of interest to others. After I had been in the republic of Mexico for some time, I answered a call for help which came from a few isolated believers in the city of Monterey, state of Nuevo Leon. My first visit was in the month of July, last year. On that occasion I remained only about ten days. I held meetings each evening, and visited during the day. The few believers were confirmed in the truth they had already received, and four others began to keep the Sabbath. On my return in November, I found them all firm and alive in the work, with the ad-



ANTONIO RODRIGUEZ

A helper in the gospel in Mexico.

dition of one family, who began to keep the Sabbath through the efforts of our German colporteur, Brother Schultz.

The night I returned, I held a meeting with fifteen persons, assembled by prearrangement of the brethren, who were expecting me that day. Since then the evenings that have not been occupied with small meetings or family Bible studies have been few indeed, and the days are spent visiting among the people.

For a time our place of worship was a hired house near the outskirts of the city, where the greatest interest existed. Having gathered a few more believers, and the interest having become more general, we moved into the center of the city, opening a mission on one of the most frequented streets. Many pass the door

every day, and as we have the show-window filled with an attractive display of our books and smaller literature, there is an almost continual opportunity to distribute tracts and papers to those who pause to look. This also gives opportunity to extend invitations to the meetings. Through what they read in the windows and the literature distributed, many who perhaps would not get the message in any other way receive at least a part of the precious truth we have to offer them. That the literature has effect is evidenced by the fact that those who have read some of it come to the services, and also by the strong opposition that soon arose from both Catholics and Protestants. But this only served to advertise us the more.

At present Brother Juan Robles and family, the pastor of three of our congregations that are located in the revolution-stricken district of afflicted Mexico, are giving me valuable help, as is also Brother Carlos S. Nicolas, who speaks in the services and helps in a general way. Brother Butka was also here for a time in the colporteur work.

The mounted man in the accompanying illustration is Brother Antonio Rodriguez, the first man to accept the message in this city, and the man to whose activity much of the progress of the work here is to be credited. The trade by which he supports his family may be correctly guessed by what the picture shows in his hand (a shoe). I must not fail to state also that all the dear believers are true and active supporters of the work in the midst of strong opposition.

Since we opened our work in the present location, fifteen persons have signed a covenant to keep the commandments of God and the faith of Jesus, and by their influence and otherwise, to support the work of the message they have learned to love. There are several applicants for baptism, and a good prospect that the Lord will raise up a company of believers here to help proclaim the last message in this important center.

After speaking on the "Beast and Its Image" to an appreciative audience, an invitation was given for all those to arise who believed that the law as given on Mount Sinai was still obligatory on all, instead of the mutilated law as taught by the Papacy, and sixteen persons responded: Nearly the whole congregation arose to testify to their firm belief in the holy law.

The message is onward here, and the conviction that we have the sympathy and prayers of all the REVIEW family is a source of much comfort and strength.

A Visit to Basutoland Missions
(Concluded)

E. C. SILSBEE

LEAVING Emmanuel Mission after holding open-air services on both Sabbath and Sunday, we rode to the siding, where I boarded the train for Ladybrand. Here Brother M. E. Emmerson came for me with saddle-ponies, and we rode across the border again into Basutoland to the Berea mission school, which is in charge of our native teacher Ndabambi. This out-school has a good location on an elevation, from which a fine view can be obtained of the surrounding country, and of Ladybrand, about seven miles in the distance across the river.

The house, which is made of stone



WORKERS IN MEXICO

Left to right: C. S. Nicolas, H. L. Rawson, Juan Robles.

with iron roof, though small, will serve all purposes at present. There are about eight acres of land with this out-school. Here, as at Emmanuel Mission, the long drought last summer was very severe on crops; nevertheless, with the Lord's blessing, Ndabambi will have a small harvest.

What remained of the small crops raised by the natives here has been destroyed by insects and other pests; and when they see prospects of the harvest on the mission land, they tell Ndabambi he surely has some big medicine he puts on the land to keep away the vermin. Then they ask him to give them some of the same medicine, and he tells them it is the blessing of God and the Lord's protecting hand over his work.

We remained at this mission overnight, and the next morning the people were called from the near-by villages to a meeting. Brother Emmerson spoke to an audience of about thirty. The writer then talked to them briefly of the gospel of Jesus Christ, its object, its power, and the joy it brings to the one who receives it. The Spirit of the Lord was present, and the people seemed impressed. It is evident that a good work is being done here.

It was late in the morning when we left, and we were bidden a hearty farewell by the people.

After riding all day we came to a village in which were the huts of Philip,

the secretary to the late paramount chief. At this place another site has been given for a mission school by the present Paramount Chief Letsie. It consists of between thirty and forty acres of good land, is accessible from the main road, and has plenty of running water on it.

The next morning we were early on our way again, headed for the kraal of the present paramount chief; and after a rugged ride of several hours, up hill and down dale, we arrived at the kraal. I was thankful for the opportunity of meeting the chief executive of the tribe, and we have reason to believe that our visit proved a blessing both to the chief and to us.

The chief does not allow all who come to see him, even white people, to come into his presence with little or no ceremony; they must first see his secretary, as we did, and wait at his officer's house while the secretary goes to the chief to see if he cares to entertain them, and if so, when. Then, if agreeable to his highness, the secretary returns and escorts them into the chief's presence.

Brother Emmerson was ushered in first, being acquainted, while I waited for some time. After being ushered in, I had nothing to say at first, as I did not know what would be appropriate. The chief was sick in bed, and as I entered, he surveyed me critically and motioned to a chair. After a brief silence he said, "I am a sick man, but I am a different man from what I was a few months ago. God has afflicted me that I might learn lessons. He is the High Chief of all people. He commands the days to go and the nights to come. He does all things according to his pleasure." I then ventured to tell the chief, through his interpreter, that I was very sorry that he was sick, but glad to hear him speak of God in this way. He said he, too, was sorry he was sick, as there were questions coming up in the Basuto parliament that was in session at that time, which were of vital importance to his nation, and which he would greatly like to hear personally. We sympathized with him further, and Brother Emmerson suggested that he take some water treatment. It was getting late, and as we had several hours' ride before us, I was not overanxious that the chief should accept this suggestion; but imagine my surprise when he told his interpreter to tell us that he was ready for the treatment. He knew what it meant, as Brother Emmerson had given him treatment some time before; but now he turned the job over to me, and I must say it seemed a bit queer for me to give treatment to a black prince. I knew my work, however, and proceeded as soon as water had been heated and brought. When I had finished, the chief sat up, in bed, and called all those present to witness to what the treatment had done for him. His secretary told us afterward that the chief had not been able to sit up like this before for nine months, because of rheumatism. He then proceeded to show his gratitude by securing to us a mission site that had been previously

asked for, and saying that he had two other places on which he would like to have us establish missions; for he believed that we would do his people and himself good. We can better appreciate the value of this offer when we learn, as I did a little later, that certain other religious denominations had been earnestly endeavoring to secure mission sites from this same chief, but were flatly refused, the chief saying they had enough missions in their country already.

It is needless to say that we rode away with light hearts, feeling well repaid for the time spent. We thank God for these openings; but how our hearts long for workers to place in this needy field on these stations at once!

The next two days were spent with Brother and Sister Emmerson at the Kolo Mission, looking over the mission and the work to be done, and planning to enter at once upon evangelistic work for this people.

Hardships? — Yes, of course there are hardships, but we haven't room nor time to write about them. Besides, it is as Brother Stahl says about the work in South America, even when he had been stoned by the people he wished to help: "There are real hardships to meet, and there is nothing romantic about the work," but "the blessings are more than the hardships by far."



A Forward Move in India

J. L. SHAW

FOR several years our efforts in India have consisted largely of vernacular work, and it has seemed well-nigh impossible to give the attention and help to the English work that it has deserved. The study of the different languages, the starting of mission stations with their schools and dispensaries, and the literature work have together taken our time and strength.

But our missionaries in India have not been unmindful of the responsibility that rests upon them to give the message for to-day to those who know their mother tongue. Many prayers have ascended, and earnest appeals have been sent to the Mission Board and to our people in America, and we thank God they have not been in vain. The following workers have responded to the call and are now in the field, enthusiastically at work: Pastors G. W. Pettit and J. M. Comer, with their wives, Sister Rachel Jones, and Brother Peter Rick.

Pastor Comer writes from Rangoon, Burma, that the work is moving forward in an encouraging manner. The attendance at his English services ranges from one hundred to one hundred fifty on Sunday nights. A number of young men are deeply interested, some of whom have decided to obey God.

Brother William Carratt, who is devoting his time to the sale of our publications at Rangoon and adjacent stations, is having unusual success, and finds many interested in the books and papers, and willing to buy. His sales are averaging about seventy dollars a week.

At Lonavla Pastors G. F. Enoch and S. A. Wellman began an effort in English the first of April. Lonavla is a summer hill station three or four hours by train from Bombay. At this season of the year, while the heat is oppressive in Bombay, people go to Lonavla, which is somewhat cooler. These brethren report a favorable beginning. At their lantern services about one hundred are attending. At other services the attendance is much less. But considering the size of the station, the number coming to the meetings is larger than was expected. The tent has proved too small for the lantern services, so a splendid hall in the Railway Institute has been procured. Brethren Wellman and Kelsey have made a number of slides for future lantern lectures.

This effort at Lonavla may prove an entrance into Bombay. For years we have had our attention directed toward that great city. Some attempts have been made, but nothing permanent or successful has resulted. There is every reason to believe that the message of present truth should take permanent root at the gateway of India, and shine forth in the districts surrounding it.

Pastor Pettit and his wife, and Sister Rachel Jones, and the writer are undertaking an effort in Mussoorie, a hill station in the Himalayas. The best season for work has scarcely arrived. No effort will be spared to reach the people either in their homes or at public services.

A strong effort is contemplated in Calcutta, beginning in June. Pastors Pettit and Comer will both begin work in that city, with such other help as may be associated with them. The members of the little church in that great city now feel that their call for help has not been in vain. A hall is being procured, and arrangements are being made for a steady, determined effort in this metropolis of the Indian empire.

The English journals *Oriental Watchman* and *Herald of Health* bid fair to double their circulation the coming year. Brother Rick, who is devoting his efforts to these journals, is having exceptionally good success. During March he registered 197 subscriptions, most of them being annual. Brother F. O. Raymond, who during the past year has been going from station to station through south India and Ceylon, has disposed of a large variety of religious literature. His efforts have been incessant. Early and late he has worked in the sun and heat, until the condition of his health has made necessary a change to the Himalayas. Brother P. C. Poley has been selling books and registering orders for our periodicals in north India.

Some of the most successful workers in India, both in the vernacular and in English, have been raised up by means of English work, and we feel certain that, with God's blessing, the forward move in English will be for the advancement of the work in India, both in English and in many other tongues. The prayers of God's children for this work are needed, and earnestly invited.



Growing Old

L. D. SANTEE

"This generation shall not pass, till all these things be fulfilled." Matt. 24: 34.

O, so near us lies the future,
With its treasures manifold,
That I fear no more the burden,
Nor the dread of growing old;
No more think of eyesight failing,
Or of body filled with pain,
When the wine of life has vanished,
And the dregs alone remain!

To outlive one's strength and vigor
Is a prospect dark and drear,
But in our own generation
Shall the blessed One appear;
E'er the steps with age shall falter,
Or the eyes with age grow dim,
We shall hear the blessed summons
That shall call us up to him.

As the years roll by in splendor,
Each one brings his coming nigh.
With a love supreme and tender,
He will welcome us on high.
As I read of his salvation,
Heart and soul with joy are thrilled,
For in our own generation
Shall these sayings be fulfilled.

Moline, Ill.

Courtesy in Children

GRACE D. GOODWIN

PEOPLE of other countries criticize with great severity, and with justice as well, we are forced to admit, the behavior of American children. They are said to be the worst-mannered children of civilization, and we are pointed to the obedient German boy or the gentle Japanese girl by way of contrast. As a matter of fact, we all know scores of little gentlemen and ladies, products of refined homes and careful training. These are the children who are not permitted to make themselves terrors in public, and who are therefore overlooked in the generalization. Upon such children as these the reputation of America is to rest, if we are not to be known as a nation of boors. This is the oak of the future, and it seems a far call from that to the acorn of the present, which consists in requesting your boy to stand when his mother enters the room, to lift his hat as soon as he ceases to wear an elastic band under his chin, and to avoid using the coarse tones and coarser talk of the street children. Each thing is so very small, the conflict over it is sometimes so disproportionately large, that it is well to remember the magnitude of the result.

A brilliant preacher recently left the city pulpit which he had occupied but a short time, because, as one of his parishioners expressed it, "he had never learned little boy manners." At the

table he was uncouth, in conversation abrupt, in general manner awkward and brusque, in personal habits careless, yet in the pulpit he was a man of force, sincerity, and intellectual ability. An old lady of ninety, when told of his failure, remarked, "If he had a mother, she is the one to blame."

It is a truism to say that the incitement to courtesy in a child is courteous treatment of that child. An ill-mannered little guest in the household of a woman of many cares was won to much better behavior in two weeks' time by the application of this principle, and that without a word of fault-finding.

There are people who disdain to say, "Excuse me," having hurt a child; who take child service for granted, omitting the "Thank you" of recognition; there is here and there a pastor who overlooks the timid greeting of a child who saw him at dinner or tea when the minister was a welcome guest in the lad's home.

The boy remembers, pulls off his cap, and is amazed to see no response in the face he thought he knew. Then he goes home and says, defiantly:—

"Mama, why should I take off my hat to Dr. B——? he doesn't ever look at me." The answer to this is difficult, to say the least.

Coarse tones are more of a problem, for boys learn from one another, and the healthy young animal exults in noise. It was wisely managed by the aunt of a bright lad of ten who had been making the day hideous with unearthly sounds, to the great discomfort of guests on the piazza. The opportunity for which the aunt was waiting came quickly; a lady near her said, "Why do you permit Francis to make such vulgar noises?"

The wise woman put her hand upon the shoulder of the listening boy, who beyond everything aspired to be a man. "Francis is only a child," she explained, "and he does not realize how silly and ill-mannered this seems to grown people. When he outgrows his babyhood, he will not think of doing this."

Francis flushed and fled; his aunt told me she never heard the sounds repeated.

Sometimes children seem simply perverse, when there is something more behind.

A well-trained small boy of eight was walking beside his father, who noticed with surprise that the child never lifted his hat, although he had been carefully instructed. Inquiry, suggestion, command, failed to reveal the secret of the obstinate discourtesy. At last it came out that his school-teacher, a learned man, but a man whose half-Indian blood was to blame for his wholly barbaric

manners, had forbidden the children in his class to greet him or one another in the conventional fashion. The small boy, told at home to obey his teacher, was in a very hard place, and was doing the best he could. Luckily for him and his future, he had a wise father, who saved punishment until he could gage the need for it with accuracy.

One thing more. It is a mistake to expect children to conform perfectly to drawing-room conventions; too much "manners" is as bad as too little "manners." The ordinary polite usages of the home should be the rule for every member of the household, great or small, and from great to small as well as vice versa. — *The Pacific*.

The Woman Who Worries

How generally brooding eats into the life's usefulness of American women, making impossible clear thought and practical action when comes the need, is little realized, says Anne Shannon Monroe, in the *Delineator*. Each woman who broods so centers her mind on her own real or fancied wrongs that she becomes incapable of diagnosing her own case, and thus fails to see that she is merely afflicted by a disease common to women, and one that unfortunately she alone can cure. An outsider can do nothing for the woman who broods but awaken her to the terrible habit in the thrall of which she is allowing herself to go to mental ruin. And to break this terrible habit requires as much will-power and self-discipline as to rid one's self of other evil. Here is a psychological fact: Every normal woman has deep buried in her nature a native current that can and should control her life. She has a tendency in some one direction, which can be made to lead her out of any bog in which she may be mired. The first thing, then, is to put your finger on the natural bent of your nature. What do you love best? Where are you the happiest? What work is not toil, but pleasure? Above all else, a heart at peace with God, and an appropriation of the promises of his grace, will prove the great safeguard against worry.— *Selected*.

What a Christian Hymn Did

A RICH Japanese silk merchant sent for the missionaries in his town, and entertained them most hospitably. He told how, as a child, he had attended a Sabbath-school. "Very often," he said, "right in the midst of my business the words of the hymn 'Jesus loves me, this I know,' come to me, and, try as I may, I can't get them out of my mind." He then repeated the hymn from beginning to end, and added: "Though I've lived my life without religion, I feel that it is the most important thing there is, and I want my little girl to be a Christian; and it is for that purpose," he added, emphatically, "that I have placed her in the mission school, that she may become a Christian."— *Missionary Review of the World*.



Our God

MRS. P. ALDERMAN

OUR God is good. How sweet his promises!

How full of blessing to his trusting ones,
As if he could not say enough
Of counsel, and of comfort, and of love!
What kind reproofs! His hand
Is stretched out still,
Forbearing long, and loving yet
More than a mother loves her son;
And though a father may be e'er so kind,
His kindness still excels.

Not yet has length and depth been measured

Of my Father's love.

I see it in the power that resurrects
The growing spring-time;

I see it in the life that permeates my being;

I see it in the sun's warm glinting;
And O, the love that crowneth Calvary!
Dost think to tell it with a mortal's pen?
My soul, in silent awe wait on thy God;
Ask him to gird with strength,—
Strength to obey, and trust, and do
Even as he hath said.

Mount Vernon, Ohio.

The Armenian Mission Field

WE have received good news from Malatia. Two persons have accepted the truth as the fruit of Brother Touzjian's labors. As I formerly reported, Brother Touzjian entered Malatia under favorable circumstances. The pulpit of the church was offered him in which to preach every Sunday as a regular pastor. He accepted it, and during the winter continued his sermons successfully. He held meetings for the women, and visited the families. Besides, he held Bible studies in his own room, all interested ones regularly attending. The result was that a Protestant named Mercelianos Barsamian began keeping the Sabbath. This step stirred up his wife, his mother, and other relatives. His wife bitterly opposed him. This opposition hindered him for a few weeks, but at last God gave him power to obey, leaving everything in the Lord's hands. Persecution arose from all sides, but he stood firm. A man named Arakel also stood on the side of the truth. The way was opened for Brother Touzjian to labor. When he went to the market, he was invited from the shops to talk about the truth. This agitation awakened envy in the hearts of the church people, and Brother Touzjian was not allowed to preach in their church any more. On Easter day about two hundred flocked to the church, expecting to hear a sermon by Brother Touzjian, but went away with sad hearts.

When I was in Constantinople, March 24, for our general meeting, a letter came from the interior of Armenia, dated February 15, informing me that twelve persons had begun to keep the Sabbath. Among them are a preacher and a local

elder. This unexpected news rejoiced our hearts. Last summer I visited this place, and distributed a few tracts. As a result, these souls have taken their stand for the truth. We must go to them soon in order to instruct them and establish them in the present message. Thus God is working to save souls. May many more of his people Israel be gathered, and his name be glorified.

Z. G. BAHARIAN.

In Sweden

THIS is the closing day of the thirty-first annual session of the Swedish conference, which has been held here in Westeras, May 14-19. The local workers have been assisted by Brethren J. T. Boettcher, J. C. Raft, and C. C. Jensen. About two hundred of our people were in attendance. There was a fair outside interest in the public lectures held. God graced our meetings with the presence of his Holy Spirit. Sabbath forenoon there was a hearty response to the appeals made in behalf of those who had lost ground in their religious experience, as well as a turning to the Lord by some who had never publicly taken their stand for the message; and the whole congregation rededicated themselves to the Saviour.

In the afternoon Brother Oscar Carlsson was ordained to the ministry. The occasion was one of solemnity; and in the social meeting that followed, many heartfelt testimonies of praise were offered to God.

Here, as well as in Denmark and Norway, a proposition to divide the territory of the conference met with favor. Accordingly, Skane, Halland, Blekinge, Smaland, and Oland were cut off from the Swedish Conference, and placed under the charge of the Scandinavian Union, as the South Sweden Mission. For the present, there will be four workers located in this field. As fast as suitable laborers can be supplied from the Swedish Missionary School, at Nyhyttan, it is planned that they be put to work here or in one of the other Swedish fields.

Brother S. F. Svensson was again elected conference president. He has eleven workers to assist him in the building up of the work under his care.

One of the most beneficial parts of the daily program was the early morning prayer-meeting. We were glad to see the interest taken in these meetings by the brethren and sisters, and we think they proved a great blessing to the people.

We were pleased with the singing of the Nyhyttan school choir, just as we had been gratified with the music rendered by the Danish and Norwegian choirs at the conferences in Copenhagen and Bergen.

The Sabbath-school was well organized into classes, and the 193 members gave a donation of 125.70 kroner, while the First-day offering amounted to 527.45

kroner, 352.45 kroner of which was cash. We believe this to be an encouraging sign of the interest our brethren feel in the regions beyond.

Our institutional work in Sweden is prospering. The publishing department at Stockholm has done well, and so have the health food factory at Westeras, and the school and summer sanitarium in Nyhyttan. There were thirty students in the school last year, and it is expected that a goodly number of these will return this autumn. Many will be in the canvassing field this summer, and several have been engaged as Bible workers. The buildings at Nyhyttan are utilized during the summer months by the sanitarium work, which did well last year, and promises better the present season. The conference gave about fifty canvassers permission to engage in the sale of our literature.

I start for Hamburg this afternoon, to meet Brother L. R. Conradi, and to prepare for the trip to the Siberian field, and possibly to Persia. Elders Boettcher and Raft, accompanied by Elder E. J. Ahren, will attend the Finnish meeting this week.

We believe that our dear friends in Sweden have felt fully repaid for the time and means required to attend the conference, and that workers and people begin the season's labors with renewed strength and courage and faith in God, feeling constrained to press on until the message shall have been faithfully proclaimed among all these beautiful Swedish cities, towns, and villages, and we may all be called to enter upon the overcomer's reward. GUY DAIL.

Grenada, West Indies

WE left Jamaica on April 5, and after a voyage of ten days, and a stay of eight in Port of Spain, reached Grenada, our new field of labor, April 24. This is a very small island, being only twenty-one miles long and twelve wide, with an estimated population of sixty thousand. It is very mountainous, and its chief products are cocoa and nutmegs.

There are no trains, tram-cars, or hackney-buses, and the familiar ring of a bicycle bell is almost unknown, not to say anything of an automobile. Traveling is tedious and expensive, unless one has his own conveyance. The most of the people speak the patois, a corruption of French and English.

There is one Seventh-day Adventist church on the island, with a membership of a little over fifty. There are also a few believers in one or two other places. The people are nearly all Roman Catholics, and are very ignorant. There are some Anglicans, and a few Wesleyans, but they are so much like the Roman Catholics that it is hard to distinguish between them.

The cost of living is nearly twice as much here as it is in any place in which I have lived in Jamaica, and the groceries sold seem to be of the poorest quality. We are not at all discouraged because of these things, however, as the One who brought us here is bound by his promise to care for us as long as we remain faithful to him. We miss home and friends very much, but we trust the Lord for strength and grace to quit ourselves like men and be strong. We crave the prayers of our brethren and sisters for health with which to labor for the Master.

LINTON RASHFORD.

Gospel Workers' Department

Their divine calling, qualification, and preparation. Methods of labor, plans, etc.

Conducted by A. G. DANIELLS

Council of City Evangelists

Personal Efforts, or House-to-House Work by Gospel Laborers

THE great value and importance of personal, house-to-house work by gospel workers was one of the topics that received thorough discussion in the council of city evangelists. In introducing the subject, the chairman said:—

"A subject of vital importance and of great value in our ministerial work is the personal effort, the house-to-house work. Its importance is emphasized by every writer on the question of reaching souls. H. Clay Trumbull makes an astonishing statement in speaking of the comparative results of his public and his personal work. For ten years he addressed gatherings of persons numbering from ten or fifteen to five or six thousand each. Twenty-five years he was editor of a religious periodical that had a circulation reaching more than a hundred thousand a week. Meanwhile he published more than thirty volumes. In his little volume "Individual Work for the Individual," he says:—

"Yet, looking back upon my work in all these years, I can see more direct results of good through my individual efforts with individuals than I can know of through all my spoken words to thousands upon thousands of persons in religious assemblies, or all my written words on the pages of periodicals or of books. And in this I do not think that my experience has been wholly unlike that of many others who have had large experience in both spheres of influence."

"This is surely an impressive statement. That this able public speaker and great writer, having addressed many thousands, and spoken to millions of people by his pen, had directly won more people to take their stand for Christ by working with the individual alone than he had in all his public efforts, seems almost incredible. This certainly emphasizes the value and influence of personal effort.

"The Lord has blessed us with very great advantages for carrying on house-to-house work. In addition to our ministers, we have city Bible workers, visiting nurses, colporteurs, and magazine sellers. Nearly all these gospel workers carry on their work by house-to-house visitation. In this way they come in direct personal contact with the people. In view of the great number of house-to-house workers who are engaged in the giving of our message, it is very important that we emphasize the value of personal labor with individuals, and study with great care how to do this work most effectively. Especially should our ministers understand this. As a rule, people are pleased to receive visits from ministers and gospel workers. A great many in their trials, disappointments, and sorrows are glad to be prayed with, and directed to the true Source of consolation and help. Those who do this work

faithfully and sympathetically, readily work their way to the hearts of those for whom they labor. This gives gospel workers the confidence of people, which is very necessary in order to lead them to take a firm stand for the Lord and his truth. This subject is now before you. It is hoped that it will receive a very free discussion in all its phases."

A. V. Cotton: "To my mind, there is nothing that will approach the value of the personal touch of the minister with the people. I have found that visiting the people is our greatest resource. Praying with them in their homes brings a personal blessing to both the people and the worker. It meets with response, taking hold of hearts as nothing else can. It is an effectual chord that binds people to the truth."

B. E. Miller: "Last winter we gained a new experience in this matter. We decided not to hold so many meetings during the week, but to put in more evenings visiting, when the men would be at home. We held meetings on Sunday and Wednesday evenings, and all other evenings we devoted to visiting. We had most encouraging results. Five heads of families requested baptism."

B. G. Wilkinson: "We can draw lessons on this question from the advancement of our work in the foreign mission fields. The work done there is carried on not so much by public efforts as by personal, house-to-house labor. In Austria, our ministers are not allowed to hold regular religious services. They may give addresses and lectures, and in this way explain many features of our message, but their strongest work is done by personal interviews and studies. In this way, scores and hundreds of people in that intensely Catholic country are being led to accept our message. I believe that one of our weaknesses here in America is our neglect of personal effort. No preacher who does not draw the theme of his discourse from his personal contact with the people can be as good a preacher in the public desk as he ought to be. Some of the best material for sermons is gathered by visiting the people in their homes, praying with them, and learning their personal conditions. I believe that our work in America will become stronger and progress more rapidly if we will learn the secret of getting hold of one soul at a time."

M. D. Wood: "My heart is stirred through and through by the remarks upon this subject. For years I was sick and tired of the system of religion I knew, and longed for something else. I did not know where to go, but felt that God would help me step out, and that he would lead me in the future. I resigned from the pastorate of two churches, and from my denomination altogether. I had seen Seventh-day Adventist literature, but was much prejudiced and would not read it. I feared I should imbibe poison, so always avoided the literature. Therefore, I never could have been converted to the truth as I find it in the third angel's message through Seventh-day Adventist literature. I had never been where any of our workers were conducting a tent effort or a camp-meeting, and, with my false opinion of Seventh-day Adventists, would have felt myself too proud to join such a denomination. When I came in contact with a young man who was doing this personal work, and who knew his Bible from cover to cover, having been in training in one of

our schools only three years, I was impressed as never before in my life, but still was so prejudiced I would not at first allow him to talk to me about Seventh-day Adventists. But the time came when my curiosity got the better of me, and I really wanted to know why he kept the old Jewish Sabbath. With this spirit of inquisitiveness, I really stepped out, while he unraveled to me this blessed story, and I have been reconverted. I believe there are a great many who will not read our literature nor attend meetings, but who may be won through this personal effort.

"I was converted under D. L. Moody, and was in his school at Mount Hermon three years, and at once I was initiated into this personal work. Three hundred students in that school spent their spare time visiting the people from house to house. Many persons repented of their sins, and gave their hearts to Christ. I know from personal experience, not only in this country but in India, that hand-picked fruit is the best. I thank God for the emphasis that is being placed upon this method of gospel work."

L. S. Wheeler: "I feel that in my ministry this personal work has been the most successful part. A few years ago, while working in Beverly, I visited the home of a girl who came to my tent-meetings, and found that she was much interested in what she was hearing, but conditions in her home were such that it was with great difficulty I could help her. I felt almost discouraged about repeating my visits, but something seemed to say to me, 'Don't give her up.' So I talked with her personally, and prayed with her. To-day she is firm in the truth, and is a very capable young woman. She has just been graduated from one of our academies, and is now engaged in editorial work. So I have looked back upon that experience in helping that girl, and said, 'I will not become discouraged.' While in that same field, I learned of a woman who had come from Nova Scotia and settled near Boston. I took her name and address and visited her. I found her living in a very humble home, in Charlestown, near Boston. Circumstances were not the most pleasant nor inviting; but before I left her, I had prayer, and took her subscription for the REVIEW. She began immediately to come to our meetings. When my tent work opened in the summer, she came bringing her little girls night after night, and from that time to this she has been one of the pillars in the church and the Sabbath-school."

K. C. Russell: "I think we are all agreed that personal work is the thing. There are one or two features that I want to touch, which I consider quite vital in connection with the city effort. In my experience I have met Bible workers who have told me that they have regretted very much the reticence on the part of ministers to help them in making their work effective. I believe that the work of many of our Bible workers in a tent effort would be much more effective if the minister would help them at the right time. I have found that a little time well spent with the people who come into the tent before the services, ties them to the meetings. We should shake hands with the people, and answer some of the questions they may have in mind."

W. H. Heckman: "I believe that this personal work will solve the problem of

city work. I do not believe that we ever can secure the masses through great preaching. I believe that several smaller efforts, where the preacher can come into close contact with those who come to the meetings, would produce much better results than one large effort."

M. H. Serns: "It is my opinion that the most substantial believers we have in our ranks are those who have been labored with and brought into the message by personal effort. In reviewing my own work, I find that those with whom I have labored personally, far into the night sometimes, praying with them and visiting them week after week, are the strongest among those who have embraced the truth under my labors."

A. G. Daniells: "The spirit of prophecy speaks very plainly with reference to the importance of engaging in personal effort outside of the pulpit. In 'Gospel Workers,' pages 73, 74, we find the following statement:—

"The minister's work is but just begun when he has presented the truth from the pulpit. He is then to become better acquainted with his hearers. Many a laborer greatly fails in not coming in close sympathy with those who most need his help. With the Bible in his hand, he should seek in a courteous manner to learn the objections which exist in the minds of those who are beginning to inquire, 'What is truth?'"

"On pages 76, 77 we have another important statement:—

"The duties of a pastor are often shamefully neglected because the minister lacks strength to sacrifice his personal inclinations for seclusion and study. The pastor should visit from house to house among his flock, teaching, conversing, and praying with each family, and looking out for the welfare of their souls."

"Charles L. Goodell, a very successful minister in New York City, has this to say of the value of personal effort: 'We are now come to the very citadel of soul-winning. Here is the entrance into the full reward of evangelistic effort.'

"Mr. Pattison says: 'There is no need that we lower the standard of the preacher, but there is need that we raise the standard of the pastor; and of the two, we believe that greater spiritual power will be exercised over the members of his church by the pastor than by the preacher.'

"President McCosh makes this statement: 'The minister will not be able to reach the hearts of his people unless he visits among them. When I began to preach, I had about twenty carefully prepared sermons, but some fifteen of them I would not preach. They were not fitted to move men and women, and I burned them. I never learned to preach until I visited among my people.'

"Dr. Jefferson says: 'A preacher of Christianity must live as close as possible to men. Isolation to him is fatal. If he has a disposition which shrinks from the society of others, his disposition must be born again. . . . Knowing men is the preacher's first and most important business. To know them he must be with them.'

"Thus the united testimony of all experienced gospel workers emphasizes the importance of engaging in direct, personal, individual work for those whom we wish to win to Christ."

At the close of the discussion, Brethren B. F. Kneeland, B. E. Miller, L. S. Wheeler, and M. D. Wood were appointed a committee to bring in resolutions regarding the importance of personal effort in gospel work. The following report was adopted by the council:—

"Whereas, Our Master, the Great Teacher who went about doing good, has left us an example of personal ministry in the call of the first disciples, the instruction to Nicodemus, and the woman at the well, and—

"Whereas, The results of personal work are made prominent in the call of Nathanael, the conversion of the Ethiopian eunuch, and in the work of Paul, who labored publicly and from house to house with great success, and—

"Whereas, Those evangelists who have had the best results in modern times have ascribed their success largely to the personal touch, therefore—

"We recommend, That all our ministers make special efforts to reach as many as possible by personal contact, both at the meetings and in house-to-house visitation, and thus, by example as well as precept, encourage all believers to engage in personal soul-saving effort."

A. G. DANIELLS, *Chairman*;
THADDÆUS LEGG, *Secretary*.

Christian Education

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

Graduation Week at Union College

EACH year at the close of school some go out from their alma mater having completed their chosen courses of study, and it seems fitting that the event should be marked by special exercises appropriate to the occasion. The graduation exercises in connection with Union College this year were of considerable more than usual interest, due chiefly to the fact that in connection therewith the college celebrated the twenty-first anniversary of the founding of the institution.

The class-day exercises were held in the College View church on Thursday evening, May 16. The graduates, numbering thirty, gave a program that was highly instructive, and devoid of anything of a light or frivolous character. Several of the addresses reflected credit upon the members of the class, as well as upon a school whose mission is the training of Christian workers.

The baccalaureate sermon was preached by Prof. Frederick Griggs on Sabbath morning, May 18, based on the words of the apostle: "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. For in him dwelleth all the fulness of the Godhead bodily. And ye are complete in him." The subtle deceptions of vain philosophy, and of science, falsely so-called, were shown to permeate the very warp and woof of society. The ideals of true Christian education were shown to be the demand of the hour, and in accord with the great gospel message for this time. A strong and impressive appeal was made to the class of 1912, as they go out from Union

College, to maintain the great principles for which the institution stands.

The graduation exercises proper were held on Monday, May 20. In connection with a fitting program, Prof. H. R. Salisbury delivered an able and instructive address to the class, his subject being "The Place of Education in Protestant Reforms." It was replete with instruction, admonition, and counsel. The presentation of diplomas was made by President Griggs.

Sunday afternoon and evening and Monday afternoon were devoted to the Founders' day program. Several addresses were delivered Sunday afternoon, among the speakers being Prof. W. T. Bland, a former president of Union College; Dean Sherman, of the Nebraska State University; and several of those who were connected with the establishment of the college. On Sunday evening an able and very appropriate address was given by Senator Burkett in the church, his theme being "Exultation and Exhortation." He congratulated Union College on withstanding the storms that beset the early years of a denominational educational institution and gaining her majority. He spoke of the high appreciation in which Union College is held by the citizens of Lincoln, and expressed the hope that as she has now entered upon an advanced career, the work of the institution may be still more successful.

Following the close of the graduation exercises at twelve o'clock on Monday, two hundred seventy-five guests were seated at the college anniversary dinner in the college gymnasium. A model vegetarian dinner was served, with musical selections interspersed between the courses, and followed by short addresses on such topics as "Union College; Its Accomplishments;" "Union College in the Home Field;" "Union College in the Foreign Field;" "Union College; Our Duty to It;" "Union College; Its Alumni." Words from "Old-Timers" brought out some very interesting reminiscences of the early days of Union College. This was an occasion that was highly enjoyed by residents of College View and visitors from abroad who participated therein. All felt that it was an occasion that will serve to bind Union College closer to the hearts of the constituency from which students are drawn.

On Monday evening the members of the board of trustees accepted an invitation to attend the annual meeting of the College Alumni Association. The college alumni number nearly four hundred, about one hundred of whom are members of the Alumni Association. It was a source of satisfaction on the part of the members of the college board to become better acquainted with the aims and purposes of this association, and the desire was expressed that a stronger bond of affiliation between the board and the alumni might be brought about. A resolution was adopted by the association to the effect that the board of directors of the college be invited to cooperate with the Alumni Association in an organized effort to secure the attendance of four hundred students in the college during the year 1912-13. It was voted that the association take steps to raise an equipment fund of ten thousand dollars with which to provide the different departments of the college with better facilities for its work. Over fifteen hundred dollars was subscribed to this fund at the meeting, and since then they have secured other

subscriptions. One brother also subscribed one thousand dollars to a scholarship fund. There are great possibilities in a strong, united effort on the part of this association of graduates from Union College, in an organized effort to build up the work of the institution.

The presence and counsel of Prof. H. R. Salisbury for several days at the college were very highly appreciated by the board and faculty, and by all who had the pleasure of listening to the talks he gave on different occasions.

Union College was established in 1891. The enrolment the first year was about three hundred, and the second year it was raised to over six hundred, the highest in the history of the institution. Then followed the years of terrible drought which brought great financial depression to the Middle Western States, and very materially affected the attendance, and consequently the financial condition, of the college. It has always been considered due very largely to the careful, conservative management of Brother Joseph Sutherland, business manager of Union College during the first fifteen years of its history, that it was able to survive the stress of those trying years. Somehow we all felt that as long as "Uncle Joe" was at the helm, all was safe.

The indebtedness incurred in the erection of the buildings, and increased during the hard years that followed, amounted to nearly \$80,000. During the "Christ's Object Lessons" campaign this indebtedness was reduced to about \$29,000, and later, through the sale by the Nebraska Sanitarium of its present property, the debt was reduced to about \$12,000. From about 1903 the financial conditions of the country greatly improved, and the attendance of students steadily increased until, during the college year of 1908-09, the enrolment reached 594. With this large attendance the college was nearly able to meet running expenses. About three years ago the movement to separate the foreign departments from the college was set on foot, which resulted in the establishment of the Danish-Norwegian Seminary at Hutchinson, Minn.; the Broadview Swedish Seminary, at Chicago; and the Clinton German Seminary, at Clinton, Mo. This greatly reduced the attendance of students, and with the greatly increased cost of living, resulted in quite a large increase in the indebtedness of the institution.

At the last session of the Central Union Conference, held in College View last January, the affairs of Union College were studied into in a close and searching manner, and the two union conferences, the Northern and Central, nobly pledged their support to Union College by making provision for taking care of its interest-bearing indebtedness. Provision was also made for the payment of the salaries of several teachers by the different conferences in the Central Union Conference. With the carrying out of these arrangements the board of management is under instruction to keep the operating expenses of the college within the limits of the income from year to year.

If we should look upon the work of Union College simply from the standpoint of having created several thousand dollars' indebtedness that must be taken care of, we might draw the conclusion that the college has not very well served her day and generation. But we must not

forget to look at another side of the picture. There are assets to be taken into account which can not be estimated in dollars and cents. The college counts a family of over twelve hundred children who have gone out from her walls, and to-day are actively engaged in some branch of work connected with this ever-expanding, world-wide third angel's message. One hundred thirty-five of these workers are in countries outside the United States. The institution has sent out about four hundred graduates, men and women trained for service, many of whom are occupying positions of trust and responsibility in this cause. The group of Union College workers in China, shown in the illustration accompanying this article, shows the part this institution is acting in supplying workers in foreign fields.

Union College appreciates the oppor-

higher grade of work. It is believed by those who have studied the situation most closely that if all our conference schools would adopt the courses of study recommended by the Department of Education of the General Conference, doing the strongest possible work in those grades, and then turn many of their students to our training-schools, it would immensely strengthen the work of our denominational educational system. It is only by compromising what seems to be local advantages for the more common good of a system as a whole, that the highest and best results are obtained. Our educational system, which is ordained of God as an important factor in the third angel's message, will suffer loss, and we shall not realize the full benefits from the system, until a uniform basis is adopted. If all our intermediate schools and academies would bring their grades



UNION COLLEGE STUDENTS IN CHINA

tunity that is now open to her, of sending many of her advanced students to the Foreign Mission Seminary at Washington, where they may receive a special training for service in the foreign fields. It is the policy of the board of Union College to encourage as many as possible to avail themselves of a course of training in the Seminary before entering upon work in other countries.

The establishment of schools in the various conferences in the Northern and Central Union Conferences serves to hold a large number of students in the lower grades who have heretofore attended Union College. While the college has suffered a temporary financial loss because of this, she is beginning to realize gain in another direction, which will be increased as the years go by. The holding of students in the lower grades in the conference schools, many of whom receive an inspiration for a higher education, is certain to result in the attendance at Union College of a more mature class of students, and this is seen already. The young men and women in attendance at Union College during the past year were of a more mature age than those of any former year, and did a

into harmony with the recommendation of the General Conference, doing strong work in those grades, all these schools would be filled to overflowing; they would be meeting their operating expenses, would be turning hundreds of students who finish these grades toward our training-schools, thus enabling them to meet operating expenses, and the world would be attracted by the beauty and harmony of the educational system connected with this third angel's message.

A. T. ROBINSON.

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 IN the last ten years 5,400 Bibles in seventeen different languages have been distributed in Persia by the American Bible Society through Presbyterian missionaries. Political disturbances have interfered with the progress of the work, and at times the importation of Persian and Turkish Scriptures has been prohibited.

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 THINGS that never could make a man happy, develop a power to make him strong. Strength, and not happiness, or, rather, only that happiness which comes by strength, is the end of human living. — *Phillips Brooks.*

State and Church

Reports, Notes, and Comments Pertaining to the Current History of Religious Freedom, and the Campaign "to Make America Catholic."

Conducted by the Religious Liberty Association.

W. W. PRESCOTT

SECRETARY

Changed Conditions

WE have received the first number of a new publication entitled "The Church Protest," edited by an ex-priest, who declares its purpose to be "to protest against ecclesiastical abuse, and to demand its abatement through public exposure and opinion." The following extracts are taken from the leading article in this first issue:—

"Time there was when criticism of the Catholic Church affairs found an only too welcome column in the secular press. Bitter controversies with non-Catholics, as well as among Catholics themselves, and mutual accusations filled, day after day and for long periods of time, the pages of the local press with bitterness of feeling, often to the supreme satisfaction of a religiously antagonistic community. But the conditions have changed. The preponderance of the Catholic population in many parts, and its influence in most sections, have made the medium of public opinion and expression, both by and against Catholics, a very delicate affair. Social, political, and commercial interests have become of more importance than the cause of religious public opinion, be the cause just or unjust. This situation is both shielding the church against public criticism and giving her a great degree of immunity from investigation and arraignment of her abuses and disorders. Under this régime of both private and public protection she is free to both administer and neglect her affairs as she sees fit, and can defy both her members and the public from interference. That abuse in church affairs must flourish under these conditions is not hard to see. . . .

"It is the rule of all private organizations that their differences should be settled within the organization, rather than before the public, which can be at most disedified, if not scandalized; and the very end of the organization, its extension and efficiency, crippled and defeated. But when an organization becomes a powerful factor in the community; indeed, when it aspires to become identical with the community itself, such as the aspiration and plan of the Catholic Church is to-day, its affairs no longer remain private affairs of a contingent body; they affect the community at large, and this community obtains a corresponding right to inquire into the credentials of such an organization, and into its claims to public patronage and protection. . . .

"Shall the influence of the church be permitted to become so great, so telling upon the community, that her injured and dissentient members shall be practically at her mercy for their temporal prosperity, if not their very living and civil liberty? or shall not a sane and reasonable halt be called against her all too liable presumption and aggressiveness? The true faith is the rightful possession of every man, and its blessings

and advantages dare not be publicly withdrawn from him through the aggressions of unworthy ecclesiastics, or the helplessness and incompetency of presumptuous superiors. The public has rights which the church must respect, or suffer the account she will be called upon to give."

This is one more voice added to the many that are now protesting against the course of the Roman Catholic Church in this country.

Ohio Constitutional Convention

INTENSE interest marked the convention hall as the place in Ohio where delegates from all parts of the State were altering and adding to the organic law ratified sixty-one years ago.

During the sessions several so-called reform measures were introduced; namely, three for the enforcement of Sunday rest; one to insert the name of God in the preamble, and to declare this a Christian State; and another to have the Holy Bible read in the public schools.

Memorials and protests from those who love liberty were promptly sent to the members of the convention. These were read, and recorded in the Convention Journal. A great deal of personal work was done by the opposition, and we feel that the hand of the Lord still rules in the affairs of men.

Religious legislation is designed primarily to curb conscience and restrict religious liberty, so this class of legislation was vigorously opposed and defeated.

There is great need of educating the public mind on the subject of religious freedom, as sentiment is being created to sway the masses in favor of legalizing religion, and making it fundamental in the administration of law in both the State and the nation.

JOHN FRANCIS OLMSTED.

The Man of Lawlessness

IT has been claimed by some, not from disinterested motives, that the whole Protestant movement is in the direction of anarchy, that it both began and persists in a rebellion against law. This is based only upon the assumption that the church from which many revolted was invested with supreme authority. Such an assumption itself creates anarchy more than the denial of it. It degrades law by making a human organization its giver and exponent rather than the divine Being. There is no anarchy in getting away from a lesser authority to a higher, or from a merely claimed to a real authority, from man to God, from the edict of a council or a priest to the direct Word of the living God. The anarchy is in the repudiation of the higher. Therefore it is that, as a matter of fact, lawlessness has always prevailed more in Romanized lands, along with the other evils of illiteracy, concubinage, illegitimacy, and the like, than in Protestant lands. Enthroned the Bible, and the Creator rather than the creature is adored. Take away the Bible, whether by the priestly denial of it to the people or by the processes of minimizing its supernaturalism and inspiration and divine authority, and you take away the very palladium of law and liberty.—*The Presbyterian of the South, May 29, 1912.*

The Menace of Roman Catholicism

THE Roman Catholic question is being more widely discussed now than at any previous time in many years. Leading publications, daily, weekly, and monthly, are giving space to this subject. This indicates that the public mind is being stirred, and that there is great interest in this matter.

Among those journals that have spoken most plainly concerning the attitude of the Roman Catholic Church upon public questions, is the *Independent* (New York), and yet, in its issue of June 6, in an editorial entitled "The Menace," it takes the ground that no danger is to be apprehended from the work and influence of the Roman Catholic Church in this country. We quote from this editorial:—

"In the decade before the civil war a great scare shivered the country with the fear that the Roman Catholic Church was about to capture the nation and overthrow our liberties. It culminated in the organization of a secret political party known as the Know-nothings, which captured State after State, and ended with the destruction of the Whig party. It was a short madness, and the menace has not yet made our people vassals of Rome. We have absorbed many millions of Catholic immigrants, but our liberties yet remain to us, and a plethora of primaries, initiatives, and referendums assures us that our freedom is yet intact.

"But of late a new shiver shakes a section of our population, and it finds expression in a journal we hear of, named the *Menace*, which adds a new fright of Rome to that which is uttered by one or two Irish journals of the Scotch variety. Questions like this come to us from a few subscribers: 'Is Roman Catholicism a menace to the United States?'

"It appears to us that one does not need to sit up nights to worry about the menace of Roman Catholicism. Indeed, that church is worrying a good deal more about the menace of Protestantism. . . .

"To regard the Catholic Church as a menace is to fear the valency of the truth. Who ever saw the truth put to the worse in a fair encounter, and a fair encounter it is in this country, with the chances in favor of the majority, which is quite as intelligent and quite as earnest and quite as religious as the one-seventh minority. What show of peril there is pertains to the ultramontanism that just now rules in Rome, and that is not a real peril except to the church which suffers from it and shuts the mouths of its scholars by its edicts and its system of espionage, which requires every suspicion of modernism to be reported by the bishops of Rome."

All this may be reassuring to those who wish to be persuaded that there is no danger. But one who views all the facts in the light of the history of the Roman Church, can hardly fail to see that the history of other countries is to be repeated in this country. A small army, well drilled and used to the best advantage, can overcome an unorganized force of many times its own size; and while the Roman Catholic Church is still largely in the minority in this country, its solidarity and its unity of purpose, directed by a hierarchy sworn to be obedient to the Pope, is a constant menace to both the civil and religious liberty of this country. The future will demonstrate the truthfulness of this statement.

News and Miscellany

Notes and clippings from the daily
and weekly press

— Reports from Paris show that France is having the driest spring known there for 250 years.

— An ocean patrol service has been started by government Secretary Myer to the southward of the Grand Bank of Newfoundland, to warn vessels of the presence of icebergs.

— Mark Twain's boyhood home, in Hannibal, Mo., was presented recently to that city by Mr. and Mrs. George A. Mahan, as a memorial of the humorist. Many thousands of admirers of Mark Twain attended the exercises accompanying the presentation.

— One English shipping firm — that of Furness, Withy & Co., of Hartlepool — is said to control a tonnage exceeding that of the entire foreign shipping interests of the United States. This firm's steamers number, altogether, 307, with 1,411,044 tons' carrying capacity.

— Nearly 3,000 budding cherry-trees arrived last month from Japan as a gift to the city of New York. They were presented with much ceremony. Thirteen of the best specimens were selected — representing the thirteen original colonies — to be set out near Grant's tomb.

— In Switzerland last year 109,500,000 post-cards of every kind, but chiefly illustrated ones, were sent through the post-offices, an increase of 7,500,000 over 1910. The post-card craze is likely to increase, as the cards are becoming cheaper every year, and tourists more numerous.

— The postal savings-banks have become very popular, and already they have made a great record. The postmaster-general announces that the sum of \$16,200,000 has been deposited. Of this amount \$6,437,641 was deposited in thirty-two cities, each having a population of more than 150,000.

— China is taking another step toward advancement in tearing down the Great Wall of China, extending over a distance of 1,500 miles. It has been determined that this old relic, which has long outlived its usefulness, be torn down, and the vast amount of good material be used in paving the roads of adjoining territory.

— Recently the legislature of South Carolina passed a bill making race-track gambling unlawful in that State. Much pressure was brought to bear upon the governor of the State by powerful influence at the command of the race-track gambling element, but he duly attached his signature to the bill, and it becomes a law on July 1.

— Seven tons of Bibles, in Spanish, Portuguese, Indian, and other dialects, were shipped from New York by the American Bible Society to South America on May 16, establishing a new record. The society has also completed the translation of the books of the New Testament for 15,000,000 Quichua Indians of Peru and Bolivia. These books will be made in Argentina.

— The statue of Christopher Columbus, which has recently been erected in the plaza of the Union Station at Washington, D. C., was unveiled on Saturday, June 8, while a battery of United States artillery boomed the national salute of twenty-one guns, and the Marine Band played the national anthem, "The Star-Spangled Banner."

— In the race to obtain the biggest war-ships, the United States will lead for a few months. The "Texas," launched at Newport News on May 18, is, besides being the biggest, the most heavily armed war-vessel now afloat, her equipment consisting of ten fourteen-inch guns. Later she will be out-classed by vessels now under construction in Europe.

— Mr. Edward S. Curtis, in an article in *Hampton's Magazine* on "The Vanishing Red Man," disputes the statement, often made, that the Indians are to-day as numerous in North America as at the time of Columbus's discovery. He asserts that there are now only 100,000 full-blooded Indians on the continent, while four hundred years ago there were at least ten times that number.

— The fastest trains in the world are to be found in England and France. In England there are eight regular daily trains with speeds from 55.1 to 59.2 miles an hour whose stop-to-stop runs are from 72 to 118 $\frac{3}{4}$ miles in length. The French roads run four daily trains over a distance of 77 $\frac{3}{4}$ to 107 $\frac{1}{2}$ miles at speeds of from 56.2 to 61.8 miles an hour.

— A notable gift has just been made to the Congressional Library by Jacob H. Schiff, of New York. It is a collection of Hebrew literature, brought together during many years by Ephraim Deinard, of Arlington, N. J. It comprises more than 10,000 titles, and covers a period of nearly three and one-half millenniums, from the beginning of Jewish national life to the present day.

— A serious fire broke out on the Cunard steamer "Carmania," lying at her dock in Liverpool, on the afternoon of June 2. The fire was confined to the saloon quarters, which were practically destroyed. The damage is estimated at many thousands of dollars. The hull was not injured, but a large quantity of cargo aboard has probably been badly damaged by water. The origin of the fire is not known.

— Investigations by a German physician, Dr. Weichardt, of Erlangen University, show that muscular fatigue produces in the bodies of animals a poisonous product, which is called kenotoxin. From this an antitoxin may be produced that will counteract fatigue. Vaporized anti-kenotoxin diffused in a class-room at the end of a day's work has, it is claimed, made the pupils as alert mentally as at the beginning.

— Moving-picture shows on religious subjects may now be given in Roman Catholic churches in America. The Vatican has just given its consent to this distinct innovation at the request of several bishops. The conditions under which the pictures may be shown are that the sacred host be removed from the church during the performance, and that the women be separated from the men. It is also ordered that the church be sufficiently lighted.

— The Turkish garrison of the island of Rhodes has been compelled to surrender to the Italian troops. The honors of war were conceded to the officers, and all were made prisoners, to the number of 2,300. Four thousand rifles and four batteries of artillery were captured. The importance of this victory is everywhere emphasized. Rome believes that it means the downfall of Turkish military authority in the Aegean Sea.

— In order to render to the Cuban government every possible assistance in putting down the insurrection, without actually intervening with the military, the State and War Departments decided recently to grant the request of President Gomez for the purchase of 5,000 Krag carbines and 1,000,000 rounds of ammunition. The material will be sold to the Cuban government at practically cost price, and will be taken out of the stock of the ordnance stores of the War Department.

— M. H. De Young, of San Francisco, says the maritime nations of the world are building not less than 1,500 ships to care for the trade that is to pass through Panama. He believes that the Pacific Coast of the United States will receive an enormous increase in immigration, due to the lowering of the cost of travel for third-class passengers when it becomes possible to send them thither all the way by water from Italy, Austria, Greece, and the Black Sea ports.

— Prof. William Stirling recently gave a demonstration before the Royal Institution of London of the perfected invention by which cinematograph pictures and phonograph records are combined. This machine, called the chronophone, in its present form shows pictures of objects in their natural colors, and reproduces sound perfectly. Such subjects as a rooster crowing, lions roaring at their keeper, a man making a speech, etc., are said to have amazed the audience by their wonderful lifelikeness.

— The Departmental Committee on Tuberculosis in England recommends a system of dispensaries and sanatoria, one dispensary for every 150,000 or 200,000 of the population in an urban center. The dispensary will receive patients in every stage to ascertain whether they are tuberculous or not. Patients will be classified, and be sent on to the institution appropriate to each case. One bed in a sanatorium for every 5,000 of the population should be provided at a cost not to exceed \$729 a bed.

— The city of Dairen, formerly called Dalny, is said to be the most up-to-date town in Manchuria. Here the Japanese are spending large sums annually on street, sewer, and lighting improvements. The South Manchuria Railway now runs express-trains four times a week to connect with the trains of the Siberian Railway; they are unsurpassed in the Far East, being equipped with Pullman coaches, dining-cars, and sleepers. The railway also operates a twice-a-week steamer service to Shanghai. The wharves of Dairen are said to be the finest in the Far East, vessels drawing up to twenty-eight feet being moored alongside the quay. The port is open the year round, as the ice that forms in the bay is never thick enough to interfere with navigation.

NOTICES AND APPOINTMENTS

Camp-Meetings for 1912

ATLANTIC UNION CONFERENCE

Massachusetts, Taunton June 13-23
 Western New York, Dunkirk June 20-30
 Northern New England Aug. 21 to Sept. 1
 New York, Utica Aug. 22 to Sept. 1
 Maine Sept. 5-15

CANADIAN UNION CONFERENCE

Ontario, Whitby June 13-23
 Quebec, Ayre's Cliff June 27 to July 7

CENTRAL UNION CONFERENCE

Wyoming, Scotts Bluff, Nebr. June 13-23
 Nebraska Aug. 22 to Sept. 1

COLUMBIA UNION CONFERENCE

Eastern Pennsylvania, Allentown, Pa.
 June 19-30
 New Jersey, Plainfield June 27 to July 7
 West Virginia, Fairmont July 18-28
 Ohio, Springfield Aug. 15-25
 West Pennsylvania Aug. 22 to Sept. 1
 Virginia Aug. 29 to Sept. 8

LAKE UNION CONFERENCE

North Michigan, Bark River June 17-23
 Wisconsin, Wausau June 20-30
 Southern Illinois July 29 to Aug. 5
 Indiana Aug. 5-11
 East Michigan Aug. 12-19
 Northern Illinois Aug. 19-25
 North Michigan, Traverse City
 Aug. 26 to Sept. 1
 West Michigan, Kalamazoo Sept. 2-8

NORTHERN UNION CONFERENCE

North Dakota, Carrington June 17-24
 South Dakota, Redfield June 23-30

NORTH PACIFIC UNION CONFERENCE

Upper Columbia, North Yakima, Wash.
 June 17-23
 Montana, Missoula June 24-30

PACIFIC UNION CONFERENCE

California, Santa Rosa June 20-30
 Southern California Aug. 5-18
 Arizona Oct. 17-27

SOUTHEASTERN UNION

Cumberland Conference, Vestal (colored)
 July 5-14
 Georgia, Barnesville July 25 to Aug. 4
 South Carolina, Columbia Aug. 1-11
 North Carolina Aug. 15-25
 Cumberland Conference, Sweetwater, Tenn.
 Aug. 22 to Sept. 1

SOUTHERN UNION CONFERENCE

Kentucky (colored) July 5-14
 Louisiana, Baton Rouge July 18-28
 Alabama Aug. 1-11
 Kentucky Aug. 8-18
 Tennessee River Aug. 22 to Sept. 1
 Mississippi Sept. 5-15
 Mississippi (colored) Sept. 13-23
 Alabama (colored) Sept. 27 to Oct. 5

SOUTHWESTERN UNION CONFERENCE

South Texas, San Antonio, June 27 to July 7
 Arkansas, Little Rock July 11-21
 North Texas, Cleburne July 25 to Aug. 4
 West Texas Aug. 1-11
 New Mexico Aug. 15-25
 Oklahoma Aug. 22 to Sept. 1

WESTERN CANADIAN UNION CONFERENCE

Alberta, Strathcona June 20-30
 Manitoba, Winnipeg June 27 to July 7
 Saskatchewan, Bulleya July 11-21

Louisiana Conference

THE annual conference and camp-meeting of the Louisiana Conference of Seventh-day Adventists will be held July 18-28, 1912, at Baton Rouge, La. The first meeting of the conference will be held at 9 A. M., July 19. Each church is entitled to one delegate, and to one additional delegate for each fifteen members.

Notice of the election of delegates should be sent at once to Mrs. C. A. Saxby, Woodlawn, La.
 E. L. MAXWELL, *President*.

Louisiana Conference Association

THE regular annual meeting of the Louisiana Conference Association of Seventh-day Adventists will be held in connection with the annual conference and camp-meeting of the Louisiana Conference, at Baton Rouge, La., July 18-28, 1912. The first meeting of the association will be held at 9 A. M., Monday, July 22, for the transaction of such business as may come before its members. All the delegates to the Louisiana Conference of Seventh-day Adventists (unincorporated) are members of the above-mentioned association.
 E. L. MAXWELL, *President*.

Wisconsin Conference Association

THE annual session of the Wisconsin Conference Association of Seventh-day Adventists (incorporated) will be held in Wausau, Wis., in connection with the camp-meeting of the Wisconsin Conference, June 20-30, 1912. The first meeting will be held Monday, June 24, 1912, at 11:30 A. M. Officers and a board of trustees will be elected for the ensuing year, and such other business transacted as may properly come before the association. All accredited delegates to the Wisconsin Conference are delegates to this association.
 W. H. THURSTON, *President*;
 J. C. McREYNOLDS, *Secretary*.

Wisconsin Conference

THE forty-second annual session of the Wisconsin Conference of Seventh-day Adventists will be held in connection with the camp-meeting at Wausau, June 20-30, 1912, for the election of officers for the ensuing year, and the transaction of other conference business. The first business meeting of the session will be held at 10:30 A. M., on Friday, June 21. Each church is entitled to one delegate without regard to members, and to one additional delegate for each fifteen members or fractional majority. The churches should elect their delegates at once, and send the names to J. C. McReynolds, Grand Rapids, Wis.
 W. H. THURSTON, *President*;
 J. C. McREYNOLDS, *Secretary*.

South Texas Conference Association

THE South Texas Conference Association of Seventh-day Adventists will meet on the camp-ground in San Antonio, Tex., Tuesday, July 2, 1912, at 10 A. M., for the purpose of electing officers for the ensuing year, and of transacting such other business as may properly come before the delegates. The regularly accredited delegates to the conference are delegates to the association.
 J. I. TAYLOR, *President*;
 E. L. NEFF, *Secretary*.

New Jersey Conference Association

THE fifth annual session of the New Jersey Conference Association of Seventh-day Adventists will be held in connection with the camp-meeting at Plainfield, N. J., June 27 to July 7, 1912, for the election of officers for the ensuing year, and the transaction of any other business that may properly come before the meeting. The first meeting will be called at 10:30 A. M., June 28.
 A. R. SANDBORN, *President*;
 W. B. WALTERS, *Secretary*.

New Jersey Conference

THE tenth annual session of the New Jersey Conference of Seventh-day Adventists will be held at Plainfield, N. J., in connection with the annual camp-meeting, June 27 to July 7, 1912, for the election of officers for the ensuing year, and for the transaction of any other business that may properly come before the assembly. Each church organization is entitled to one delegate, and to an additional delegate for each ten members. It is important that delegates attend this meet-

ing, and that their credentials be sent at once to the conference secretary.

A. R. SANDBORN, *President*;
 W. B. WALTERS, *Secretary*.

Alberta Conference Association

NOTICE is hereby given that a meeting of the Alberta Conference Association of Seventh-day Adventists will be held at 10 A. M., Monday, June 24, 1912, on the camp-meeting ground in Strathcona, Alberta, for the transaction of such business as should properly come before the association.
 C. A. BURMAN, *President*;
 U. WISSNER, *Secretary*.

Seventh-day Adventist Book Society of West Virginia

THE Seventh-day Adventist Book Society of West Virginia will hold a special meeting in connection with the camp-meeting at South Side Park, Fairmont, West Va., July 26, at 9 A. M., for the purpose of adopting by-laws for the organization, and transacting such other business as may properly come before the meeting.
 F. H. ROBBINS, *President*;
 J. S. BARROWS, *Secretary*.

West Virginia Conference

NOTICE is hereby given that the twenty-fifth annual session of the West Virginia Conference will be held in connection with the camp-meeting at South Side Park, Fairmont, West Va., July 18-28 inclusive, for the election of officers for the ensuing year, the transaction of the regular conference business, and the consideration of other matters pertaining to the conference work.

Each church in the conference is entitled to one delegate for the organization, and to one additional delegate for each seven members. A full delegation is desired at the opening meeting.

F. H. ROBBINS, *President*;
 J. S. BARROWS, *Secretary*.

Western New York Conference Association

THE annual meeting of the constituents of the Western New York Conference Association of Seventh-day Adventists, incorporated under the laws of the State of New York, will convene on the camp-ground at Dunkirk, N. Y., at 9 A. M., Friday, June 28, 1912, 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.
 H. W. CARR, *President*;
 F. H. HICKS, *Secretary*.

Western New York Conference

THE sixth annual session of the Western New York Conference of Seventh-day Adventists will be held in connection with the camp-meeting at Dunkirk, N. Y., June 20-30, 1912, for the election of officers for the ensuing year, and the transaction of such other business as may come before the conference at that time. The first business meeting of the session will be held at 9 A. M., June 22. Each church is entitled to one delegate for the organization, without regard to membership, and one additional delegate for every fifteen members.

H. W. CARR, *President*;
 MRS. H. W. CARR, *Secretary*.

Pennsylvania Sanitarium and Benevolent Association

NOTICE is hereby given to the constituency of the Pennsylvania Sanitarium and Benevolent Association that the seventh annual meeting of the said corporation will be held at 9:30 A. M., Tuesday, June 25, 1912, at Emmanuel Grove camp-grounds, near Allentown, Pa., in connection with the annual camp-meeting of the Eastern Pennsylvania Conference of Seventh-day Adventists.

The membership of the constituency is composed of the executive committee of the Columbia Union Conference of Seventh-day Adventists, the executive committee of the Eastern Pennsylvania Conference of Seventh-day Adventists, the executive committee of the New Jersey Conference of Seventh-day Adventists, the physicians employed by the corporation, the ordained ministers of the Eastern Pennsylvania Conference of Seventh-day Adventists, the ordained ministers of the New Jersey Conference of Seventh-day Adventists, and twelve persons elected for the purpose at the last session of the Eastern Pennsylvania Conference of Seventh-day Adventists.

Officers will be elected, and such other business will be transacted as may properly come before the meeting.

W. H. HECKMAN, *President*.

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Medical Missionary and Benevolent Association of Wisconsin

THE annual session of the Medical Missionary and Benevolent Association of the State of Wisconsin (incorporated) will be held at Wausau, Wis., in connection with the camp-meeting of the Wisconsin Conference, June 20-30, 1912. The first meeting of the session will be held on Tuesday, June 25, at 11:30 A. M. At this session officers and trustees will be elected, and such other business transacted as may properly come before this body. The accredited delegates to the Wisconsin Conference are delegates to this association.

W. H. THURSTON, *President*;
P. L. LARSON, *Secretary*.

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Georgia Conference

THE twelfth annual session of the Georgia Conference of Seventh-day Adventists will convene in connection with its camp-meeting, in Barnesville, Ga., July 25 to Aug. 4, 1912, for the election of officers, and for such other business as may properly come before the conference. The first meeting will be held Sunday, July 28, at 9 A. M. According to our present constitution, all members of our churches in good and regular standing who are present at the meeting will be considered delegates. It is desired that each church shall be fully represented at the first meeting.

LEROY T. CRISLER, *President*;
CALLA B. CLARK, *Secretary*.

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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 specially 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.

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Publications Wanted

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

Papers, magazines, and tracts, for use in reading-racks, are desired by M. W. Lewis, 1716 First Ave., North, Ft. Dodge, Iowa.

James Harvey, 1729 Grove St., Oakland, Cal., would appreciate any of our denominational papers and tracts, for use in missionary work.

Nellie M. Butler, 804 South Seventh St., East, Cedar Rapids, Iowa, desires 1,000 tracts for free distribution in connection with her Bible work.

Any of our magazines, especially the Temperance number of the *Youth's Instructor*, also any of our tracts, will be appreciated by L. A. Spring, Doddridge, Miller Co., Ark.

Copies of *Our Little Friend*, *Youth's Instructor*, *Signs of the Times*, *Gospel Sentinel*, *Life and Health*, *Watchman*, *Bible Training School*, and any of our denominational tracts are desired by Pearl E. Oppy, Siloam Springs, Ark.

Copies of *Signs of the Times*, *Youth's Instructor*, *Our Little Friend*, *Protestant Magazine*, *Liberty*, *Life and Health*, REVIEW AND HERALD for the current year, also tracts, are requested by C. F. Campbell, Perth, Ontario, Canada.

Mrs. L. E. Fuller, 332 Liberty St., Conneaut, Ohio., desires copies of *Liberty*, *Watchman*, *Life and Health*, *Signs of the Times* (monthly and weekly), the Temperance number of the *Youth's Instructor*, and tracts, for free distribution.

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College of Medical Evangelists of Loma Linda, Cal.

Nurses' Course

OUR next class will begin work Aug. 29, 1912. We want twenty-five students who wish to train for medical missionary nurses to engage in the Master's service. Eighteen years of age and ten grades preparatory work are required. Besides the regular nurses' course, we offer a special course of one year for Bible workers, and a postgraduate course for graduate nurses. Write for calendar and application blank. Address Superintendent of Nurses, Loma Linda, Cal.

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Business Notices

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

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

Conditions

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

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

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

No discount for several insertions.

COOKING OIL direct from refinery; pure, healthful, delicious. Eight 1-gal. cans, \$7.35; 5-gal. can, \$4.10; 10 gal., \$8.10; 30-gal. bbl., \$21.96; 50-gal. barrel, \$36. Cash with order. Lookout Cooking Oil Co., Chattanooga, Tenn.

COOKING OIL.—Noted for quality. Free from animal fat. Keeps indefinitely. Eight 1-gal. cans, \$7.50; 5-gal. can, \$4.20; 2 5-gal. cans, \$8.20; 30-gal. bbl., \$22.50; 50-gal. bbl., \$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 gal., \$4.15; 10 gal., \$7.90; 8 1-gal. cans, \$7.36; 6 5-gal. cans, \$22.50; 30-gal. bbl., \$21.90; 50-gal. bbl., \$36. Purity Cooking Oil Co., Chattanooga, Tenn.

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

Obituaries

Life Sketch of Mrs. B. G. Wilkinson

VINNIE MAUDE MORRISON was born near Milo, Iowa, July 4, 1877. She died at Lincoln, Nebr., June 1, 1912, aged 34 years, 10 months, and 27 days. She was converted and united with the church at the age of fifteen years. Reared in a Christian home, and having had instilled into her mind from early childhood the principles of this message and the demands of God upon her service, her heart was early stirred to devote her life to gospel work. In pursuit of this purpose, she entered Union College, and was graduated from the literary course in 1899. Following this she was called to take charge of the art department of the college, which she did with great efficiency for three years. During this time she assisted in the teaching in the English department.

May 20, 1902, in North Halloway Church, London, England, she was married to Prof. B. G. Wilkinson. At that time he was president of the Latin Union Conference, and for nearly three years she was associated with him in the trying pioneer work of this difficult field. Their home was in Paris, France, and here she not only rendered help in the general work, but found a number of interested Bible readers among some of the influential people of this nationality.

In December, 1904, her husband was called to take charge of the Bible and history departments of the Washington Training College, now the Foreign Mission Seminary, and later to the presidency of the Columbia Union Conference. This necessitated their removal to Washington, D. C., which has since been their home. At times during this period Sister Wilkinson acted as teacher of English and French in the school, and also did considerable Bible work in the city of Washington.

She was the mother of three sons. The eldest, Willard Russell, died at the age of four and one-half months; the second son, Benjamin George, Jr., is still living, and little Horace, the youngest, sleeps with her in the same casket.

Sister Wilkinson was a devoted wife and mother, and found her greatest happiness in the making of a happy, cheerful home for her husband and children, and in a quiet, unostentatious ministry of love among her neighbors and associates. From childhood she was possessed of a cheerful, happy, courageous disposition, which led her to minimize the unpleasant things of life, and to exercise toward her associates a spirit of kindly, charitable regard. This winsome disposition gave her strong personal influence both in her work as a teacher and in all her association with others. In every field and capacity in which she labored, her capabilities and resourcefulness made her an acceptable companion, and opened for her a wide field of usefulness.

Her faith in the Lord was simple and child-like. In the midst of her family duties, the trials and difficulties of daily experiences, sometimes with ill health, and oftentimes in her loneliness during her husband's enforced absence in the field, she learned to lean hard upon the arm of God and to find in him comfort and strength for Christian living.

She left Washington, D. C., some weeks ago, anticipating a happy visit with her aged parents and relatives and friends in Nebraska. She was unexpectedly stricken with acute Bright's disease. This necessitated a premature operation, which proved unavailing in the saving of her life. This ordeal she faced with fortitude and cheerfulness, conscious of God's acceptance, and trustingly leaving with him the final outcome. She rests from her labors, but the memory of her earnest, faithful life will ever linger in the minds of those who knew her, and the influences for good which she set in operation will continue to gather for God till the sum total is reached at the final harvest.

She leaves to mourn their loss her husband, well and favorably known to many of our readers; her little son; her aged father and mother, Elder J. H. Morrison, our esteemed

and venerable brother, and his wife, of College View, Nebr.; a brother, Prof. H. A. Morrison, teacher of mathematics in Union College; two sisters; and a large circle of other relatives and friends. The funeral services were held in the Seventh-day Adventist church at College View, Nebr., Wednesday, June 5, Pastor F. M. Burg officiating. F. M. W.

Elder J. C. Nielsen

ELDER J. C. NIELSEN was born at Thise, Denmark, Sept. 4, 1838, and died in Bethel, Wis., Feb. 8, 1912. In his early years he was converted and united with a society of believers in the state church. In 1858 he joined the Baptist Church, and soon became a minister of the gospel among that people. With his family, Brother Nielsen came to America in 1862. He located in Neenah, Wis., and two years later enlisted as a volunteer in the civil war. He accepted present truth in 1871. At that time he was in charge of a Baptist congregation. Some of his members heard Elder J. G. Matteson preach, and began to keep the Sabbath. In trying to help these persons, Brother Nielsen himself became convinced of the truth. From that time until his death he labored as a minister in the Danish Adventist mission work. He toiled hard and faithfully. His writings, especially his poems, have endeared him to all our people. His death is a great loss to the Danish-Norwegian work. Brother Nielsen leaves a wife and nine children to mourn. He was buried at Neenah, Wis., his old home. L. H. CHRISTIAN.

Elder Fred Anderson

AFTER an illness of short duration, our faithful brother and fellow worker, Elder Fred Anderson, superintendent of the North Swedish Mission, died on Jan. 22, 1912, aged 42 years, 3 months, and 12 days. Brother Anderson was born and reared in Sweden. He came to America in 1886. Two years later he was converted and united with the Baptists. In 1891 he was called to the gospel ministry. The following year he embraced present truth, and at once joined the Seventh-day Adventist Church. In the latter part of the same year he entered Union College, at College View, Nebr., taking a three years' course of study in the Swedish department. After completing his work there, he spent his entire time in the work of giving this message. For six years he labored in the United States, and the rest of the time in the Scandinavian home field.

In 1901 Brother Anderson was called to work in Finland. With his wife (he was married in 1897) and two children, he located in the city of Bjorneborg. He discharged his duties as leader of the Finland Mission with great ability. About a year and a half before his death he was asked to take charge of the North Swedish Mission. The family located in the city of Sundsvall, where during the winter of 1910-11 he conducted a series of lectures on present truth, with the happy result that the following summer a church was organized. It was Brother Anderson's intention to continue meetings last winter at the same place, but because of a severe cold contracted while on a journey to Ljustorp the last of November, he was obliged to discontinue his work. The cold settled in his head, and in spite of energetic treatments no lasting improvement healthwise resulted, although at times he seemed somewhat relieved. January 14, he began a new series of meetings, hoping that his strength might suffice, and that he would soon be well again. This was a most blessed meeting. The hall was crowded, and the power of God rested upon Brother Anderson and the congregation. After the lecture several of the hearers said, "O, what a glorious meeting! He spoke, indeed, as if it were the last time." And so it was. He was again taken very ill. With his wife he started for the Skodsborg Sanatorium, in Denmark, but his strength was not sufficient for the journey. At Malmo, Sweden, it was necessary to hurry him to a hospital, and he died two days later, January 22, from meningitis. He was buried in the city of Malmo.

Elder Anderson left to mourn a faithful wife and four children, three boys and one

girl, aged fourteen, eleven, ten, and two and one-half years. This dear family have sustained a great loss, but they sorrow not as those who are without hope. We all join in deep regret at the bereavement. We, his fellow workers, shall greatly miss our brother. We all appreciated him highly, and loved him. He was a diligent, consecrated, and faithful laborer, and his place will not be easily filled. In the last letter I received from Brother Anderson, written a few days before his decease, he stated that he was willing to lay down his work if that should be God's will, but that he was desirous of working on to win souls for the kingdom if his health should be restored. He expressed great confidence in the Lord. J. C. RAFT.

Mrs. E. W. Webster

MRS. RACHAEL EMALINE WEBSTER, *née* Hobbs, wife of Elder E. W. Webster, was born at Cincinnati, Iowa, May 28, 1856. When she was nine years old, her father moved the family to Johnson County, Missouri; and in 1870 Elder R. J. Lawrence held a series of meetings in a country schoolhouse near her father's farm, and she with the rest of the family began to keep the Sabbath. In 1874 Elder J. H. Rogers organized a church, and Rachael was among those who were baptized and received into church-membership. In 1878, while still residing near Kingsville, Mo., she was united in marriage to Andrew E. Flowers, by Elder Dan T. Jones. From 1884 to 1893 she was connected with our tract and mission work in St. Louis, Chicago, and other places in the States, and at the General Conference in 1893 she, with her husband, answered a call to the British West Indies. July 29 of the following year (1894) her husband died of the yellow fever at Port of Spain, Trinidad, British West Indies. She was prostrate with the fever, and unable to attend her husband's funeral. Since then she has been almost a constant sufferer, but was enabled to connect as a worker with the Guadalajara (Mexico) Sanitarium for more than two years, 1895-97. Feeling a great burden for the work that her health had compelled her to leave in the islands, and her health being somewhat improved, she returned to Trinidad, and in 1898 was united in marriage to Elder E. W. Webster, who was laboring in the British West Indies. In 1900, on account of the impaired health of both of them, Brother and Sister Webster returned to the States, locating in different places that seemed to give the most hope for the recovery of their health. For more than two years of this time their home was at Graysville, Tenn. At the time of her death, which occurred May 16, 1912, they were at the Wabash Valley Sanitarium, La Fayette, Ind.; and complying with her request, Brother Webster brought her remains to Graysville, to rest beside those of her sister who was buried at this place. During those long years she was an intense sufferer, but the pain and weariness were borne without a single murmur or complaint, and we laid her away with the blessed assurance that she will soon awaken to everlasting life. Words of comfort were spoken at the funeral from Rev. 21:4, by Elder H. W. Pierce. SMITH SHARP.

SCHUSTER.—Philip Daniel, the infant son of Mr. and Mrs. W. P. Schuster was born Oct. 30, 1911, and died at Jackson, Mich., March 25, 1912, aged 4 months and 25 days. Words of comfort were spoken to the sorrowing parents and friends from Isa. 49:15. D. P. WOOD.

WHITE.—Mrs. Rebecca White (colored) was born in Arkansas, and died at Lamar, Colo., May 2, 1912, aged 44 years, 4 months, and 17 days. Sister White formerly belonged to the Baptist Church, but as a result of Bible studies held by Brother J. Z. Walker about five years ago, she was led to accept present truth, and united with the Seventh-day Adventist Church. Since that time she has been a faithful Christian, always doing what she could to bring the light of truth to her people. She is survived by her husband and one daughter. The funeral service was conducted by the writer. R. R. COOK.

BRASIER.—Mrs. Hattie A. Brasier, *née* Smith, died in Chippewa Falls, Wis., May 12, 1912. Sister Brasier was born of Adventist parents, in Loyal, Clark County, Wis., May 21, 1867. She was a faithful, consistent Christian, and fell asleep in the hope of a part in the first resurrection. Her husband, three sons, and four daughters survive. The funeral service was conducted by the writer. P. M. HANSON.

SEVIER.—Barton Meets Sevier was born in Kasinsco, Miss., in 1870, and died in Atlanta, Ga., May 12, 1912. Brother Sevier endeavored himself to all by his exemplary Christian character. To know him was to love him. His last request was that his children might be brought up in the Adventist faith. His wife and four children and a large circle of friends are left to mourn their loss. Funeral services were conducted by the writer, who spoke comforting words from Ps. 30:5. L. T. CRISLER.

CURZEN.—Elizabeth Thomas Curzen, youngest child of Mr. and Mrs. Benjamin Thomas, was born near Paintersville, Ohio, Dec. 18, 1844, and died at Sheridan, Ind., May 12, 1912. She was married to John W. Curzen, Sept. 25, 1867. When fifteen years of age Sister Curzen united with the Methodist Protestant Church. In May, 1893, she saw the light of present truth and identified herself with this people. She loved the third angel's message, and was faithful in attending church services as long as her health would permit. Her husband is left to mourn. The funeral service was conducted by the writer. A. L. MILLER.

DUNN.—Albert Dunn, only child of Elmer and Elizabeth Dunn, was born Aug. 7, 1903, and died in Lancaster, Pa., May 13, 1912, aged 8 years, 9 months, and 6 days. He had always been a healthy child, but about ten days before his death he was taken with a severe carache, which caused intense suffering. All through his sickness his mind frequently turned to his Saviour, whom he greatly desired to please. He was a member of the Lancaster, Seventh-day Adventist Sabbath-school; was regular in attendance, and took delight in doing missionary work. Funeral service at the home of the parents was attended by a large company of relatives and friends. Interment took place at Manheim, Pa. S. D. HARTWELL.

HENRIQUES.—Edna Marie Henriques was born in Buff Bay, Jamaica, Aug. 15, 1877, and died at Hart Hill, Jamaica, May 11, 1912, aged 34 years, 8 months, and 26 days. In the year 1903 Sister Henriques, with her mother accepted the Seventh-day Adventist faith, as the result of reading. From the time she accepted this precious truth, she was an earnest and faithful follower of Christ, and devoted much of her time to the interests of the Sabbath-school and church work at Hart Hill. This little church will greatly miss her loving ministry. Her father, mother, one sister, and four brothers remain to mourn their loss. The funeral services were conducted by the writer, using Rev. 14:14 and other texts to comfort the large concourse of friends gathered. D. E. WELLMAN.

THORP.—Mrs. Rebecca Thorp died at the home of her son, at Sanitarium, Cal., May 13, 1912, aged 77 years, 4 months, and 12 days. She was born in Pike County, Missouri, in 1843, and early in life gave her heart to the Lord. Until 1881 she was a member of the Christian Church, when, under the labors of Elder William Healey, Sister Thorp, together with her husband and three children, accepted present truth at Santa Rosa, Cal. She was a member of the Sanitarium church at the time of her death. Her favorite theme was the second coming of Christ, and we have every reason to believe that when the reward is apportioned to the faithful, she will be among the number who are called forth in the first resurrection. Three of her seven children survive. The funeral service was conducted by the undersigned at the Fresno Seventh-day Adventist church, and she was laid to rest by the side of her husband in the Mountain View Cemetery. J. H. BEHRENS.

YEAGER.—Sister Louise M. Yeager died at her home near Rapidan, Minn., May 9, 1912, aged 78 years, 1 month, and 9 days. She was born in Wurtemberg, Germany, March 30, 1834, and came to America alone when seventeen years old. She accepted the truths of the third angel's message many years ago, and fell asleep in the hope of soon meeting her Saviour. One daughter and six sons survive. The funeral service was conducted by the writer.
A. W. KUEHL.

ROGERS.—Samuel S. Rogers, a civil war veteran, and an inmate of the soldiers' home at Quincy, Ill., was born in Ohio, Oct. 19, 1842, and died May 18, 1912. Three years ago, through reading our literature he accepted present truth and was baptized at Decatur, Ill. Brother Rogers was a consistent Christian. Two daughters, thirteen grandchildren, three great-grandchildren, and two sisters, together with many friends, are left to mourn. Funeral service was conducted by the writer.
JOHN E. HANSON.

STUBBS.—Essie May Stubbs was born in Keokuk County, Iowa, May 6, 1854, and died at Denver, Colo., Dec. 8, 1911, aged 57 years, 7 months, and 2 days. She accepted present truth under the labors of Elder DeBaard, and became one of the charter members of the first Seventh-day Adventist church organized in Denver. She died in the faith, and is survived by a daughter and one sister. They look forward to the resurrection morning, when God's people will be united. The funeral service was conducted by Elder G. W. Anglebarger.
L. C. GRAY.

HANSON.—Mrs. Olin Hanson died at the home of her daughter, Mrs. W. R. Bates, of Webster, S. Dak., May 17, 1912, aged 74 years, 5 months, and 10 days. She was born at Little Hammer, Norway, and when twenty years of age came with her parents to America and settled at La Crosse, Wis. Later the family moved to South Dakota, where she was married to Austin Hanson. She was the mother of ten children, four of whom are left to mourn. Grandma Hanson was well known by many in South Dakota, having been a regular attendant at camp-meeting for many years. She was a faithful, energetic Christian, and gained the respect and confidence of all who met her. The funeral services were conducted by the writer.
C. M. BABCOCK.

WORDEN.—Esther P. Worden was born in Richmond, N. Y., March 19, 1826, and died at Salem, Oregon, May 10, 1912, aged 86 years, 1 month, and 21 days. At the age of seventeen she was united in marriage to Berzilla A. Worden. To this union seven children were born. Her husband, two sons, and two daughters survive her. Grandpa Worden, who will soon be ninety years old, deeply feels the loss of a faithful companion, with whom he lived for sixty-nine years. At the age of twelve years, Sister Worden was baptized and united with the Methodist Church. Forty-four years ago she accepted the message of the soon coming of Jesus and joined the Seventh-day Adventist Church. She was a consistent Christian, and was loved by all who knew her. Words of comfort were spoken by the writer to a large circle of friends and relatives.
C. F. FOLKENBERG.

MILLER.—Mary H. Klinemeyer Miller was born in Iowa County, near Homestead, Iowa, Nov. 29, 1881, and died in St. Luke's Hospital on May 17, 1912, aged 30 years, 5 months, and 18 days. She was married to James Miller Nov. 18, 1903. To this union were born three children, two of whom died in infancy. Sister Miller was reared in the Lutheran faith, but about seven years ago she accepted present truth. She was a faithful and consistent Christian, always at her post of duty, both in her home and in the church. We believe that she sleeps in Jesus, and while we sorrow, it is with the assurance that she will come forth when the Life-giver comes to gather home his faithful children. Sister Miller's husband and one daughter, together with her mother, four sisters, and one brother, are left to mourn. The funeral service was conducted at her home, in Cedar Rapids, Iowa, by the writer.
MINNIE SYPE.

SHIPLEY.—Mrs. Mary Elizabeth Shipley, *née* Selby, was born in Howard County, Maryland, in 1838, and died May 15, 1912, at the home of her daughter, Mrs. Laura Whitehurst, in Norfolk, Va. She accepted the truths of the third angel's message about seven years ago, and fell asleep in Jesus with the full assurance of a part in the first resurrection. Three children, two daughters and one son, survive. The funeral service was held May 17.
C. E. GARNSEY.

MASSIE.—Permelia Massie, *née* Johnson, died April 21, 1912, at her home in Nevada, Mo. She was born in 1833, in Kentucky. About twenty years ago she accepted the truth for this time under the labors of Elder W. S. Hyatt, who was then president of the Missouri Conference. Sister Massie was a faithful, consistent Christian, and was loved and respected by all who knew her. She fell asleep in the blessed hope of a part in the first resurrection. Of her nine children, five are left to mourn. The funeral service was conducted by the writer.
L. W. TERRY.

NESMITH.—Mrs. Jessie Nesmith died at her home in Florence, S. Dak., May 17, 1912, aged 41 years, 10 months, and 12 days. Her early years were spent on a farm in Minnesota. In 1880 the family moved to Flaudreau, S. Dak., and in November of 1893, she was married to Mr. Edd Nesmith. During her girlhood she spent two years in Battle Creek College. She was a faithful member of the Florence church, and during the last days of her life expressed her confidence in her Saviour, and her willingness to be laid away if that were to his glory. Her husband and four children are left to mourn. The funeral services were conducted by the writer.
C. M. BABCOCK.

EVANS.—Orin Evans was born in Ada, Kent Co., Mich., Sept. 6, 1853, and died at the U. B. A. Hospital in Grand Rapids, May 14, 1912. He bore his protracted and painful illness with Christian fortitude. Though desiring to remain with his family, he was perfectly resigned to the will of his Master, and died in the blessed hope of a soon-coming Saviour. Brother Evans united with the Seventh-day Adventist Church at Lowell, Mich., in 1888, and remained a faithful member until his death. He was married to Viola Whistler, of Stanton, Mich., in 1878. To them were born four children, two of whom, with Mrs. Evans, remain to mourn the loss of a kind and loving father and husband.
EUGENE LELAND.

SMITH.—Francis M. Smith was born in Franklin County, Ohio, May 10, 1838, and died at College Place, Wash., April 12, 1912. He enlisted as a soldier in the civil war Oct. 16, 1861, and after serving three years reenlisted and served until the close of the war. March 2, 1865, he was promoted from a private to first lieutenant. He was united in marriage with Miss Mary L. Bixby on Sept. 23, 1866, in Story County, Iowa. Mr. Smith accepted present truth at Nevada, Iowa, in 1875, under the labors of Elder R. M. Kilgore. His companion and two sons are left to mourn. The funeral service was conducted by Elder H. W. Dexter, Sabbath, April 13. Text, Ps. 17: 15.
MRS. F. M. SMITH.

HOPKINS.—Mrs. Sophia L. Curtis Hopkins was born Aug. 23, 1835, and died in New Hartford, N. Y., May 13, 1912, aged 76 years, 8 months, and 20 days. Jan. 23, 1856, she was united in marriage to William E. Hopkins, and to this union were born six children. In early life Sister Hopkins gave her heart to the Lord, and united with the Baptist Church. About twenty-five years ago she heard the truths of the third angel's message and accepted them, uniting with the Seventh-day Adventist Church. At the time of her death she was a member of the church at Rome, N. Y. She was a woman of refined tastes and gentle manners, and trusted implicitly in the promises of our Heavenly Father, looking forward with joy to the day when Christ shall come to claim his own. One son, two daughters, and four grandchildren are left to mourn. The funeral services were conducted by the writer, assisted at the grave by an Episcopal minister.
T. B. WESTBROOK.

FURBER.—Died May 19, 1912, at the home of his son, William Furber, in Irvin, Alberta, Canada, A. W. Furber, aged 60 years, 5 months, and 10 days. He was not sick long, but his suffering was intense. He was a faithful, consistent Christian, and died with a bright hope of a part in the first resurrection.
* * *

WERNER.—Died at Phoenix, Ariz., May 17, 1912, Lewis Calvin Werner, aged 26 years. He had been ill for about six months. His wife is left to mourn. As the end approached, he expressed a hope of meeting her in the earth made new. A large gathering of sympathetic friends attended the funeral service.
G. W. REASER.

RAYMOND.—A. C. Raymond was born in Wheeler, Steuben Co., N. Y., Aug. 5, 1845, and died at Fernwood, N. Y., April 11, 1912. He was married to Emily T. Robinson, who survives him, together with three sons, one daughter, one brother, and one sister. Brother Raymond was reared a Seventh-day Adventist, and remained loyal to the truth until his death. The funeral service was conducted by the writer.
H. F. TAYLOR.

BRANSON.—Rachael Louise, the infant daughter of Elder William H. and Minnie Branson, was born Nov. 3, 1910, and died, after several days' severe illness, on May 22, 1912, at Chester, S. C., aged 1 year, 6 months, and 19 days. Her father, mother, and little brother are left to mourn. At the time of her death, Elder Branson was conducting a series of tent-meetings with a good interest. The heartfelt sympathies of his congregation were at once aroused, and they did all they could to comfort the sorrowing parents. Words of comfort were spoken by the writer from 1 Thess. 4: 13, 14.
F. C. CLARK.

MEYER.—Charlotte Boyington Meyer died at her home in Chester, S. Dak., May 3, 1912, aged 56 years, 7 months, and 24 days. She was born in Mercer, Maine, but came West in her girlhood. Aug. 23, 1881, she was married to Henry Meyer, and they settled on a farm in Franklin Township, Lake County, where she spent most of the remainder of her life. In 1895 she accepted present truth, and united with the Cottonwood Grove Seventh-day Adventist Church. Her life was one of helpful service, and she fell peacefully asleep to await the call of the Life-giver. Her husband, two brothers, and one sister, besides many other relatives and friends, are left to mourn. The funeral services were conducted from the Chester Methodist church by the writer.
C. M. BABCOCK.

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ELDER A. G. DANIELLS left Washington last week to attend the camp-meetings in New England, Western New York, and Canada.

I. A. FORD, the manager of our book department, left Washington last week to attend the camp-meetings in Taunton, Mass.; Dunkirk, N. Y.; and Allentown, Pa.

THE latest report from India brought the good news that Sister G. G. Lowry is slowly improving at the hill station. She is gaining in health and strength, and hopes are entertained of her ultimate recovery.

LAST week W. H. Spicer (W. A. Spicer's son) and A. L. Shidler left for Cuba, to engage in the sale of Spanish books. They may return in the autumn to the Seminary for another year's school work, or, if conditions are favorable, they may continue in some Spanish field. Mrs. Shidler remained in the States, because of the unsettled condition in Cuba at this time.

As late as May 12 the word came from China that conditions in the interior were so unsettled that it was not deemed wise for some of our workers to return to their stations. Bankers were not willing to lend money to the new government without rigorous supervision as to how it should be invested, and as this did not please the Chinese, the money has not been secured. As a result, the soldiers are not being paid, and this is causing much unrest among them. But it is hoped that conditions may soon change for the better.

THE excellent practical instruction contained in the article by Sister E. G. White in this number, can be studied with profit. Some of our overburdened workers particularly need to heed the instruction given.

BROTHER and Sister W. L. Foster have been forced to leave Japan, at least for a time, on account of Sister Foster's failing health. They are now in a favorable location in Southern California, where Sister Foster is seeking to build up, in the hope of returning to Japan later. It has been a great disappointment to these workers to leave their chosen field, and they need the prayers of God's people.

A NOTE from Dr. Estella Norman, of the Tri-City Sanitarium, at Moline, Ill., states that the work in that institution is going forward most encouragingly. Every room in the house is occupied, and the sun parlor and offices have been brought into use. The nurses' training-school graduated an excellent class of earnest young men and women who have been receiving a training for life service.

THE book sales from the Review and Herald show the following totals for the last three years: 1909, \$147,983.64; 1910, \$187,312.05; 1911, \$198,688.59. The gains made by our other publishing houses have been fully as encouraging. Only the record of the last great day will reveal the soul-saving work accomplished as a result of gospel literature that is being sent broadcast.

BROTHER and Sister A. Boekhout left Cape Town, South Africa, April 18, to connect with the mission at Barotseland. Sister Boekhout was an experienced mission worker in Nyassaland before connecting with our work, and Brother Boekhout has been in the government employ. Together they joyfully enter upon mission work up country, to which they have been heartily recommended by the South African Union Conference Committee.

WHEN we think of our brethren and sisters who have fallen by the way, and of the broken family circles where death has entered, the long list of obituaries in this number must bring to every heart feelings of sadness. In this list will be found the notices of the death of Elder Fred Anderson, one of our prominent and promising Swedish laborers; Elder J. C. Nielsen, whose labors and writings won for him a large place in many hearts; the wives of two of our ministers, — Sister E. W. Webster, who spent many years of faithful service in the West Indian Mission Field; and Sister B. G. Wilkinson, whose untimely death will come as a sad surprise to her many friends throughout our ranks. But these and the other faithful ones who have fallen by the way we shall meet again soon at the coming of the Life-giver. The workmen may fall, but God's work still lives; and in its glorious triumph both those who have fallen in the conflict and those who are given strength to endure to the end will rejoice together.

The Awakening of Islam

THAT there is a great awakening among the followers of the false prophet is apparent in the Mohammedan world. According to the *Missionary Review of the World* for June, a Mohammedan agitator, Al Afghani, has been traveling extensively of late in Turkey, British Arabia, Persia, Egypt, and North Africa, causing a great educational awakening. Wherever he has gone, his cry has been, "Learn, young man! Ignorance is a disgrace." In Cairo, where is located the most important Mohammedan institution of learning in the world, with an enrolment of about twelve thousand students, a marked change in the curriculum of study and in school methods is being effected. The institution is becoming modernized so as to bring the students into touch with modern thought that they may be better prepared to go forth on their evangel in behalf of their religion. A great Mohammedan university is being started at Benares, in India, and others planned for in other Oriental centers.

It is claimed that the present war between Turkey and Italy is serving to unite the various divisions of the Mohammedan world into one commonwealth of sympathy and united interest. The followers of Islam feel the influence of Christian missions, and believe that they face a crisis involving their very existence. Of late it is asserted that pilgrimages to Mecca have more than doubled, liberal donations have been sent from Egypt, India, and other Moslem lands to the sultan to assist him in the present war.

The future is viewed with concern not only by Mohammedans, but by Christian missionaries as well, who question if the Christian church is in that position of consecration and in that possession of divine power which will enable it to meet this revival of the forces of evil. The future presents intensely interesting problems in the preaching of the gospel message to the world. Our work has hardly made a beginning among the people of Mohammedan faith. We need a great endowment of power to successfully go up into these strongholds of error.

LAST week Thursday, Brother Milton Mattison and his wife left New York on the steamship "Cedric" for India. Brother Mattison has been successful in the book work, and goes out to answer a call from India for assistance in the circulation of English literature. His former home was in Keene, Tex.; his wife, formerly Miss Nora Miller, is from Vinita, Okla. These workers will be heartily welcomed to their new field.

Two Manchurian ponies are now in the service in Korea as the result of the \$300,000 Fund. Dr. Riley Russell purchased them for \$75 at an army camp across the border, and they are now rendering the Korean Mission fine campaign service by carrying Dr. Russell and Elder C. L. Butterfield from place to place in their evangelistic work.

WORD from the field reports the election of Elder J. E. Jayne as president of the Southern New England Conference, and Elder Geo. W. Wells as president of the Minnesota Conference.