

The Advent Review and Herald Sabbath

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No. 30



The Law of God

I

Thou shalt have no other gods before Me.

II

Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate Me; and showing mercy unto thousands of them that love Me, and keep My commandments.

III

Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh His name in vain.

IV

Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man servant, nor thy maid servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it.

V

Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.

VI

Thou shalt not kill.

VII

Thou shalt not commit adultery.

VIII

Thou shalt not steal.

IX

Thou shalt not bear false witness against thy neighbor.

X

Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his man servant, nor his maid servant, nor his ox, nor his ass, nor anything that is thy neighbor's.



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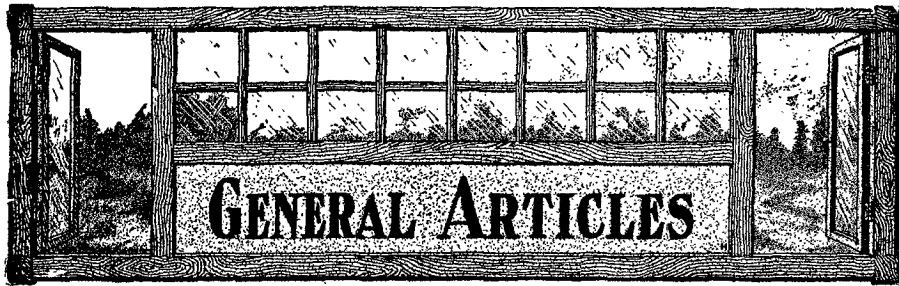
The Review and Herald

"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, JULY 25, 1912

No. 30



The Everlasting Arms

PEARL WAGGONER

"The eternal God is thy refuge, and underneath are the everlasting arms." Deut. 33:27.

The everlasting arms are underneath.

How blest to know it, on the somber day,

In hour of loneliness and bitter grief,
When all life's dearest props seem giving way!

Those arms unailing, changeless through the years,

We scarce can really sense when life is fair;

But when in grief we bow, mid blinding tears,

Ah, then we know His loving arms are there.

And he to whom these arms of love belong,—

So oft on earth outstretched to heal and bless,—

Whose word so oft brought peace, whose touch made strong,

Stands close beside, in pitying tenderness.

He cometh in—a friend, of friends the chief—

When all the world's best joy, best love, has flown;

He fills the empty space, he shares the grief,

Nor for a moment leaves his child alone.

The sorrow which no human heart can share,

The heavy loss it seems none else can know,

He feels, he knows; while in his watchful care

He puts his everlasting arms below.

Those very outstretched, nail-pierced hands but prove

Him greater far than all, than e'en the tomb;

More great than all our burdens is his love,

And in himself earth's curse shall find its doom.

Those everlasting arms shall ne'er forsake

Until they've borne us to the yonder shore;

Till earth's rough road is past, till day shall break,

And need for comfort be forever o'er.

Hinsdale, Ill.



A Faithful Under-Shepherd

MRS. E. G. WHITE

LITTLE mention is made in the book of Acts of the later work of the apostle Peter. During the busy years of ministry that followed the outpouring of the Spirit on the day of Pentecost, he was among those who put forth untiring efforts to reach the Jews who came to Jerusalem to worship at the time of the annual festivals.

As the number of believers multiplied in Jerusalem and in other places visited by the messengers of the cross, the talents possessed by Peter proved of untold value to the early Christian church. The influence of his testimony concerning Jesus of Nazareth extended far and wide. Upon him had been laid a double responsibility. He bore positive witness concerning the Messiah before unbelievers, laboring earnestly for their conversion; and at the same time he did a special work for believers, strengthening them in the faith of Christ.

It was after Peter had been led to self-renunciation and entire reliance upon divine power that he received his call to act as an under-shepherd. Christ had said to Peter before his denial of him, "When thou art converted, strengthen thy brethren." These words were significant of the wide and effectual work which this apostle was to do in the future for those who should come to the faith. For this work, Peter's own experience of sin and suffering and repentance had prepared him. Not until he had learned his weakness, could he know the believer's need of dependence on Christ. Amid the storm of temptation he had come to understand that man can walk safely only as in utter self-distrust he relies upon the Saviour.

At the last meeting of Christ with his disciples by the sea, Peter, tested by the thrice-repeated question, "Lovest thou me?" had been restored to his place among the twelve. His work had been appointed him: he was to feed the Lord's flock. Now, converted and accepted, he was not only to seek to save those without the fold, but was to be a shepherd of the sheep.

Christ mentioned to Peter only one condition of service, "Lovest thou me?" This is the essential qualification. Though Peter might possess every other, yet without the love of Christ, he could not be a faithful shepherd over the flock of God. Knowledge, benevolence, eloquence, zeal,—all are essential in the good work; but without the love of Christ in the heart, the work of the Christian minister is a failure.

The love of Christ is not a fitful feeling, but a living principle, which is to be made manifest as an abiding power in the heart. If the character and deportment of the shepherd is an exemplification of the truth he advocates, the Lord will set the seal of his approval to the work. The shepherd and the flock will become one, united by their common hope in Christ.

The Saviour's manner of dealing with Peter had a lesson for him and his brethren. Although Peter had denied his Lord, the love which Jesus bore him had never faltered. And as the apostle should take up the work of ministering the Word to others, he was to meet the transgressor with patience, sympathy, and forgiving love. Remembering his own weakness and failure, he was to deal with the sheep and lambs committed to his care as tenderly as Christ had dealt with him.

Human beings, themselves given to evil, are prone to deal untenderly with the tempted and the erring. They can not read the heart; they know not its struggle and its pain. Of the rebuke that is love, of the blow that wounds to heal, of the warning that speaks hope, they have need to learn.

Throughout his ministry, Peter faithfully watched over the flock entrusted to his care, and thus proved himself worthy of the charge and responsibility given him by the Saviour. Ever he exalted Jesus of Nazareth as the hope of Israel, the Saviour of mankind. He brought his own life under the discipline of the Master Worker. By every means within his power he sought to educate the believers for active service. His godly example and untiring activity inspired

many young men of promise to give themselves wholly to the work of the ministry. As time went on, the apostle's influence as an educator and leader increased; and while he never lost his burden to labor especially for the Jews, yet he bore his testimony in many lands, and strengthened the faith of multitudes in the gospel.

In the later years of his ministry, Peter was inspired to write to the believers "scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia." His letters were the means of reviving the courage and strengthening the faith of those who were enduring trial and affliction, and of renewing to good works those who through manifold temptations were in danger of losing their hold upon God. These letters bear the impress of having been written by one in whom the sufferings of Christ and also his consolation had been made to abound; one whose entire being had been transformed by divine grace, and whose hope of eternal life was sure and steadfast.

At the very beginning of his first letter, the aged servant of God hastened to ascribe to his Lord a tribute of praise and thanksgiving. "Blessed be the God and Father of our Lord Jesus Christ," he exclaimed, "which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time."

In this hope of a sure inheritance in the earth made new, the early Christians rejoiced, even in times of severe trial and affliction. "Ye greatly rejoice," Peter wrote, "though now for a season, if need be, ye are in heaviness through manifold temptations: that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ: whom having not seen, ye love; in whom, though now ye see him not, . . . ye rejoice with joy unspeakable and full of glory: receiving the end of your faith, even the salvation of your souls."

The apostle's words were written for the instruction of believers in every age, and they have a special significance for those who live at the time when the "end of all things is at hand." His exhortations and warnings, and his words of faith and courage, are needed by every soul who would maintain his faith "steadfast unto the end."

The apostle sought to teach the believers how important it is to keep the mind from wandering to forbidden themes, or from spending its energies on trifling subjects. Those who would not fall a prey to Satan's devices, must guard well the avenues of the soul; they must avoid reading, seeing, or hearing that which will suggest impure thoughts. The mind must not be left to dwell at

random upon every subject that the enemy of souls may suggest. The heart must be faithfully sentinelled, or evils without will awaken evils within, and the soul will wander in darkness. "Gird up the loins of your mind," Peter wrote, "be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ; . . . not fashioning yourselves according to the former lusts in your ignorance: but as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy."

"Pass the time of your sojourning here in fear: forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a Lamb without blemish and without spot: who verily was fore-ordained before the foundation of the world, but was manifest in these last times for you, who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God."

Had silver and gold been sufficient to purchase the salvation of men, how easily might it have been accomplished by him who says, "The silver is mine, and the gold is mine." But only by the precious blood of the Son of God could the transgressor be redeemed. The plan of salvation was laid in sacrifice. The apostle Paul wrote, "Ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." Christ gave himself for us that we might be rich. Christ gave himself for us that he might redeem us from all iniquity. And as the crowning blessing of salvation, "the gift of God is eternal life through Jesus Christ our Lord."

"Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren," Peter continued, "see that ye love one another with a pure heart fervently." The word of God—the truth—is the channel through which the Lord manifests his Spirit and power. Obedience to the word produces fruit of the required quality—"unfeigned love of the brethren." This love is heaven-born, and leads to high motives and unselfish actions.

When truth becomes an abiding principle in the life, the soul is "born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." This new birth is the result of receiving Christ as the word of God. When by the Holy Spirit divine truths are impressed upon the heart, new conceptions are awakened, and the energies hitherto dormant are aroused to cooperate with God.

Thus it had been with Peter and his fellow disciples. Christ was the revealer of truth to the world. By him the incorruptible seed—the word of God—was sown in the hearts of men. But

many of the most precious lessons of the great Teacher were spoken to those who did not then understand them. When, after his ascension, the Holy Spirit brought his teachings to the remembrance of the disciples, their slumbering senses awoke. The meaning of these truths flashed upon their minds as a new revelation, and truth, pure and unadulterated, made a place for itself. Then the wonderful experience of his life became theirs. The Word bore testimony through them, the men of his appointment, and they proclaimed the mighty truth, "The Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth. . . . And of his fulness have all we received, and grace for 'grace.'"

(To be continued)



Organizations Indorsing Religious Legislation

C. E. HOLMES

ONE of the most striking movements of the present is that of federation. The idea of forming combinations for securing power and influence is manifested in many quarters. The political, social, commercial, and religious forces are binding themselves together in order to carry out their purposes.

In many instances a vast amount of good is done as the result of such organization, but in some cases, especially in the sphere of religion, the power which comes as the result of union and federation is being used to enforce institutions of the church which should be left to the individual. This is notably true in respect to the enforcement of Sunday laws. Through the efforts of religious bodies other organizations not supposed to be particularly concerned with religious matters have been prevailed upon to use their influence in securing the enforcement of religious reforms.

The following list of organizations that are now lending their power and influence to the cause of religious legislation, will be of interest:—

The International Reform Bureau

"The big four evils the bureau fights most of all are (1) intemperance, (2) impurity, (3) Sabbath-breaking, and (4) gambling.

"We attack these by four methods: (1) By legislation, (2) by letters, (3) by lectures, and (4) by literature."—*Wilbur F. Crafts, superintendent of bureau, in pamphlet.*

National Reform Association

"Perceiving the subtle and persevering attempts which are made to prohibit the reading of the Bible in our public schools, to overthrow our Sabbath laws," this association is endeavoring to "place all the Christian laws, institutions, and usages of our government on an undeniably legal basis in the fundamental law of the land."—*Constitution of National Reform Association.*

Lord's Day League of New England

"Its object shall be to maintain the observance of the Lord's day as a civil rest day and a day for religious uses," "defending it against encroachments of business and pleasure."—*The Defender, January, 1911.*

Lord's Day Alliance of Canada

"To secure the faithful and impartial enforcement of laws which are intended to procure for all classes the weekly day of rest.

"To secure such amendments in legislation as may be necessary adequately to protect the quiet and rest of the Lord's day."—*Annual Report, 1908.*

Roman Catholics

"There are many Christian issues to which Catholics could come together with non-Catholics and shape civil legislation for the public weal. . . . We should seek an alliance with non-Catholics for proper Sunday observance."—*Catholic Lay Congress, Baltimore, Nov. 12, 1889.*

Woman's Christian Temperance Union

In 1886, the W. C. T. U. added a "Sabbath Observance" department to its national organization, and "aims to secure and maintain good Sunday laws."—*"Sunday Rest in Twentieth Century," page 433.*

The American Federation of Labor

"The American Federation of Labor, representing, as it does, over two million working men and women, has emphatically declared itself in favor of the Sunday-rest day, and it has done as much as any other organized body of men and women, if not more, to enforce the observance of the Sunday-rest day."—*Samuel Gompers, president A. F. of L.*

Lord's Day Alliance of the United States

Object: "(1) To preserve the Lord's day for America; (2) to secure an active alliance in every State not yet organized; (3) to induce the general government as far as possible to set the example of Sabbath observance; (4) to press the rest-day feature of the fourth commandment, until every toiler in the land has guaranteed unto him fifty-two full rest days a year."—*Circular.*

Philadelphia Sabbath Association

"As a result of the work done by the association, the Sunday law of Pennsylvania has been retained upon the statute-books. It is one of the best Sunday laws in any State in the Union."—*"Sunday Rest in Twentieth Century," page 429.*

Cleveland Sunday Union

"The Cleveland Sunday Union was called into existence because of the increasing tendency to secularize the Sabbath and defy the law generally." It "helped to influence Congress in seeking to have the gate of the Portland (Oregon) exposition closed on Sunday."—*Id., page 445.*

Men and Religion Forward Movement

"Thirty-two reforms for the District of Columbia will be recommended by the

Social Service Commission. These recommendations are directed at an attempt to mold public sentiment to such a point that Congress will be forced to enact such legislation as the church people believe will be necessary to make Washington the model moral city in America."—*Washington Times, Feb. 17, 1912.*

Number 18 of its social service recommendations is, "One day's rest in seven."

The Federal Council of the Churches of Christ in America

One of its social service reforms is, "A release from employment one day in seven."

"The churches could do no more for the cause of human betterment than by working for such laws [Sunday]. They could well initiate a movement for six-day legislation comparable with the old Sunday-observance movement, which resulted in the placing of Sunday laws on the statute-books of most States."—*Report of Special Committee of Investigation," pages 15, 16.*

New York Sabbath Committee

"It has to do chiefly with Sunday observance as a civil and secular institution.

"It aims to combine the efforts of all good citizens—Protestants, Roman Catholics, and others—in the protection of the day as essential to the peace and good order of the community, the rights of wage-earners, the welfare of the State. It seeks to foster a right public sentiment, by means of documents, addresses, and the press; to secure the wise enforcement of existing laws, and additional legislation where necessary."—*Circular.*

Christian Endeavor Society

"We urge all Christian Endeavorers to set the example of Sunday observance, and to throw all their influence in favor of the preservation of Sunday as a day of rest and worship. We most heartily commend and indorse the action of the Postmaster-General in closing the post-offices on Sunday in large measure, and I pledge our united support as representing four millions of young people in the United States to this action in the interests not only of the post-office employees, but also of public morality and proper respect for the laws of God. We urge also upon civic authorities the enforcement of Sunday laws without discrimination."—*Christian Endeavor Convention, Atlantic City, July, 1911.*

Woman's National Sabbath Alliance

"In days so crowded with activity as are ours, few will rest apart from a time provided, ready, and waiting for this express and sole use. Hence the great importance to all of a legal rest day each week, which can be demanded of reluctant employers of labor."—*The Young and the Lord's Day," page 3.*

The Sunday League of America

"This organization seeks to preserve the Sabbath [Sunday] for every American citizen. It also has for its object the enforcement of the Sabbath laws and

the strengthening of these laws wherever it is possible."—*Baptist Standard, Sept. 8, 1910.*

International Federation of Sunday Rest Associations

In a letter to Theodore Roosevelt, when president of the United States, this federation asked that in his next message he would "call attention to the great necessity that a Sunday-rest law be enacted for the national capital, corresponding to the laws of most of the States of the Union."—*"Sunday Rest in Twentieth Century," page 454.*

Writing in the *United Presbyterian* (Jan. 26, 1911) regarding the different federations, W. H. McMaster said:—

"The organized movements on behalf of the Sabbath are almost world-wide. The Lord's Day Alliance of the United States and Canada covers North America. The Lord's Day Alliance of Scotland, the Imperial Alliance in Great Britain, the New Lord's Day Defense Society in Germany, together with various alliances and federations in Europe, all point to a world movement of mighty force on behalf of the day God made for man and his own great glory. Recent enactments have been made in Spain, Italy, France, Germany, and Japan in recognition of the weekly Sabbath. . . . All this is preparatory to the formation, eventually, as now suggested by the world's committee at Geneva, Switzerland, of the International or World's Lord's Day Alliance."

Thus we see the forces at work that will soon attempt to boycott those who will not respect and observe the first day of the week as a day of rest.

Takoma Park, D. C.

"Where Are the Men and Means?"

MRS. D. A. FITCH

As I read appeals for Africa and other fields, I think how the above question may be favorably answered if all will cooperate to give the Lord his way.

Had all who profess a love for this last-day message so much love for it that the claims of the world were lighter upon them, the men and means God has in reserve would be forthcoming very soon. Perhaps he is waiting for us to come into line with the light he has given, before he sees best to call into our ranks those who might be lost by following our example.

Were we to expend less money on self and on our families, we should have more with which to send the precious message to those who know it not, but who are hungering for it. The example of plainness thus set would testify to our neighbors that a genuineness of purpose is actuating the life, and many would embrace the truth who now see no difference between us and the nominal professor of religion except that we attend church on Saturday instead of Sunday.

Is it not true that a real change of heart will cause expensive but useless

adornments to fall as do the leaves of the tree whose root is dead? Time and money saved to God's cause by self-denial are very precious in his sight, and he will use them in securing bright stars to adorn the crown of his faithful children.

A recent experience in the home of the writer shows the transforming power of the Spirit in the heart of a child fully surrendered to Jesus. Gladys, a girl of eleven years, who had been reared in theatrical environments, was this year placed in our good church-school. As she received Christian instruction, she thought seriously about her own salvation. The coming of the Saviour seemed very precious to her. She said: "Auntie, how soon will Jesus come? I hope not right away, for I am not a perfect girl all through yet." At another time when we were speaking of the inheritance of the saints, she said: "I do not want to go to school to-day. I prefer to stay at home and talk about Jesus."

She heard something said about tithing, and asked what it meant. A brief study of Malachi 3 caused her to prepare a box for her tithe. She was wearing several rings. She asked me at family worship to read what the Bible says about wearing gold. I did so; and when we rose from prayer, her rings were on the table, and have not since been worn. Later she said, "I do not care for the fashions any more."

Could such a spirit pervade our ranks, soon, very soon, men and means would be furnished to carry the message everywhere.

Glendale, Cal.

Good Books

G. B. THOMPSON

"THE cloak that I left at Troas with Carpus, when thou comest, bring with thee, and the books, but especially the parchments." 2 Tim. 4:13. Thus wrote the great apostle from a Roman dungeon. He felt his need of books. Even an apostle must read. He was an inspired instrument of the Lord, and had been preaching for many years, but he still wanted books. He was "Paul the aged," and the years of his usefulness seemed about ended. He was then a prisoner, sentenced to death, but he still wanted books. He had been educated at the feet of Gamaliel, but he did not stop reading and studying. He felt that books were still one of his needs. He had seen the Lord when on the way to Damascus, had been caught up to the third heaven and heard things that it was impossible for him to utter, and had a very wide experience, yet all this did not take the place of books. To grow intellectually he must read and fill his mind with useful information. Though an inspired writer himself, he was not beyond reading the writings of other men. Books and parchments seemed to weigh more in his mind than food for the outward man.

Surely the example of this mighty hero of the cross, studying and seeking for

light and knowledge, when almost in the presence of the executioner, is an inspiring example for God's servants to-day to be diligent students and readers of good literature. Intellectual laziness is as great a sin as any other kind of laziness.

Paul wrote to Timothy, "Give attendance to reading." Spurgeon once said, "The man who never reads will never be read; he who never quotes will never be quoted; he who will not use the thoughts of other men's brains, proves that he has no brains of his own. Brethren, what is true of ministers is true of all people: *you must needs read.*"

While it is true that there is much literature in the world that should not be read, there are many excellent books that will impart light and information, and we should be constantly searching for the good that we may constantly improve the mind.

Takoma Park, D. C.

The Journey of a Day—No. 1

L. F. STARR

IN reading the divine narrative of God's dealings with his people in olden times, we are sometimes prone to think that God and his people seemed to live very near together, to hold very close personal intercourse; but "the thing that hath been, it is that which shall be; and that which is done is that which shall be done: and there is no new thing under the sun." Did men live holier lives of old? Did they walk with God? Did they obey God? "The thing that hath been, it is that which shall be," is God's answer. He has promised to sweetly, gently abide with his children to-day, for "that which hath been is now" with God in all his dealings with men.

Abraham often conversed with God as one of our children converses with father and mother, on terms of filial and yet familiar affection. Eliezer, the steward of Abraham, addressed Jehovah in the same direct, though reverent manner. He addressed God, in a simple, childlike fashion: "I pray thee, send me good speed this day." Gen. 24:12. Their faith was as simple as their style of living. Abraham sent Eliezer, the "eldest servant of his house," to Mesopotamia in search of a wife for his son Isaac.

Eliezer set off with his caravan of camels, and soon reached the city of Nahor, near which resided Bethuel, who was a kinsman of Abraham. The caravan halted beside a well in the vicinity of the town.

With straightforward directness Eliezer offers up this prayer: "O Lord God of my master Abraham, I pray thee, send me good speed this day, and show kindness unto my master Abraham. Behold, I stand here by the well of water; and the daughters of the men of the city come out to draw water: and let it come to pass, that the damsel to whom I shall say, Let down thy pitcher, I pray thee, that I may drink; and she shall say, Drink, and I will give thy camels drink also: let the same be she that thou hast appointed for thy servant Isaac; and

thereby shall I know that thou hast showed kindness unto my master."

The speedy appearance of the beautiful Rebekah with her pitcher upon her shoulder, attested the answer which Eliezer sought for his petition. After acknowledging her kindness by rich gifts, the messenger asked her parentage, and on learning that she was the daughter of Bethuel, Abraham's nephew, he "bowed down his head, and worshiped the Lord." Eliezer was a man of piety, and remembering Abraham's assurance that God would send his angel, he prayed earnestly for divine guidance, and was abundantly rewarded for his faith.

The theme I wish to emphasize, however, is the journey of a day, and how, by God's blessings, to make good speed upward and heavenward through every hour. Life is frequently presented as a pilgrimage or a journey; and John Bunyan was only following the line of Scriptural suggestion when he conceived the plan of his immortal allegory. The actual journey of human life is subdivided into several stages. Of these a day is the most visible and definite, for it is measured by the globe on its axis. A person of the average age (thirty years) sees about eleven thousand days. A veteran of fourscore sees about thirty thousand days, of which there is a faithful record kept. Were they good days or bad days the records of heaven will disclose in the judgment hour.

In ordinary phrase, we apply the word day to those hours of the twenty-four which are marked by sunlight. The period we call night is the bivouac after the march; and the hours of sleep are the blank leaves in the diary of life. A few hours of unconscious slumber and the rosy finger of the morning touches us as the Divine Restorer touched the motionless form of Jairus's daughter, and saith to us, Arise! In an instant the wheels of conscious activity are set in motion, and we leap up from the temporary tomb, our bed. Was yesterday a sick day? Sleep, like a good doctor, may have made us well. Was yesterday a sad day? Sleep kindly soothed the agitated nerves. Was it like too many of its predecessors, a lost day? Then our merciful Heavenly Father puts us on new probation, and gives us a chance to save this new-born day for him and for his holy purposes of our existence.

Do we lose the morning either by our sleep or indolence or aimlessness? Then we commonly lose the day. One hour of the morning is worth two or three at sunset. The early morning hours are the best time to begin the day's work and the worship of God. Napoleon, who made time a great factor in all his successes, chose the early dawn. The numerous commentaries of Albert Barnes are monuments of early rising; they attest how much a man may accomplish who gets at his work early.

Garland, Wyo.

WORK is not man's punishment. It is his reward and his strength, his glory and his pleasure.—George Sands.



WASHINGTON, D. C., JULY 25, 1912

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Editorial

"HE that saith he abideth in him ought himself also so to walk, even as he walked." 1 John 2:6.

"ABIDE in me, and I in you. As the branch can not bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing." John 15:4, 5.

THE experience represented in these scriptures is not one of a transitory or uncertain character. He who *abides* in Christ has effected through the Spirit a union with keeping power. The life that he lives is not his own selfish life of sin, but the Christ-life. The spirit he manifests is not the sordid, selfish spirit of the world, but the humble, meek, and self-denying spirit of the lowly Master. He is not controlled by blind impulse or unreasoning passion, but submits himself to the leadings and directions of the Spirit of God. His aims in life are not those of selfish ambition, but rather of unselfish ministry to those around him.

ABIDING in Christ represents no passive experience; it is a positive, active, aggressive existence. The evidence of the union is that of fruit bearing. "He that abideth in me, and I in him, the same bringeth forth much fruit." It is not indicated alone by the profession. Some there were, Christ declared, who would cry, Lord, Lord, but do not the things which he said. This class John the Baptist admonished in his day: "Bring forth therefore fruits meet for repentance." Matt. 3:8. Union with Christ does not come as a result of fruit bearing. Fruit bearing results from the union. Indeed, without the union, fruit bearing is impossible. The union is effected not through the will of the flesh, man-made resolution, or human striving. It results from surrender to God, from asking

Christ to cleanse the soul temple, and to enthrone himself in the affections as the supreme object of the heart's adoration. United with this surrender, and with this seeking, a simple faith brings him into the life. Rev. 3:20; Eph. 3:17; Gal. 2:20. Keeping oneself upon the altar of surrender, keeping one's heart open to divine influences, and relying constantly upon the power of the Holy Spirit to live a consecrated life,—by this experience abiding in Christ is made possible. The conditions are such that every man, woman, and child, regardless of nation, color, education, wealth, or worldly station, may accept God's gracious provision. "Whosoever will, let him take the water of life freely."

Union With Christ

THE union which Christ teaches us should exist between himself and his followers is comprehended in the one word, Love. Humanity had severed the cord that should have held it to the Heart of the universe, and infinite Love came down to join again the broken band. God was offering his grace to a world that was turning its back upon him, and he holds it forth still.

There is infinite harmony in that union. Christ declares, "I and my Father are one;" and again, "that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us." "All mine are thine, and thine are mine; and I am glorified in them." In that union with God through Christ there is no bitterness, no oppression, no envy, no malice, toward any.

Christ illustrates that union by the vine and the branches. "I am the vine, ye are the branches; he that abideth in me, and I in him, the same bringeth forth much fruit." In that union there is life. It flows from the vine to the branches, and they bring forth fruit as a result of that life union. Separated from it, the channel of that life stream is cut off. The branch withers, the fruit decays, and the keeper of the vineyard finds nothing but fuel for the flames where there might have been glorious fruit.

In that illustration is the story of the gospel work and its results. There are the two classes, the one in union with God, bearing fruit to his glory; the other cut off from that union, withering into self and perishing. The union of the human with the human for the purpose of accomplishing selfish ends or forcing one selfish purpose against another, is for a fragment of time only, and when adhered to, the birthright of eternity is sold for a mess of pottage. It struggles for self, fights for self, exalts self to be its god, and then lies down in the ashes of its idol to wake no more forever. How in-

significant, how worthless, how transient, are the fruits of such unions! In the working out, class is arrayed against class, company against company, hatred against avarice, man against man, to force the coffers of other men; and when it is worked out, all that might have been is lost, and the full coffers of eternity are bolted and barred against them. Is it worth it?

How much better, how infinitely much better, is that union which Christ is instituting among men! Running all through it are the golden threads of love, and hatred and strife and accusation have no place. Selfishness is sacrificed; but in its place we have all working for the good of one another, and the hearts and interests of all twined and intertwined and woven into one harmonious web of love and peace, stretching out in undimmed and unending beauty as long as the universe holds and God lives; works of love and mercy here, and all the riches and blessings of eternal life when Christ shall come.

That is a union which is God-ordained, a union which brings together heaven and earth, God and man; that mollifies the wounds that sin has made, and pours in the healing oil and wine. It brings back the lost sheep to the fold of eternal security. It puts the best robe on the shoulders of the prodigal, and makes him again the unquestioned member of his Father's household. It puts joy in the place of sorrow, smiles in the place of tears, exultation in the place of despondency, life in the place of death, an eternal inheritance in the place of a forfeited estate, and in the day of God's completed purpose it puts a loyal and united universe under the benign sway of the God of love. All that, and more which never has entered the mind of man, is wrapped up in that union with Christ which the Word teaches, and which he himself invites us to enjoy.

C. M. S.

Strange Gods of American Women

UNDER this heading the *Literary Digest* of July 13 speaks of the great inroads being made by the religions and cults of the Orient in the United States. Annually the churches of this country are contributing about twenty million dollars for the extension of the gospel in heathen lands, but "from the very fields where all this money is garnered, the Eastern religions, against which these efforts are made, are gathering their harvest also." Mrs. Gross Alexander, in the *Methodist Quarterly Review*, says of this propaganda:—

"Yoga" classes, which were first made fashionable by the society set, have become in many cities as popular as Browning and Shakespeare classes. Placing the Hindu scriptures above the Bible, many women to-day are studying

these teachings who were formerly Baptists, Methodists, Presbyterians, Episcopalians, Catholics, and Jewesses.

This woman, quoting another writer, Mabel Potter Daggett, charges that the influences of these Oriental beliefs have been attended by most evil results in many who have become their advocates. After citing a number who have become mentally unbalanced, and who are now confined in insane asylums, she says, "Many more examples could be cited of wrecked minds lost through the pursuit of this philosophy."

Of the subtle ways in which these mystic teachings are presented, and of the manner in which they are linked with the Christian religion, the *Digest* quotes from the farewell address delivered by one of the Hindu priests, Baba Bharati. He says:—

It has been my privilege these five years past to preach to you your own Christ, even as much as my god Krishna. I came not here to thrust my religion upon you, but to help you to understand your own God and your own religion. If I have talked of Krishna and of the Vedas and Hindu philosophy, it was only to illuminate the teachings of your own Christ, to present him before you in the limelight of the Vedas, and the X-ray of your scientific philosophies.

There is another form of Oriental philosophy practised in many cities of the United States; namely, the teaching and practise of sun-worship. Regarding this Mrs. Daggett is quoted as saying:—

At least fourteen thousand Americans are joining daily in this worship of the Lord Mazda and the daily adoration of the sun. There are Mazdazan centers in thirty cities of the United States, as well as in Canada, South America, England, Germany, and Switzerland; and they are all the remarkable growth of the past ten years. It was about 1901 that "His Humbleness, the Prince of Peace," appeared in Chicago. His largest temple is located there on Lake Park Avenue, while his lesser one stands on the lawn of Dr. Hilton's residence, in Lowell; and ground has been consecrated for a third temple in Montreal. That the sun may do its perfect work, the cult encourages the wearing of as little clothing as the law allows.

When we come to consider some of the cults and systems of American origin, it can not be considered so strange after all that there should be found in this country those who take up with the Oriental philosophies. It is no more strange that professed Christians should turn from the Bible and Bible doctrines to Hindu philosophy than that they should accept the vagaries of Christian Science or fall into the delusive snares of Spiritualism, both of which are products of Western thought. They all show, however, the sad degeneracy which is creeping into the so-called Christian church. Like the Athenians of old, men to-day are continually seeking to search out some new thing. Human reasoning and

idle philosophical speculation are supplanting Christian faith and simplicity. The remedy is to be found in a return to simple Bible faith and practise; in the church of God girding on the sword of the Spirit, and going forth to withstand these evil influences that are threatening her destruction.

F. M. W.

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The Hand of God in History — No. 16

Notes on Important Eras of Fulfilling Prophecy

The "Two Witnesses"

(Concluded)

"THAT is the book that makes heretics," said the Oxford priests to William Tyndale, the English tutor, as they saw him earnestly studying the Greek New Testament, just issued by Erasmus. They were right. Tyndale found the saving grace of the Lord Jesus in the Sacred Book. The witness of divine truth in his soul led to the resolve: "If God spares my life, I will, before many years have passed, cause the boy that driveth the plow to know more of the Scriptures than the priests do." Driven to the Continent, he began in seclusion and quiet to print the New Testament in English, shipping the books to faithful agents in London, who scattered them abroad. He worked as under sentence of death. But before he could be brought to the stake, the witnessing of the word had marked England for the Reformation.

"Rome thundered death, but Tyndale's dauntless eye
Looked in Death's face and smiled, Death standing by.
In spite of Rome, for England's faith he stood,
And in the flames he sealed it with his blood."

The agents might perish, but the witness of the Scriptures themselves could never be suppressed. "The Scriptures sowed the seed in England," says Wylie, "and the blood of martyrs watered it."

Brave Anne Askew, who went to the stake in London with "an angel's countenance and a smiling face," as an eye-witness bore record, made her last confession of faith in the living Word as the everlasting light: "Therefore look; what he hath said unto me with his own mouth in his holy gospel, that have I, with God's grace, closed up in my heart; and my full trust is, as David saith, that it shall be a lantern to my footsteps."

And "after the death of Anne Askew," says Foxe, proclamation was made (July 8, 1546):—

First, from henceforth no man, woman, nor person, of what estate, condition, or degree soever he or they be, shall, after the last day of August next ensuing, receive, have, take, or keep in his or their possession, the text of the New Testament of Tyndale's or Coverdale's translation in English, nor any

other than is permitted by the act of Parliament made in the session of the Parliament holden at Westminster in the thirty-fourth and thirty-fifth year of His Majesty's most noble reign; nor after the said day shall receive, have, take, or keep, . . . —"Acts and Monuments," Vol. V, page 565.

All copies of the forbidden books or portions were ordered delivered to the authorities to be "openly burned."

What a hunger for the life-giving word is revealed in the wonderful and yet cheering story of those days. "God's Holy Word was prized when 'twas unsafe to read it." Here are several items from among many copied out by John Foxe from just one episcopal register, that of Longland, bishop of Lincoln (for the years 1518-21). Indictments were found against Bible lovers as follows:—

Against John Barret—"because he, John Barret, was heard in his own home, before his wife and maid there present, to recite the epistle of St. James, which epistle with many other things he had perfectly without book."

"John Newman was impeached because he was present in the house of John Barret, at the reading of Scripture."

Wm. Haliday "was detected for having in his custody a book of the Acts of the Apostles in English."

One Fredway and several others because they were heard "to recite the ten commandments in their house in English."

John Butler, carpenter, and others, because they sat "reading all the night in a book of Scripture."

John Littlepage, "because the said John was said to have learned the ten commandments in English."

Robert Colins, for reading to a friend "in a certain thick book of Scripture in English."

One Durant, because, after sending a servant out of the room where he was sitting at table with his wife and children, he "did recite certain places unto them out of the epistles of St. Paul and of the Gospels."

Agnes Ashford had taught one James Morden to recite the beatitudes and several other portions of the sermon on the mount. "These lessons the said Agnes was bid to recite before six bishops, who straightway enjoined and commanded her that she should teach those lessons no more to any man, and especially not to her children."—"Acts and Monuments," Vol. IV, page 221.

Let these few names stand for unnumbered multitudes whose names are written in heaven, who loved and heeded the voice of the Two Witnesses through the long night of papal supremacy.

The record of this history corresponds to the striking figure of the prophecy, which represented the Two Witnesses of

Jesus bearing their testimony clothed in sackcloth, while the apostasy trampled the truth under its feet and persecuted the saints to the death.

It was of this time of tribulation to the church, foretold through Daniel, that Christ said,—

“Then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved: but for the elect’s sake those days shall be shortened.” Matt. 24:21, 22.

The persecutions of the 1260 years were cut short by the rise and influence of the great Reformation of the sixteenth century. For the elect’s sake the days were shortened. And it was by the witnessing power of the translated Word of God that the work was done. Rome could not hold its old-time power before the open Bible.

Providence raised up agents who wrought simultaneously in many lands to give the Word to the people. Professor Gausson gives the dates of various Bible translations:—

The whole Bible was translated into Flemish in 1526; into German, by Luther, in 1530; into French, by Olivetan, in 1535; into English, by Tyndale and Coverdale, in 1535; into Bohemian, by the United Brethren, ever since 1488; into Swedish, by Laurentius; into Danish, in 1550; into Polish, in 1551; into Italian, by Bruccioli, in 1532, and by Teofilo, in 1550; into Spanish, by De Reyna, in 1569; into French-Basque, by order of the queen of Navarre, in 1571; into Slavonian, in 1581; into the languages of Carniola, in 1581; into Icelandic, in 1584; into Welsh, by Morgan, in 1588; into Hungarian, by Caroli, in 1589; into Esthonian, by Fischer, in 1589. Thirty versions may be counted, it is said, for Europe alone.—“*Canon of the Holy Scriptures*,” par. 643.

With the witnessing of the Old and New Testaments in the vernacular, the tide of reform swept over northern Europe. The hour had struck for the promised shortening of the days of papal supremacy. The Papacy could no more stay the movement when the time for it came than could human hands hold back the ocean tides.

“The entrance of thy words,” says the psalmist, “giveth light.” In another paragraph Professor Gausson records the historic and blessed results of this entering of the word:—

Those effects were immediate. Scarcely had the Flemish Bible, Luther’s Bible, Tyndale’s Bible, Olivetan’s Bible, issued from the tomb, but directly the angel of the Reformation made his powerful voice from God heard throughout all Europe. It came from heaven, sudden, unexpected, by the most humble instruments, and at once the astonished world felt itself shaken to the foundations. Everything indicated an agency from on high. At the end of a few months, in Germany, in Switzerland, in France, in Flanders, in England, in Scotland, and soon afterward in Italy,

and even in Spain, the sheep of Jesus had heard his voice and followed.

Thus the testimony of the Two Witnesses was shaping events toward the ending of the 1260 years of the special papal supremacy. But just at the close of this period, according to the further prophecy of Revelation 11, a fierce onslaught upon the divine witnesses was to be made. This came just at the time indicated, as the history will show.

W. A. S.



Did Christ Change the Sabbath?

THE Lord Jesus Christ stands as man’s perfect example. It is therefore proper in every relationship of life to consider what Christ would do. What relationship did Christ sustain to the law of God and to the Sabbath commandment? Did he by word or act during his earthly ministry indicate that any change had been made in the Sabbatic institution? or that its sacredness had been transferred from the seventh to the first day of the week? Surely the determination of this question is one of great moment, which should settle for all time, in the mind of every disciple, the Sabbath controversy.

The Law in the Heart

As to the attitude Christ would sustain during his earthly ministry toward the law of God, inspired witnesses many years before his incarnation clearly testified. The Spirit, through David, in the fortieth psalm, represents Christ as proclaiming the position he would take: “Then said I, Lo, I come: in the volume of the book it is written of me, I delight to do thy will, O my God: yea, thy law is within my heart.” Verses 7, 8.

The observance of the law of God on the part of Christ was not forced observance. Religion with him did not consist, as with many of the Jews, in obedience to set forms and ceremonies. He loved the law of God. It was written in his heart, in his very nature. The righteousness of his life was but the outward expression of that which existed within. This will be true in the case of his followers. Those who have entered into the new covenant relationship, who have had the law of God written in their minds and in their hearts (Heb. 8:10), will bear in their lives the same testimony as did Christ to the claims of that law. The highest expression of love is obedience. Obedience to the law of his Father demonstrated Christ’s love for his Father, and Christ applies the same test to his disciples when he says: “If ye love me, keep my commandments.”

Magnifying the Law

The prophet Isaiah bears this testimony concerning the relationship which Christ should sustain to the law of God: “The Lord is well pleased for his right-

eousness’ sake; he will magnify the law, and make it honorable.” Isa. 42:21.

Instead of minimizing the law, or abrogating its claims, or abolishing it in whole or in part, Christ, by every word and act, would seek to magnify and make it honorable. He could make it honorable only by honoring it in his own life, by demonstrating the authority of its claims in his own experience. In his own life he magnified its divine principles. By beholding Christ we see the law of God drawn out in living character. We see what otherwise would appear as dead forms and stern commands manifested as living, holy, concrete truths.

We come now to inquire whether the testimony of Christ’s own message and life was in harmony with these two prophecies which we have cited. In his beautiful sermon on the mount, as recorded in the fifth chapter of Matthew, the Saviour declares that he came not to destroy the law, but to fulfil it, or accomplish it. Matt. 5:17-20, A. R. V. Not until heaven and earth pass away shall one jot or tittle of the law of God fail. It stands as the foundation of God’s government; and the sacrifice of the Lord Jesus Christ, instead of abrogating its claims, served only to establish and confirm its authority.

Faith Establishes the Law

Says the apostle Paul, “Do we then make void the law through faith? God forbid: yea, we establish the law.” Rom. 3:31. How does the death of Christ and faith in his atonement establish the law? Christ died for sinners. Sin is the violation of the law of God. Rom. 7:7. The fact that it required the death of the Son of God to meet the demands of the law in order that the sinner might be redeemed, proves that the law was something that could not be set aside. How unreasonable to suppose that the great Jehovah should require the death of the Son of God in place of the sinner to meet the demands of the broken law, and then count the law of so little consequence as to annul or abolish it! Why should not the loving Father have set aside the law before the death of Christ, thus sparing the agony of his beloved Son? The fact that Christ died to meet the claims of the divine constitution is an argument forever as to its immutability.

Christ’s Regard for the Sabbath

We come now more directly to the inquiry as to whether Christ wrought any change in the Sabbath. What was his own practise with reference to Sabbath observance? In Luke 4:16 we have pointed out the fact that Christ went to the synagogue on the Sabbath day, and “stood up for to read.” The evangelist states that he did this “as his custom was.” It was no unusual act on his part, but was his weekly practise.

In his controversy with the Jews regarding the healing of the man with the withered hand on the Sabbath day, Christ declares, "It is lawful to do well on the Sabbath days." If it was *lawful* to do well on the Sabbath day then, it was in harmony with the law. By this statement and by this miracle Christ clearly shows that he recognized the existence of the law of God, and of the Sabbath as a part of that law, and that his keeping the Sabbath on that occasion was in harmony with the true spirit of Sabbath observance. Read Matt. 12: 1-12.

According to the Commandment

Not only was the Lord himself particular to show his regard for the Sabbath of the Lord, but his most intimate disciples, with their religious convictions strengthened, their spiritual vision clarified, and their consciences tendered by their association with the divine Master, showed their own particular regard for the same day observed by Christ. The time came when the Lord of life and glory was crucified. Before the Sabbath began, his body was taken from the cross and placed in Joseph's new tomb. His most intimate earthly associates, including those who had sat at his feet to receive his most particular instruction, prepared spices and ointments for the anointing of his body. But the Sabbath drew on, and this day they counted even too sacred for the prosecution of such a work as that in which they were engaged. The record is, "They . . . rested the Sabbath day according to the commandment." Luke 23: 56. If these intimate disciples of the Lord rested on the Sabbath day "*according to the commandment*," then they must have rested on the day enjoined by the commandment, namely, the seventh day of the week; for we find that "upon the first day of the week, very early in the morning, they came unto the sepulcher, bringing the spices which they had prepared" (Luke 24: 1), to complete the work which they had refrained from doing on the seventh day on account of the sacred character of that day.

The Lord declared in his expiring agony, "It is finished," indicating that his sacrifice was complete. He closed the labors of his earthly life with the laboring portion of the week, and rested in undisturbed sleep and repose in the tomb on the seventh day. Upon the first day of the week he was awakened to a new life, and resumed the ministry of his earthly experience.

The Spirit of the Lord, recording the history of Christ's earthly life, declares again and again and again, three times, that the Sabbath had just passed when the first day of the week dawned, showing that God, through his Spirit, recognized no other day than the seventh as

the Sabbath of the Lord. Matt. 28: 1; Mark 16: 1, 2; Luke 23: 56 and 24: 1.

Walking as Christ Walked

Thus we find that Christ and his most intimate followers recognized throughout his earthly ministry the seventh day of the week, the Sabbath observed by the Jews, as the Sabbath of the Lord. No word does he utter regarding the abrogation of the Sabbath institution nor the sacredness of another day. Nor from the record can any other inference be drawn than that he held as sacred the day which he made holy and set apart for the benefit of man in the beginning. Therefore in answer to the inquiry at the head of this article, we may say, emphatically and without a single reserve, Christ made no change in the Sabbath institution. His relationship to it indicates the relationship to be regarded by his disciples. "He that saith he abideth in him ought himself also so to walk, even as he walked." 1 John 2: 6.

F. M. W.

Note and Comment

Rome's Last Stand

THE *Herald and Presbyter* of July 10, 1912, devotes considerable space to the consideration of the new patriotic organization known as the Guardians of Liberty. In speaking of the attitude of the Roman Catholic journals toward this organization, it quotes the *Christian Herald* as follows:—

Catholic journals have attacked the Guardians of Liberty on the ground that the new organization is a revival of Know-nothingism. Nothing could be farther from the fact. But Rome is afraid of the new organization, knowing that her own methods of political and ecclesiastical campaigning in this country will not bear the searchlight. Her truckling with presidential candidates; her arrogant claim of equality with royalty for her cardinals at public functions; her attitude toward civil marriage, and her imposition of the ban of illegitimacy on ecclesiastical marriages between Catholics and Protestants; her wide-spread interference in politics, and her dictation to the "bosses;" her declaration that "the church will not come to her own until there are more Catholics in Congress;" and her demand, reiterated in her church organs throughout the country, that American Catholics should work together "to make of the United States, according to a dream that is no longer visionary, the first Catholic nation in the world,"—these are among the reasons why the free and independent American people must jealously guard their privileges against a power which has been repudiated in every country in Europe, with one solitary exception.

The *Herald and Presbyter* feels that the whole Roman situation is put in a nutshell by the editor of *Zion's Herald*, whom it quotes as follows:—

Unless all signs fail, the last stand of the Roman Catholic Church for supremacy is to be made here. . . . This is the explanation of recent events that have found their way into public print. Rome is determined to conquer in the United States. Her power in the Old World is all but gone. France has left her, Portugal has repudiated her. Spain has broken with her, Italy openly defies her. What is there left? Austria?—Yes, but hardly anything else. If Rome is to continue a power, then she must be supreme on this side of the Atlantic. And here in the United States is to be made the last stand. . . . Do we want a Roman Catholic America? If not, we must be prepared to meet the challenge of the present.

To this the editor of the *Herald and Presbyter* adds:—

For Rome, as such, within its own rightful bounds, there is no thought or purpose of opposition. To it, as the enemy of civil and religious liberty, there must be steadfast and persistent antagonism. The Guardians of Liberty intend to shoot just where the Roman hierarchy is trying to put itself. If it persists in pushing itself there, it will certainly be hit by something.

The Enemies of Christianity

THE greatest enemies to-day of the Christian religion are by no means found in heathen lands or in the teachings of the out-and-out atheist. The conditions to-day which above all others palsy the arm of Christian effort are found not in the godless world, but in the professed Christian church. Of these conditions the *Christian Witness and Advocate of Bible Holiness* for June 27, 1912, quoting a "leading church paper," says:—

A difficult problem confronts Christianity because of the prevalence of skepticism in the church. While many clergymen "stand fast in the faith," infidel notions (under the guise of modernism or liberalism) circulate extensively. Yet church leaders seem content with this condition, preferring to be "at ease in Zion," rather than to "fight the good fight of faith." Infidelity is taught in theological seminaries, in lesson commentaries, in books recommended by preachers, and is proclaimed from the pulpit. Even in some churches sound in belief, pastors feed out skepticism tactfully by suggestion. Indeed, in a Methodist Episcopal church in New England the pastor, in sermons, preaches negations; he does not believe in the Deity of Christ, the virgin birth, the resurrection, etc.

Modern skepticism has reached an advanced stage where the object of attack is the divine character and work of Christ. The home also is invaded by similar teachings contained in certain popular novels, in church and religious journals, in lesson helps, and in articles from the pen of college and seminary professors. In the minister's study is found the *Outlook*, and the latest skeptical literature. . . . The fact that pastors also recommend such books to church-members indicates that many clerical consciences are in a serious moral eclipse.



Obedience

CHAS. E. E. SANBORN

"If ye be willing and obedient, ye shall eat the good of the land." Isa. 1:19.

IN your heart is there a longing
To be closer to your God,
To be nearer to the Saviour?
Would you walk the path he trod?
In your weakness would you see him,
Simple, true, divinely pure,
Strong, courageous, never failing
All temptations to endure?

How can I come closer to him?
How can I his likeness share?
How can I be like my Master
In this world of sin and care?
Do these questions claim your notice?
Do you seek for higher ground?
Do you treasure heaven's blessings?
Do you hear the trumpet's sound?

If these questions entertain you;
If your ears are tuned to love;
If your treasure is in heaven;
If your eyes are turned above,
There's a never-failing method;
Test it, and you'll find 'tis true,—
Just be willing and obedient,
And the rest your God will do.

Condescend to let him lead you
In your joys, and sorrows, too;
Nothing else can bring the blessing
Of this fellowship to you.
Simply trusting him for guidance,
Though the way be dark and drear,
Just be willing and obedient;
He will make thy pathway clear.
Wequetonsing, Mich.

Barotseland Mission, South Africa

(Continued)

R. C. PORTER

A Visit to the Out-Station

ABOUT nine o'clock in the morning we reached the first out-school, and after breakfasting we visited with the teacher and his assistant and learned of their work.

The Fubwa school, where the teacher lives, is small; but he goes into the villages and conducts schools in the native kraals as well, by arranging for different hours at the different places. In this way about twenty-five natives are receiving the benefit of an education, and the light of the gospel is shining amid the gross darkness of heathenism.

The government is now grouping these scattered kraals into larger ones. This will be an advantage to the mission work, both for the school and for evangelistic effort.

This out-station has a grant of one hundred acres of good land with

plenty of water on it for stock. As it is not far from the mission, they have forty head of cattle and sixty head of sheep, which they keep for the mission.

At 3 P. M. we were again inspanned for a half-way drive toward the Bwengua out-school. All passed off pleasantly until an hour after dark, when the leader-boy lost the way, and it was with difficulty that Elder W. H. Anderson, after a half-hour's search by the aid of a lantern, found a native path leading in the direction we were traveling. We again started, hoping to find the wagon road as we proceeded, but after driving for two hours we found that our path was taking us farther and farther into the bush. Brother Anderson inquired of the native driver where we were, and he replied, "We are lost!" Unwilling to give it up, Elder Anderson took the lantern, and walking ahead of the leader-boy, led the way for about two hours. One of our wheel-oxen, in an attempt to avoid falling into a hole, dodged under the wagon pole, and we were obliged to outspan and get him back in place. Next, the cart caught on a tree as we made a turn in the bush. The only way out was to cut down the tree, or outspan and pull off backward. We decided that the quickest way out was to cut down the tree. Again we pushed on until about ten o'clock, when we were confronted with a thick bush through which it was impossible to pass unless we should cut our road. We then became convinced that we were lost in the bush, and there was no other way but to camp and wait for daylight. As the Big Dipper was before us, and the Southern Cross in the rear, I assured them that we were between the north and south poles, but that was all I knew of our whereabouts. Knowing that we were in the lion district, we took good care to arrange our camp as compactly as possible, and sent out our native boys to gather dry branches and wood for the camp-fires. For the first time in my life I realized how one could lie down and sleep in the bush with little protection from camp-fires, trusting that angel sentinels would guard the camp. Weary and lost, we committed ourselves to that all-seeing One who never slumbers, and lay down and slept undisturbed until daybreak.

As soon as it was light, we inspanned and changed our course from north to east. After trekking through the bush, and through grass from four to eight feet high for about four miles, we reached the road we had missed at the very point we had intended camping for the night. Here we outspanned and took

breakfast, then inspanned at once to complete our journey to the Bwengua out-school.

We had gone but a short distance when we saw a beautiful eland cow lying near our path. It had just been killed that morning by a lion. We halted and looked back through the tall grass where the lion had lain in wait by the path and sprung suddenly upon its unsuspecting prey. After slaying his victim, which weighed about seven hundred pounds, the lion had dragged it a distance of twenty-five rods to a large tree surrounded by tall grass. Here he had taken his first meal and left the rest in hiding, to be eaten as his appetite should demand.

(To be continued)

Progress in Nicaragua

H. C. GOODRICH

NICARAGUA has been a neglected field. More than two years ago I was at Point Limon, on my way to this field, but was driven back by the revolution that broke out just at that time. Again in March of last year, I got as far as Point Limon when I was called back by the fire of March 23, in which our mission house in Cristobal was burned down.

During the year past, every effort has been directed toward the rebuilding of our mission house. This done, and our three families comfortably settled, I once more started for Nicaragua, arriving at Bluefields on February 26, leaving the next day for Pearl Lagoon, where I held meetings for a week among the Mosquito Indians. Brother Kayasso, who is part Indian, had received the Sabbath truth in Cahuita, where he had moved some years ago. Feeling that he must give this new-found truth to his people, he sold his house and returned to Pearl Lagoon. As a result of his work thus far, two have received the truth, and others are interested. These, with Brother Joseph Watson and his wife, will make a company of seven adults who are keeping the Sabbath at Pearl Lagoon. Five were baptized, and others we trust will soon be ready to follow them in this sacred rite.

March 5 I returned to Bluefields, and had the privilege of visiting an American who was recovering from a painful surgical operation. He lived three days' journey up the Prinzapolka River among the Indians, and had an Indian wife. He seemed anxious to study the Bible, and we had several studies together while I was there. His nurse was an Adventist, who had been waiting two years for baptism. Sabbath morning we came down to the sea, where I spoke for about twenty minutes on the object and mode of baptism, after which I baptized Sister Omear. As a result, Brother Wright, who has lived here for many years, was asked by several to come and hold studies with them. Thus the way is opening in Bluefields after long years of patient seed sowing.

March 11 I left Bluefields for Prinzapolka, ninety miles north, on the

schooner "Wilhelmina," arriving next day, and had a preaching service that night, which was well attended. The next morning at seven o'clock, with two brethren to manage the canoe, I started for Wava River, thirty miles farther north. The sea was a little rough, but we arrived safely at 3 P. M., and started at once on our way up the river. We crossed a six-mile lagoon, went four miles up a creek, then took a walk of three miles, coming to Yulu, the home of Brother Brooks, who has lived six years in this place. He, too, is among those who have long waited for baptism.

We found the people of Yulu nearly all Indians. Two of them had accepted the truth through Brother Brooks's efforts. These women, Brother Brooks, and one of the brethren who came with me made four who were baptized at Yulu. One evening while I was speaking on the signs of the times, a young Indian named William Bent, who spoke English well, and had at one time been secretary to a commission of his people and had visited England in the interest of his nation, became deeply interested in the subject; and as the one who interpreted was not an expert in the use of the Mosquito language, he stood up just as I was closing my discourse, and gave an excellent outline of the whole subject.

Sunday morning we had baptism, and Mr. Bent—who takes charge of the Moravian meetings in the absence of the minister—dismissed his meeting, and advised all his people to go to witness the baptism, as it was the first one ever held there. Nearly the whole congregation (about fifty persons) went the two miles to the water with us. Here I spoke about twenty minutes through an interpreter, telling them the reason for being buried with Christ. And when I led the candidates down into the water and plunged them beneath its surface, many in the audience said, "That is right, that is the truth."

Monday morning I had the most touching expression of devotion that I think I ever met. The Indian women carry all the burdens, whether wood, water, or provision. I have seen a strong young woman carry three bunches of bananas on her back at one time by a strap across her forehead. From Yulu we had to walk four and one-half miles to Wava River, then go ten miles up the river, and sixty miles across a barren plain with here and there a cluster of pine-trees, this last part of the journey to be made with horses. I had engaged an Indian to act as guide, and also to carry my baggage; but it was only just daylight when the two Indian sisters who had been baptized the day before came and asked to carry my baggage. When I told them I had a man, and that it would be too much for them, they said, "No, we want to carry it for minister." So with a strap across the forehead, each took a satchel, and without change or stop carried it four and one-half miles to the river.

Cristobal, Canal Zone.

(Concluded next week)



Eternal Rest

JOHN FRANCIS OLMSTED

WHAT sacred rest the Sabbath brings
To all who would recline
Upon the Saviour's arm of strength,
Who crave his care divine.

Life's trials may have vexed the heart,
But rest e'er brings relief;
We gladly give our troubles o'er,
And turn away from grief.

We seek that rest which heaven gives
E'en while we labor here;
We hail the Sabbath's sacred hours,
And trust its Author near.

The Sabbath day a symbol is
Of joys and rest divine
In that enduring world to come,
Where truth shall ever shine.
Columbus, Ohio.

A Boy Who Obeyed Orders

ON a wet, cold October evening a boy trudged wearily into the seaport town of Chatham, England, with a bundle on his shoulder. He was covered with mud, and from under the long black locks that fell on his forehead, two large eyes stared out at the world, and his thin cheeks were pinched with cold and wet with rain. He met a sailor as he entered the town outskirts, and, stopping him, said, "If you please, which way to the docks?"

The sailor directed him, and he went forward down the narrow streets till he came to the waterside. There he wandered around for a time without seeing any one, for it was supper-time; but presently he came upon an old man, and asked, "Are those ships out there war-ships?"

"Aye," replied the man, "they be, sure enough, lad. Be ye agoin' to the wars?" And he grinned.

"Yes; but I don't know how to get on board," said the puzzled boy. "Where do the boats land?"

"Right here," and the old man waved his hand at the landing-stage before them. "See! yon is one acomin' now."

Sure enough, a boat was rowing swiftly in. It drew up to the landing-stage, and an officer stepped out. The boy approached the officer, and, touching his cap, said: "Please, Sir, can you tell me how to get on board the frigate 'Raisonné'?"

The officer looked down, and, staring at the thin, pale face with its big eyes and firm mouth, replied: "Why, that is my ship. But what do you want on board of her?"

"Please, sir, I want to join. Her commander, Captain Suckling, is my uncle, and I was to report to him."

The officer looked again at the boy. "Well, in that case I can take you aboard when I return. But you look cold and hungry, my lad. Have you had supper?"

"No, sir; I left home early this morning, and have not eaten anything since."

"My! Here, you have reported to me. I am a lieutenant on board, so come on up and have something to eat with me. Why didn't you stop in town as you came?"

"Well, you see, sir," replied the boy, "I promised father that I would come straight up to the ship and report for duty, without stopping in town; so I couldn't very well."

"Good boy!" cried the officer. "If you obey orders as well in the navy, you should get on capitally. What is your name?"

"Horatio Nelson, sir."

And the man who as a boy had learned to obey orders unflinchingly, later became the great sea hero of England, Lord Nelson.—*Boys' World.*

Christ in the Home

GEO. O. STATES

Nor long ago I had an experience that I will relate, hoping that it may be a help and an encouragement to my dear brethren and sisters in their efforts to live out the truth and resist the temptations of Satan.

Ever since a nervous breakdown several years ago, whenever I overdo in the least, either mentally or physically, I become so exhausted as to be nearly prostrated. One day after doing about all that I could stand, other duties unexpectedly came, which were very perplexing; and by the time I had finished my work, it was nine o'clock, and I was exhausted.

It was under these conditions that the enemy took advantage, suggesting that I omit family worship, that it was only a form. I felt that it was Satan trying to discourage me, and I did not yield to it. The next morning as I opened the Bible to read for family worship, the Spirit of God brought to my mind the fact that I had spoken unkindly in my family the night before; and before reading, I confessed it. In doing so, I was so overcome that I asked my daughter to read. While she read some of the Saviour's precious promises to his disciples, they seemed to apply directly to each of us, and I felt that the room was full of

angels. "The angel of the Lord encampeth round about them that fear him, and delivereth them."

It is indeed a precious thought that when we are exposed to the prince of darkness, we may have with us the heavenly beings, who always have access to the Father.

My heart was filled with such love for that kind and loving Father that as we bowed in prayer, I came to him with perfect confidence, knowing that "the righteous cry, and the Lord heareth, and delivereth them out of all their troubles. The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit."

"As the wrestling ones urge their petitions before God, the veil separating them from the unseen seems almost withdrawn. The heavens glow with the dawning of eternal day; and like the melody of angel's songs, the words fall upon the ear, 'Stand fast to your allegiance. Help is coming.' Christ, the mighty victor, holds out to his weary soldiers a crown of immortal glory; and his voice comes from the gates ajar: 'Lo, I am with you. Be not afraid. I am acquainted with all your sorrows; I have borne your griefs. You are not warring against untried enemies. I have fought the battle in your behalf, and in my name you are more than conquerors.' The precious Saviour will send help just when we need it."

Who knows but if I had yielded to the enemy's suggestion, that experience might have been the turning-point to backsliding with me, and as a result with my family?

As I went about my duties that morning, it was with the thought that I had the confidence of my family; that, notwithstanding all my shortcomings, my family had confidence that I was a Christian and was trying to live the truth.

Dear brethren and sisters, when the Spirit of God calls to your mind that you have spoken unkindly to wife, husband, parent, or child, confess it; and I assure you there will come in a peace and joy that you can receive in no other way.

"What a treasure I have in this wonderful peace,

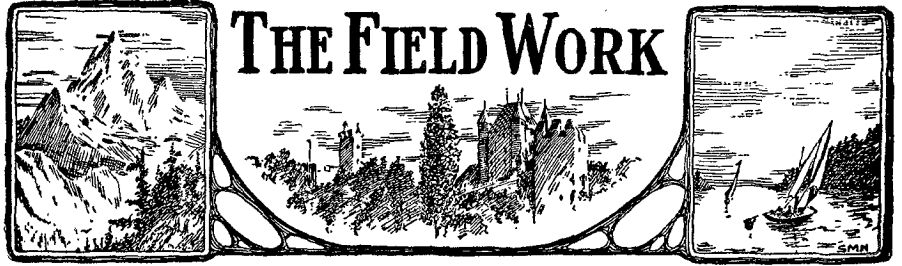
Buried deep in my innermost soul;
So secure that no power can mine it
away,

While the years of eternity roll.

"Peace, peace, wonderful peace;
Coming down from the Father above,
Sweep over my spirit forever, I pray,
In fathomless billows of love."

Cedaredge, Colo.

"BE not in overmuch haste about forming friendships. The tendency of imperious youth is to declare lasting affection for the first comrade that pleases the fancy. Better wait. Time tests. The friend who, after a probation period, appeals to your reason as well as your heart, is the one to grip to your life with all the strong cords of affection and service."



Victory

WORTHIE HARRIS HOLDEN

No such word as "failure" in our battle-cry to-day;
No defeat on record where our Captain has had sway;
No place here to loiter, but a double-quick pursue;
Naught but "Onward! victory!" until the conflict's through.

Rest beyond, O warrior, with no scar for thy career,
Love and home forever, and all trophies reckoned dear;
Banished sin and sorrow and the strife-dom of to-day.
Bliss undreamed is waiting all the valiant ones for aye.

Portland, Oregon.

The South Dakota Camp-Meeting

This meeting was held, according to appointment, on the fair-grounds at Redfield, S. Dak., near the Plainview Academy, June 24-30. The officers of the conference and the delegates met on Friday of the preceding week, and arranged for the standing committees, and did some preliminary work in order to expedite the business, as the meeting proper was to last but a week.

Elder O. A. Olsen attended during the early part of the meeting, assisting in the opening of the conference and in the preaching, and giving valuable instruction until the twenty-sixth, at which time he left for the Wisconsin meeting.

All the local conference laborers and the union conference officials were present part or all of the time during the meeting. In addition to these, we were favored with the labors of Elder N. Z. Town, of the General Conference; Elders J. H. Schilling and S. Mortensen; Brother S. N. Curtiss, of the Pacific Press Branch at Kansas City; and of Prof. C. L. Benson, of Union College, who gave valuable assistance in connection with the young people's work, as well as in the general meetings for the English. Meetings were held daily in the English, German, and Scandinavian languages.

The business of the conference passed off quite harmoniously, and the reports gave evidence that an encouraging gain had been made in all the different departments, notwithstanding the severe drought through which the State has passed.

The report from the Plainview Academy showed that it had enjoyed a good patronage, and that the school had gained several hundred dollars above its running expenses. It is true that there is quite a debt on the school; but this is caused by the failure in crops, which prevented the payment of pledges, rather

than by any mismanagement on the part of the officers.

The drought is now broken. The fields are waving with the promise of a good crop this year; and if this materializes, I think the pledges will largely be forthcoming.

The needs of the cause, both at home and abroad, were presented to the brethren, and cash and pledges to the amount of \$3,000 were freely given.

From the beginning of the meeting, a strong spiritual work was carried forward for all upon the ground. This was done each day from eight to nine o'clock in the division meetings on the camp; frequent public revivals were also held, which were responded to in an encouraging way, and I am sure all present felt the blessing and power of the Spirit of God. On Sabbath afternoon more than fifty were baptized in the river near the camp. This was the result of revivals previously held in the churches, as well as of the work done on the camp-ground. Altogether, we believe the South Dakota camp-meeting was a great blessing, and we expect to see the work go forward in this conference in a marked way.

Elder C. M. Babcock was reelected conference president, and there was no material change in the other officers.

Personally, I enjoyed the privilege of meeting so many of the brethren and sisters in this conference and of becoming acquainted with them, and of giving all the counsel and assistance I could in the laying of plans for aggressive work.

The conference is planning to hold several tent efforts in new fields, as well as to carry forward revival and definite missionary work in the churches.

CHAS. THOMPSON.

Panama

THERE is being instituted a new order of things in Panama. With the aid of Mr. Dodge, the American minister, in superintending and a few American police to keep order, we have just witnessed a fair and wholesome election. There has been no drunkenness, no rioting, no personal violence, no imprisonment of minority politicians, and every voter has had the unprecedented opportunity of casting his ballot for the candidate of his own choice. An election of such a modest character was more of a surprise to the Panamanos themselves than to the foreign residents. As in times past, the people were warned to keep off the streets for fear of stray bullets; but in this election such precautions were wholly unnecessary, for there was no time during the entire day and the evening following when a man and his family were not perfectly safe in any part of the city. Such an election is proof that the people are worthy of better government than they have known,

and indicates a spirit in favor of liberty and progress.

But best of all, this election was a sweeping victory for the anticlerical party. It seems assured now that the Catholic party can no longer dominate Panamanian politics, and its defeat is sure to have an ethical influence throughout the country. If the newly elected officers administer the government as they have advertised, we may expect a complete separation of church and state. The government will no longer support an unworthy priesthood; the ignorant Jesuits will be excluded from the public schools; Protestant clergymen will be granted the right to sanction marriage ceremonies, which will strike a mortal blow at the present system of concubinage; greater freedom will be granted to the teaching of Protestantism and the circulation of the Bible; and more, a clean administration of government affairs will determine a more proper line of cleavage between true patriotism and the erstwhile religio-political scheme that has kept the people in ignorance and poverty. We are certainly warranted in expecting a better showing in the propagation of the truths of the third angel's message.

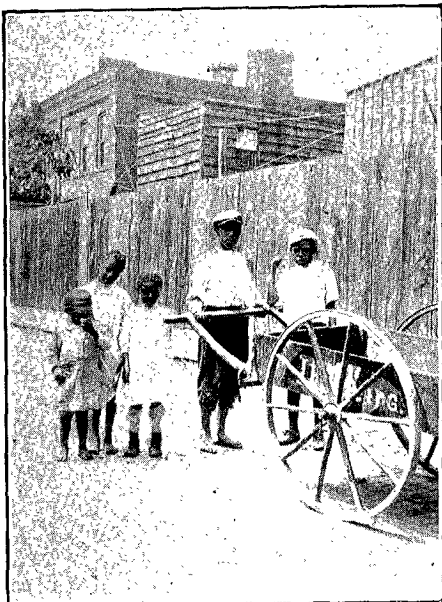
B. E. CONNERLY.

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**Washington Sanitarium
 Dispensary**

AGAIN and again our hearts have filled with gratitude and praise to God for the rare privilege of being connected with the Washington Sanitarium Dispensary; and it affords us pleasure to express our appreciation for these golden opportunities.

We feel that God is with us in this work. From the first, his blessing has attended our efforts, not only in helping the people physically, but also in finding a way into their homes and hearts. We feel that we are obeying Christ's command when he said, "Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind."

The first week eleven treatments were given during the hour and a half devoted each day to clinic. The fifth week one hundred treatments were given. So



SCENE IN A WASHINGTON ALLEY

the work has been steadily growing. At the close of the second month nearly three hundred patients had been prescribed for, and over six hundred treatments had been given during the clinic hour.

We feel that we are receiving an in-



BABY BORN IN ALLEY, AND SAVED BY DISPENSARY

valuable experience in this work. We are learning in a very practical way how to perform minor surgical operations, how to dress burns, and how to treat infected, lacerated, and contused wounds, besides caring for acute and chronic diseases. Many of those who come to us are affected with loathsome diseases, which testify to a life of sin. We believe that even some of these, by disinterested kindness, will come to know the power of the gospel. One old colored woman has been coming since we first started, to have a suppurating ulcer on each foot treated. They are of about three years' standing. After a few weeks' treatment, one ulcer was healed, and the other is much better. It is needless to say that she is grateful, and is expressing her gratitude by telling her friends and acquaintances of the "new dispensary," and urging them to come.

Each nurse connected with the dispensary spends several hours each day in visiting from home to home, caring for those who are unable to come to the dispensary. It is in this work that we have some of our richest experiences. Our hearts are often made sad as we enter the abodes of misery and poverty. No attempt is made to conceal vice. Sin, as a monster, walks about unclothed and unrestrained. Drunkenness and immorality are sapping physical and moral strength. I have often felt when reading descriptions of slum life that they must have been exaggerated; but now I wonder if the conditions were not understated.

As from day to day I hear the story of the ruined life,—the temptation, the fall, then hopelessness and despair,—I am led to seek wisdom to know how to reach

these poor unfortunate suffering ones.

Some time ago as we were leaving one home, we were called across the street to see a sick woman. When we entered the house, she said that for weeks she had been hoping to see us. Tears of joy flowed down her cheeks, for she knew that her hope had been realized. She is happy now, for three times a week she can have a bath and treatment. She is a paralytic, and has been helpless for three years. With almost no care, imagine her condition when we first saw her, and what it must have meant to give the first treatment. The Lord has wonderfully blessed our feeble efforts. As the result of a few weeks' treatment, she is able to dress herself and stand alone.

In another home we found the mother confined to her bed. A year had passed since she had left it. She was a loathsome sight. On her body were no less than a dozen putrefying sores. Only ten days after we began treatment, she was able to sit up in a chair out-of-doors. Little more than two weeks had passed when she was able to walk about her room. This seems marvelous, but the great Healer is as powerful to-day as when he healed in Galilee. We have had the privilege of reading and praying with her. Her children gathered about her bed, and the tears flowed freely as they exclaimed, "Ain't that nice, mama! Nobody ever done this before!" True, they had seen visiting nurses before; but never one who would kneel down at the bedside and beseech the aid of the Great Physician.

As we were visiting from home to home, a woman asked if we would go to see a poor old colored woman who was very sick. After following her for several blocks, we entered the home of the sick one. We were led to the back part of the house, and then up a dark, narrow stairway into the sick-room. There sat the old gray-haired woman in a rocking chair. Though an expression of peace rested upon her countenance, the traces of suffering were not absent. For weeks she had been sitting on the edge of the old rocker, her body being so badly swollen from dropsy that she could not sit back in it. Her shattered nerves were about to give way under the



PATIENT WHOSE BODY IS COVERED WITH SUPPURATING SORES

strain through which she was passing. For weeks she had not reclined on her bed, for in so doing it would cost her life. Her body was swollen from her feet to above her waist from the infiltration of fluid into the tissues and cavities. A few days later the tissues broke down under this great pressure, and the fluids oozed out, so much so that her feet were constantly in pools of water. Imagine the odor! The flies having full sway, every morning when we came to treat her we found her covered with maggots. Sick and suffering, she sat alone during the long days, except for a little grandson, who was occasionally in and out of the house. She had one daughter, a wild, reckless girl, who found no joy and felt no responsibility in the care of the mother. The daughter worked in a laundry during the day, and ran the streets till late at night. She provided almost no food for her son and mother; and when neighbors sent food by the boy to the sick one, she seldom received it. And could you censure the child when he, too, was suffering for want of bread? Do we wonder that these unfortunate children grow up to be thieves, when their parents leave them to steal or starve? In spite of all this, the old woman seemed cheerful; she was looking forward to the time when her suffering would be over. Never did we leave the house without her blessing being invoked from heaven upon us.

In the visiting nurses' work during the past two months, four hundred treatments have been given; one hundred fifty wounds have been dressed; two hundred seventy-five papers and magazines have been given away.

The dispensary offers an excellent experience in obstetrical work. In the city of Washington hundreds of children are born into the world without the aid of a physician, because the parents are unable to meet the expense. Already we have taken charge of about fifteen cases. All have been pleased with the care they have received, and are making an effort to advertise our work. In a few months we shall have all that we can do in this line.

Our returned missionaries and others who know the needs of the foreign fields and of the great cities, tell us that this institution is furnishing just the experience which the students of the Foreign Mission Seminary need to make them all-round missionaries.

MRS. V. E. PEUGH.

Wisconsin Camp-Meeting

THIS meeting was held on beautiful grounds situated near the city of Wausau, Wis. The weather was pleasant throughout the entire time. Ten days, June 20-30, were occupied fully, being devoted to the consideration of the various lines of work in which we as a people are engaged, in addition to the regular preaching service.

The attendance of the people of the city was not large, but some appreciative ones were among those who did attend. At least one woman began the observance of the Sabbath and joined with the people of God during the course of the meeting. About five hundred of our church people were in attendance. In the main, these were responsive to all the claims of a Christian life. Some who

came to the grounds in a state of indecision of mind, gave their hearts to God, and pledged their lives for service. Fifty-two were buried with Christ in baptism at this meeting. Many of these were young persons, children of Adventist families.

Those present responded liberally with contributions to the mission fund, to the medical college at Loma Linda, to the Danish-Norwegian Seminary, and to local interests. The Sabbath-school offering for two Sabbaths amounted to nearly \$200.

The business meetings of the conference passed off pleasantly, and with despatch. Few changes were made in the administrative force in the conference, of which Elder W. H. Thurston is president.

Services were held in the German and Scandinavian languages, as well as in the English. Separate tents were provided for each. Services were also held daily for the benefit of the young people and children, all of whom gave evidence of decided profit. The preaching was principally by Elders W. T. Knox and O. A. Olsen, of the General Conference. Elders O. Montgomery and S. E. Wight were also present, and took part in the public services.

The evening meetings were characterized by strict order, and by marked attention to the spoken word by those not of our faith. It can truly be said that the Wisconsin camp-meeting of 1912 was a profitable one.

ALLEN MOON.

Our Press Bureau Work

OUR efforts to bring before the world through the agency of the newspaper the gospel work and the movement represented by the Seventh-day Adventists, continue to be crowned with success. Since the inauguration of the Press Bureau last January, and the giving of instruction in newspaper reporting at eight of the nine union conference meetings held in this country last winter, the corps of reporters in our denomination has grown considerably.

That our denomination is being brought more prominently to the attention of the world each day through this powerful medium is shown by the clippings that are coming to the Press Bureau headquarters through the mails. It is very gratifying to say that our brethren in different States have taken hold of this new movement with a vim, with the result that large black head-lines are attracting readers to the articles published about us.

A tour among several camp-meetings in the East revealed the fact that the newspapers would publish practically everything written about such gatherings. Upon arriving at Westerly, R. I., where the camp-meeting of the Southern New England Conference was in progress, we were pleased to learn that one of the workers had been furnishing daily reports to the local paper since the opening of the meetings. Reports of this camp-meeting were also sent to the Providence, Bridgeton, New Haven, New London, and other papers in the territory covered by the conference.

Considerable was published by the Taunton newspapers about the Massachusetts Conference camp-meeting. Papers in Boston, Providence, New Bed-

ford, and other places also printed reports. Among the workers at Taunton was one who has a knowledge of reporting for the secular press, and who, during the closing days of the camp, gave interesting accounts to the newspapers. At the camp-meeting of the Eastern Pennsylvania Conference, which was held at Wescosville, near Allentown, and at the camp-meeting of the New Jersey Conference, which was held at Plainfield, were workers who furnished reports to the newspapers.

Not only are the brethren in the East utilizing the newspaper for the spreading of the truth and for giving interesting reports of the progress of our work, but those in other sections of this country, especially those on the Pacific Coast, are also contributing interesting items. The camp-meetings thus far held in the Pacific Union Conference have been reported, and a study of the clippings makes it evident that what our denomination is doing in that section has been widely circulated. Many clippings dealing with district meetings, sessions of the executive committees of local conferences, colporteur conventions, tent and hall meetings, and other efforts have also been received.

WALTER L. BURGAN.

South Texas Camp-Meeting

THE South Texas conference and camp-meeting convened at San Antonio, Tex., June 27 to July 7. This meeting was well attended. From the very first, the Lord came near to his people, and a good spirit prevailed on the ground throughout the session.

Elder J. A. Leland put forth a special effort for the Spanish-speaking people; and though bound down by Catholicism, some took their stand for the truth.

The first Sabbath of the camp-meeting was the thirteenth Sabbath of the quarter. After a very interesting class study of twenty minutes, Elder G. F. Watson gave a short talk on missionary work, speaking especially of the mission station that we hope soon to open in Africa. The offering was then taken, to which there was a hearty response. Two churches of the South Texas Conference, San Antonio and Austin, had already made their offering for this work, which amounted to more than \$28. The donation that was taken up on the camp-ground amounted to \$43.88, making a total for the South Texas Conference of more than \$71. Over \$5 of this amount was given by the little Spanish class.

Practically the same staff of officers was elected, with Elder J. I. Taylor as president. Miss Schramm was elected secretary of the Missionary Volunteer, Sabbath-school, and educational departments. This office was formerly held by Mrs. G. F. Watson, who resigned to take up work in the Keene Academy. Brother Myers, who had been laboring in Mexico in behalf of the canvassing work, was elected to take charge of the Spanish magazine work in the South Texas Conference.

The last Sabbath was indeed a good one. Elder Watson occupied the eleven o'clock hour, and brought from the blessed Word of God the lesson of the great price that was paid that we might have eternal life. A call was then made for those who wished to follow their

Lord in baptism to come forward, and a goodly number responded.

Elder Taylor spoke at the three o'clock hour, showing the importance of being baptized and of taking our Heavenly Father as our only guide. We then went to the river, where eleven persons were buried with their Lord in the watery grave; two of these, we are glad to say, were Spanish. We feel especially to thank God that these individuals who have been bound down in such darkness, are now witnesses for him.

This is the first of the six meetings to be held in this union, and we indeed feel that we need the prayers of the brethren and sisters that our Christian experience may be deeper than ever before, so that when that great day comes, which can not be far off, we may all be able to say, "Lo, this is our God; we have waited for him, and he will save us."

O. B. WATSON.

Busy and Happy

THE employees of the Review and Herald Publishing Association are very busy people. From July 5 to 16 orders were received for many thousands of our books. Some days the orders came in so rapidly that we were unable to deliver them all to the freight station the same day, even though an extra team with a large moving van was hired to help us. Some of the more important books ordered were as follows: "Great Controversy," 2,914; "Daniel and the Revelation," 1,011; "Desire of Ages," 568; "Practical Guide," 3,659; "Bible Readings," 841; "Steps to Christ," 1,250; "Coming King," 1,564; "Patriarchs and Prophets," 35; "Best Stories," 1,270.

Besides these, there were many smaller publications ordered. The total freight shipments from our book department from July 5 to 16 were nearly twenty tons. The accompanying illustration shows our own wagon, together with the hired van, loaded, ready for the city, with three large cases standing on the platform, which could not be carried until the next trip. There were over three tons of books on the two wagons shown in the cut.

The magazine department has also been having an extra busy time. Orders have been coming in, not only by mail, but by telegraph. The shipments of periodicals and magazines for the time mentioned above, added to the shipments of books, bring the total up to about twenty-five tons.

When we stop to realize that this literature carries the light of present truth into thousands of homes throughout this land, and undoubtedly will result in the salvation of many precious souls, it is no wonder that, as stated in the heading of this article, our employees are not only busy, but happy. They, with our faithful colporteurs who are scattering the truth, are rejoicing in the success attending the efforts that are being put forth to quickly carry this gospel of the kingdom to the world, that the work may be finished. We hope that our brethren and sisters throughout the world are remembering the workers who are sowing seed, and we trust that thousands who are now engaged in ordinary vocations of life may be led by the Spirit of the Lord to enter the field as colporteurs, and thus hasten the work forward to completion.

I. A. FORD.

Quebec Camp-Meeting

THIS meeting was held at Ayer's Cliff, Quebec, June 27 to July 7, 1912. A pleasant location was secured on the fairgrounds, where several of the buildings were at the service of our people. The residents of the village were very kind, many homes being opened for the entertainment of those in attendance at the meeting.

Good help was had throughout the meeting. The labors of Elder J. A. Strickland, of New Brunswick, were much appreciated. Later in the meeting, Elder J. O. Miller, of Nova Scotia, and Elder M. C. Kirkendall and Prof. W. J. Blake, of Ontario, members of the union conference committee, rendered valuable aid. Elder William Guthrie, president of the union, was present from the beginning. Elder M. D. Wood, of Washington, D. C., was present a part of the time, and did much toward the spiritual upbuilding of the people.

It is said that the attendance at the Quebec meeting this year was the best for some time. About one hundred twenty were present at the Sabbath-

the greatest problem with which this conference has to deal. Plans were laid which it is hoped will give a fresh impetus to this work.

The following officers were elected for the ensuing year: President by reelection, Elder W. J. Tanner; secretary and treasurer, Ira S. Jones, in place of Darwin Dingman, who resigned on account of his health; Missionary Volunteer secretary, Elder O. K. Butler; Sabbath-school secretary, Miss Mabel Hillyard.

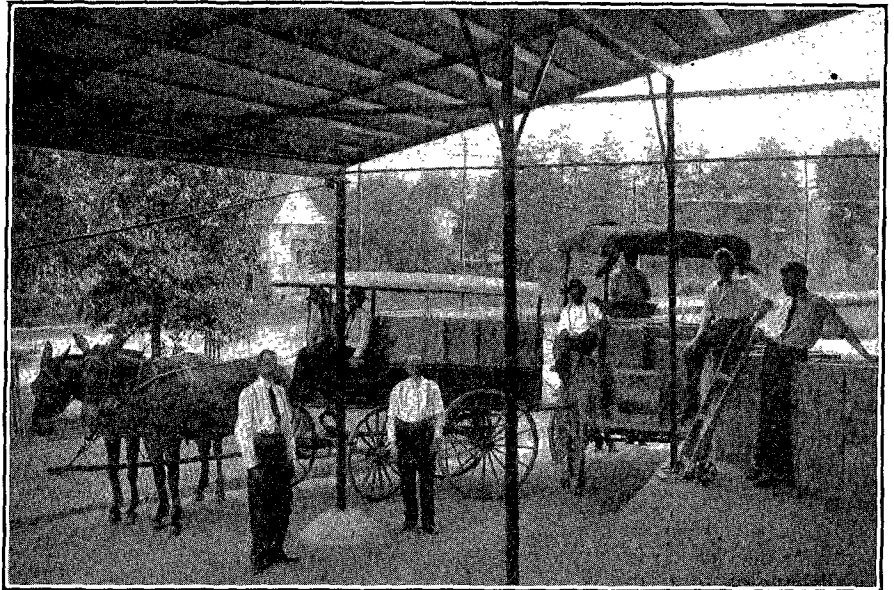
E. R. ALLEN.

Field Notes

ELDER T. G. BUNCH reports the baptism of eight persons, four at Brownsboro, Oregon, and four at Ashland.

BROTHER PAGE SHEPARD writes from Newbern, N. C.: "Fifteen persons have been baptized within thirty days."

As a result of a series of meetings during the winter at Hamilton, Ontario, fifteen persons were added to the church on Sabbath, June 8.



SHIPPING BOOKS FROM THE REVIEW AND HERALD PUBLISHING ASSOCIATION

school the second Sabbath. At that time an offering of over \$75 was made for missions, making the total donations for both Sabbaths about \$105. A spirit of liberality pervades the hearts of the believers in this province. In response to a call for a tent fund, more than \$100 in cash was raised, and pledges to the amount of \$180 were received. The brethren of the conference were much encouraged by this, as it places means in their hands to more properly equip their tent companies.

The spiritual interests of the believers received careful attention from the start, and it was manifest that the Lord had met with his people to bless. At the close of the meeting four persons were baptized in beautiful Lake Massawippi, near which the camp was pitched.

The utmost harmony and good will prevailed throughout the meeting, and the spirit of unity and consecration with which the believers returned to their homes, augurs well for the prosperity of the work in Quebec the coming year.

Careful consideration was given to the problem of giving the truth to the large French population in Quebec. This is

As a result of the labors of Brother and Sister L. A. Spring in Doddridge, Ark., three persons have taken their stand for present truth.

THIRTEEN persons were baptized at Decorah, Iowa, recently; and Elder M. W. Lewis reports three new Sabbath-keepers at Fort Dodge.

ELDER E. R. LAUDA recently baptized twenty persons at Wolflake, Ind. Three new members have been received into the Boggstown church.

A CHURCH of twenty-nine members was organized on Sabbath, June 15, at Lindsay, Cal. At the close of the Central California camp-meeting twenty-two persons were baptized.

A. O. LUND reports that the Swedish church, which was organized at Jersey City, N. J., two years ago with a membership of twelve, now has twenty-six names enrolled. Five persons recently united by baptism. At Rockaway five were baptized June 16.

Young People's Work

Conducted by the Young People's Missionary Volunteer Department of the General Conference

M. E. KERN Secretary
MATILDA ERICKSON Corresponding Secretary

Saved to Serve

SAVED to serve in any station,
Saved to make His goodness known;
Saved to sing his great salvation,
Saved to live for him alone.

Saved to show by loving-kindness
That his love is full and free;
Saved to lead from error's blindness
With a tender sympathy.

Saved to lift my lowest brothers,
As the Highest lifted me;
Crucified with him, that others
May have immortality.

— Selected.



Under the Yoke of Service

"With good will doing service, as to the Lord, and not to men." Eph. 6:7.

SOME time ago the General Department sent to all conference secretaries this question, "Is the young people's work in your conference helping to train workers?" The following paragraphs are drawn from the replies received:—

British Columbia

The young people's work has been organized in this field comparatively a short time. Still I can see that it has done much good in our conference. It has been a help to me. It was in the young people's meetings and the Sabbath-school that I gained my first experience. If it were not for that experience, I doubt whether I should be in this work to-day. I can see that it is helping other young people, too. Different ones who were backward and timid before taking an active part in the meetings of the society are now taking hold of the work and bearing various responsibilities.—*Lydia Stickle.*

Central Union

As I have not been connected with a local conference for four years, I can not say much on this point. I may say, however, that the only society with which I have been connected locally during this period has had five of its members sent to foreign fields, and a great many others have entered the organized work in the home field.—*Meade MacGuire.*

Colorado

Yes, there are now several actively engaged in the work who were once members of the Missionary Volunteer movement in our conference. Not only is this true, but many of the present members have expressed to me their desire to fit themselves for usefulness in the cause of God.—*Mrs. Mae Warfle.*

Georgia

I have in mind a very timid young man to whom the Missionary Volunteer Society was a great blessing. He is now an efficient Sabbath-school superintendent, after less than two years' training in society work. Personally, the work has been a blessing to me, as all the training I ever received was in connection with the Missionary Volunteer Society and Sabbath-school work. The

same society which developed the Sabbath-school superintendent also trained a timid German sister who did not believe in reporting her work. But the encouraging experiences related by others caused her, very timidly and cautiously, to tell some of her good experiences. This continued, and now she is a good worker. She sells the *Watchman*, and takes a deep interest in every meeting. The society to which I refer reclaimed a young man who had been backslidden for six years. He is now preaching the message every night, and has twelve or fourteen persons ready for baptism.—*Mrs. Daisy Terry.*

Indiana

Has the young people's work helped to develop workers in our conference?—Yes. Several of our church-school teachers and canvassers, our conference secretary-treasurer, and our conference stenographer were greatly helped in their development as workers in the Missionary Volunteer Societies of which they were members.—*Mrs. R. W. McMahan.*

Louisiana

The Louisiana Conference is one of the small conferences so far as membership is concerned, so of course our young people are few in numbers. You ask, "Has the young people's work helped to develop workers in your conference?" I answer, Yes. I can now count several who are or have been in the work. Two are ministers, one is a Bible worker, one is a teacher in our schools, several are nurses, one gave her life to the West Coast of Africa, and several are now in schools preparing for the Master's service.—*Mrs. C. A. Sarby.*

Maine

That the young people's work has helped to develop workers is evident to my mind, since from one society two have been missionaries in the foreign fields, and two are trained nurses, with their hearts in the work. From another society has gone a foreign missionary, from still another a minister's wife, working faithfully by her husband's side. The interest taken for three years in a young woman, resulted in bringing to us our most efficient office stenographer. She gave her heart to God, and is working faithfully to save others. Many who have been converted in our meetings are now in our schools fitting for definite fields of work.—*Jennie R. Bates.*

Minnesota

Yes, the young people's work has done much for the development of workers in our conference. Three ministers, two Bible workers, the canvassing agent, the missionary secretary, and the educational secretary are all young people who, if asked where they received their first impetus and training for this work, would attribute them to the influence of the young people's work.—*Esther Francis.*

New York

It has developed workers in the churches. The work is too young in the conference to see conference workers developed yet. Several young people are in school, training, as a result of church-school and Missionary Volunteer work.—*Mrs. Bessie J. Rice.*

Northern California-Nevada

From one society of our conference we see three of the faithful members now

successful church-school teachers, and one a self-supporting missionary in the Southern field.—*Lida Ackley.*

North Dakota

Our Missionary Volunteer work is at its beginning, so I can not say much about development of workers as yet; but it has helped wonderfully to make the aim of our young people higher, and has created a desire for education and missionary work.—*J. J. Reising.*

Northern Illinois

As I review the work of the conference I have just left to come to Northern Illinois, I feel certain that the Missionary Volunteer work helped to inspire some young people to become canvassers, and still others to go to school and thus be fitted for a place in the cause. I know the work has held many of our boys and girls in the truth; and when the holding power continues, they soon have a desire to become active workers.—*Edith Shepard.*

North Texas

The most successful, and, indeed, all the younger workers in our conference are those who have taken an active interest in the young people's work. Our best church-school teachers, at least two of our Bible workers, twelve successful canvassers, five magazine agents, four young ministers and their wives, nine persons who are now in foreign fields, and five who will soon go, are among those who have developed in the societies of this conference since I can remember. Truly the young people's work has helped to develop workers.—*Annie Laurie McCutchen.*

Ohio

In a church of fifteen members raised up by the writer five years ago, a young people's society was organized, and an effort made to give every one something to do. It was a small society, but one member has already developed into a State canvassing agent; four of the young people were in Mount Vernon College last year, three of these having made expenses through the sale of our books. As the older brothers and sisters go into the whitened harvest-fields, the younger children step into their places in the church. This is a fair sample of what the young people's work is doing for us.—*W. C. Moffett.*

Ontario

One young man, who is now a minister, told from the pulpit that had it not been for his experience in speaking in young people's meetings, he would not have been able to give the message to strangers. His work in young people's meetings was the thing that encouraged him to enter the ministry, and he is proving himself very efficient in bringing people into the truth.—*Margaret Shanks.*

Southern California

As a result of the young people's work in Southern California, quite a large number of workers have been developed, and are now actively engaged in missionary work. I will copy a portion of a letter from one of our secretaries. She says: "Brother and Sister Hill, who have gone to China, were members of the Carr Street society [Los Angeles]. Through the direct influence of the young people's society while members, they felt a burden to give their lives to

the work of the Lord. Floyd Ashbaugh, who has recently gone to the Philippines, made his start in this society. He attended the Fernando Academy, and is now in the front. Other members of our society have gone to Africa, South America, British Columbia, Mexico, and the West Indies. I wish more had gone." —Mrs. F. W. Paap.

Southern Illinois

While I can not say that the workers in this field are laboring as a direct result of the young people's work, yet I know that many members who are holding responsible positions in the local churches began their work by taking some small part in the young people's meeting.—Edith McClellan.

South Dakota

The young people's work in this State began with the organization of several little Sunshine Bands. I know of several now directly connected with the work, who made their first attempts at speaking in public, and gave their first donations to missions in connection with the programs carried out by these bands. I remember in one society, of which I was a member, three young men who took a special interest in pushing periodical work; that is, in sending papers and accompanying them by personal letters. Two of these young men are now missionaries in other lands, and the other is preaching the gospel in his own State.—Mae LaFave.

Upper Columbia

I know of several young people who gained their first experiences in public work in the meetings of a society having no more than twenty members, young and old together. Three are to-day canvassing, one is teaching school, one is a stenographer in one of our offices, one was induced to go to college to make preparation for other work in the cause, and one is planning to go to a foreign field in the near future. I have watched the society for nearly four years, and only one young person has gone to the enemy. This convinces me that it is a grand place for our young people to develop.—Mrs. Emma Wilkinson.

West Michigan

Certainly the Missionary Volunteer work develops workers. It is one of the Lord's special means of developing workers. It is hard to divide the influence of the Sabbath-school, the school work, and the young people's society. But I have in mind at present a young man who was leader of one of our large societies for six months. He has never attended one of our schools, yet he is developing into a most excellent worker, and is getting his training through the Missionary Volunteer Society. He now has plans to enter the work.—Mrs. Flora H. Williams.

It is something of a surprise, even to those most closely connected with our Young People's Missionary Volunteer Department, that such results should be recorded thus early in the history of our organization. There have been, of course, various influences at work to produce these good results, but it is apparent that our Missionary Volunteer organization has laid hold on our boys and girls in a new way, inspired them to more careful study of the Bible and to the reading of good books, given them an outlet for their youthful energies in right channels in a critical time in their

lives, and provided definite training in Christian work. The Missionary Volunteer Society is a training-school for young Christians, in which they develop under the responsibilities placed upon them.

"With such an army of workers as our youth, rightly trained, might furnish, how soon the message of a crucified, risen, and soon-coming Saviour might be carried to the whole world!"—"Education," page 271. May God hasten the day when this shall have been accomplished.

M. E. K.

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

The American Doctrine

UNDER the department heading "News and Views," Tobias Schanfarber contributes regularly to the Chicago *Israelite*. In the issue of that paper for July 13, 1912, we find the following paragraphs, which we reprint entire:—

"It is not often that a Christian clergyman comes out in clear and bold statement against an alliance between church and state. We are accustomed to hearing the church call upon the state for assistance; therefore it does our heart good whenever we hear or read of a Christian minister lifting his voice in favor of a divorce between the church and state forces. Without giving the matter the thought due it, the church, in season and out of season, has frantically declared that this is a Christian country, and in this declaration has intimated that God and Jesus should be recognized in the Constitution, and that the Bible should be taught in the public schools. Every exception taken by ministers of the gospel to this stand should be given all the publicity that lovers of this country can give it. Such an instance came to our attention recently. The Rev. Dr. Shelton, pastor of the Second Presbyterian Church of Pittsburgh, Pa., took a decided stand, in his fourth of July sermon, against an alliance between church and state. We will quote a portion of the sermon: 'When Jesus commanded, "Render to Cæsar the things that are Cæsar's, and to God the things that are God's," he laid down a broad principle, fundamental for every age and people. He taught that we have duties both of a spiritual and of a civic nature, and he forever severed church and state, each independent and coordinate and supreme in its own sphere. There are three ideas concerning the relationship of church and state: First, that the church should dominate the state; second, that the state should dominate the church; third, that the church and state should be entirely separate. The first is the Romish idea; the second the Russian and English; the third, the American. In order that we may dwell together in peace and Christian unity, let it be clearly understood that the church, whatever its name, shall give itself to spiritual concerns, with its hands clean and clear of civic activity in its own behalf. In America no church shall

dominate the state; and none shall be hindered in its spiritual activity. In this declaration men of every creed, imbued with the spirit of their fathers, are united.'

"This statement is clear-cut, as clear-cut as that of the most radical secularist; and yet this minister could not avoid dragging 'Christian unity' into his remarks. If this is not a Christian nation, the peace that we crave and the unity that we look for is not 'Christian,' but American. If church and state are to remain separate, the name of no religion shall be given precedence over any other. Religion shall have nothing to do with the state; the state shall have nothing to do with religion. Of course religion should religionize the state through its work in the church. In so far it shall exercise force over the state, but in no other way. The state is neutral on the question of religion. No unholy hand should seek to turn the state in favor of any particular religion. 'American unity' should be the national shibboleth, not 'Christian unity.' Let the Christian preachers keep this fact constantly before them."

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Dividing the School Funds

It is an open secret that the Roman Catholic hierarchy have determinedly set themselves to secure the division of the public-school funds in this country, and they lose no opportunity to impress the public with the idea that this is the only fair method of handling the public funds. The following paragraph is taken from the *Catholic Citizen* of Milwaukee, Wis. (July 6, 1912), and is, of course, intended to convey the idea that the same system ought to prevail in this country:—

"The fight for Catholic schools in Newfoundland has resulted in what Archbishop Howley, the venerable metropolitan of the island, calls 'the most ideal educational system in the world.' There is really no such thing as a public school, and the denominational education is everywhere the rule. The people, for educational purposes, are divided into three groups, Catholic, Anglican, and Methodist, and the educational fund is divided among them on a per capita basis."

Even if this plan were acceptable to Catholics, Anglicans, and Methodists, what about the other denominations and those who are not connected with any church? But Roman Catholics, as well as some others, rarely concede religious liberty to the secularist.

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Another Encyclical

POPE PIUS X will issue, in connection with the Constantine celebration, an important encyclical on the present progress of the Catholic Church, and on causes which, in some countries, retard that progress. The celebration is that of the sixteen hundred years since the defeat of the heathen leader and the recognition in final and complete terms of Christianity as a religious and political power in Rome. The event marked the liberty of the church to work without hindrance for its own advancement.

The letter of the present Pope will be addressed to the Catholics of the world, but will be of interest in largest measure to Catholics of England and America. It

will, so reports from the Vatican say, show the lack of progress of the church in countries controlled by Latin races, notably in France, Portugal, and in some sense in Italy and Austria, and the tremendous progress made in countries controlled by Anglo-Saxon and German races. The countries named wherein Catholic progress is great are those directed in political affairs by Protestants, and where religious liberty has been longest in force.

Mention will be made of the growth of Catholic education in America as shown by the Catholic University in Washington and the national organization of secondary schools closely related to the university, and in England by the abolition of the anti-Catholic formula in the coronation oath. Mention will also be made, it is reported, of the wonderful progress made in Paris under Cardinal Amette since the freedom of the Catholic Church from political and governmental control was secured. Catholics of all countries will be urged once more to fight for the faith that won recognition in final form at the Maxmus Bridge. The celebration takes place next year, and many American pilgrimages are planned to Rome to attend it.—*Washington Herald, July 13, 1912.*

A Flag Above the Flag

At a recent public meeting in Washington, one of the speakers referred to the fact that the only time when any flag could properly occupy a place above the stars and stripes was during a religious service on board war-ships, when the church pennant was hoisted above the American flag. Senator Heyburn, who was present, interrupted the speaker to inquire on what authority the church pennant took precedence of the flag, and later he introduced into the Senate a resolution of inquiry bearing upon this matter. We reprint herewith the reply made by the acting Secretary of the Navy:—

“NAVY DEPARTMENT,

WASHINGTON, D. C., June 17, 1912.

“SIR: I have the honor to acknowledge the receipt of an attested copy of a resolution in the Senate of the United States, dated June 15, 1912:—

“That the Secretary of the Navy be, and he is hereby, directed to inform the Senate whether or not at any time or under any circumstances any flag, emblem, or banner is raised above the stars and stripes on any vessel, building, or ground under the jurisdiction of the Navy Department of the United States.”

“In compliance with the above resolution, I have the honor to state that the first mention of any flag, emblem, or banner that is raised above the stars and stripes on any vessel under the jurisdiction of the Navy Department of the United States, is contained in the United States Naval Signal-Code, under the approval of the Hon. Gideon Welles, Secretary of the Navy, in 1867. Article 45 of this code reads:—

“45. Church pennant.—Will be hoisted immediately above the ensign at the peak or flagstaff at the time of commencing, and kept hoisted during the continuance of, divine service on board all vessels of the navy.”

“This provision has occurred in each succeeding edition of the signal-code;

the last edition, published in 1908, contains the following provision:—

“The church pennant is to be hoisted over the ensign during the performance of divine service on board vessels of the navy.”

Very respectfully,

“PHILIP ANDREWS,

“Acting Secretary of the Navy.

“Hon. James S. Sherman, Vice-President,

“President of the Senate, United States Senate,

“Washington, D. C.”

The Outlook in Spain

CARDINAL MERRY DEL VAL is on terms of such intimacy with King Alfonso, Dowager Queen Maria Christina, and all the reigning house of Spain, that notwithstanding the tenor of the public despatches from Europe, it is practically certain that a way will be found ere long of effecting an amicable settlement of the difficulties between Spain and the Vatican, difficulties which have existed ever since the Canelejas administration came into power.

Private news which reaches me from Rome and Madrid is decidedly to that effect. Curiously enough, no mention has ever been made in the biographies of the papal secretary of state that he was at one time in charge of the education of Alfonso XIII, while his brother, now holding the rank of minister in the diplomatic service of Spain, was the young monarch's professor of English.

The cardinal and his brother, who have English blood in their veins from the maternal side, were brought up almost wholly in England.

There was much sympathy between the little king of Spain and his tutor, now Cardinal Merry del Val.—*Correspondence of the Washington Post, June 28, 1912.*

The Publishing Work

Conducted by the Publishing Department of the General Conference

N. Z. Town - - - - - Secretary

An Encouraging Outlook

IN answer to the urgent calls from India for canvassers, I responded, and reached Ceylon last November. What I have seen since coming to India is very encouraging.

Brother C. E. Weeks met me, and we went across to the southern point of India to spend Sabbath with the workers among the Tamil people at Nazareth. At this mission station they had just completed a much-needed school building. This was made possible by money received from the \$300,000 Fund.

In April I was canvassing near Karmatar, so had the privilege of being at that mission over Sabbath. It is a great blessing to a canvasser, after spending weeks alone, to meet the faithful workers who are keeping the light burning in these dark corners of the earth. At this place they have just moved into new quarters of their own. The money for these buildings, which are a credit to our work, was also from the above-mentioned fund. I am sure if all those who have had a part in the raising of this fund could see the results, they would

feel that it is money well invested. Of course, all realize that mere buildings can not bring souls to Christ, but they are a real necessity.

Improvements have also been made in the literature work. Just one month before I came, the *Oriental Watchman* was enlarged eight pages. At the beginning of the year, the cover was greatly improved. This message-filled monthly journal is gladly received by the people here. In April the *Herald of Health*, our monthly health magazine, also had an addition of eight pages, with a better cover. This journal has a large circulation among the Indians.

A number have been added to our force of workers lately. Up to the time I reached India, no workers had come out for over a year. Since then nine have arrived, and word comes that another canvasser will soon reach here. Now, with the press in suitable quarters, they will be able to put out all the literature that a large number of canvassers can sell. India is a large field, and many more canvassers are needed to speedily carry this saving message to its needy millions.

I am glad to say that I enjoy the work here, and that the dear Lord has kept me and helped me to have success. We know that the Lord has promised, and also that “he is not slack concerning his promise.”

P. A. RICK.

The Joy of Overcoming Difficulties

BELOW we give extracts from two letters received from colporteurs, which serve to illustrate how one will fail under difficulties and another overcome them in the same territory.

The first is from a brother who returns his prospectus and quits the work because of conditions to him insurmountable. He says: “There is positively nothing doing here. The poorer classes have no money nor work. There are a great many people who insult you or order you out, and the richer class will not even look at the book nor talk to you at all, only say they have a library full of good books, and don't want any more, then turn around and shut the door in your face. This town certainly needs the work, but it will take a bolder and more experienced talker than I to do it.”

“If I had any hopes that I could better this work later, I would gladly continue, but we as Adventists know these hard times will not get better, as many others expect, and I am not experienced enough to do a thing with this territory.”

The following extract is from another colporteur in the same State, who, after mentioning difficulties that have hindered him in his work, but have been overcome at last, says: “I do not know how to tell you about the blessing of God this week. I have never had such a week before in my canvassing experience, but the Lord says, ‘Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed.’ Ps. 37: 3.”

“I do praise his holy name. I am glad that I can receive direct answers to prayer from God. This shows that he is ever ready to help his servants in the work, for this is his work. I am glad to be one among those who are scattering the literature of the third angel's message. Yours in Christ.”

We are reminded of the little poem:—
 "The inside of every cloud is bright and
 shining;

I therefore turn my clouds about,
 And always wear them inside out,
 To show the lining."

Could the first brother have only looked at the bright side and continued his work, no doubt conditions would have changed, and he would have had the joy that results from overcoming difficulties.

W. W. EASTMAN.

How We Celebrated the Fourth of July

BROTHER ROCKWELL, a new canvasser, and the writer arrived in Hanna, Wyo., July 4, at 8 A. M. We found the city nearly wild over a big celebration, the first in the town for nine years. There were the usual foot-races, horse-races, ball games, gambling, drinking, etc., that are common on this national holiday.

The enemy told us we absolutely could not sell books that day, and from a human viewpoint it seemed true. But we knew better. In less than five minutes from the time we stepped off the train, we booked the first order. Once before I had sold forty-eight dollars' worth of "Great Controversy" on the fourth of July, so I knew this would be a splendid day for us.

We worked right through the day, scarcely stopping for meals, till eight o'clock at night. We made sales for "Patriarchs and Prophets" in about two thirds of the homes visited, seventy per cent of the orders being for the leather bindings. That night we went to bed very tired, but so happy we could scarcely sleep. Our total sales for the day amounted to \$62.25.

The next morning the enemy tried to convince us that we simply could not sell books the day after the fourth, but we knew in whom we trusted. We had only a half-day to work together, as I had to take an early train for headquarters. In five hours we sold \$42.50 worth. Altogether, we put in fifteen hours, and sold \$104.75 worth.

We are thankful to be connected with a message that can not be stopped by holidays, droughts, floods, panics, or anything else, but will march gloriously on to final and complete victory.

C. G. BELLAH.

Medical Missionary Department

Conducted by the Medical Department of the General Conference

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

The Friedensau Sanitarium

It is now more than ten years since the sanitarium in Friedensau was opened. Although I have been directly connected with the medical missionary work in the sanitarium for the last five and one-half years only, yet from the first I have been intensely interested in its development. In spite of all human failures, we can say that our institution has been richly blessed, and has been a blessing to others. Many patients have not only

gained physical health, but have also found spiritual recovery for their souls.

God does not count it a mysterious experience for a man to live a Christian; it is, rather, only natural that a Christian have the same mind that was in Christ Jesus. Worldly people, on the other hand, think it strange, sometimes hardly comprehensible, and they involuntarily express their surprise. Often have I heard a woman who was inclined to theosophy, say, "I have visited many places, but what holds me so to Friedensau is the continual kindness and courtesy that is exercised by every one and to every one." We are glad of this testimonial, and it will serve as an encouragement for us in the future. We believe that, although preaching is a good thing, especially if the minister sets a worthy example, it is also a good thing if everybody preaches the word by a godly life. Here also many can be won only by a Christian example.

Many patients return to our institution after many years, partly because they desire to be revigorated, but also because they desire again to visit the place which they learned to appreciate at the first visit. Many guests have told us that Friedensau is like an oasis in the desert, as the ground is very sandy in the surrounding country, and needs thorough cultivation before it proves fruitful. But the most refreshing part of the oasis is not the Friedensau springs, but rather the living stream which flows from the hearts of those who are God's children. The children of the world seem to have an insatiable desire for these streams. May God enable every one of his children to answer the cries for help from a languishing world. If we always have the right connection with the Living Stream, we shall always be able to impart to the world and her children what they long for.

The nurses' school, which is connected with the sanitarium, numbers at present fifty students. After several years' training, we send our nurses out to various parts of Germany and to foreign lands. Nurses who were educated and formerly worked in the sanitarium are at present working not only in Germany, but also in Russia, Austria, Belgium, Switzerland, Hungary, Rumania, Palestine, and German East Africa. In many places the medical missionary work is being visibly blessed by God. In other places it meets many difficulties, and the worker's courage is severely tested. Jer. 15: 19-21 ought to be the daily experience of every medical missionary. Success lies in perseverance. It would be too much for me to describe all the difficulties that our nurses meet in the different lands. It will suffice, perhaps, to quote a little from the letter of a nurse who is working in Hungary. This sister is a Russian subject; and besides German, she understands a very little Hungarian. Nevertheless, with the Lord's help, she has had the best success, as may be seen from the following:—

"The Lord be praised that he has helped me with advice and in many other ways, and has richly blessed me in my weak endeavors. I have often had the opportunity of testifying for the truth in the higher circles. May the Lord give success, and water the seed sown.

"I have had some good experiences with an atheist woman. I gave her some treatments without charge, and thus learned her comfortless and helpless con-

dition. She always had a loaded revolver at her bedside, and was ready at any minute to take her life. After some conversation concerning the existence of God, she asked for a Bible, and read it diligently. When I saw that she was making good progress in faith, I took her 'Daniel and the Revelation.' One Sabbath I visited her again, and she asked me whether I had a holiday on that day. When I inquired why she asked this question, she answered: 'The Bible and the book you brought me show quite clearly that the Sabbath is the day we must celebrate. I am keeping to-day,—my second Sabbath,—and if you live according to the Bible, you must also keep the Sabbath.' Later she saw the other points of the message, and often rejoiced, with tears in her eyes, that she had found the truth. She was sorry she had not heard it before, and she forgot to complain and murmur about her sickness. Soon afterward, I had to go to nurse a case elsewhere, but she promised to remain true to the Lord. After I left, her brother took her to Austria, but I am hoping that the Lord will lead her to confess her faith boldly.

"My joy is great that I can write you that my missionary correspondence has been blessed of the Lord. My aunt has been keeping the Sabbath for a long time; and my cousin, with his wife, who would not listen to it before, wrote me a short time ago: 'We both acknowledge that the Sabbath is the right day, and must be kept; for both the Old and New Testaments testify to this fact. We are going to begin soon to keep the true Sabbath; but we have a great deal to learn yet in order to be true Sabbath-keepers and not Pharisees.'

"A short time ago the Lord helped me wonderfully in a case of hypochondriac-hysterical melancholy, which had developed into complete insanity. The doctors had treated the patient for two years with drugs, pills, drops, and strong sleeping medicines, but without success. At last the patient was declared to be insane beyond all healing, and was put into an insane asylum under guardianship. A few months later, the relatives of the patient had her taken home again, and the Lord led me to that house to nurse. In despair, the relatives besought me to try our natural remedies on this woman. Their doctor was opposed to all natural cures, but they requested me to try them. I besought the Lord to give me the right counsel, and spoke also with the doctor. He was willing for me to give the treatments, and it was only for me to request the Lord to bless my weak endeavors. How wonderful were the results of these simple treatments! In three months my patient was fully restored to health, to the wonder and joy of all. The guardianship was removed, and she still rejoices in her regained health. She is even merrier now than before, and weighs eleven pounds more. We can see how God blesses the practise of our health principles in connection with prayer.

"Although I had no permission to canvass in Hungary, and many hindrances were put in my way, yet the Lord helped me wonderfully in this also. Often the police stopped me while I was canvassing. In order to cause me further annoyance, they telephoned from place to place, announcing my arrival. Once two policemen took hold of me on the street, and took me to the senate-

house as if I were a prisoner. Another time the police were on my track for two whole days, but without result. After they had searched and found my lodging-place, they came early on the morning of the third day, being quite sure that they had me at last, but the Lord saved me wonderfully out of their hand. In all this the Lord blessed my work, and I was encouraged. Many days I took from fifteen to seventeen subscriptions for *Good Health*, and received from forty to fifty kroner in cash. One week I worked three and one-half days, took fifty-seven subscriptions, and received one hundred seventy kroner in cash.

"As I got along well with the German language in nursing, I learned but little Hungarian. Nevertheless, I summoned up courage to canvass in —, although I was strictly forbidden to do so. Here, however, I had to sell mostly Hungarian literature; so I wrote the necessary sentences in Hungarian on a piece of paper, and read them from the paper until I could say them by heart. The people were rather surprised at my strange canvass, and advised me to learn the language first in order to have better results. But the Lord worked on the hearts of the people. They bought my papers, and subscribed for them also. One day, in which I worked eight hours, I took fifteen subscriptions for the Hungarian paper, and only two for *Good Health*. Thus I worked five days in secret, circulated about three hundred papers, and obtained fifty-nine subscriptions, two thirds of which were Hungarian, and also received about one hundred thirty-four kroner in cash. Altogether, the Lord gave me three hundred thirty-two subscriptions. May the Lord thus guide the people nearer to the truth."

Our wish is that the Lord may bless the medical missionary work, which is the right hand of the message, not only in Germany, but also in the whole world. May he make many willing to give themselves entirely to his service. Soon the day will come when the Lord will say to each of his faithful servants, "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord."

E. MEYER, M. D.

News and Miscellany

Notes and clippings from the daily and weekly press

— The recent death of Rev. J. R. Miller, the well-known writer, brought sorrow to many throughout the English-speaking world.

— On Saturday, July 13, the United States Senate, by vote of fifty-five against twenty-eight, unseated William Lorimer, junior senator from Illinois, declaring that his election was unconstitutional.

— Michael Whalen, the only American leper on the island of Culion, in the Philippines, has been elected chief executive of the republic which the Philippine government has organized to manage the affairs of the leper colony. He is the first man to attain this distinction in the first leper republic organized in the world.

— One of Oxford University's most coveted distinctions, the Newdigate prize for an English poem, has been won by an American Rhodes scholar, William C. Greene, of Massachusetts.

— The third duma has just voted \$645,000,000 to be expended in over five years on the imperial navy, which will place Russia next to England in order of expenditure, and ahead of the United States, Germany, France, Japan, and Italy.

— Again "the largest locomotive in the world" is to be built by an American locomotive company. This one will weigh 540,000 pounds, will have sixteen driving-wheels, and will push freight-cars up a steep grade in West Virginia, permitting the use of much heavier trains than at present.

— Horrible atrocities marked the recent capture of the city of Litang, in the province of Szechuen, China, by Tibetans. Many women and children were burned alive or otherwise slaughtered. The garrison defended the city for an hour, and then fled, leaving seventy dead lying in the streets.

— Robert Barrett Widemann Browning, son of Robert and Elizabeth Barrett Browning, died on July 8, at his home in Asolo, Italy. He was born in Florence in 1849. His mother is buried there, while his father sleeps in Westminster Abbey. He was an artist and poet, and made his summer home in Venice.

— The unruly Colorado River, which a few years ago broke away from its channel and put the Salton Sea on the maps, but was afterward induced to return to its accustomed bed, now threatens a new outbreak in the old direction. A national appropriation will be needed to check the river's vagaries, by strengthening the restraining dikes.

— Serious uprisings have taken place in Portugal, which are believed to be part of the organized attempt on the part of the royalists to overthrow the republic. In northern Portugal the situation is causing the government grave concern. Fighting has taken place, the royalists being well armed. It is believed that the movement is being financed in Spain by the Carlists.

— The executive order which will completely change the design of the United States five-cent piece probably will be issued by President Taft within a few weeks. The figure of a buffalo has been selected for the nickel's face, to displace the goddess of liberty, because, it is explained, the buffalo is peculiarly an American animal. The goddess of liberty is on several other United States coins. The thought of the buffalo suggests the Indian, and for that reason an artistic head of a red man will adorn the reverse side of the new piece of money.

— On July 16 the United States Senate passed the following resolution as a rebuke to presidential influence in controlling votes of the members of that body: "Resolved, That any attempt on the part of a president of the United States to exercise the powers and influence of his great office for the purpose of controlling the vote of any senator upon a question involving a right to a seat in the Senate, or upon any other matter within the exclusive jurisdiction of the Senate, would violate the spirit if not the letter of the Constitution, and invade the rights of the Senate."

— The country was again disgraced by a prize-fight at Las Vegas, N. Mex., July 4, between Jack Johnson, colored, and Jim Flynn, the victory being given to Johnson.

— The ice-cream season being now at its height, caution, according to a United States Public Health Bulletin, should be exercised in seeing that only a pure, fresh article of this kind is purchased. Ice-cream cones and hokey-pokey especially should be severely scrutinized. The bulletin states that insanitary conditions prevail in most of the ice-cream factories; of nearly fifty investigated in Washington, only three were pronounced "clean," the rest varying from "fair" to "filthy."

— It appears that as a nation we are at last learning to be sane in our patriotic celebrations. According to the most reliable statistics available at the time of going to press concerning casualties incidental to the fourth of July, there were 24 deaths and 983 injuries on that day. If we place this beside the record of previous years, the contrast is seen to be remarkable. The figures since 1908 are as follows: 1908, 163 dead, 5,460 injured; 1909, 215 dead, 5,093 injured; 1910, 131 dead, 2,792 injured; 1911, 57 dead, 1,546 injured. These are the official figures compiled by the *Journal of the American Medical Association*.

— Every effort is being made by the public health officials to stamp out the bubonic plague, which appeared about a month ago in Porto Rico, and later in Cuba. War on bubonic plague means war on rats, and so the resources of the men who have conquered the diseases of the tropics were at once directed in a scientific campaign against rats in Porto Rico, Cuba, and the seaports of the United States. Seventy men and four officers are fighting the plague in Porto Rico, and twenty-five men and five officers are guarding the exits of the island, that the disease may not be carried to the United States. Two officers of the public health service are at Havana, inspecting vessels, ordering fumigation, and examining passengers and freights. All passengers from the plague zone to the United States must be seven days on the way, or be held that long for observation. Every port on the Gulf of Mexico and the Atlantic Ocean is protected against infection.

— Nine of the accused Camorristi, who have been on trial at Viterbo, Italy, for nearly a year and a half, were declared guilty of murder, on July 8, while the remainder of the band were found guilty of belonging to a criminal association. The condemned men were sentenced to imprisonment varying from thirty years to three. Wild scenes accompanied the pronouncing of sentence. Few have believed that the Italian jury and court would have the courage to condemn the criminals. It was on March 11, 1911, that the examination of witnesses began. This was preceded by a preliminary investigation of five years. The cause of the trial was the murder of Gennaro Cuocolo, a Camorrist, and of his wife. Their killing was said to have been a Camorrist execution. An entire regiment of infantry was sent to Viterbo to surround the court. During the trial two companies of infantry, 150 carabinieri, and 50 detectives have been constantly on duty. The trial has cost the state more than \$500,000. In all, over 700 witnesses were heard.

NOTICES AND APPOINTMENTS

Camp-Meetings for 1912

ATLANTIC UNION CONFERENCE

Northern New England....Aug. 21 to Sept. 1
New York, UticaAug. 23 to Sept. 1
Maine, Norridgewock.....Aug. 29 to Sept. 8

CANADIAN UNION CONFERENCE

Maritime, Scotts Bay, Nova Scotia..Sept. 3-10

CENTRAL UNION CONFERENCE

East Kansas, EmporiaAug. 8-18
Colorado, DenverAug. 15-25
Nebraska, College View....Aug. 22 to Sept. 1
South Missouri, Clinton....Aug. 22 to Sept. 1
North Missouri, Hamilton, Aug. 29 to Sept. 9
West Kansas, SalinaSept. 5-15
West Colorado, DeltaSept. 26 to Oct. 6

COLUMBIA UNION CONFERENCE

West Virginia, FairmontJuly 18-28
Ohio, SpringfieldAug. 15-25
West Pennsylvania, Washington
.....Aug. 22 to Sept. 1
VirginiaAug. 22 to Sept. 1

LAKE UNION CONFERENCE

Southern Illinois, Greenup, July 29 to Aug. 5
Indiana, KokomoAug. 5-11
East Michigan, Bay CityAug. 12-18
Northern IllinoisAug. 19-25
North Michigan, Traverse City
.....Aug. 26 to Sept. 1
West Michigan, KalamazooSept. 3-11

NORTHERN UNION CONFERENCE

Iowa, BooneAug. 22 to Sept. 2

PACIFIC UNION CONFERENCE

Southern CaliforniaAug. 5-18
Arizona, PhoenixOct. 17-27

SOUTHEASTERN UNION

Georgia, BarnesvilleJuly 25 to Aug. 4
South Carolina, ColumbiaAug. 1-11
North Carolina, GastoniaAug. 15-25
Cumberland Conference, Sweetwater, Tenn.
.....Aug. 22 to Sept. 1
Florida, OcalaOct. 3-14

SOUTHERN UNION CONFERENCE

Louisiana, Baton RougeJuly 18-28
Mississippi, JacksonJuly 25 to Aug. 4
Alabama, FairhopeAug. 1-11
Kentucky, ElizabethtownAug. 8-18
Tennessee River, CamdenAug. 15-25
Mississippi, Brookhaven (colored)
.....Aug. 30 to Sept. 8
Alabama (colored)Sept. 27 to Oct. 5

SOUTHWESTERN UNION CONFERENCE

North Texas, Cleburne.....July 25 to Aug. 4
West Texas, AbileneAug. 1-11
New Mexico, Fort SumnerAug. 15-25
Oklahoma, Oklahoma City
.....Aug. 22 to Sept. 1

Cumberland Conference

THE twelfth annual session of the Cumberland Conference of Seventh-day Adventists will be held in connection with the camp-meeting at Sweetwater, Tenn., Aug. 22 to Sept. 1, 1912, for the election of officers for the ensuing year, and for the transaction of such other business as may properly come before the conference. The first business meeting of the conference will be held August 25, at 9 A. M.

The constituents of this conference consist of the members of the churches in this territory. Each church is entitled to one delegate for the organization, and to one additional delegate for each additional ten members. Delegates should be elected as soon as possible, and their names sent to the conference secretary.

P. G. STANLEY, *President*;
A. B. RUSSELL, *Secretary*.

Cumberland Conference Association

THE Cumberland Conference Association of Seventh-day Adventists (a corporation of Tennessee) will hold its annual meeting at Sweetwater, Tenn., in connection with the camp-meeting, Aug. 22 to Sept. 1, 1912. The first meeting will be held Tuesday, August 27. This meeting is for the election of officers, and the transaction of such other business as may properly come before the association.

P. G. STANLEY, *President*;
R. L. WILLIAMS, *Secretary*.

Kansas Conference Association

THE Kansas Seventh-day Adventist Conference Association (a corporation of Kansas) will hold its annual meeting in connection with the annual conference and camp-meeting at Emporia, Kans., at 9 A. M., Aug. 12, 1912. This meeting is called for the election of officers, and for the transaction of such other business as may properly come before the association.

W. F. KENNEDY, *President*;
E. HARRIS, *Secretary*.

East Kansas Conference

THE second annual session of the East Kansas Conference of Seventh-day Adventists will be held in connection with the camp-meeting at Emporia, Kans., Aug. 8-18, 1912, for the election of officers for the ensuing year, and the transaction of such other business as may properly come before the conference. The first business meeting of the conference will be held August 9, at 9 A. M.

The constituency of this conference consists of the members of the churches in this territory. Each church is entitled to one delegate for the organization, and to one for each fifteen members or major part thereof.

W. F. KENNEDY, *President*;
B. M. EMERSON, *Secretary*.

North Michigan Conference

THE tenth annual session of the North Michigan Conference of Seventh-day Adventists will be held in connection with the camp-meeting at Traverse City, Mich., Aug. 26 to Sept. 1, 1912. The first meeting of the conference will be held August 27, at 9 A. M. During this session officers will be elected for the ensuing year, and such other business will be transacted as may properly come before the conference. Each church is entitled to one delegate for the organization, and to one additional delegate for each ten members or fraction thereof.

J. J. IRWIN, *President*.

North Michigan Conference Association

THE tenth annual session of the North Michigan Conference Association of Seventh-day Adventists will be held at Traverse City, Mich., in connection with the annual conference and camp-meeting, Aug. 26 to Sept. 1, 1912. The first meeting will be called August 27, at 10 A. M., for the election of officers, and for the transaction of any other business that may properly come before the association. All duly accredited delegates to the North Michigan Conference are delegates to this association.

J. J. IRWIN, *President*;
S. E. KELLMAN, *Secretary*.

Ohio Conference Association

THE Ohio Conference Association of the Seventh-day Adventist Church, a corporation of the State of Ohio, will hold its annual meeting in connection with the camp-meeting at Springfield, Ohio, Aug. 15-25, 1912. The first meeting will be held at 10:30 A. M., Friday, August 16. The purpose of this meeting is to elect a board of trustees, and to transact such other business as may come before the association at that time. All accredited delegates to the Ohio Conference are delegates to this association.

E. K. SLADE, *President*;
J. J. MARIETTA, *Secretary*.

Ohio Conference

THE first meeting of the fiftieth annual session of the Ohio Conference will be held on the camp-ground at Springfield, Ohio, at 9:30 A. M., Aug. 16, 1912, for the election of officers for the ensuing year, and for the transaction of such other business as may properly come before the conference. Each church is entitled to one delegate for the organization, and to one additional delegate for each twenty members.

E. K. SLADE, *President*;
H. D. HOLTOM, *Secretary*.

Colorado Conference Association

THE first meeting of the next session of the Seventh-day Adventist Association of Colorado will convene at Rocky Mountain Lake Park, Denver, Colo., Monday, Aug. 19, 1912, at 9 A. M. This meeting is called for the election of trustees, and for the transaction of any other business that may properly come before the association.

C. R. KITE, *President*;
G. M. ALWAY, *Secretary*.

Oklahoma Conference Association

THE annual session of the Oklahoma Conference Association of Seventh-day Adventists (incorporated) will be held in Oklahoma City, in connection with the camp-meeting and conference of the Oklahoma Conference, Aug. 22 to Sept. 1, 1912. The first meeting of the association will be held on Thursday, August 29, at 9 A. M., for the transaction of such business as should properly come before the association. Each delegate to the conference is a member of the association.

DAVID VOTH, *President*;
W. L. ADAMS, *Secretary*.

Southern Illinois Conference Association

THE Southern Illinois Conference Association of Seventh-day Adventists, a corporation of the State of Illinois, will hold its tenth annual meeting in connection with the camp-meeting at Greenup, Ill., July 29 to Aug. 4, 1912. The first meeting will be held at 10 A. M., Tuesday, July 30, 1912. The purpose of this meeting is to elect a board of trustees, and to transact such other business as may come before the association at this time. All accredited delegates to the Southern Illinois Conference are delegates to this association.

E. A. BRISTOL, *President*;
R. B. CRAIG, *Secretary*.

Maritime Conference Association

THE annual session of the Maritime Conference Association of Seventh-day Adventists (incorporated) will be held in Scotts Bay, Nova Scotia, in connection with the camp-meeting of the Maritime Conference, Sept. 3-10, 1912. The first meeting will be held Thursday, September 12, at 10 A. M. Officers, constituting a board of trustees, will be elected for the ensuing year, and such other business transacted as may properly come before the association. All delegates to the conference are delegates to the association.

J. O. MILLER, *President*;
LULA VAN BUSKIRK, *Secretary*.

Seventh-Day Adventist Association of Kentucky Conference

THE regular annual meeting of the Seventh-day Adventist Association of Kentucky Conference will be held in connection with the annual conference and camp-meeting of the Kentucky Conference, at Elizabethtown, Ky., Aug. 8-18, 1912. The first meeting of the association will be held at 9 A. M., Monday, August 12, for the transaction of such business as may come before the members. All accredited delegates to the Kentucky Conference are delegates to this association.

B. W. BROWN, *President*;
H. E. BECK, *Secretary*.

East Michigan Conference Association Meeting

THE annual meeting of the East Michigan Conference Association of Seventh-day Adventists will be held on the Bay County fair-ground at Bay City, Mich., in connection with the annual conference, Aug. 12-18, 1912. The purpose of this meeting is to elect a board of trustees, and to transact such other business as may properly come before the association. The first meeting will be held Wednesday, August 14, at 10:30 A. M.

All regularly elected delegates to the East Michigan Conference (unincorporated) are members of the East Michigan Conference Association, and, as such, are entitled to vote on all questions coming before the association. H. H. BURKHOLDER, *President*; FRANK HINER, *Secretary*.

Indiana Conference

THE thirty-ninth annual session of the Indiana Conference of Seventh-day Adventists will be held in connection with the camp-meeting in Patterson's Grove, Kokomo, Ind., Aug. 5-11, 1912. The first meeting will be called at 10:30 A. M., Tuesday, August 6. Each church in the conference is entitled to one delegate for the organization, and to one additional delegate for each fifteen members. This meeting is for the election of officers for the ensuing year, and the transaction of such other business as may properly come before the conference. A full delegation is desired from all our churches.

O. MONTGOMERY, *President*; H. H. RANS, *Secretary*.

The Indiana Association of Seventh-day Adventists

THE first meeting of the regular annual session of the Indiana Association of Seventh-day Adventists will be held on the camp-ground at Kokomo, Ind., Wednesday, Aug. 7, 1912, at 10:30 A. M., in connection with the Indiana camp-meeting. At this meeting members of the board of directors will be elected, and such other business transacted as may come before the association. The legal voters of this association are the regularly appointed delegates from the different churches to the Indiana Conference, the members of the executive committee, and such other persons as are employed by the Indiana Conference.

O. MONTGOMERY, *President*; W. A. YOUNG, *Secretary*.

The Indiana Medical Missionary and Benevolent Association

NOTICE is hereby given that the first meeting of the regular annual session of the Indiana Medical Missionary and Benevolent Association will be called at 11 A. M., Wednesday, Aug. 7, 1912, in connection with the camp-meeting in Patterson's Grove, Kokomo, Ind. At this meeting members of the board of directors will be elected to fill the places of those whose terms of office expire, and such other business will be transacted as may come before the association. The legal voters of this association are the regularly appointed delegates from the different churches to the Indiana Conference, the members of the executive committee, and such other persons as are employed by the Indiana Conference.

O. MONTGOMERY, *President*; F. A. LOOP, *Secretary*.

Nurses Wanted

THE Paradise Valley Sanitarium Training-School for Missionary Nurses desires twenty consecrated young men and women who are willing to devote their lives to the Master's service.

This school affords a most thorough and up-to-date training in all departments. Its location is ideal. Its climate is the very best, warm and sunny in winter, and cool in summer. New commodious home for nurses just completed. Class begins Oct. 1, 1912. Write at once for illustrated booklet. Address Superintendent of Training-School, Paradise Valley Sanitarium, National City, Cal.

Address Wanted

JOHANN (JOHN) KOCH, formerly in South America, at present in Nekoma, Kans., desires the address of his old friend John Maas. S. S. SHROCK.

Madison Sanitarium, Madison, Wis. Nurses' Course

OUR next class for nurses will begin Sept. 4, 1912. We shall be glad to correspond with young men and women who desire a preparation for medical missionary work. Calendars with outlines of course, requirements for admission, etc., will be sent upon request. Address Superintendent of Nurses, Madison Sanitarium, Madison, Wis.

Graysville Sanitarium Nurses' Course

THE next nurses' class will begin Sept. 1, 1912. We shall be glad to correspond with young men and women who desire a preparation for medical missionary work, especially those who have an interest in the South, as we feel that we must train our own force to work this needy field. Outlines of course, and requirement for admission, will be sent on request. Address M. M. Martinson, Superintendent Graysville Sanitarium, Graysville, Tenn.

Publications Wanted

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

Any of our periodicals will be appreciated by Mrs. E. A. Mitcheltree, Oxford, Fla., Box 54, for use in missionary work.

Jas. M. Johnston, Hickory, N. C., R. F. D. 5, Box 27, desires a continuous supply of our publications for free distribution.

A reading-rack has been placed in the union depot at Shreveport, La., and a continuous supply of our papers (the Review excepted) is requested for use in that way. They should be sent to Dora F. King, Shreveport, La., R. F. D. 2, Box 38.

Business Notices

This department is conducted especially for the accommodation of the Seventh-day Adventist readers of this paper. No advertisements of "agents wanted," or "partners wanted," and no "promotion" nor "colonization" enterprises, will be printed in this column. Brief business notices will be published, subject to the discretion of the publishers, and on compliance with the following—

Conditions

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

We open no accounts for advertising, and cash must accompany each order. A charge of two dollars will be made for each insertion of forty words or less. Each additional word, initial, or group of figures in excess of forty, will cost five cents. No discount for several insertions.

WANTED.—To buy a farm or ranch; must be near a good Seventh-day Adventist church-school or academy. Would prefer East or Central West. Address A. H. Stiles, Loma Linda, Cal.

WANTED.—An all-round, experienced tinsmith; also young man about eighteen years old, of good size, to learn the trade: must be bright and active. A splendid opportunity for "a hustler." Write immediately to I. M. Bigelow, Takoma Park, D. C.

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.

FOR SALE.—Eight-room house in College View, Nebr., near church and college, also eight-room house, with 19½ acres, within walking distance of Keene Academy, Keene, Tex. Good water. For particulars, address Chas. A. Schulz, Keene, Tex.

FOR SALE.—20 acres of timber land, ¼ mile from Seventh-day Adventist academy. Spring-water piped to fine building site. About one acre cleared. Fifty fruit-trees; few berries. Price, \$700. Address A. L. Chitwood, Cottage Grove, Oregon.

FOR SALE.—Ten-acre ranch; good house, barn, and small orchard. Half-mile from Loveland, the garden of Colorado. Good church and conference academy near. For any one desiring to locate in Colorado for health or school, this is a bargain. Address Meade MacGuire, Loveland, Colo.

FOR SALE.—Two hundred acres of good land in the heart of the famous fruit belt of State of Washington. Favorably located, good water, partly improved. Price, \$5,000, or \$2,500 for one half of farm. Good home and bargain for some Seventh-day Adventist. Address Mark Hancock, Wine Sap, Wash.

COOK WANTED.—We are in immediate need of a good sanitarium cook. We want the best to be had, but if necessary would be willing to arrange with some one with less experience. The sanitarium is in a prosperous condition, and the position is a desirable one for the right party. When you write, state age, experience in sanitarium work, Christian experience, and wages that you would expect. Address Nashville Sanitarium, Station 5, Nashville, Tenn.

Obituaries

SHALES.—Gladine Shales died in her eighty-seventh year, at the home of her granddaughter, in Grand Rapids, Mich. About thirty years ago she embraced present truth, and remained faithful until death. We laid her to rest, believing that she will arise in the first resurrection. C. A. HANSEN.

MARIS.—Naoma Maris, daughter of W. B. and Hattie Maris, was born Sept. 13, 1904, at Barry, Ill., and met death by scalding, Dec. 26, 1911, at Tahlequah, Okla. Naoma loved the Lord, and we believe that if we are faithful she will be restored to our arms when the Life-giver comes. Words of comfort were spoken by Elder Leslie Littell, from Acts 24:14, 15. W. B. MARIS.

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ELDER A. J. HAYSMER, secretary of the Negro Department of the General Conference, is visiting camp-meetings in the East and North. He spent some time in Washington last week.

THE General Conference Committee has appointed its autumn council to open in Takoma Park, September 18. Aside from members in the United States and Canada, it is expected that Elders L. R. Conradi, of Europe, and U. Bender, of the West Indian Union Conference, will be present.

ELDER A. N. ALLEN, superintendent of the Peruvian Mission, writes that Brother C. Lopez, who with his family recently went from Peru to Ecuador to take charge of the colporteur work there, nearly lost his life while disembarking in the port of Guayaquil. The small boat that he took in landing from the steamer capsized, and all the belongings of the family went to the bottom, while Brother Lopez very narrowly escaped. We join our brethren in thanking God for this deliverance from peril.

BEGINNING October 25 and continuing till November 23, there will be held in Baltimore, Md., an exposition of World-Wide Christian Missions. Its purpose is to show the progress of Christian civilization in every part of the world. Twelve thousand persons have been secured as voluntary helpers for the exposition, and these will impersonate the natives of the various countries, most of them wearing characteristic costumes. Similar expositions have been held in other cities, and the result has been both educational and inspirational in the interest that has been developed in the cause of missions.

THE *International Review of Missions* for April has a paper on "Research in African Languages," by Professor Meinhof, in which he speaks of the excellent contributions to the study of East African languages "by Wolff, Raum, Kotz, Hendle, and others." The third name in the list is that of one of our German East Africa missionaries.

THE "Quarterly Report" of the European Division now appears in printed form, with notes of progress in the various fields. The European membership at the close of the first quarter of 1912 was 25,447. This means, the "Report" says, that "nearly six thousand more persons in the European Division alone are keeping the Sabbath now than at this time in 1910."

WE note the return to Hamburg of Elders L. R. Conradi and G. Dail, following meetings in Siberia and Trans-Caucasia. From the latter field, they ran down into Persia, spending a few days in counsel with our first missionaries to that land, Brethren F. Oster and H. Dirksen. Elder Conradi reports these brethren making good progress in their language work.

THE Mission Board is hoping assuredly that the Midsummer Offering, Sabbath, July 27, will bring in the supplies for sending a goodly number of missionaries to the fields next autumn. We hope isolated members, and those not present at the church service when the offering is made up, will send in gifts also to the church or conference treasurer, or to the treasurer of the General Conference, W. T. Knox, Takoma Park, Washington, D. C.

AN interesting account is given in the *St. Helena Star* of the close of the year's work at Pacific Union College, located near St. Helena, Cal. Elder E. E. Andross, president of the Pacific Union Conference, delivered the baccalaureate sermon. Prof. H. R. Salisbury, secretary of the General Conference Educational Department, was present, and delivered the graduating address. The president of the school, Prof. C. W. Irwin, presented diplomas to nine graduates,—one from the collegiate course, one from the advanced normal course, one from the elementary normal course, and the others from the academic course.

SECRETARIES are reporting to the General Conference that good-sized orders for the Harvest Ingathering *Signs* are being sent to the Pacific Press. This is very encouraging, as it indicates that the conferences are laying plans for a strong effort this autumn with this splendid journal. It is to be hoped that all our people will cooperate with conference officers by sending on promptly to the State office orders for the journal when written to by the secretary. We shall have a splendid journal with which to work this year, one that all will thoroughly enjoy taking to friends and neighbors while working in behalf of missions. In a letter from the editor last week, he tells us that the journal is now practically made up. Let us begin early to plan on doing more for missions this year than ever before.

Special to Our Magazine Agents

OUR last two editions of *Life and Health* were sold out before the first day of the month they were dated, leaving a shortage of over 20,000 copies of the June and over 10,000 of the July issue. The demand for the August number has been so great that on the seventeenth a second edition of 20,000 copies was being printed, making a total of 80,000 copies printed to date. Please note, however, that we can *guarantee* to fill orders for this beautiful number *only until August 5 or 6*, after which dates orders for the August number will doubtless have to be filled with the September issue.

So heavy has been the demand for the "President's Letter" and "Vatican Influence" number of the *Protestant Magazine* that a second edition has been published, making a total of 30,000 copies printed to date. We can not guarantee to fill orders for this number, however, later than September 5, after which date the October number, the first of the monthly issues, will be delivered to subscribers and agents. Bear in mind also that no 25-cent orders will be accepted after October 1, and that all such orders received before that time will entitle the subscribers to only *four consecutive issues*. Further, until October 1 all *new subscribers* sending \$1 for one year's subscription will receive the first three numbers free of charge, or a total of fifteen numbers for \$1.

Beginning with Jan. 1, 1913, the subscription prices of the *Liberty* magazine will be 35 cents a year, and \$2 for ten subscriptions, instead of 25 cents a year, and \$1.50 for ten subscriptions, as at present. Until 1913, however, the publishers will accept single subscriptions at 25 cents, and clubs of ten subscriptions ordered at one time, to one or to ten different addresses, at \$1.50. Now is the time to send this publication to every leading man and woman in your county.

A. J. S. BOURDEAU,
 Manager Magazine Department, Review and Herald Publishing Association.

Teachers Wanted

THERE is an urgent demand for twelve teachers for church-schools and mission schools in foreign fields. Several of the requests are for married couples, the woman to teach, and the man to do evangelical work. Most of the calls are from near-by fields, as Central America and the West Indies. Let those who are in a position to answer such calls write at once for full particulars, addressing H. R. Salisbury, Educational Secretary General Conference, Takoma Park, Washington, D. C.

WE have received from the Pacific Press Publishing Association a copy of a book of 216 pages, entitled "A More Excellent Ministry." Its author is Elder E. E. Andross, president of the Pacific Union Conference. It deals particularly with the sanctuary and its services, and is designed to meet some of the erroneous teaching in regard to this subject which has been given currency during the last few years. It may be obtained by addressing the Pacific Press Publishing Association, Mountain View, Cal. Price, in cloth, seventy-five cents; in paper, twenty-five cents.