



# The Advent Sabbath Review and Herald

Vol. 89

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No. 34



## PILOTED

**W**E set forth upon the stream of life like an oarsman pulling with his back to the course. We can not see into the future. We can not anticipate the dangers of the way. We can not tell where the turns are coming until we get to them. How are we going to reach our goal in safety? We shall be piloted. First, Christ has gone before, and learned the way, and told us of it, just as an experienced river-man goes over the course before a boat-race, and finds the safe, deep channel, and sets his flags to mark the way. In the next place, we are going to get to our goal in safety because we have prayer for one oar and God's service for the other; and these are oars that do not break, or foul, or turn astray. Finally, though we can not see Him with the eye of flesh, we do have a divine Helmsman whose hand is on the rudder, and whose all-discerning eye is on the course. If we pull by faith, He will steer by perfect knowledge. Never yet was trust in God misguided. We may fancy that now and then we scrape a rock; but how safely and surely we come to our goal at last! — *Zion's Herald.*



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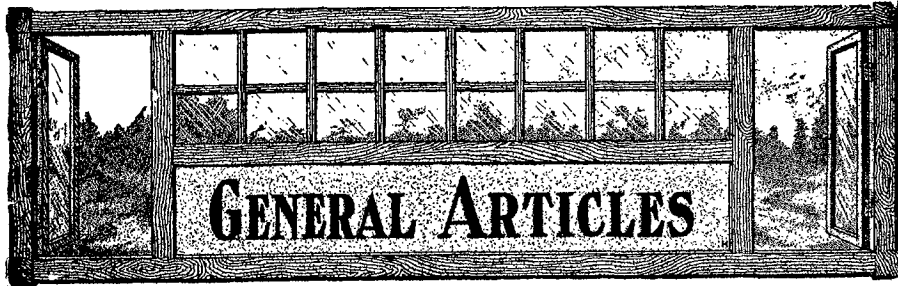
# The Review and Herald

"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, AUGUST 22, 1912

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## The Merciful

EDITH SILVIA COLBURN

"Blessed are the merciful: for they shall obtain mercy." Matt. 5:7.

THE Father's name for mercy stands;  
And, as the children of our God,  
The deeds that mercy's aim demands  
Will mark the pathway we have trod.

No bitter cry of human grief  
Can reach in vain the heart divine;  
But in his wisdom, just relief  
God sends by your hand and by mine.

And if we selfishly withhold  
The mercies meant for others' need,  
Our own share lessens many fold  
In just return for human greed.

To him who is compassionate,  
The Father will all mercy show;  
And blessings without end await  
Those merciful to human woe.

But oftentimes more sternly just  
Than God himself has ever been,  
We may forget that we are dust,  
And harshly censure others' sin.

Unmindful that, with smiles or tears,  
Each one must reap what he has sown,  
We fail to fill the passing years  
With deeds that are to mercy known.

Yet God asks not if we are worth  
The love he constantly bestows;  
But that we are of feeble earth,  
In sympathy, our Father knows.

And not for punishment he came  
To seek for wayward, erring man,  
But only that he might reclaim,  
And take away the mortal ban.

And that at last might be removed  
From earth sin's every gloomy trace,  
God sacrificed his Son, and proved  
His mercy toward a rebel race.

And if, sometimes, he seems severe,  
And sends his blessings in disguise,  
It is because he counts so dear  
The purchase of his Sacrifice;

For never willingly he grieves  
The ransomed of the Son of God.  
But every one that he receives  
Must sometime feel the chastening rod,

Since in no other way than this  
Can human hearts be purified;  
Eternity each one must miss  
If chastenings should be denied.

So then while Mercy's kindly reign  
Checks Justice's unrelenting vim,  
God can not spare the bitter pain  
That leads his wandering ones to him.

Then for God's mercy we should pray;  
And may we by that prayer be taught,  
Along life's pathway, day by day,  
To show the mercy that we sought.



## The True Ideal for Our Youth

MRS. E. G. WHITE

By a misconception of the true nature and object of education many have been led into serious and even fatal errors. Such a mistake is made when the regulation of the heart or the establishment of right principles is neglected in an effort to secure intellectual culture, or when eternal interests are overlooked in the eager desire for temporal advantage.

It is right for the youth to feel that they must reach the highest development of their natural powers. We would not restrict the education to which God has set no limit. But our attainments will avail nothing if not put to use for the honor of God and the good of humanity. Unless our knowledge is a stepping-stone to the accomplishment of the highest purposes, it is worthless.

The necessity of establishing Christian schools is urged upon me very strongly. In the schools of to-day many things are taught that are a hindrance rather than a blessing. Schools are needed where the Word of God is made the basis of education. Satan is the great enemy of God, and it is his constant aim to lead souls away from their allegiance to the King of heaven. He would have minds so trained that men and women will exert their influence on the side of error and moral corruption, instead of using their talents in the service of God. His

object is effectually gained, when, by perverting their ideas of education, he succeeds in enlisting parents and teachers on his side; for a wrong education often starts the mind on the road to infidelity.

In many of the schools and colleges of to-day, the conclusions which learned men have reached as the result of their scientific investigations are carefully taught and fully explained; while the impression is distinctly made that if these learned men are correct, the Bible can not be. The thorns of skepticism are disguised; they are concealed by the bloom and verdure of science and philosophy. Skepticism is attractive to the human mind. The young see in it an independence that captivates the imagination, and they are deceived. Satan triumphs; it is as he meant it should be. He nourishes every seed of doubt that is sown in young hearts, and soon a plentiful harvest of infidelity is reaped.

We can not afford to allow the minds of our youth to be thus leavened; for it is on these youth we must depend to carry forward the work of the future. We desire for them something more than the opportunity for education in the sciences. The science of true education is the truth, which is to be so deeply impressed on the soul that it can not be obliterated by the error that everywhere abounds.

The Word of God should have a place—the first place—in every system of education. As an educating power, it is of more value than the writings of all the philosophers of all ages. In its wide range of style and subjects there is something to interest and instruct every mind, to ennoble every interest. The light of revelation shines undimmed into the distant past where human annals cast not a ray of light. There is poetry which has called forth the wonder and admiration of the world. In glowing beauty, in sublime and solemn majesty, in touching pathos, it is unequaled by the most brilliant productions of human genius. There is sound logic and impassioned eloquence. There are portrayed the noble deeds of noble men, examples of private virtue and public honor, lessons of piety and purity.

There is no position in life, no phase of human experience, for which the Bible does not contain valuable instruction. Ruler and subject, master and servant, buyer and seller, borrower and lender, parent and child, teacher and student,—all may here find lessons of priceless worth.

But above all else, the Word of God sets forth the plan of salvation: shows how sinful man may be reconciled to God, lays down the great principles of truth and duty which should govern our lives, and promises us divine aid in their observance. It reaches beyond this fleeting life, beyond the brief and troubled history of our race. It opens to our view the long vista of eternal ages,—ages undarkened by sin, undimmed by sorrow. It teaches us how we may share the habitations of the blessed, and bids us anchor our hopes and fix our affections there.

The true motives of service are to be kept before old and young. The students are to be taught in such a way that they will develop into useful men and women. Every means that will elevate and ennoble them is to be employed. They are to be taught to put their powers to the best use. Physical and mental powers are to be equally taxed. Habits of order and discipline are to be cultivated. The power that is exerted by a pure, true life is to be kept before the students. This will aid them in the preparation for useful service. Daily they will grow purer and stronger, better prepared through His grace and a study of his Word, to put forth aggressive efforts against evil.

True education is the inculcation of those ideas that will impress the mind and heart with the knowledge of God the Creator and Jesus Christ the Redeemer. Such an education will renew the mind and transform the character. It will strengthen and fortify the mind against the deceptive whisperings of the adversary of souls, and enable us to understand the voice of God. It will fit the learned to become a coworker with Christ.

If our youth gain this knowledge, they will be able to gain all the rest that is essential; but if not, all the knowledge they may acquire from the world will not place them in the ranks of the Lord. They may gather all the knowledge that books can give, and yet be ignorant of the first principles of that righteousness which could give them a character approved of God.

Those who are seeking to acquire knowledge in the schools of earth should remember that another school also claims them as students,—the school of Christ. From this school the students are never graduated. Among the pupils are both old and young. Those who give heed to the instructions of the divine Teacher are constantly gaining more wisdom and nobility of soul, and thus they are prepared to enter that higher school, where advancement will continue throughout eternity.

Infinite Wisdom sets before us the great lessons of life,—the lessons of duty and happiness. These are often hard to learn, but without them we can make no real progress. They may cost us effort, tears, and even agony; but we must not falter nor grow weary. It is in this world, amid its trials and temptations, that we are to gain a fitness for the society of the pure and holy angels.

Those who become so absorbed in less important studies that they cease to learn in the school of Christ, are meeting with infinite loss.

Every faculty, every attribute, with which the Creator has endowed the children of men, is to be employed for his glory; and in this employment is found its purest, noblest, happiest exercise. The principles of heaven should be made paramount in the life, and every advance step taken in the acquirement of knowledge or in the culture of the intellect should be a step toward the assimilation of the human to the divine.

To many who place their children in our schools strong temptations will come because they desire them to secure what the world regards as the most essential education. But what constitutes the most essential education, unless it be the education to be obtained from that Book which is the foundation of all true knowledge? Those who regard as essential the knowledge to be gained along the line of worldly education are making a great mistake, one which will cause them to be swayed by opinions that are human and erring.

Those who seek the education that the world esteems so highly are gradually led farther and farther from the principles of truth until they become educated worldlings. At what a price have they gained their education! They have parted with the Holy Spirit of God. They have chosen to accept what the world calls knowledge in place of the truths that God has committed to men through his ministers and prophets and apostles.

Upon fathers and mothers devolves the responsibility of giving a Christian education to the children entrusted to them. In no case are they to let any line of business so absorb mind and time and talents that their children are allowed to drift until they are separated far from God. They are not to allow their children to slip out of their grasp into the hands of unbelievers. They are to do all in their power to keep them from imbibing the spirit of the world. They are to train them to become workers together with God. They are to be God's human hand, fitting themselves and their children for an endless life.

There is earnest work to be done for the children. Before the overflowing scourge shall come upon all the dwellers on the earth, the Lord calls on those who are Israelites indeed to serve him. Gather your children into your own houses; gather them in from the classes who are voicing the words of Satan, who are disobeying the commandments of God. Let us in our educational work embrace far more of the children and youth, and there will be a whole army of missionaries raised up to work for God.

Our educational institutions are to do much toward meeting the demands for trained workers for the mission fields. Workers are needed all over the world. The truth of God is to be carried to foreign lands, that those who are in darkness may be enlightened. Cultivated tal-

ents are needed in every part of the work of God. God has designed that our schools shall be an instrumentality for developing workers for him,—workers of whom he will not be ashamed. He calls upon our young people to enter our schools, and quickly fit themselves for service.



## Fundamental Principles of Seventh-Day Adventists

BY THE LATE URIAH SMITH

SEVENTH-DAY ADVENTISTS have no creed but the Bible; but they hold to certain well-defined points of faith, for which they feel prepared to give a reason "to every man that asketh" them. The following propositions may be taken as a summary of the principal features of their religious faith, upon which there is, so far as is known, entire unanimity throughout the body. They believe,—

1. That there is one God, a personal, spiritual being, the Creator of all things, omnipotent, omniscient, and eternal; infinite in wisdom, holiness, justice, goodness, truth, and mercy; unchangeable, and everywhere present by his representative, the Holy Spirit. Ps. 139:7.

2. That there is one Lord Jesus Christ, the Son of the Eternal Father, the one by whom he created all things, and by whom they do consist; that he took on him the nature of the seed of Abraham for the redemption of our fallen race; that he dwelt among men, full of grace and truth, lived our example, died our sacrifice, was raised for our justification, ascended on high to be our only mediator in the sanctuary in heaven, where through the merits of his shed blood, he secures the pardon and forgiveness of the sins of all those who persistently come to him; and as the closing portion of his work as priest, before he takes his throne as king, he will make the great atonement for the sins of all such, and their sins will then be blotted out (Acts 3:19) and borne away from the sanctuary, as shown in the service of the Levitical priesthood, which foreshadowed and prefigured the ministry of our Lord in heaven. See Leviticus 16; Heb. 8:4, 5; 9:6, 7.

3. That the Holy Scriptures of the Old and New Testaments were given by inspiration of God, contain a full revelation of his will to man, and are the only infallible rule of faith and practise.

4. That baptism is an ordinance of the Christian church, to follow faith and repentance,—an ordinance by which we commemorate the resurrection of Christ, as by this act we show our faith in his burial and resurrection, and through that, in the resurrection of all the saints at the last day; and that no other mode more fitly represents these facts than that which the Scriptures prescribe, namely, immersion. Rom. 6:3-5; Col. 2:12.

5. That the new birth comprises the entire change necessary to fit us for the kingdom of God, and consists of two parts: First, a moral change wrought by

conversion and a Christian life (John 5:3); second, a physical change at the second coming of Christ, whereby, if dead, we are raised incorruptible, and if living, are changed to immortality in a moment, in the twinkling of an eye. Luke 20:36; 1 Cor. 15:51, 52.

✓6. That prophecy is a part of God's revelation to man; that it is included in that Scripture which is profitable for instruction (2 Tim. 3:16); that it is designed for us and our children (Deut. 29:29); that so far from being enshrouded in impenetrable mystery, it is that which especially constitutes the Word of God a lamp to our feet and a light to our path (Ps. 119:105; 2 Peter 1:19); that a blessing is pronounced upon those who study it (Rev. 1:1-3); and that, consequently, it is to be understood by the people of God sufficiently to show them their position in the world's history and the special duties required at their hands.

✓7. That the world's history from specified dates in the past, the rise and fall of empires, and the chronological succession of events down to the setting up of God's everlasting kingdom, are outlined in numerous great chains of prophecy, and that these prophecies are now all fulfilled except the closing scenes.

✓8. That the doctrine of the world's conversion and a temporal millennium is a fable of these last days, calculated to lull men into a state of carnal security, and cause them to be overtaken by the great day of the Lord as by a thief in the night (1 Thess. 5:3); that the second coming of Christ is to precede, not follow, the millennium; for until the Lord appears, the papal power, with all its abominations, is to continue (2 Thess. 2:8), the wheat and the tares grow together (Matt. 13:29, 30, 39), and evil men and seducers wax worse and worse, as the Word of God declares. 2 Tim. 3:1, 13.

✓9. That the mistake of Adventists in 1844 pertained to the nature of the event then to transpire, not to the time; that no prophetic period is given to reach to the second advent, but that the longest one, the two thousand three hundred days of Dan. 8:14, terminated in 1844, and brought us to an event called the cleansing of the sanctuary.<sup>1</sup>

<sup>1</sup>The Adventists of 1844 expected that the end of the world would come in that year, because they held that certain prophecies would then be fulfilled, which they believed reached to the coming of the Lord. Chief among these was the prophecy of Dan. 8:13, 14, which says that at the end of the prophetic period of 2300 days (years) the sanctuary should be cleansed. They believed that the earth was the sanctuary then to be cleansed, and that its cleansing was to be accomplished with fire, which would accompany the manifestation of the Lord from heaven. From these premises, the conclusion seemed inevitable that when the 2300 years ended, in 1844, the Lord would come.

But the day passed, and no Saviour appeared. Suspended between hope and fear, and waiting until every plausible allowance for possible inaccuracies of reckoning and variations of time was exhausted, it became at length apparent that a great mistake had been made, and that the mistake must be on one

✓10. That the sanctuary of the new covenant is the tabernacle of God in heaven, of which Paul speaks in Hebrews 8 and onward, and of which our Lord, as great high priest, is minister; that this sanctuary is the antitype of the Mosaic tabernacle, and that the priestly work of our Lord, connected therewith, is the antitype of the work of the Jewish priests of the former dispensation (Heb. 8:1-5, etc.); that this, and not the earth, is the sanctuary to be cleansed at the end of the two thousand three hundred days, what is termed its cleansing being in this case, as in the type, simply the entrance of the high priest into the most holy place, to finish the round of service connected therewith by making the atonement and removing from the sanctuary the sins of believers (Acts 3:19), and occupies a brief but indefinite space in the second apartment (Leviticus 16; Heb. 9:22, 23); and that this work in the antitype, beginning in 1844, consists in actually blotting out the sins of believers (Acts 4:19), and occupies a brief but indefinite space of time, at the conclusion of which the work of mercy for the world will be finished, and the second advent of Christ will take place.

✓11. That God's moral requirements are the same upon all men in all dispensations; that these are summarily contained in the commandments spoken by Jehovah from Sinai, engraven on the tables of stone, and deposited in the ark, which was in consequence called the "ark of the covenant," or testament (Num. 10:33; Heb. 9:4, etc.); that this law is immutable and perpetual, being a transcript of the tables deposited in the ark in the true sanctuary on high, which is also, for the same reason, called the ark of God's testament; for under the sound-

or both of the following points: either, first, the period of the 2300 days did not end at that time, and they had made a mistake in supposing that they would terminate in that year; or second, the cleansing of the sanctuary was not to be the burning of the earth at the second coming of Christ, and hence they had made a mistake in expecting such an event at that time. While there was a possibility that they had made a mistake on both these points, it was certain that they had made a mistake on one of them; and either one would be sufficient to account for the fact that the Lord did not then appear.

A movement which had enlisted the whole interest of thousands upon thousands, and thrilled their hearts with enthusiastic hope, was not to be abandoned, especially by its more conservative and sincere adherents, without earnest thought and reflection. The whole field of evidence was therefore carefully re-surveyed. It soon became apparent that two methods were being adopted to account for the fact that the Lord did not come when he was expected, and to explain the consequent disappointment.

One class, at a rash bound, reached the conclusion that they had made a mistake in the time, and that the prophetic periods had not expired. This was, of course, to abandon the whole previous movement, with all its accompanying manifestations of divine power; for if the time was wrong, everything was wrong.

Another class, impressed with the fact that God had given too much evidence of his connection with the movement to allow them to abandon it, carefully reviewed the evidence on every point. The result with them was a clearer conviction of the strength and harmony

ing of the seventh trumpet we are told that "the temple of God was opened in heaven, and there was seen in his temple the ark of his testament." Rev. 11:19.

✓12. That the fourth commandment of this law requires that we devote the seventh day of each week, commonly called Saturday, to abstinence from our own labor, and to the performance of sacred and religious duties; that this is the only weekly Sabbath known to the Bible, being the day that was set apart before paradise was lost (Gen. 2:2, 3), and which will be observed in paradise restored (Isa. 66:22, 23); that the facts upon which the Sabbath institution is based confine it to the seventh day, as they are not true of any other day; and that the terms, Jewish Sabbath, as applied to the seventh day, and Christian sabbath, as applied to the first day of the week, are names of human invention, unscriptural in fact, and false in meaning.

✓13. That as the man of sin, the Papacy, has thought to change times and laws (the law of God, Dan. 7:25), and has misled almost all Christendom in regard to the fourth commandment, we find a prophecy of reform in this respect to be wrought among believers just before the coming of Christ. Isa. 56:1, 2; 1 Peter 1:5; Rev. 14:12, etc.

✓14. That the followers of Christ should be a peculiar people, not following the maxims, nor conforming to the ways, of the world; not loving its pleasures nor countenancing its follies; inasmuch as the apostle says that "whosoever therefore will be," in this sense, "a friend of the world is the enemy of God" (James 4:4); and Christ says that we can not have two masters, or at the same time serve God and mammon. Matt. 6:24.

of the argument on chronology. They saw no ground to change their views upon the reckoning of the time, but felt more convinced than ever that the 2300 days were correctly applied, and that they terminated at the time appointed in 1844. Thus they became satisfied that the error lay in their previous views of the subject of the sanctuary and its cleansing, and that they had made a mistake in supposing that the earth would be burned at the end of the 2300 days, because the prophecy said that then the "sanctuary" should "be cleansed."

This brings us to note the difference between Seventh-day Adventists and those called First-day Adventists, as respects chronology. The latter, believing that the prophetic periods were given to make known the time of Christ's coming, and that they have not yet ended, are held to one of two conclusions: either that all that is said in the Bible about these periods is so much of revelation unrevealed, or else that the time of Christ's coming is to be known. The first conclusion, as consistent believers in the Bible, they can not adopt, and hence their continual efforts to readjust the prophetic periods, and fix upon some new time for Christ to come. From this has arisen, in these later years, all the fantastic time-setting which has very naturally disgusted the world, and worse than this, has brought a stigma of reproach upon all prophetic study. On the other hand, Seventh-day Adventists set no time. While they believe that the prophetic periods are to be understood, they believe also that these periods have been correctly interpreted, and have all terminated; so that now there is no data from which to reason respecting a definite time for their Lord to come.



15. That the Scriptures insist upon plainness and modesty of attire as a prominent mark of discipleship in those who profess to be the followers of Him who was "meek and lowly in heart;" that the wearing of gold, pearls, and costly array, or anything designed merely to adorn the person and foster the pride of the natural heart, is to be discarded, according to such scriptures as 1 Tim. 2:9, 10; 1 Peter 3:3, 4.

16. That means for the support of evangelical work among men should be contributed from love to God and love of souls, not raised by church lotteries, or occasions designed to contribute to the fun-loving, appetite-indulging propensities of the sinner, such as fairs, festivals, crazy socials, etc., which are a disgrace to the professed church of Christ; that the proportion of one's income required in former dispensations can be no less under the gospel; that it is the same as Abraham (whose children we are, if we are Christ's, Gal. 3:29) paid to Melchizedek (type of Christ) when he gave him a tenth of all (Heb. 7:1-4); the tithe is the Lord's (Lev. 27:30); and this tenth of one's income is also to be supplemented by offerings from those who are able, for the support of the gospel. 2 Cor. 9:6; Mal. 3:8, 10.

17. That as the natural, or carnal heart is at enmity with God and his law, this enmity can be subdued only by a radical transformation of the affections, the exchange of unholy for holy principles; that this transformation follows repentance and faith, is the special work of the Holy Spirit, and constitutes regeneration, or conversion.

18. That as all have violated the law of God, and can not of themselves render obedience to his just requirements, we are dependent on Christ, first, for justification from our past offenses, and, second, for grace whereby to render acceptable obedience to his holy law in time to come.

19. That the Spirit of God was promised to manifest itself in the church through certain gifts, enumerated especially in 1 Corinthians 12 and Ephesians 4; that these gifts are not designed to supersede, or take the place of, the Bible, which is sufficient to make us wise unto salvation, any more than the Bible can take the place of the Holy Spirit; that, in specifying the various channels of its operations, that Spirit has simply made provision for its own existence and presence with the people of God to the end of time to lead to an understanding of that word which it had inspired, to convince of sin, and to work a transformation in the heart and life; and that those who deny to the Spirit its place and operation, do plainly deny that part of the Bible which assigns to it this work and position.

20. That God, in accordance with his uniform dealings with the race, sends forth a proclamation of the approach of the second advent of Christ; and that this work is symbolized by the three messages of Revelation 14, the last one bringing to view the work of reform on

the law of God, that his people may acquire a complete readiness for that event.

21. That the time of the cleansing of the sanctuary (see proposition 10), synchronizing with the time of the proclamation of the third message (Rev. 14:9, 10), is a time of investigative judgment, first, with reference to the dead, and second, at the close of probation, with reference to the living, to determine who of the myriads now sleeping in the dust of the earth are worthy of a part in the first resurrection, and who of its living multitudes are worthy of translation,—points which must be determined before the Lord appears.

22. That the grave, whither we all tend, expressed by the Hebrew word Sheol and the Greek word Hades, is a place, or condition, in which there is no work, device, wisdom, nor knowledge. Eccl. 9:10.

23. That the state to which we are reduced by death is one of silence, inactivity, and entire unconsciousness. Ps. 146:4; Eccl. 9:5, 6; Dan. 12:2.

24. That out of this prison-house of the grave, mankind are to be brought by a bodily resurrection, the righteous having part in the first resurrection, which takes place at the second coming of Christ; the wicked in the second resurrection, which takes place in a thousand years thereafter. Rev. 20:4-6.

25. That at the last trump, the living righteous are to be changed in a moment, in the twinkling of an eye, and that the risen righteous are to be caught up to meet the Lord in the air, so forever to be with the Lord. 1 Thess. 4:16, 17; 1 Cor. 15:51, 52.

26. That these immortalized ones are then taken to heaven, to the New Jerusalem, the Father's house, in which there are many mansions (John 14:1-3), where they reign with Christ a thousand years, judging the world and fallen angels, that is, apportioning the punishment to be executed upon them at the close of the one thousand years (Rev. 20:4; 1 Cor. 6:2, 3); that during this time the earth lies in a desolate, chaotic condition (Jer. 4:23-27), described, as in the beginning, by the Greek term *abussos* (bottomless pit, Septuagint of Gen. 1:2); and that here Satan is confined during the thousand years (Rev. 20:1, 2), and here finally destroyed (Rev. 20:10; Mal. 4:1); the theater of the ruin he has wrought in the universe being appropriately made for a time his gloomy prison-house, and then the place of his final execution.

27. That at the end of the thousand years the Lord descends with his people and the New Jerusalem (Rev. 21:2), the wicked dead are raised, and come up on the surface of the yet unrenewed earth, and gather about the city, the camp of the saints (Rev. 20:9), and fire comes down from God out of heaven and devours them. They are then consumed, root and branch (Mal. 4:1), becoming as though they had not been (Obadiah 15, 16). In this everlasting destruction from the presence of the Lord (2 Thess. 1:9), the wicked meet the "everlasting

punishment" threatened against them (Matt. 25:46), which is everlasting death. Rom. 6:23; Rev. 20:14, 15. This is the perdition of ungodly men, the fire which consumes them being the fire for which "the heavens and the earth, which are now, . . . are kept in store," which shall melt even the elements with its intensity, and purge the earth from the deepest stains of the curse of sin. 2 Peter 3:7-12.

28. That new heavens and a new earth shall spring by the power of God from the ashes of the old, and this renewed earth with the New Jerusalem for its metropolis and capital shall be the eternal inheritance of the saints, the place where the righteous shall evermore dwell. 2 Peter 3:13; Ps. 37:11, 29; Matt. 5:5.

## Disappointment

PEARL WAGONER

WE see some golden fruit hang overhead;

We plan for it; we think it is our own;  
We reach our hands; but lo, we find, instead,

Within our eager palms a thorn alone.

The inviting path which looked to us so fair

Is left for other feet than ours to tread;

We come to it; a sudden fork is there:  
The path we would not choose is ours instead.

Are there no answered prayers? How oft it seems

They are not heard,—are simply laid aside!

How oft 'twould seem our choicest, dearest dreams

Come but to taunt us, and to be denied!

And after all, some blessedness there is  
That none may find save in affliction's hour;

When strength has failed, then just to trust to His,

Reveals to us how real, how great, his power.

When daylight fair has faded from our sight,

And when our eyes are aching and are dim,

When rest comes not throughout the weary night,

Then sweeter do we find the rest in him.

It is not needful for the wearied brain  
To question "Why?" and all earth's reasons know;

Enough that One all-wise doth rule and reign,

Who knows, who loves, and who has willed it so.

The change of key which else were discord rude

Beneath the great Musician's touch may be

The part remembered longest, as prelude  
To sweeter strains, divinest melody.

And sometime, at the ending of the way,  
When from its roughness we at last shall rest,

On looking back we then shall see and say,

"Each step the Father led us was the best."

Hinsdale, Ill.



WASHINGTON, D. C., AUGUST 22, 1912

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## Editorial

### Day-Dreaming and Doing

PRECIOUS hours are often wasted in day-dreaming, and that, too, by most excellent persons. Many children of God spend hours in contemplating what they might do and in weakly purposing what they will do, but fail in the end of actually doing what they had in mind. The life of Christ was a life of active doing. So will be the lives of those who see him as he is, in whom his Spirit richly dwells, and who are walking in his footsteps.

The apostle Paul exhorts, "Be instant in season, out of season." And through Solomon comes this admonition, "Whatsoever thy hand findeth to do, do it with thy might." It is not enough to sit down and meekly contemplate the doing of work for God. Let us resolutely arise and be about our Father's business.

If the Spirit prompts a missionary visit to-day, let us not delay it until tomorrow. If the Spirit puts into our hearts some helpful thought, let us not refrain from utterance. Our lives are not measured by purposes alone, but above all by deeds. We shall be rewarded at last not by what we purpose to do, but by what we actually did and what we earnestly sought to accomplish. Let us not waste time in day-dreaming, but let us be doers.

F. M. W.

### God's Time

THERE is much in doing things in God's time. His time is *the* time of all others when circumstances combine for successful results. This is illustrated in the experience of Philip and the eunuch. The eunuch was traveling over the road from Jerusalem to Gaza. Philip was away up in the province of Samaria. "The angel of the Lord spake unto Philip, saying, Arise, and go toward the south, unto the way that goeth down from Jerusalem unto Gaza, which is desert." Acts 8: 26. We do not know that the Spirit even

revealed to Philip the purpose of this journey, but the record is, "He arose and went." He promptly obeyed. The Spirit of the Lord timed the hour of the journey. He knew how fast the eunuch would travel, and how fast Philip would travel. When Philip reached the great highway over which the eunuch was traveling, lo and behold, there before him was the subject of his labor. And the eunuch at that time was reading a prophecy relating to Christ, a scripture from which Philip could easily preach to him the Lord Jesus. This was God's time. Improving it, Philip met the divine purpose, and blessed results followed his obedience to the command of his Lord. Delay on his part might have meant the loss of a soul.

If the Spirit to-day impresses you to work for some soul, recognize it as God's time for such labor. The same Spirit is working upon the heart of the one whom God wishes to use you as his instrument in reaching. He is impressing you to sow the gospel seed. He has gone before you, and is seeking to prepare the soil of the heart for the reception of that seed. Perhaps God has shaped the circumstances in the life of that individual in such a way that he will be ready to receive the labor put forth. Let us watch for souls, and for opportunities in reaching them. Let us seek to follow God's leading providence, and promptly obey his call.

F. M. W.

### In South America's Rubber Country

A FEW years ago there was much discussion in the public press, as well as among the officials of the various countries of the world, over the atrocities practised in the Kongo upon the natives by agents of the rubber companies doing business in that region. Those rubber companies were under the protection and under the control of the king of Belgium. Missionaries of unimpeachable veracity published to the world the details of the terrible conditions existing there, with photographs of the mutilated children and adults who had lost some member of their bodies or had suffered terrible floggings as punishment for failure to bring to the officials of the companies a stipulated amount of rubber. Figures were given, backed by evidence, showing the extent to which portions of the Kongo country had been depopulated by the inhuman soldiery employed by the rubber agents. The killing of thousands of the natives was openly charged to these rubber agents, who made the natives slaves, and took toll of life and limb when the natives could not bring in the requisite amount of rubber.

These charges were verified by many; and England urged the United States

to join her in putting a stop to these atrocities. The American State Department had begun to look into the matter with a view to joining England in intervention in the Kongo in the interests of humanity when the Roman Church, through that powerful political organization known as the American Federation of Catholic Societies, sent a peremptory demand to the American government that it keep its hands off the Kongo matter. The demand was a threat backed by several million voters. The threat was effective, and the American government did nothing further to stop the inhuman butchery on the Kongo. The cry for something to be done, however, became so strong that the Belgian government took over the control of the Kongo, and appointed a commission to investigate. As a result of its investigation, conditions in the Kongo have been greatly altered for the better, according to published reports. But the record will always stand that the Catholic Church in both hemispheres stood solidly against any investigation of the Kongo atrocities.

During the past few weeks the public prints have been dealing with similar atrocities in the rubber country on the upper reaches of the Amazon in Peru. The agents of an English company have been doing in Peru what the Belgian concessionaires did in the Kongo country. It is reported that the ignorant natives have been made practical slaves by the agents of the English rubber company; that thousands of them have been put to death, and other thousands maimed and tortured and whipped for not bringing to the agents of the company the amount of native raw rubber demanded. Sir Roger Casement, British consul-general at Para, Brazil, has made an investigation into the conditions in the rubber district, and has made public his report, and great indignation is expressed on both sides of the Atlantic. England, recognizing the preponderating influence of the United States in Peru, has asked that the American government and the British government cooperate both in investigating the conditions and in taking action to remedy the conditions. The United States government has directed its consul at Iquitos, Peru, to make an investigation in connection with the representative of the British government. Through the activity of these two nations the government of Peru has been stirred up to make an investigation on its own behalf, but is pleading inability to do much to remedy the conditions, owing to the fact that the Putumayo District is on the eastern side of the Andes, and her communication with that district must be by way of the Panama peninsula, around the northern portion of South America, and through Brazil by way of the Amazon.

Peru is a Catholic country. Its national religion is the Roman Catholic, and all other religions are excluded from active operation in that country, and the Roman Catholic Church is responsible for that prohibition. Now there is a movement on foot to send a Catholic mission into that portion of Peru in order to put an end to the atrocities. Not only so, but the Catholic Church, pleading a lack of funds, is asking that this mission be financed and supported by popular contributions in America and England. The situation, therefore, resolves itself into this: The Roman Church through its teachings and influence has caused the government of Peru to pass laws forbidding any religious activities in Peru save those of the Roman Catholic Church. Now the Roman Catholic Church pleads that the public pay the expenses of its mission to the rubber district in Peru because the Peruvian laws will not permit any other sect to go there. One word from the Vatican to the Peruvian government would make it possible for the missionaries of any sect to enter that district and do a work in the uplift and protection of the natives such as the Roman Church will never accomplish. Will that word be given? — No; but Rome, taking advantage of laws which she has inspired and of conditions which that obedient government has permitted, is petitioning England and America to send her into her own mission field and pay her expenses there while attempting to remedy conditions there such as she would not permit England and America to remedy in the Kongo country. No one can help asking the question, Why is Rome so anxious about conditions in the Peruvian rubber district, when she not only would not remedy similar conditions in the Kongo, but would not permit those to remedy them who were anxious to do so? The answer is that she desires to open up strong mission operations in that district without depleting her own treasury in financing those operations. Her desires in this respect might not be worthy of serious consideration were it not for the fact that she expects to involve both the British and the American government in the undertaking, and thus have those governments tacitly behind her operations there. Says the *Washington Herald* of July 28:—

Backing for this movement is to come from the highest possible official sources, it is now understood. . . . The start of the movement, for subscriptions waits only upon a decision as to how the money might best be collected, and what person or organizations shall be made receivers. The British embassy is ready to co-operate in such a movement in the United States, as soon as it is started. The project for the sending of a Catholic mission to the Putumayo originated in Great Britain, where the atrocities in

this region have occupied the attention of the British government for nearly two years. The idea of a mission was hit upon as the best possible assurance that the torture and butchery of the Indians by rubber agents would cease. No sect other than the Roman Catholic Church is considered in a position to take up the matter, because of the fact that the constitution of Peru prohibits any activities in that country by any other church. It is believed that if the Putumayo can be covered by churchmen to work among the natives in even the most remote regions, the agents of the rubber company will not dare to continue their practices among the Indians, which have resulted in the killing of thirty thousand in the last twelve years. The missionaries, it is believed, would serve as so many watchful agents of humanity and civilization, and would be able to keep the light of publicity turned upon all the acts of the rubber-gathering firms. The proposal to send a Catholic mission to the Putumayo has been taken up with the Pope by the British government, and his heartiest co-operation is assured. Great Britain earnestly hopes that a similar movement will be started in the United States, and it has been stated recently by officers of that government that such help is not only hoped for, but expected from the American people.

Another press report states that "in the hope of alleviating conditions among the Peru Indians in the Putumayo rubber country, the British government has concluded to aid the extension of the Roman Catholic Church in that section."

If the position of the Roman Church with reference to the atrocities in the Kongo country and in the Putumayo country is an anomalous one, the proposition to make that church the active agent of England and America in safeguarding the rights of the Peruvian Indians is an anomalous proposition, and the proposition of having England and America finance the missionary operations of the Roman Church in Peru is one of the most unique propositions of this century. The record of that church in the Philippines, as brought out by the Taft commission, the record of its operations in all the South American countries, and the record of its oppression of the people of Europe from Constantine's time to the present, give no individual or people reason to consider her a safe custodian for their liberties or rights. In view of the records of the past, can the British people and the American people unite in the financial support of Roman Catholic missions in any country? That individual or that church that goes into Peru to put a stop to the atrocities there should be able to show that she has stopped atrocities in other countries, or at least has not prevented others from doing so when they were more than willing. If the American people seem apathetic when contributions are called for to finance the Putumayo Catholic mission enterprise, that church must find the reason in the his-

tory of her operations in other lands.

We are earnestly desirous of seeing an end put to all oppressions in every land, whether they are in the nature of oppressions of the physical man or oppressions of conscience; but Rome has unfitted herself to play the part of liberator in either of these particulars because of her participation in such oppressions in every country where she has been able to wield the power of the state in her own interests. Give us liberty of the body and liberty of the soul, but set not as the custodian of those liberties her who has deprived the people of them for centuries, and still holds it as a fundamental tenet that freedom of the press and freedom in religion are principles which are not to be tolerated.

C. M. S.

### ◆ ◆ ◆ The Hand of God in History — No. 19

#### Notes on Important Eras of Fulfilling Prophecy

##### The Book of Prophecy Unsealed

FIRST, we may note that by the events of the last decade of the eighteenth century, when the period of papal supremacy was closing, Bible students were stirred up to give special study to the prophecies. This revival of study of the books of Daniel and the Revelation led to a great awakening, in the years following, on the subject of the second advent.

All through the centuries believers had recognized the Papacy as the apostasy, or falling away, of the prophetic Scriptures. They laid hold eagerly of the assurances of prophecy that the papal supremacy would some day be broken, and that soon thereafter the Lord would come. But their view of the time prophecies was necessarily obscure and indefinite in those far days.

Luther declared before his death:—

I persuade myself verily that the day of judgment will not be absent full three hundred years more. God will not, can not suffer this wicked world much longer. — "*Table Talk*."

Somewhat over a century later the French preacher and student of prophecy, Jurieu, wrote:—

We are not to look upon the prophecies as absolutely impenetrable. We must seek, that we may find; we must ask, that we may receive; we must humbly and devoutly knock at the gate of heaven, that it may be opened to us. . . . I may say that I did not out of choice apply myself to the study of the prophecies: I found myself forced to it by a kind of violence, which I could not resist. — "*Accomplishment of Prophecies*," part 1, page 3 (1687).

He explains that it was the "cruel and horrible persecution, which, at this day makes such terrible ravage and desolation in the church,"—the persecutions in France following the revocation of the



edict of Nantes,—that drove him to the study of the prophecies to find consolation and some assurance that the rule of the Papacy would soon be broken. As the end of the period of papal supremacy was drawing nearer, devout hearts were the more stirred up to look earnestly into the prophecies. The time was approaching when Daniel's book was to be unsealed.

Sir Isaac Newton, called "the greatest of philosophers," who died in 1727, wrote:—

Then, saith Daniel, "many shall run to and fro, and knowledge shall be increased." . . . An angel must fly through the midst of heaven with the everlasting gospel to preach to all nations, before Babylon falls and the Son of man reaps his harvest. . . . 'Tis therefore a part of this prophecy, that it should not be understood before the last age of the world; and therefore it makes for the credit of the prophecy that it is not yet understood. But if the last age, the age of opening these things, be now approaching, as by the great successes of late interpreters it seems to be, we have more encouragement than ever to look into these things. If the general preaching of the gospel be approaching, it is to us and to our posterity that those words mainly belong: In the time of the end the wise shall understand, but none of the wicked shall understand. . . . "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein."—*Observations on the Apocalypse,* chap. I (London, 1733).

John Wesley, who died in 1788, just before the outbreak of the French Revolution, urged the earnest study of prophecy, because he believed that important predictions were "on the point of being fulfilled." Commenting on the exhortation of the first chapter of Revelation, "Blessed is he that readeth," he said of many preachers in his day:—

They inquire after anything rather than this [the understanding of the prophecies], as if it were written, Happy is he that doth not read this prophecy. Nay, but happy is he that readeth, and they that hear and keep the words thereof: especially at this time when so considerable a part of them is on the point of being fulfilled.—*Notes on the New Testament.*"

Wesley's rebuke and exhortation were timely, as we can now see so clearly. Decisive events were at hand, marking the close of the prophetic period of the 1260 years and the opening of a new era. While many gave no heed to the "sure word of prophecy" in considering the meaning of these things, others recognized the fulfilment of what God had spoken. An English secular writer of that period, John Adolphus, bears testimony to this fact in the following comment:—

The downfall of the papal government [in 1798], by whatever means effected, excited perhaps less sympathy than that

of any other in Europe: the errors, the oppressions, the tyranny of Rome over the whole Christian world, were remembered with bitterness; many rejoiced, through religious antipathy, in the overthrow of a church which they considered as idolatrous, though attended with the immediate triumph of infidelity; and many saw in these events the accomplishment of prophecies, and the exhibition of signs promised in the most mystical parts of the Holy Scriptures.—*"History of France From 1790-1802," Vol. II, page 379 (London, 1803).*

Thus with the coming of the "time of the end" there came an opening up of fulfilling prophecy to the view of earnest searchers after truth. From this time on the Bible doctrine of the premillennial second advent of Christ was more widely understood; and multitudes in Europe and America saw that the prophecies pointed to the near coming of the Lord. With the passing of a few decades, there came, in 1844, the ending of another great prophetic period of Daniel's prophecy, the 2300 years (of chapter 8). This time prophecy fixed the beginning of the investigative judgment in the heavenly sanctuary, and marked the rise of the definite advent movement of Rev. 14: 6-14, proclaiming this judgment hour come, and calling all men to turn from the traditions of the Papacy and to "keep the commandments of God, and the faith of Jesus." This is the movement and proclamation for which Seventh-day Adventists stand.

In the light of latter-day events, the great outlines of prophecy in the book of Daniel constitute a plain and thrilling message for the hour. They deal with problems that we face to-day. What was obscure in olden time is now an open book. The testimony of history to the fulfilment of prophecy is seen to be clear and unmistakable; and thus the little book that was sealed unto "the time of the end" now lifts its voice to bear witness to the living God in the heavens, who knew the end from the beginning, and who now, in this generation, is rapidly bringing to pass the events that are to usher in the day of God and the eternal triumph.

W. A. S.

"IN spite of the social discontents and the pointed rebuke administered to a luxury-loving world by the 'Titanic' disaster, vanity and folly still display themselves unabashed. In one of the most sumptuous hotels of New York a luncheon party was recently given in the name of a Pekingese spaniel to seven other dogs, each chaperoned by the lady of fashion who owned it. The repast was prepared by the chef of the hotel, served by waiters, and spread on a table adorned with elegant silver, cut glass, and hot-house flowers."

## Note and Comment

### Get-Rich-Quick Advertisements

THAT the various schemes for rapidly amassing wealth and robbing the unsophisticated of their hard-earned money are not methods of the past is apparent from a recent statement of the Postmaster-General. More than one thousand persons and companies were charged during the past year with using the United States mails to defraud. Of these, four hundred fifty-two were convicted and sentenced, while five hundred seventy-one are still awaiting trial. But before the government could secure the arrest of these swindlers, more than one hundred twenty million dollars had been filched from unwary persons. Knowledge of these facts will not deter thousands of others who are easily persuaded, from becoming a prey to such fraudulent schemes in the future.

### Romanism in the Protestant Press

As we have stated before, the journals published by Seventh-day Adventists by no means stand alone in recognizing the peril of Romanism which threatens the religious world at the present time. A glance through the Protestant press of the country reveals that many earnest men see in part, if not fully, the menace of the active Roman propaganda which has recently been inaugurated. We append a few of the many quotations which might be made from representative church journals coming to this office.

Says the *Herald and Presbyter* of July 24, 1912, in speaking of the manner in which the Roman Church controls the Catholic vote for its own ends:—

While it may not be true that the hierarchy absolutely controls the votes of all Catholics, yet it is the policy of the leaders to make it appear that it does, and that whoever fails to conform his conduct of public affairs to the wishes of the church must expect to be defeated in the following election. And this is true in national as well as in State and county and municipal affairs. It enters into everything. Only very few officials, from the President to the policeman, dare go in the face of a demand made by a Roman Catholic priest or bishop.

Speaking of the same subject, namely, the Catholic vote, this same journal in its issue of July 31, 1912, says:—

The politicians of the country fear the Roman Catholic vote. Both of the great parties and all the other parties want it. It is usually thrown as by one man and at the behest of the hierarchy. The Roman Catholic is a man of "the people," but he is a man of the church, and of the priest, and of the bishop, and of the cardinal, and of the Pope. He rarely denies it. He is willing to confess the truth in the case. When a Roman Catholic priest or prelate goes to a public

officer for the accomplishment of an object, he does not fail to let the official know that he commands the vote of the faithful. He does not hesitate to intimate that the future of the official depends upon his favor or disfavor of the object in view. The issue is joined just there. True, the vote of the church is usually and traditionally with one of the great political parties, but the other always wants it, and the leaders believe that at least a part of it is essential to success. "We can not afford to offend the Catholics" is a prevailing argument in political councils.

The *Literary Digest* of July 27, 1912, quotes the *Standard*, a Baptist paper, regarding the efforts of the Catholic Church to Romanize America, as follows:—

Is free America to become Catholic America? Protestants do not always realize the tyranny of Catholicism in nations where ecclesiastical and temporal powers are united, and the representatives of "the church" are the acknowledged head of church and state. Yet that is the goal toward which, it is declared, Catholicism is bending every effort in the United States. Catholicism is losing ground in Europe. . . . If Rome is to continue a power, she must rule on this side of the Atlantic. With carefully laid plot Rome, according to those who profess to know, is seeking to bring within her control the government of the United States. Catholic organs openly exhort American Catholics to work together "to make of the United States, according to a dream that is no longer visionary, the first Catholic nation of the world."

This same journal in its issue of Aug. 3, 1912, in an article by J. W. Darby, discusses the pertinent question "Shall We Give America Away?" He argues that while Christianity is menaced by many evils, the greatest of these at the present time is Roman Catholic aggressiveness; that Rome is quite willing and even anxious that the Protestant churches of America shall pour their money into heathen mission funds while giving little attention to the thousands of immigrants from the Old World that almost daily land on our shores, — a class of people so constituted as to greatly augment the membership and power of Roman Catholicism in this country. He says:—

The Catholic control will be greater in the future unless we awaken to the fact that we have a mission right here at our doors that needs our care and attention. Our American issues can and should be controlled by Americans rather than by the prisoner of the Vatican. . . . Our liberties were bought by the blood of Protestants, and should still be defended and kept alive by them. The only way to hold on to the liberties we have is to prevent Roman Catholicism from gaining power in America. . . .

My appeal is not for the church to enter politics, but for it to teach the religion of Jesus Christ as he desired it to be taught. American missions should be supported to-day more liberally than

any other cause before us. We must save ourselves from Rome for the sake of the world, or the cause of foreign missions is surrendered as well as our own cause here. If we are to unite Christendom, we must rise to this opportunity now. Narrow? It may be, but it is as God gives us to see it after much study of the present-day movements of Catholicism.

Speaking of the position of the Roman Catholic Church on the question of marriage, the *Northwestern Christian Advocate* of July 17, 1912, comments as follows:—

Now if the American people wish to stand for such a program, they may do so, but not with the consent of Protestantism. We are positive the sense of justice, the moral sense of the common American citizen, will certainly turn in revolt from such an utterly dogmatic and positively shameful and cruel attitude. Its strict enforcement would create more adulterers than it would restrain. To arrogate to herself the sole right to sanction marriage in the face of the opinion of the state and the deepest conviction of the greater body of Protestants, may be accounted just cause for deepest indignation.

The *Advance* of Chicago, the organ of the Congregational Church, in its issue of July 18, 1912, quotes *Zion's Herald* as setting forth two great dangers which confront the American school system at the present time. One of these is the danger of Romanizing influences. The quotation reads:—

There are various people in the community—many, but not all, of whom are Romanists—who would, if they could, lay hand upon public funds and devote them to the support of schools which teach particular tenets, and are associated with partizan interests. These intrigues, conducted for the most part with an unholy secrecy, must be detected by an alert patriotism, and combated by the composite Christian mind of the community.

The editor of the *United Presbyterian*, organ of the United Presbyterian Church, in his paper of July 25, 1912, devotes the leading editorial to "The Protestant Awakening." He presents plainly a general view of the Catholic situation as it exists. From this article we make the following somewhat lengthy, but valuable extract:—

In our opinion the awakening of the Protestants has largely been brought about by the fact that Rome has been very boldly aggressive of late. She has not been as careful to mask her movements as of yore. She has apparently been a little overconfident, and has ventured to press some of her claims that are most intolerable and repellent to a free people.

The arrogance of the new-made cardinals, particularly Cardinal O'Connell, of Boston, the insolent demand that cardinals of the church must be treated as princes of the blood, the grave argument that appeared in Cardinal O'Connell's paper, the *Boston Pilot*, insisting that in this free America the cardinals of

the Church of Rome at state functions must have precedence of members of Congress, the members of the Supreme Court, the diplomatic representatives of other governments, even the Vice-President of the United States; the demand that a cardinal in one of our ports must receive the same salute from the ships of war that would be given for the son of the emperor of Germany,—all this sort of arrogance and insolence has served to stir the blood of the sons of the Reformers.

We have commented before in these columns on the unfortunate act of President Taft in setting aside Commissioner Valentine's order regarding the use of sectarian garb by teachers in certain of the government schools among the Indians. The President has said that this order was vacated only that time might be given for an investigation of all the facts in the case. But time has been slipping by, and so far as we have noted, no decision has yet been rendered, and presumably the nuns are still teaching in their distinctive garb in government schools, and are still being exempted from the civil service examinations which other government employees must take. There is a very strong suspicion that action is being held up until the political campaign is fairly well along, and the President has reaped the advantage of his reactionary order in votes.

Catholicism has also been making her accustomed assaults upon our public-school system, has been aiding secularism to put the Bible out of the schools, has been renewing her demands for a partition of school funds in the interests of the parochial schools, and otherwise has been showing an itching desire to get a hand on the levers of government.

It is these aggressions that have stirred Protestants up. And we feel that it is time for them to be fully awake. There is no need for any alarmist cries. There is no need for harshness or bitterness of feeling. But it is important that Protestants come right out into the open, and stand courageously for the principles that are vital to our religion and to our liberties. It is important that the issues at stake be kept in view. We believe that the thing Rome can least afford to meet is intelligent discussion of her principles and claims. Her strength is in ignorance and indifference. She is weak when the light of truth is shining brightly.

As we stated at the outset, these quotations are but a tithe of what might be given. They indicate in a small measure the wide-spread agitation which has been created. We should appreciate the opportunity which the present discussion of this question affords us in placing before our friends and neighbors literature that will show them the meaning of these efforts which are now being made by Rome. Before our eyes to-day the prophecies of Revelation 13 are rapidly meeting fulfilment. It behooves us to be on our guard lest we be found sleeping. God has made us his sentinels. Let us be faithful in sounding the warning message entrusted to us. Our purpose should be to save men, not to condemn them. The most effective way to meet error is to proclaim the truth.



### Shangani Mission

#### An Out-School of Somabula

BROTHER and Sister John N. de Beer have made a visit to the Shangani Station since returning to the Somabula Mission, and Brother de Beer speaks of it as follows:—

"In a former report I made mention of the idol tree, around which the poor natives would gather and worship. On this last visit we found that the grass had grown high and thick around the trunk of this tree, proving to us that the natives had kept their promise not to worship it any longer. When we went down to establish the mission, the ground around this tree was clean and bare, and one could see that visits there were frequent.

"The natives were delighted to see us again. Never had we received such a welcome as we did on this occasion. We stayed at the mission a week, and held meetings two Sabbaths. Over one hundred attended, besides the children. God gave me freedom to speak, and all present seemed deeply interested as I repeated to them the dear old story of Jesus and his love.

"While there I learned of a white man six miles away who was suffering from blackwater fever. We at once inspanned and went over to see what we could do for him. On our arrival we found him in a very dangerous condition, seemingly at the point of death. The best thing we could do was to put him on the wagon and take him to our mission. After a week's treatment he was much better, but very weak. As our food supply was running out, we had to come away before he was quite over his trouble, but we left him in the care of our boys, and with enough food to last until his own would arrive. He seemed much interested in what we told him about the truth, and promised to visit us in the near future at Somabula. As an expression of his gratitude, he promised to send or bring us a beautiful skin kaross that he had made, the inside of which is lined with furry spring-hare skins.

"Expecting him to die while on the wagon en route to the mission, I asked him his name,—which he could hardly utter,—so that we could communicate with his people in case of his death. You can imagine how surprised we were when he said, 'My name is John de Beer.'

"We are quite well, and can now feel the benefit of the change at the Cape. Brother Hutchinson, however, is very poorly on account of severe attacks of the fever. Delmar Gibson is also still having attacks of it."

### Mexico

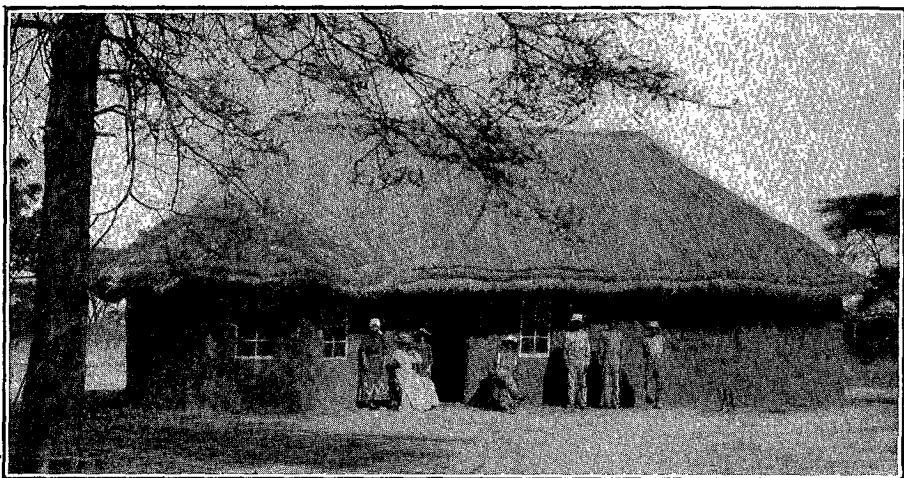
G. W. CAVINESS

PERHAPS a few words with reference to our work in Mexico will be of interest to our brethren. As all are aware, we have been passing through a revolution. Many things have been published in the United States, some of which were very much exaggerated if not entirely without foundation. However, there has been trouble in the north especially, and also in a lesser degree in the southern part of the country, but none of our workers or brethren have suffered because of it,

time the work is still going on, and the greater part of the city has been canvassed for them.

Last year the canvassers seemed to think it necessary, in order to avoid calling attention directly to religious matters, to have a health paper with which to introduce themselves; but this year the religious paper in its new form is the one that sells the most readily, and many of the subscribers choose it in preference to the others. It has been amply demonstrated that our religious papers, as well as books, can be sold to all classes.

Brother Otto Schulz had planned a trip up the west coast, and was starting on his journey. I wrote him that perhaps he would better come back and not venture into that part of the country. He replied that he felt that the Lord could and would protect him, and he thought it best to continue his journey as planned. He has been at work in the states of Sonora and Sinaloa and the territory of Lower California. He has experienced no difficulty except on one



SHANGANI MISSION HOUSE, AN OUT-SCHOOL OF SOMABULA

unless it be the few believers who were in Santa Barbara, in the state of Chihuahua, and from whom we have as yet received no word.

The brethren of the company in Yxtaltepec were arrested one Sabbath morning at the close of their meeting, taken to jail, held for two hours, and then released. Some of the brethren left Gomez Palacio and Torreon when it looked as if they would be the seat of war for a time. But the work is moving on in that part, and six candidates are waiting baptism in Torreon.

Most of our canvassers were in Yucatan and Oaxaca, in the hot lands, when the unrest and excitement reached its highest point. Warm weather was coming on, and they expected to return to the table-lands anyway; so we wrote them to come into the city of Mexico.

On account of the unsettled condition, the canvassers found it somewhat difficult to sell the larger and more costly books, so it was decided to put them all on the papers. They went right into the Center, the business part of the city of Mexico, and began work with splendid success, considering the circumstances. Hundreds of subscriptions were taken for our three papers. At the present

occasion. A drunken federal soldier was going to shoot him for a rebel, but, of course, did not when he found out who he was. He has had splendid success, and is still in that part of the country.

We told all the workers if they thought best to leave Mexico, we would furnish them the means; but none of them seemed desirous of leaving. There has been a great deal published about Americans arming themselves, but I am glad to say that so far as I know, none of our workers ever thought of resorting to firearms for defense.

In the midst of the difficulties a goodly company has been raised up in Monterey, and now await baptism. In other parts also the work is onward, so that perhaps the evangelistic work will show as much advance this year as in any previous year. If we had the workers which our field demands, we could report much greater advance. It is pitiful when we compare the few laborers we have with the great field of fifteen million people who must have the message—one ordained minister, and he tied down with publishing work; one Mexican, one Spanish, and two American licentiates to look after fifteen companies scattered from one end of the country to the other,

besides endeavoring to do something for new interests which are springing up.

On account of the conditions of the country, we have not ventured to press our claims for more workers to come to this field, but now that the revolution is losing out and conditions becoming more normal, we earnestly implore that help be sent us in the near future. We expect soon to visit some of our companies, and will then give additional reports, and perhaps make some definite requests. Meanwhile, we ask our brethren to remember Mexico and her needs with their resources and their prayers.

### Murcia, Spain

FRANK S. BOND

ACCOMPANIED by my wife and little boy, I came to Murcia June 5. The Lord has blessed the efforts of our Bible worker, Brother Lope Nicolas, in this city. In the latter part of March I had the privilege of baptizing three dear believers here, and this morning, June 15, four more followed their Lord in this

One of the men baptized had been a fervent Catholic; the other had been baptized a Catholic; but for several years his parents have been Protestants, and he naturally favored Protestant principles. His mother is a member of the Seventh-day Adventist Church. She was received into church fellowship one year ago. The father is much interested in the truth, and may begin to obey soon. Others are also interested here in Murcia. We desire an interest in the prayers of God's people for his continued blessings upon the various efforts being carried forward in Spain.

### Smaller Unoccupied Mission Fields Waiting

J. N. ANDERSON

APART from the unreached millions of Central Asia (35,000,000) and the still larger masses of benighted peoples in the heart of Africa (50,000,000), there are scores of smaller areas in different parts of the heathen world where millions are waiting for the pioneer missionary who

is an unentered field. In northern and central Papua, or New Guinea, a large area, with an unknown population, is another untouched field—the objective mission field of the great missionary, James Chalmers, who died a martyr a few years ago.

A population aggregating about 127,000, mostly Mohammedans, is to be found in the Sulu Archipelago, the Palawan and the Tawi-Tawi groups in the Philippine Islands. They have no missionary. Besides, there is the island of Samar, with a population of 266,000, in the same plight. Buka and Bougainville, in the Solomon Islands group, having a population of 60,000; and Socotra Island, south of the Arabian peninsula, once Christian and now wholly Moslem, are waiting for the first missionary.

In this connection should be mentioned the three great provinces of Nejd, Hedjaz, and Hadramaut, in Arabia, peopled with about 4,000,000. No missionary is there. In old Syria east of the Jordan are sections of country whose populations aggregate 500,000, and these all wait for the gospel. The Sinaitic Peninsula, the ancient land of Midian, where Moses cared for the sheep of his father-in-law, has 50,000 souls, but no spiritual shepherd.

Passing once more up toward the "roof of the world," we find there right under the eaves as it were, two independent kingdoms not included in the masses of Central Asia. Both of these kingdoms are unentered territory. Nepal, about 500 miles long from east to west and 150 miles broad, with an area of 54,000 square miles, has a population of about 5,000,000, mostly of the Hindu faith and descent. Nestled within the Himalayan range of mountains, is the little kingdom of Bhutan, 160 miles long by 90 miles wide, with a population of at least 300,000. It lies between Tibet and Assam, resembling the former in government and religion, though far in advance of that land in point of fertility, progress, and civilization. But it has been absolutely closed to all foreigners for centuries.

Crossing over from Asia to Africa and Madagascar, we find here, also several of those smaller areas, not included in that vast sweep of the untouched interior. The large island of Madagascar, now under French control, has for some time been in the class of entered fields, but its slender force of workers is so located that the larger part of the island is an unentered field.

In West Africa there are great gaps between the few mission stations; and the same is true in the Portuguese territories on the east and the west coasts, so making extensive districts where the gospel has not yet been carried.

North Africa is nominally an occupied mission field, but the pathetic fact remains that a mere handful of missionaries are so widely distributed over that vast stretch of territory, once Christian, so far apart and so slenderly manned, that the many large untouched areas make North Africa practically an unoccupied field.



GROUP OF WORKERS AND BELIEVERS IN SPAIN

sacred rite. The occasion was one which we shall long remember. The country surrounding the city of Murcia is extremely productive and very pretty; and when, at four o'clock, we were making our way to the place of baptism, all nature seemed to be rejoicing with us. The chosen spot was a retired one on the banks of the beautiful river Segura, which flows through the city. A bamboo grove along the river at that point makes a very desirable place for baptism. The four candidates were a mother and daughter, and two young men. The two women were strong Catholics when the light of present truth began to shine into their hearts. An uncle of the elder of these two sisters, who is a Roman Catholic priest, has a custom of visiting these relatives every day. As our worker studied the different points of the message with them, the Catholic Bible was brought into use. Had it not been for this instrument, it would probably have been very difficult to convince them of their erroneous ways.

How evident it is that God is going before his chosen people to-day in all lands, preparing the way for a quick work in the earth! The Word of God is the sword of the Spirit; and whether a Catholic version of the Bible, or some other version, the Holy Spirit is using its sword to-day, gathering out God's remnant people from all lands.

for the love of souls will gladly carry the gospel of healing to the remotest parts.

In the Malay Peninsula are four large districts that have recently come under the British flag, aggregating in population about 1,000,000. In none of these have we begun missionary operations.

A population of 21,500,000 is to be found in French Indo-China which, but for the presence of one solitary mission station with four workers, must be classed as unentered territory.

On the eastern half of Sumatra, together with some of the adjoining islands, are to be found 3,200,000 souls untouched by the gospel of our Saviour.

The central and western parts of the island of Borneo are still pagan, and no messenger of Christ is among the 400,000 in those regions.

Madura Island, just off the northeast coast of Java, together with Sumbawa, Flores, Timor, Bali, and Lombok Islands, strung along to the southeast and representing a population of 2,000,000, are without a single witness for the truth. These peoples are either already in the grasp of Islam or fast falling under the power of the false prophet.

The entire central and southern part of Celebes (east of Borneo), with a population of at least 200,000 distributed over a large area, has no messenger of the Great King. Still farther east, the island of Ceram, in the Molluca group,

To summarize: this hasty survey of the two greatest continents of the world sets before us the very impressive and overwhelming figures representing in the aggregate not less than 60,000,000 souls in Asia and 70,000,000 in Africa who are unreached by any missionary society (Protestant) whatsoever. Nor is this all; these masses are quite outside all the immediate projected plans and hopes of all Protestant missionary societies. These unreached millions are a challenge to the entire Christian world after all these decades of world missions; but what shall we say they mean to us as a people who are looking for the soon-coming King?

But the great problem of fulfilling the commission of our Lord is not confined to the figures and facts set forth in the foregoing paragraphs. There is also the great task of fully preaching the message in those lands that are counted as entered and occupied. I am still dealing with the work of Protestant missions in general. In the relatively small field of Japan there are large sections that must be looked upon as unoccupied territory. India is even less adequately manned, leaving millions without resident missionaries. As for the Chinese field, it is perhaps sufficient to say that out of the 2,033 walled cities in the provinces only 476 have missionaries residing in them, nor is this fact so strange when it is remembered that there are only about 4,000 foreign missionaries in China.

Such a picture may, with the first view of it, seem depressing. It may even seem that the world has brought forth masses that yesterday were not. This catalogue of countries, races, and peoples indicated in these brief articles may seem to create a new geography, or to rudely revise the old maps. Such, however, is not the case. These lands and peoples have been just what they are and where they are for generations. Our knowledge has been circumscribed, limited, and hence these peoples have been to us as though they were not. It is of God that our vision of the world and its needs is being cleared. We are called to "look on the fields," not that we may falter and waver, but that we may "pray . . . the Lord of the harvest, that he would send forth laborers;" and this praying must be of such a character that it will, first of all, make us true missionaries at heart, prepared to say with the great apostle to the Gentiles, "So, as much as in me is, I am ready to preach the gospel;" and second, it will drive us to God for the fullest cooperation of the divine. It is not sufficient that we passively follow Jesus, inquiring, as the disciples did, "Wilt thou at this time restore again the kingdom to Israel?" for the same Jesus is still saying to his followers, "Give ye them to eat," "Ye shall receive power," and, "Ye shall be witnesses unto me . . . unto the uttermost part of the earth." Of our Saviour we read, "He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law."

## A Visit to the Somabula Mission

(Concluded)

R. C. PORTER

ON Sunday we had the privilege of baptizing twenty-one students who had decided to renounce heathenism and accept Christ. Of this company twelve were young men and nine were girls. They were all of mature age, and it was a blessed sight to see so many thus turning from heathen darkness to the light of the gospel. Seven of this company had come from the Que Que Reserve, forty miles distant, for the purpose of baptism. This is a sample of the influence of our out-schools in proclaiming the gospel.

On Wednesday we were asked to unite in Christian marriage four couples of our oldest students and workers. It was a great day for our students and the neighbors in the near-by kraals. There were one hundred fifty in attendance at our Sabbath service, and it was estimated that there were as many in attendance at the weddings. The brides and grooms were as neatly dressed as many Europeans on similar occasions. They made a very neat appearance in contrast with their heathen neighbors, who still dress like the aboriginal American Indian. The marriage feast is a great occasion for the natives. They are extremely fond of feasting. Among some of the tribes they have a feast when a child is born, another at the time of marriage, and a great feast at the time of the death of a member of the family. A sheep or a goat is sufficient for a birth or wedding feast or for the death of a child. For a grown person an ox is required for the death feast, and a headman is supposed to have several fat oxen in readiness for his death feast. An important chief will keep as many as sixteen fat oxen in readiness for his death feast. He holds these oxen above price, and will not part with them for any consideration. These death feasts sometimes last a month. The women wail and eat and drink and smoke. The men smoke and drink and eat, but do not wail for the dead. It is the same old custom of the women weeping for Tammuz in ancient heathen times. The wailing is unnatural and forced. Sometimes there are held annual wailing feasts for years after the death of prominent chiefs or other important persons. As the people become more civilized they drop these customs.

One marked feature of the wedding feast at the mission was the contrast between the appearance of the Christian natives and that of the half-naked heathen who came from the kraals in the vicinity of the mission. Some of the guests of the wedding party came with their babies tied on their backs, in the skins of animals. They were as happy in their half-clothed state as any members of the wedding party, as long as they received their full share of the wedding feast.

On Friday Brother Hutchinson and the writer, mounted on two of the best

riding donkeys, set out for a ten-mile ride to the farm where Brother and Sister Butterfield make their home. After spending a quiet Sabbath and holding a service for the benefit of the family and their native help, we returned a distance of two miles, when we were joined by Brother Gibson and his family with the ox-team, and we trekked the greater part of the night in order to catch the morning train for Salisbury.

Although this station has to do its work under some disadvantages on account of being unable to procure a title to property in the reserves, yet the results of its work are very satisfactory. The influence of this mission is extending, and there is an urgent call from different sections for the establishing of more out-schools. We are confident that the workers in this mission will wear crowns that will sparkle with as bright jewels in evidence of souls won for the kingdom of God, as will those of workers who labor in more civilized countries for the conversion of more enlightened people. Let all pray for the success of the work in these dark regions where the light of the gospel has never penetrated.

## The Philippines

R. A. CALDWELL

BATANGAS, the capital of the province of the same name, is quite up to date, in that it has cinematographs, ice, electric plants, and hotels; soldiers also are in evidence. It is four hours by train from Manila, and is on the coast.

During my four years on the islands I have canvassed in eleven provinces. In this province [Batangas] I find considerable resemblance to California, both in its formation and in fertility. The land is rolling, and adapted for general agriculture. Sugar, hemp, and tobacco are the principal products, though large quantities of oranges also are grown. These are of an inferior grade, as they lack attention—as do almost all other things on the islands. In the coffee days, during the eighties, it was a rich section. Evidences of this are seen in the large two- and three-story houses now in neglect. Some fine horses and cattle are seen here. The altitude at the place of writing is 1,100 feet.

It has not been very encouraging for the book work; many are afraid to read any strange or new book. Still our few weeks' trip has not been a failure. Aside from my work, it gave my wife the distinction of being the only foreign lady in the town, and she was not neglected by the children and older inhabitants, who were curious to see her. These people, until a few months ago, had never seen a train, nor any of those evidences of civilization which attend the establishment of railway service.

TEACH self-denial and make its practice pleasurable, and you create for the world a destiny more sublime than ever issued from the brain of the wildest dreamer.—Walter Scott.





### Staying Up

WE often hear the words, "Plenty of room at the top." The following lines are very inspiring when we remember the words of the scripture which says, "The steps of a good man are ordered by the Lord."

You can always take credit and cash  
and all that.  
You can make a man's chances seem utterly flat;  
With your gossip and malice his character flay;  
But the man isn't down till he's willing to stay.

There are thousands of feet always ready to kick,  
And more thousands of tongues fairly itching to prick;  
All the faces once friendly turn coldly away;  
But the man isn't down till he's willing to stay.

It is human to whine and complain of bad luck,  
Deep to sink in the mire in which you are stuck;  
But it's better and wiser to rise up and say:  
"Here! A man isn't down till he's willing to stay."

—Selected.

### Home Life — No. 2

#### Its Quiet Influences

J. O. CORLISS

THERE is something about the word home that suggests retirement and quiet. When one has been jostled all the day in the discharge of life's duties, the mere thought of home brings a restful feeling, because it suggests a peaceful respite from busy cares in public labor. This seems most natural when one thinks that the derivation of "home" signifies to *enclose*. It really means a shut-in place, where one is separate from, and guarded against, all the outside world. It is a sacred seclusion in which one's family dwells; a place of fondest ties, because of its pleasing possessions.

All nature intimates that to secure an ideal home it is necessary to be removed from busy marts and clamorous notes of human accent. The rudest aboriginal, whether animal or human, has ever instinctively sought the most secluded spot as a place of retirement, and a reliable protection for its offspring. This would seem to show that the divine Mind intended home to be a place shielded from the prying eyes and vulgar influences of the world at large.

Every family should have conveniences

in the home to insure privacy for its members. One of the chief causes of extended crime in large cities has been found to spring from overcrowded dwellings, where ordinary comforts and conveniences are lacking. But in a city where rents are high, the poorer classes feel obliged to put up with inconvenient homes in order to live within a meager income. But why simply exist after this fashion? Why attempt to rear a family where no scenes of nature ever greet the eye, and where only the fetid breath of immorality is wafted in the morning air?

No city residence in a crowded thoroughfare can be a satisfactory home to one who loves nature. Every house should have ample space about it for a garden in which to grow the beautiful foliage and bright flowers, which may serve to turn the mind in gratitude toward the Creator of all things. This can not well be secured in the condensed residence space of a crowded town, especially by laboring men with scanty means of subsistence. It would be greatly to the advantage of such could they determine to make their homes in the country, and journey to and from the city to their daily work.

It may be objected that houses for rent are not plentiful in the country, and therefore such a proposition is not feasible. But if one would consider the advantage of securing a small home of this kind, and letting his monthly rental be paid toward the permanent possession of it, he would find himself endowed with new energy, and a higher ambition for an ideal home than was ever possible in a congested town. To such a home one could go with joy when the day is done, and greet his family with solid satisfaction, knowing that they have healthier bodies and purer minds for their country life. Besides, it is his own home, and not the possession of another, which he temporarily occupies. It is an anchor to hold him in check amid life's temptations. It is indeed his place of refuge from strife; a rest of pure delights, whose charms prevail against all that worldly pleasure offers or appetite suggests.

In such a home one can have the desired privacy his family interests demand. No one fears that some eavesdropper is catching words intended only for family consideration; and no one is annoyed by a near-by scolding mother or a neighbor's screaming child. Nothing comes there that would affect unfavorably the growing minds of the children, as would likely be the case were the

home so exposed on either side and front and rear as to make the place of residence nearly like a great nondescript neighborhood family.

But even in such a location fatal mistakes may be made in arranging a home. Stately furnishings are apt to bring in formality and drive out genuine affection. If embellishments are too numerous or too expensive, children will be constantly warned to be careful not to touch or injure them. This repels the children, and they seek elsewhere the freedom that is denied them in their home. The children should have at least one room in the house in which to romp at pleasure, without fear of being called to order at every sound of innocent tumult.

Every home should be to the children a place to which they will look back with delight after having gone forth from it to make a home for themselves. The entire time of childhood should be a season of home education in which the taste and character have been greatly elevated. The bent of a child's matured life depends more on earlier home surroundings than most parents think. He may have been drilled regularly in the Sabbath-school lessons, and urged to be faithful in church attendance, but if he has missed the loving power of parental tenderness, his home is a cheerless place. This point is well illustrated by Will Carleton in a poem entitled "The Boy Convict's Story." The boy is represented as being in the charge of the sheriff, on his way to prison, when he began to offer advice to the officer as to how best to train his children. A few stanzas are worth repeating here, and well worth remembering. The boy told of all the stern, religious lessons he had received from his parents, and then said:—

"O, yes! I'd a good enough home, Sir, so far as the house was concerned;  
My parents were first-class providers—  
I ate full as much as I earned.  
My clothes were all built of good timber,  
and fit every day to be seen;  
There wasn't any lock on the pantry; my bedroom was tidy and clean;  
And taking the home up and down, Sir,  
I'd more than an average part,  
With one quite important exception—  
*there wasn't any room for my heart.*

"The house couldn't have been colder with snow-drifts in every room!  
The house needn't have been any darker to make a respectable tomb!  
I used to stop short on the door-step, and brace up a minute or more,  
And bid a good-by to the sunshine, before I would open the door;  
I used to feed daily on icebergs,—take in all the freeze I could hold,—  
Then go out and warm in the sunshine, because my poor heart was so cold!

"And so, soon my body got hating a place which my soul couldn't abide,  
And Pleasure was all the time smiling, and motioning me to her side;  
And when I start out on a journey, I'm likely to go it by leaps  
For good or for bad; I'm no half-way—  
I'm one or the other for keeps.

My wild oats flew thicker and faster. I reaped the same crop that I sowed, And now I am going to market—I'm taking it over the road!

"Yes, it grieved my good father and mother to see me so sadly astray; They deeply regretted my downfall—in a strictly respectable way; They gave me some more admonition, and sent me off full of advice. And wondered to see such a villain from parents so good and precise. Indeed I have often conjectured, when full of neglect and its smart, I must have been left on the door-step of their uncongenial hearts!

"My home in the prison is waiting, it opens up clear to my sight; Hard work and no pay-day a-coming, a close cell to sleep in at night. And there I must lie sad and lonesome, with more tribulation than rest, And wake in the morning with sorrow sharp sticking like steel in my breast; Maybe the strain and the trouble won't quite so much o'er me prevail As 'twould be to some one who wasn't brought up in a kind of a jail!

"You've got a good home, Mr. Sheriff, with everything cozy and nice, And 'tisn't for a wrist-shackled convict to offer you words of advice; But this I *must* say: Of all places your children must visit or call, Make *home* the most pleasant and happy—the sweetest and best of them all; For the devil won't offer a dollar to have his world chances improved, When home is turned into a side-show, with half the attractions removed!

"Don't think I'm too bitter, good sheriff—I like you; you've been very good; I'm ever and ever so grateful—would pay it all back if I could. I didn't mean to slander my parents—I've nothing against their good name, And as for my unrighteous actions, it's mostly myself that's to blame; Still, if I'd had a home—but the prison is only one station ahead. I'm done, Mr. Sheriff; forget me, but don't forget what I have said."  
*Mountain View, Cal.*

### The Noon-Hour Prayer

"Evening, and morning, and at noon, will I pray, and cry aloud: and he shall hear my voice." "And the Lord turned the captivity of Job, when he prayed for his friends."

REQUESTS for prayer have come in from many burdened hearts. We present these in brief form for the kind remembrance of the readers of the REVIEW. Make of these requests a midday offering of prayer, remembering each as the Spirit may direct:—

1. A sister in New Hampshire desires healing from a distressing disease which has stubbornly resisted medical treatment. She has reached a condition where her only hope for relief is in the saving power of divine healing.

2. A sister in Alabama, a widow, is likewise suffering. She is in very feeble health, and desires the prayers of God's people in her behalf.

3. A mother in Wisconsin writes of

her great burden for her son, a young man of twenty years. He has known the Lord in the past, but the influences of worldly pleasures and sports are drawing him away from the truth. She believes that God, in answer to prayer, will reclaim him to the Master's service.

4. A similar request comes from a mother in Texas who desires prayers for her two sons.

5. From Pennsylvania a brother who has been sick for seventeen years, and unable to stand on his feet, writes desiring that his case be presented to the throne of grace for healing.

6. A similar request for healing comes from a sister in Michigan who has been suffering from blood-poisoning for a number of months, with but little relief from treatments.

7. A sister writes from Ohio, asking that the case of her afflicted daughter, who is in a serious condition, be presented before the throne of grace.

8. From Ohio likewise comes a request from a sister in behalf of her son who, having married outside of the truth, is losing his interest in spiritual things, and is drifting away from God. She desires wisdom to know how to lead him back to the Lord.

9. A sister in Pennsylvania presents the request of one of her neighbors whose daughter has become partially unbalanced as the result of a recent sickness.

10. A sister in Michigan has been sorely afflicted, and earnestly asks for prayers for her restoration. She realizes that there must be cooperation on her part, and that she must walk in obedience to the light of healthful living which God has given to his people.

11. Another sister in Michigan who has been deformed and crippled since early childhood, and who of late is becoming quite helpless, earnestly desires restoration to sound health.

12. From Texas comes a request for prayer in behalf of two men, the husband and the brother-in-law of the sister who writes. These have become discouraged and have gone into the world. Pray that God may lead them back to himself.

13. The hearts of both father and mother are burdened with sorrow in behalf of their little son who is seriously ill with Bright's disease. They turn to what they consider the only source of hope, desiring prayers in his behalf.

14. A sister in Nebraska, whose husband is a drunkard, and whose home, in consequence, is anything but pleasant, desires prayers for her husband that God may change his heart; also in behalf of her son who is drifting away into the world.

15. Another sister in Nebraska desires prayers in behalf of her stepdaughter who has married outside of the truth, and in whose life influences are operating to draw her away from God.

16. A request in behalf of a sorely afflicted young sister who has become mentally unbalanced, comes from Wisconsin. Her friends earnestly desire God to restore to her a sound mind.

17. A sister in Battle Creek, Mich., writes of her serious condition of the nerves, and of her earnest desire for restoration to health. In consequence of her condition, she is deprived of church services and other means of public grace.

18. From the home of one of our brethren living in Illinois a boy fifteen years of age has gone forth into the world. His parents are unable to locate him. They earnestly desire the prayers of their brethren and sisters that he may be kept from evil, and that God will give him a heart to yield to the Lord and to return to his parents.

19. From Colorado comes the request for prayer in behalf of a sister who is seriously sick with fever, under circumstances that are most unfavorable for her recovery.

20. A sister in Nebraska who has several unconverted children earnestly desires the prayers of the church that God may turn their hearts to him.

21. From Michigan comes a request for prayer in behalf of a young man suffering from tuberculosis. This young man finished the nurses' course, and is desirous of using his knowledge to the glory of God in connection with his closing work.

22. A sister who is passing through most trying difficulties writes, without giving post-office address, for the prayers of the church that God may strengthen her to endure all that he sees best to send in her experience.

23. Another sister, without giving address, writes in behalf of her oldest son and his wife, and also her daughter, that they may be converted to the Lord and be enrolled among the remnant people of God.

24. A sister writes from Texas that she lacks physical strength to rear her children for God. She desires help.

We suggest that these requests, or such ones as the Spirit shall impress upon hearts, be presented at the noon-hour prayer every day during the week following the reception of this paper. Further requests will be published from week to week as received.

### He Didn't Get Them to "Give Up With"

AMONG some skaters was a boy so small and so evidently a beginner that his frequent mishaps awakened the pity of a tender-hearted spectator.

"Why, sonny, you are getting all bumped up," she said. "I wouldn't stay on the ice and keep falling down so; I'd just come off and watch the others."

The tears of the last downfall were still rolling over the rosy cheeks, but the child looked from his adviser to the shining steel on his feet, and answered, half indignantly:—

"I didn't get some new skates to give up with; I got 'em to learn how with."

Life's hard tasks are never sent for us "to give up with;" they are always intended to awaken strength, skill, and courage in learning how to master them.  
—*World's Crisis.*



## The Circulation of Our Foreign Literature

### An Appeal

It is a well-known fact that we have an immense foreign population here in America. These people have come to our shores from all lands, and from all nations in the world. They are here in thousands, hundreds of thousands, and from some nations a number of millions. The coming of all these people is not an accident. We must see in it a divine providence, and a definite purpose. It is a remarkable fact that the tremendous influx of foreigners into this country has come about during the time of the proclamation of the great advent message to the world. It is therefore in time with other events preparatory to the coming of the Lord.

The object of the advent movement is to warn the world of what is soon to come, and prepare a people to meet the Lord. This last message, the closing phase of the gospel to all the world, had its beginning here in America, and from here it is to go to every nation, kindred, tongue, and people. Its beginning was small, but its progress and growth have been marvelous.

The work has already extended to all the leading nations and countries of the world. At the same time that missionaries were sent out from here to other nations and peoples, a great migration from all these nations set in toward America to such an extent that, within the past ten years and more, it has averaged about one million a year. Never before has there been anything to compare with it. At the present time the foreigners compose about one third of the entire population of the United States.

The coming of these millions of foreigners to our shores, brings a great foreign mission field right to our very doors, and a most important field it is. Earnest efforts are being made to send the truth to these very nations and peoples in their home country. That is right, but what is being done to give the message to these millions whom Providence has brought to our very midst? They are found everywhere, in city and country, though more numerous in the city.

The first great lack is that of laborers. Here we have hundreds of thousands of Poles in all our large cities, but not a single laborer among them. We have hundreds of thousands of Russians in New York and other cities East and West, with not a single worker. Some work is being done for the Russians in North Dakota, but nothing in the East. We have the Italians, the Bohemians, the Slavs, and all the other nationalities to the number of forty and more, all practically without workers. While we shall not ignore the small beginning in the Italian, Hungarian, Bohemian, and Sla-

vonian, still it is so small that we can hardly mention it. This state of things must not continue.

### What Can Be Done?

To this we answer that while we do not have the workers for these nationalities, we do have publications. Yes, we have publications in seventy different languages and dialects, presenting the gospel message for this time. This is indeed a wonderful achievement. But these books, pamphlets, tracts, and periodicals do not have feet and hands; they can not take themselves around and place themselves in the hands of the people who can read them. They are like the grain in the bin: somebody must take it and scatter it on the field or there will be no increase.

Here is a work,—a work of the greatest importance,—to take these publications and bring them to those who can read them. These foreigners are found upon the farms in the country, in the stores and shops, among grocers, fruit dealers, and shopkeepers; you come in touch with them everywhere, for they are to be found everywhere.

It is not necessary that you should understand the language in order to distribute this literature. Many of these foreigners do understand a little English, but whether they do or not, you will soon learn who are Italians, or Hungarians, or Poles, and so on.

Here is a work that all our people can engage in. Now if our churches and individual members would take hold of this in real earnest, this distribution of literature would, to quite an extent, make up for the lack of laborers. We have proved the importance of the circulation of literature; we know that our literature on present truth is effective, that it enlightens the people, and brings them to a knowledge of the truth as it is in Jesus.

What can we say, what appeal can we make to our people in behalf of these millions of foreigners who are groping in the darkness of heathenism here in our very midst as verily as the people of Asia or Africa? We can not shirk this responsibility and be blameless in the day of the Lord.

We appeal to our people to consider this. Our church missionary societies should see to it that the church librarians or missionary secretaries have on hand a supply of publications in the various languages of the people who live in their communities. We appeal to our conference presidents to see to it that their State offices have these publications on hand, so that when individuals or churches call for them they can be supplied. I have known instances where tracts in Italian, Bohemian, and other languages have been called for at the State society office, and they did not have any. That should not be. Our local conference officers should realize

that these foreigners are as much a part of their constituency as are the English-speaking people.

We have periodicals in Bohemian, Polish, Rumanian, Hungarian, Servian, Holland, Russian, Finnish, Italian, Spanish, Portuguese, Lettonian, Esthonian, and other languages. Why should not our churches take clubs of these periodicals to circulate among such of these people as live in their midst?

We invite correspondence from any and all who may be interested in this subject, and we shall be only too glad to render any assistance we can in the way of procuring for you publications, or clubs of papers for circulation. Our address is 3645 Ogden Ave., Chicago, Ill.

O. A. OLSEN.

## The Kansas (Colored) Camp-Meeting

THIS meeting was held in the city of Little Rock, July 11-21. The attendance of our people was quite good. As the camp-meeting for the white people convened in this city at the same time, we were favored with a sermon or other instruction by one of the white ministers nearly every day at either eleven or three o'clock, and also at two of the evening meetings. The message given afforded "meat in due season" to those not of the faith.

I might especially mention the evening Elder G. F. Watson, our union conference president, and his son, spent with us. The sermon on "The Saints' Inheritance" was delivered in the power of the Spirit. When Elder Watson invited those who desired to obey the Lord to take the front seat, two, a man and his wife, came forward. Prayer was then offered that the Lord might grant them power to continue in the faith. The songs rendered by Elder Watson and his son were very pleasing.

Our believers contributed quite liberally to the calls, both local and general, as far as their circumstances would allow.

The last Sabbath of the meeting was a blessed day. On this day the ordinances were celebrated. These were especially enjoyed by those who, because of isolation, do not often have this opportunity.

The Sabbath following the close of the camp-meeting, a church of eight members was organized in this city. Elder J. W. Norwood, assisted by other ministers, perfected the organization.

J. W. DANCER.

## En Route to Burma

FOLLOWING what we believe to be the leading of the Lord, and in harmony with the action of the General Conference Committee at Loma Linda, Cal., we decided to leave the scene of our labors for the past few years, and devote our lives to carrying this glorious message to the Karens of Burma. So we said good-by to our many friends and loved ones in California, and came to Washington, D. C.

Knowing that the Seminary was closed for the summer, we did not at first see much light in the request of the brethren that we come here instead of sailing direct to Burma from San Francisco, as we had hoped to do. However, the

good Lord brought us safely on our way; and during the journey we had several opportunities to speak for Jesus, and to give out some of our truth-filled magazines and tracts.

July 28 we entered upon our duties at the Washington Foreign Mission Seminary. One day was sufficient to convince us of the wisdom of the committee in planning to have us come here first. We are very thankful that we came, even though our stay will be short. It is a real inspiration to us to become acquainted with the officers of the Mission Board. We see also the hand of God in the removal of the headquarters of our work to Washington. There is probably not another city in America where the educational advantages are as good from the standpoint of our work as they are here. To illustrate: We are studying tropical diseases, and we go to the National Medical Museum to study the specimens there. This museum has the finest collection of its kind in America. The wax productions of various parts of the human anatomy showing the diseased conditions, are marvels of workmanship. The Seminary itself has an excellent library, and in the city the student has access to the famous Congressional Library.

The fact that it is vacation time has not hindered our work. On the contrary, we get more individual attention than if school were in session. Able instruction may be received here the year round from men who have done successful work in the mission field.

A brief word about the new dispensary and city mission in the slums of Washington, will doubtless be of interest to all our people. Our workers from the mission fields tell us that the conditions met in and around the dispensary are very similar to what we shall meet in the mission field. The institution has been opened only a short time, but when the hour comes for the clinic, from twenty to thirty persons, mostly colored, are waiting. They are taken in turn, examined, treated, admonished, and encouraged. It is a blessed work, and we believe that the smile of Jesus rests upon it. They come by scores (hundreds have already been treated), sick, diseased, wretched, and miserable. Not a harsh word is spoken to any. They get nothing but love and sympathy. The doctors and nurses alike, treat them all with the same kindness and consideration that would be extended if they were paying liberally for treatment. Already a profound impression for good is being made upon these people. They are seeing a new light; some will surely respond to it, and finally unite with us in the song of the redeemed around the throne of God. We are in love with this work, and always feel a pang of regret when the last patient passes out for the day. Some are being treated that have been turned away from other medical institutions in Washington to which they applied for admission. How we wish we could take these poor, wretched people, and bear them in our arms to Jesus, and hear him say to them, "Thy sins be forgiven thee;" "Be thou whole;" "Go and sin no more."

Our impressions of the Seminary and the plan of the General Conference in its operation are very favorable. The spirit of missions seems to be in the air. There is manifested an unselfish interest on the part of the ministers, teachers,

doctors, and nurses to give us every opportunity to learn. The school is admirably adapted to do the work for which it was established. It specializes in Bible study, missions, medical missionary training, and practical training for ministers, Bible workers, and colporteurs. It is especially adapted to the needs of mature persons who want a thorough course in the fundamentals of the message, whether they are going to foreign fields or not. It would greatly advance our evangelistic work at home, we believe, if many young ministers and Bible workers would spend some time here. Persons of some experience in Christian work who have recently accepted the truth, find here just what they need to acquaint them with the great principles of the advent message and with our denominational organization and work. We had the pleasure of meeting Elder and Mrs. M. D. Wood, who recently embraced our faith, and have been studying here the past year. Brother and Sister Wood were for many years missionaries in India, and are about to return there to carry the additional light they have received.

We are made glad to see what we have seen, and our hearts are made tender as we look over the past and think of the Christian love and kindness extended to us by our beloved fellow laborers and people in California, and then come and find the same sweet spirit at work in the hearts of God's people here in Washington. We love this cause and people. We are determined by his grace to join in the anthems of the redeemed in that day when Christ shall be to each one of us, forever, our exceeding great reward.

MR. AND MRS. G. A. HAMILTON.

### Chicago, Ill.

It has been previously announced in the columns of this paper that the writer has been released from the secretaryship of the Religious Liberty Department of the General Conference for the purpose of engaging in evangelistic work in some of the large cities of this country. Owing to the need of more evangelistic work being done in the city of Chicago, it was recommended by the General Conference Committee that I begin my work here.

In harmony with this recommendation I reached Chicago June 11, and proceeded at once, in company with others, to find a site upon which to locate the tent. Much time and effort were consumed in getting a desirable lot, but one was obtained in Austin, one of the finest suburbs on the western side of Chicago. For many years previous to the time that Austin became a part of the city of Chicago, it maintained strong prohibitory laws against the liquor traffic; and when it was finally made a part of the city, it was upon the condition that its prohibition ordinances would be continued.

Our location is on Chicago and Laurel Avenues, Chicago Avenue being one of the principal thoroughfares of the city, where thousands of persons daily pass on the street-cars. As we are some distance from any of our churches, but few of our people attend; hence our audiences are almost wholly composed of those not of our faith. We have not had any overflow congregations, but have had a good, substantial attendance of an

intelligent class of people. When we introduced the Sabbath question last Sunday night, we had a congregation of between three hundred and four hundred, notwithstanding the fact that the evening was uncomfortably cool. Two began the observance of the Sabbath before we had presented it from the pulpit; and we found another person, who had previously been a Roman Catholic, observing the Sabbath, a knowledge of which she had obtained from her personal study of the question. There are a number of deeply interested persons in attendance who, we have faith to believe, will take their stand for the truth.

Whatever success may attend our work here must be at least partially attributed to the earnest prayers of the consecrated members of our churches. For in harmony with the instructions given in "Testimonies for the Church," Vol. VI, pages 80, 81, we have appealed to our churches in Chicago to unite in prayer between the hours of twelve and one each day for the success of the tent efforts in this city. This instruction is as follows:—

"It is by no casual, accidental touch that wealthy, world-loving, world-worshipping souls can be drawn to Christ. . . . We should hold convocations for prayer, asking the Lord to open the way for the truth to enter the strongholds where Satan has set up his throne, and dispel the shadow he has cast athwart the pathway of those whom he is seeking to deceive and destroy. We have the assurance, 'The effectual fervent prayer of a righteous man availeth much.' James 5:16. Solicit prayers for the souls for whom you labor; present them before the church as subjects for their supplication. It will be just what the members of the church need, to have their minds called from their petty difficulties. . . . Select another and still another soul. . . . As you do this, God will give you the Holy Spirit to convict and convert the soul."

We have endeavored to follow the most approved and up-to-date methods in conducting our meetings. We have aimed to advertise in a dignified and attractive way, using folders and cards neatly printed on good material, but not copiously illustrated. Besides, we have two large printed signs giving the location of our tent and the time of our services. One of these is displayed near the center of this section of the city, adjacent to a park where thousands of persons assemble from time to time, and where multitudes of others can see it as they go to and from the steam railroad, the elevated and the surface street-car station.

Our meetings are also advertised by means of large bulletin-boards, upon which the subjects for each day are painted in large letters. In addition to these means we have access to three weekly papers, in which our weekly programs have been published, so far, free of charge.

Our daily program is as follows: Breakfast at 7:30 A. M.; workers' meeting at 9, at which every worker is expected to be present, and which consists of a study of the Bible and the Testimonies, methods of labor, and planning for the work of the day; house-to-house visitation from 10 to 12; dinner at 12:30; house-to-house visitation from 2 to 5 P. M.; prayer for the evening service, and brief reports of the work for the day at

7. The weekly program of public meetings consists of preaching every evening, except Saturday, and on Sunday at 3 P. M. Besides these services we have children's meeting at 5 P. M., Sunday; school of health, Monday, at 3:30 P. M., conducted by Lauretta Kress, M. D.; public Bible readings, Wednesday and Sabbath at 3:30 P. M.

The school of health conducted each Monday afternoon, and the gospel of health lecture delivered each evening of the same day by Dr. D. H. Kress, are of more than ordinary interest to the people. We are confident that this feature of the work should constitute a part of every series of tent-meetings.

Our company is of good courage, and we most earnestly desire the prayers of our people in behalf of the work in this great city. K. C. RUSSELL.

## Medical Missionary Department

Conducted by the Medical Department of the General Conference

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

### The Graysville (Tenn.) Sanitarium

THIS institution is one that has seen considerable struggle in its development. Having been started with limited means, it was for some time compelled to carry forward its work with incomplete equipment. Away from centers of traffic, located near a small village, it does not have the advantage of publicity that it might otherwise have. Its location is none the less suited to its work. In fact, it is favored with many unusual natural advantages. Were the sanitarium well known, its natural location would attract patronage.

A good support from a cultured class of people has at various times been shown the institution. But the patronage has not been continuous, there having been periods when it was very low. This has, of course, told on the institution. It has also seemed advisable to make several changes in the managing force of the sanitarium, resulting unfavorably, in some respects, to a steady and normal growth of its work.

At the present time, the institution is well prepared to care for patients. The equipment is good, and the accommodations all that need be. An efficient staff of workers, now headed by Dr. M. M. Martinson, who was connected with the work at the first, has oversight of the work. Dr. Martinson holds the confidence of all who know him as an excellent physician and skilled surgeon. His wide practise and his general practical experience give him qualifications well suited to his present work. He is assisted by his wife, Dr. Stella Martinson. She also holds a reputation as an able physician.

With the good preparation that this sanitarium has for doing satisfactory service, it should have a larger patronage than it has had of late. In this our own people can be of great help. Send for advertising literature, and make use of it. Talk to others about the excellent facilities and advantages of the institu-

tion. Sell "Ministry of Healing," and help to bring some of the many good results that will come in that way. Recognize the obligation and privilege of supporting the institution in every way possible.

Those who have visited the Graysville Sanitarium will agree that a more beautiful location would be hard to find. A good climate prevails. Many from distant points would find benefit by a stay at this quiet mountain retreat. We bespeak for it an earnest support by all its friends.

L. A. H.

### Sanitarium News Notes

THE following items have been gathered from various sources, and are here given with the idea that others will be interested to know of the good progress that is attending some of our sanitariums. Some of our medical workers are faithful in reporting, and it is from these particularly that we can get items to pass on to others. It would, no doubt, be mutually helpful if our people could know more of what is being accomplished by our sanitariums. Union conference papers are glad to publish items, and the readers are interested in them, and the institutions would thus become better known.

Many will be especially interested in the good news that comes from the Nashville (Tenn.) Sanitarium. While but a few months ago conditions were so discouraging as to warrant, in the minds of many, closing the institution, it now reports prosperous conditions. It is a problem how to accommodate all who come. Men and women of intelligence and of business and social influence are showing a most hearty support. Satisfied patients return home and send other patients, thus spreading a favorable knowledge of the institution. Some effective advertising has been done, and no doubt it shared in the upbuilding of the work. Our own people are cooperating actively in the distribution of advertising matter, and are helping effectually by their prayers. Probably no more striking illustration has been seen among us of what can be done to help a sinking institution by a full cooperation of all than has been seen in this instance. Conferences have taken hold earnestly, churches and individuals have given help, and the management and workers of the sanitarium have done their part. Results must come from such work, and the Nashville Sanitarium is reaping the fruit of this effort.

PROSPERITY is attending the New England Sanitarium at Melrose, Mass. The capacity of the building has been taxed a number of times this season, with several rooms occupied by two guests, and with some guests rooming outside of the main building. The outside health missionary work has been productive of excellent results. In the institution there is also a marked missionary spirit. The sanitarium young people have been organized into a mission band, about twenty-five of them signifying their willingness to go to any field to which the Lord may call them.

DR. J. D. SHIVELY is now the medical superintendent of the Nebraska Sanitarium at College View, Nebr. His long and practical sanitarium experience, and his established reputation as a sur-

geon, qualify him for entering readily upon institutional duties. Dr. Eva Shively connects with the institution as lady physician. As these doctors were formerly in charge of the medical work of the Boulder-Colorado Sanitarium, an institution of the same union conference, they are already at home as to location and people.

DR. ORVILLE ROCKWELL, former superintendent of the Nebraska Sanitarium, connects with the medical staff of the Long Beach (Cal.) Sanitarium. His four and one-half years' faithful service in the former place has been appreciated, and his release comes at his own request.

THE Nebraska Sanitarium at Hastings, also reports a liberal patronage. A number of heavy surgical cases have received attention. Among recent construction improvements are the fire-escapes and an electric elevator. A new training class of carefully selected students is just beginning study.

THE Kansas Sanitarium has seen some very encouraging fruit of spiritual labor. Individuals of prominence have been reached, even to a full acceptance of the truth. Cooperation on the part of the local church helps to carry forward this work. The management is intent on making the work of the institution a strong factor for thorough missionary effort. A favorable and appreciative patronage is seen.

THE Madison (Wis.) Sanitarium has had a house full of patients at times this season. Considerable surgical work has been done, the patients making good recovery. A number of the lady nurses have been selling *Life and Health* and distributing advertising matter. Some much-needed improvements have recently been made in the buildings. Great care is being exercised in the outlay of means. Material help is coming in from the sale of "Ministry of Healing."

THE Wabash Valley Sanitarium, La Fayette, Ind., has enjoyed an unusually good patronage this summer, the main building and cottages having been filled and a number of tents brought into use. Several patients have come regularly from the city for treatments. Critical surgical operations have been performed with favorable outcome. A substantial interest is shown in the institution by our own people. The sanitarium makes frequent reports through the union conference paper, thus securing a closer touch with our people.

THE Portland (Oregon) Sanitarium has seen the banner week of its history this season. Several prominent persons have been numbered with the patients. A feature of special interest is the spirit of labor seen among the nurses for the salvation of souls. Precious results have followed. Three patients decided recently to follow the Lord by fully accepting the truth. This sanitarium makes frequent reports in the union conference paper, thus giving its constituency due information.

THE Walla Walla (Wash.) Sanitarium reports a season of excellent patronage, the institution having been taxed at times to find room for all its patients.



A spirit of harmony prevails in the family, with a good interest in missionary work for others. Within three months four persons have begun the observance of the Sabbath. Many of the patrons are Sabbath-keepers, showing a confidence on the part of our own people in the sanitarium. John Reith, M. D., is now fully installed as house physician. The doctor was one of the few applicants who successfully passed the recent State board examination.

THE Kansas City (Mo.) Sanitarium, owned and operated by Dr. G. A. Droll, is having an encouraging patronage. The doctor is active in local church work, bearing official responsibilities, and also making a special effort by Sunday night temperance lectures. Promising results are seen in the wide field of usefulness that presents itself.

E. DOLPHUS HAYSMER, M. D., has been appointed medical superintendent of the Huntsville (Ala.) Sanitarium, filling the vacancy made by the removal of Dr. M. M. Martinson to Graysville, Tenn.

A CLERGYMAN guest of the St. Helena (Cal.) Sanitarium was presented with a copy of "Ministry of Healing" by the workers of the dining-room. The man was much affected by it, and with tears in his eyes said: "I never heard of such a thing! I understand that things are reversed here. You are giving me something. Usually we expect to give the waiters tips. I'll read every word of the book." The weekly prayer-meeting is well attended. Patients testify to the spiritual benefits received at the institution. Great appreciation is expressed for the privilege of association with the sanitarium and a knowledge of the work. Many prominent persons are numbered among its guests.

## Gospel Workers' Department

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

Conducted by A. G. DANIELS

### The Call to the Gospel Ministry Some Valuable Quotations

IN last week's REVIEW we gave a number of selections from various writers regarding "The Call to the Gospel Ministry." This week a few quotations are given on the evidence all may have that the call is from God.

#### How Does This Call Come? and How May It Be Known That It Is From God?

"If there is this special call of God to the ministry, how is this call certified to the individual?

"The first element in the certification is the *conviction* that one ought to preach the gospel.

"This sense of duty or prevailing feeling of obligation is vital. . . . No man should dare be guilty of stepping toward the Christian ministry whose mind is a blank concerning this matter, so far as a sense of obligation goes. In any case, and for any occasion, the conviction should be lodged more or less clearly in the consciousness. The direct and efficient cause of the conviction is

the Holy Ghost. The occasions, coincident with the conviction and leading to it, may be various, as used by the Spirit. Favoring circumstances, sense of adaptation, considerations of usefulness, providential indications,—these may be incidents and attendants instrumental. But these are not the call, nor are they the efficient cause of the conviction."—*The Ideal Ministry*, page 113.

"It was not Paul's fitness, or taste, or circumstances, or any consideration of greater usefulness, that based his 'Woe is me.' It was *God's call*,—I must preach.

"A second element certifying to the divine call is the *desire* to preach the gospel. This may antedate conviction, or it may follow. The desire may be present when there is great doubt as to fitness, or when circumstances may seem to hedge up the way. When it exists and continues, without any conviction, and the man enters the ministry with no profound feeling of duty, then it befits the candidate to consider whether the desire is not born of selfishness and the devil, instead of love to God."—*Id.*, page 114.

"A third element certifying to the divine call is the *possession of the natural physical and mental qualifications*. Any serious defect of voice, unfitting for effective public speaking, any serious bodily infirmity, any looseness of mental machinery, constituting a radical and incurable defect, should be evidence that the following of some other pursuit would be more likely to honor God and to be in the line of his purpose.

"A fourth element certifying to the divine call, is the *approving judgment of the church*. This publicly corroborates and authenticates individual conviction. It is certainly an element of considerable importance in defining and settling one's duty. For the personal judgment may be blind and partial. There may be a sense of conviction, and an honest, earnest desire, along with real unfitness, because of mental defect or idiosyncrasy. And this defect may not be patent to the candidate, though very plain to others. Duty in such case is imperative. The church should deal kindly, but frankly with the candidate, and make known the adverse judgment.

"This adverse judgment should suggest a doubt of fitness, beyond all question, and lead to a careful reexamination of the grounds of the conviction that one ought to preach, and of the motives prompting the desire to preach. . . .

"Thoroughly possess a man with the conviction that he has been summoned to preach the gospel by a direct divine agency, moved by the Holy Ghost to take upon himself the office of a bishop, and it can not fail of spiritualizing all his activities and uplifting his whole life. If he feels that *God* has called him into the ministry in a way in which men are called to no other pursuit, then at once and forever it is to him a peculiarly sacred, divine work, not to be undertaken and prosecuted save with an active and absolute consecration, and to be secularized or made subservient to selfish interests or ambitions at the peril of his soul."—*Id.*, pages 115, 116.

"And what patience, what courage, what steadfastness, what power, must be born of the conviction of being called of God! He who can say, 'Lord, I heard thy call. It was thou that didst send me,'—what can he fear to do or dare or suffer!'"—*Id.*, page 117.

"This call and consciousness of God is essential to a man at the outset of his ministry. Unless he has it, he had better not start out. The ministry is a vocation, not a profession. 'Wherefore wilt thou run, . . . seeing that thou hast no tidings ready?'

"But it is also essential when the man is actually at his work. The church can only echo and authenticate the call, and unless the minister is ever conscious that he is where and what he is because God has called, placed, and equipped him, his ministry must necessarily suffer in power and blessing.

"And, not least of all, this consciousness of a divine vocation is essential all through a minister's life. We must keep in touch with God. Only thus shall we preserve our freshness, and not grow stale. Only thus shall we keep our glow, and never become dull. Only thus shall we walk, and not faint. People are quick to see both the presence and the absence of this divine consciousness in their clergyman's life."—*The Work of the Ministry*, by W. H. Griffith Thomas, D. D., page 6.

#### The Evidence One Should Give to Others of His Call to the Ministry

"But watch thou in all things, endure afflictions, do the work of an evangelist, *make full proof of thy ministry*." 2 Tim. 4:5.

"Am I not an apostle? am I not free? have I not seen Jesus Christ our Lord? are not ye my work in the Lord? If I be not an apostle unto others, yet doubtless I am to you: *for the seal of mine apostleship are ye in the Lord*." 1 Cor. 9:1, 2.

"But contrariwise, when they saw that the gospel of the uncircumcision was committed unto me, as the gospel of the circumcision was unto Peter; (for he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles)." Gal. 2:7, 8.

"The conversion of sinners and their sanctification through the truth is the strongest proof a minister can have that God has called him to the ministry. The evidence of his apostleship is written upon the hearts of those converted, and is witnessed to by their renewed lives. Christ is formed within, the hope of glory. A minister is greatly strengthened by these seals of his ministry."—*Acts of the Apostles*, page 328.

BISHOP QUAYLE says: "The Bible allows itself to be destroyed with impunity. It has no apparent thought for self-preservation. All kinds of men have done it to death. Sapient critics have shot it full of holes, and cheered themselves in their inglorious task; and then the Bible went straight on, gloriously on. While the Bible was being destroyed, pared away, by naturalists, it was published in more tongues, read by more eyes, leaned over by more hearts, thanked God for by more converts, than in all the years past. God's Word, God's church, God's day, will stand while eternity stays on its feet."

"KINDNESS to animals is not a mere sentiment, but a requisite of even a very ordinary education. Nothing in arithmetic or grammar is so important for a child to learn as humaneness. As a discipline it is most valuable."

## 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 Ne Temere Decree

WHEN the decree *Ne temere*, which means, "Let no one dare," was published, we were surprised that so little notice was taken of it in America. Vigorous protests came from other lands. The Wesleyan conference said, in substance: The decree declares null and void marriages contracted between Roman Catholics and persons who are not members of that church, even when such marriages are perfectly valid according to civil law. The decree degrades those who contract these marriages to the level of persons living in open sin, and in consequence affixes the brand of illegitimacy upon their children. The decree incites unworthy persons to repudiate their most sacred obligations, and exposes their wives and children to cruel desertion and destitution. Hence the decree constitutes a serious danger to the public welfare. It asserts that a marriage which the state accepts as valid is nothing simply because it is not in harmony with its ecclesiastical regulations. Of course, this decree can not liberate Roman Catholics from the obligations of legal marriages as established by the state, but we must be blind if we do not see some of its nefarious consequences.

It has already inflicted untold misery on hundreds of families, and divided them. In Canada and Ireland there have been some terrible cases of persecution, and several family tragedies. The decree is in direct conflict with the Scriptural obligations of the marriage vow, and with the God-given rights and honor of parents and children in family life. Its manifest object is not simply to prevent mixed marriages, but to make sure that in the future such marriages shall be performed by priests only; not to promote purity, peace, and spiritual life in the home, but to increase the power, prestige, and influence of Rome through her priesthood.

The proof of all this comes in the most recent papal decree, *Motu proprio*, issued Oct. 9, 1911, and published in the official "Acta Sedis Apostolicæ":—

"Since in these evil times, when so little heed is paid to ecclesiastical immunity that not only the clerics and priests, but bishops, and even their eminences the cardinals of the Holy Roman Church, are brought before the judgment of laymen, the situation absolutely demands of us that by the severity of the punishment we restrain within due bounds those whom the seriousness of the offense does not deter from this sacrilegious crime. Therefore, by this our *Motu proprio*, we enact and ordain that all private persons, whether of the laity or of the sacred orders, male or female, who without permission of the proper ecclesiastical authority cite before lay tribunals any ecclesiastical person whatsoever, either in criminal or civil cases, and shall publicly compel them to be present in court, shall incur excommunication reserved in a special manner to

the Roman pontiff. And what is ordained in these letters we will be valid and good in law, all things whatsoever to the contrary notwithstanding."

This is an ancient decree going back into the dim past when Thomas a Becket refused to yield to King Henry II.

Is it not intolerable that the Church of Rome, which enjoys equal rights with all other churches, should abuse this freedom by asserting and enforcing an immunity for its clergy which has never had the sanction of civil law? Such an assertion of authority on the part of Rome can only have disastrous effects on the legislative, executive, and judicial functions of civil government. It is impossible to overestimate the pernicious and far-reaching results of such a decree. For Roman Catholics the dread of excommunication is all-powerful; it is to them the most awful fate than can befall a human being. The victim is boycotted, shunned by his fellows, denied church burial, and can only look forward to a hopeless eternity of unmitigated horrors. What does this decree mean?—It means reassertion of dominion by a foreign ecclesiastical authority which clamors for toleration, but intrigues constantly for supremacy.

But some one says, "It does not affect us Protestants." What a mistake! It affects the society in which we all must live. Take, for instance, bequests. We have heard, have we not, of priests using undue influence in the making of a will, and depriving the legal heirs of their rights and leaving them absolutely poor? No private person nor judge must dare to cite Mr. Priest to court without incurring *ipso facto* excommunication. If a priest contracts debts, defrauds, commits an assault, or becomes drunk and disorderly, no Catholic policeman nor judge must dare to bring him to a civil court. Nor can any ecclesiastic be taken to court as a witness except by special permission from Rome. It includes, also, our legislatures and national Congress. All measures must first have the approval of ecclesiastical authority before Roman Catholics can vote for them. This transfers our civil government to Rome.

But, some one says, "This decree does not refer to the United States." Why not? It refers to every country where it can be enforced. Germany and some other countries took immediate action, and as a result they were declared to be exempt. Every inch of these United States is covered to-day by these arrogant and insolent decrees. Then, whether they shall apply to this or any other country rests wholly with the Pope. He is the authority.—*Extract from an address by Bishop Burt (Methodist) before the Boston Methodist Social Union at its meeting in March, 1912.*

### Sunday Closing of Post-Offices

AFTER being in the hands of the Committee on Post-offices and Post-roads for some weeks, the Post-office Appropriation Bill has been reported to the Senate. The bill, as passed by the House, contained the following proviso:—

"Provided, That hereafter post-offices of the first and second classes shall not be opened on Sundays for the purpose of delivering mail to the general public. But this provision shall not prevent the prompt delivery of special-delivery mail."

As has already been reported in these columns, an effort was made to secure a hearing upon this subject, but without success. A statement, however, was submitted, setting forth the reasons for opposition to this proviso, but in submitting the bill to the Senate, the committee, in its accompanying report, took pains to recommend that this proviso be retained. We quote from its report:—

"In making appropriations for the compensation of postmasters and clerks, the House bill provides that post-offices of the first and second classes shall not be open on Sunday, but that this provision shall not prevent the prompt delivery of special-delivery mail. The Senate committee joins in recommending the adoption of this provision.

"While it is true that Sunday closing of post-offices of the third and fourth classes would greatly inconvenience the people in rural communities who are accustomed to go to town on Sundays and get their mail, this inconvenience is not felt by patrons of first- and second-class offices, who are almost entirely residents of cities. In a large number of first- and second-class offices the distribution and delivery of mail either at windows or from boxes has been discontinued already and without any material complaint from the people.

"It has been suggested by some that the provision be changed so as to permit the delivery of mail for one hour or for delivery of mail through boxes on Sunday, but on a moment's reflection it will be readily apparent that the delivery of any portion of the mail for any portion of the day necessitates handling and distributing the entire mail, and, consequently, the employment of a considerable number of clerks, thus defeating the purpose to be accomplished. We believe that so long as the law applies to all alike, and does not permit one man to secure his mail while denying it to others, this provision, which insures post-office clerks one day's rest in seven, is a wise one, and should be adopted. Senders of mail reaching its destination on Sunday can insure prompt delivery by affixing a special-delivery stamp."

As soon as this report was laid before the Senate, a letter was prepared and sent to each senator, stating in a brief form the grounds of objection to this proviso. The body of the letter follows:—

"The Post-office Appropriation Bill, now before the Senate, contains the following proviso:—

"Provided, That hereafter post-offices of the first and second classes shall not be opened on Sundays for the purpose of delivering mail to the general public. But this provision shall not prevent the prompt delivery of special-delivery mail."

"In behalf of this association, I beg to submit the following reasons why we are opposed to this proviso, and request that you use your influence to have it eliminated from the bill.

"1. The proposed legislation is unnecessary. As pertinent to this case we quote from the report adopted by the Senate in 1829, in reply to petitioners who asked that the mail service should be discontinued on Sunday:—

"It is the opinion of the committee that the subject should be regarded simply as a question of expediency, irrespective of its religious bearing. In this light it has hitherto been considered.

Congress has never legislated upon the subject. It rests, as it ever has done, in the legal discretion of the Postmaster-General, under the repeated refusals of Congress to discontinue the Sabbath mails. His knowledge and judgment in all the concerns of that department will not be questioned.—'American State Papers,' page 240.

"We wish it to be clearly understood that we are in favor of the observance of the Bible Sabbath, and are not urging that employees of any service be required to work seven days in the week; but we believe that this whole matter ought to be left within the discretion of the Postmaster-General. If he should decide to direct that post-offices be closed on Sunday, we should make no protest.

"2. The proposed legislation would violate a precedent which has been followed for over a century.

"Congress has thus far consistently refused to legislate upon the question of Sunday rest, and we urge that it should not now depart from this wise and well-established principle.

"3. This proposed legislation will commit Congress, to a certain extent, to taking sides in a religious controversy. This is the position maintained in the House Report of 1830 on Sunday Mails as stated in these words:—

"If Congress shall, by the authority of law, sanction the measure recommended, it would constitute a legislative decision of a religious controversy, in which even Christians themselves are at issue."—*Id.*, page 250.

"The designation of Sunday as a day of rest in the Post-office Department makes a distinction between that day and other days of the week, which, in the last analysis, is based upon the supposedly religious character of the day. In view of the difference of opinion which exists as to which day is the Sabbath, it would be highly proper for Congress to refrain from any legislation which could be cited as tending to settle this question, or could be appealed to as a precedent for a law requiring Sunday rest.

"I hope the reasons here given will be deemed by you sufficient to warrant you in making an effort to have this proviso stricken from the Post-office Bill."

The most of the replies received to this letter were of a mere formal nature, but one senator expressed himself as being in hearty accord with our position.

At the present writing, the bill is still before the Senate, but inasmuch as it is one of the large appropriation bills, it must be acted upon before adjournment.

## News and Miscellany

Notes and clippings from the daily and weekly press

—A Mexican rebel band attacked a train south bound from Mexico City on the morning of August 12. The detailed guard of thirty-six soldiers and more than twenty passengers were slaughtered.

—August 7 the delegates to the first national convention of the new Progressive party acclaimed Col. Theodore Roosevelt, of New York, as their candidate for President, and Gov. Hiram W. Johnson, of California, as their choice for Vice-President.

—Thirty-five persons were injured when Mobile and Ohio train No. 2, from Mobile to St. Louis, was ditched near St. Louis on the evening of August 9. The train was composed of steel cars, which were making their first trip, and trainmen said these coaches prevented loss of life.

—The Panama Canal Bill, as passed by the Senate August 9, grants exemption from tolls to American coastwise vessels and American ships engaged in the foreign trade, and admits to American registry foreign-built ships when owned by Americans and engaged in the foreign trade. It prohibits railroad-owned steamship lines from operating through the canal.

—From Managua, Nicaragua, comes the report that on August 11 the combined rebel forces began a bombardment of the capital city. Three hundred marines have been landed to protect American life and property. The insurrection in Nicaragua was started July 29, by Gen. Luis Mena, then minister of war, who was deposed by President Adolfo Diaz after refusing to resign.

—A bill limiting the appointments of civil service employees to seven years has finally passed both houses of Congress, and only awaits the signature of President Taft before becoming a law. This bill also provides for the abolition of the commerce court. The President has declared his intention to veto the measure. The leaders of Congress declare that if he does this, an effort will be made to pass the bill over his veto.

—On August 8, the national palace at Port au Prince, Haiti, was blown up by a powder explosion and burned to the ground, and the president of the republic of Haiti, Gen. Cincinnatus Leconte, perished. Many palace attendants were killed, and it is estimated that the casualty list will reach four hundred persons, killed or injured. The outbreak of war between Haiti and Santo Domingo is feared as one of the immediate results of this disaster. For some time there have been strained relations between these two countries.

—When President Taft vetoed the wool bill on August 9, he stamped with his disapproval the twenty-fifth legislative measure sent to him from Congress during his administration. Although most of his vetoes have been on comparatively unimportant subjects, during the special session of Congress last summer President Taft began to wield his pen against measures regarded by the legislators with great interest. Four of his vetoes have been of tariff bills. His one other veto of importance last year was directed at the joint resolution admitting Arizona and New Mexico to Statehood.

—Special cable from Constantinople reports one thousand persons dead, and between five thousand and six thousand injured, as the result of a severe earthquake on August 10. The center of the disturbance seems to have been in the region of the Dardanelles. The captain of the American steamer "Virginia" reports that the lighthouse at Ganes Hora, in the Sea of Marmora, has disappeared, and that the villages in the surrounding country are in flames. He was unable to anchor, owing to the violent movement of the sea.

—The details of a massacre of Bulgarians by Mussulmans at Kotschana, European Turkey, on August 2, have just been made public. The butchery lasted three hours, and 140 were killed.

—An explosion of black damp and coal dust on the morning of August 8, in the Lorraine shaft of the coal-field in the village of Gerthe, four miles from Bochum, Germany, cost the lives of 103 miners, according to the official report. Two others were severely injured, and 23 slightly injured.

—That the United States has not abandoned, nor changed in any way, its attitude concerning the Monroe doctrine, was made very plain when the resolution was offered in the United States Senate by Senator Lodge relative to the acquisition of property in this hemisphere for military or naval bases by any foreign power. The resolution, which was adopted by a vote of 51 to 4, asserts that the United States can not see, "without grave concern," any harbor or advantageous spot in the western hemisphere taken over by a foreign government, or by a foreign corporation bearing close relation to the government, if such occupancy would threaten the commerce or the safety of the United States.

—Near Eastern affairs are reaching a grave crisis, according to reports from Constantinople, which say that the committee of union and progress has resolved to summon the dissolved chamber of deputies to reassemble at Adrianople, to which city the leaders have already gone. The government has proclaimed martial law at Saloniki, Adrianople, and Smyrna. Fighting continues without cessation along the Montenegrin frontier, where a number of guerrilla bands have been in conflict with the Turkish troops. The Montenegrin troops, which came in contact with the Turks recently when they crossed the frontier, have destroyed eleven Turkish blockhouses. That international complications involving the balance of power in Europe might easily result from a declaration of war between Turkey and Montenegro, is feared.

## The Publishing Work

Conducted by the Publishing Department of the General Conference

N. Z. TOWN - - - Secretary

### Work of the Pacific Press

On the occasion of the annual outing of the employees of the Pacific Press Publishing Association, Brother H. H. Hall was asked to give a short address on the work of that institution. He said in part:—

"Our work is to print and to assist in the circulation of gospel and health literature. That this work has ever proved a mighty factor in all moral and religious reforms is recognized by all candid observers and students of history.

#### "Our Territory

"Our territory in Canada stretches from Port Arthur, on the northern shores of Lake Superior, to Vancouver Island, on the Pacific. In the United States it includes everything west of the Mississippi, except Texas, Oklahoma, New Mexico, Arkansas, and Louisiana.

### "Organization"

"The agencies through which we operate in this country consist of twenty-six conference tract societies, employing forty workers, twenty-four field agents, and five union agents. We have three branch offices, located in Kansas City, in Portland, and in Calgary, Canada, all of which now occupy buildings of their own, which serve as supply depots for their respective territories.

### "Sales"

"Our records show that in 1875 the association supplied to the field literature valued at \$10,000. The year that has just closed records a circulation of over \$400,000 worth, or forty times as much as in 1875.

"Thus far this year our sales show a monthly gain of \$2,000 over the same period of 1911. The shipments from our book department have aggregated seventy tons, as compared with fifty-two tons for the same period last year. Our tract sales last year were 22,000,000 pages. This record is being upheld this year, and only last week we had an order for more than a ton of tracts in five-dollar-package form from one of our depositories.

"Five years ago we undertook the publication of text-books for use in our church-schools. We have sold 65,000 copies of these, or a little over 1,000 copies a month.

### "To Foreign Lands"

"In recent years our institution has been publishing a series of subscription books in German, Danish, Swedish, Spanish, Dutch, and French, which bring to us markets limited only by the organization and activities of these foreign countries in their work of extending a knowledge of the third angel's message.

"I heard Elder O. A. Olsen say recently: 'To my certain knowledge, the printed page has pioneered this message in every foreign field.'

"As an indication of the immense development of this class of business, you will be interested to know that there are now more than twenty tons of books out on the Atlantic and the Pacific, hastening to our gospel colporteurs in Europe, Asia, Africa, South America, the West Indies, the Philippines, and other islands."—*Pacific Union Recorder*.

### Magazines an Opening Wedge

ONE of our periodical workers sends in the following very interesting report, which demonstrates the value of our periodicals in opening the way for our large books:—

"I called at an elegant house, and a servant came to the door. By her I sent my card, on which my work is explained, and a copy of each of my magazines to the lady of the house. Within a few minutes she came down, bringing the magazines with her. She desired to know more about them. I talked with her at the door, and explained briefly the magazines and our work. She bought two copies. I then showed her 'Great Controversy,' and she gave me an order for the three-dollar binding, which I delivered the next day.

"Two weeks later I received a letter from this woman in which she expressed regret that she had not taken the best binding, and spoke of her desire to subscribe for the *Protestant Magazine*. I

replied, offering to send her the *Protestant Magazine* free for one year, if she would take a full morocco 'Great Controversy' at five dollars, in addition to the three-dollar binding she had purchased of me. She promptly accepted my offer, and requested me to call at once with the book, prepared to answer many questions she desired to ask. I took her a full morocco 'Great Controversy' the next day, and answered her questions from the Bible.

"Before I left, I asked her what it was that interested her in the first place, and prompted her to come down-stairs when I called with the magazines. She replied it was the title of *Liberty*—the words, 'A Magazine of Religious Freedom,—that interested her. Being a Christian Scientist and interested in religious matters, she desired to know more about the magazine bearing this striking title.

"Our magazines are 'an entering wedge' for the work in cities and towns. My experiences have fully demonstrated this fact. Had I tried to sell this woman my book at first, the effort would have been a failure. I am thankful the Lord goes before his workers, and leads them into the homes of the people, and qualifies them to meet the demands under all circumstances." D. W. REAVIS.

### A Canvasser a Hundred Years Old

THROUGH the kindness of one of our tract society secretaries, we received a clipping from the *New York Herald* of July 8, 1912, containing announcement of the celebration of the one-hundredth birthday anniversary of Mr. George Clinton Paine, of New York, who for the past twenty-five years has been a book agent. We quote from the article as follows:—

"George Clinton Paine will celebrate to-morrow the one-hundredth anniversary of his birth, with his children, grandchildren, and great-grandchildren.

"Mr. Paine walks five miles a day in the pursuance of his occupation, that of a book agent, in which business he has been engaged for more than twenty-five years. His eyesight is excellent, so that he employs spectacles only when he reads fine type; his appetite requires three meals a day to be satisfied; his digestion is all that can be asked for; and on the whole, his appearance might be envied by many a man thirty years his junior.

"I attribute my long life to a simple life and to abstemious habits," said Mr. Paine to a *Herald* reporter yesterday. "I smoked, or attempted to smoke, a cigar in 1820, but it made me deathly ill, and I never tried the experiment again. I never drank a drop of liquor unless it was mixed in medicine for fever and ague, which attacked me when I was a young man; and I never chewed tobacco. I am fond of bread and milk, and I consider this a most wholesome diet. I lived in the open, and do so now whenever I can; so that when you ask me for my recipe for longevity, I reply, Temperate habits and the simple life."

Evidently Mr. Paine's work as book agent has been a physical blessing to him, as it has given him the opportunity of spending considerable time in the open air. He has continued in this line of work for twenty-five years. His example is worthy of emulation.

I. A. FORD.

## NOTICES AND APPOINTMENTS

### Camp-Meetings for 1912

#### ATLANTIC UNION CONFERENCE

Northern New England, Manchester, N. H. . . . . Aug. 21 to Sept. 1  
New York, Utica . . . . . Aug. 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

Colorado, Denver . . . . . Aug. 15-25  
Nebraska, College View . . . . . Aug. 22 to Sept. 1  
South Missouri, Clinton . . . . . Aug. 23 to Sept. 9  
North Missouri, Hamilton, Aug. 28 to Sept. 8  
West Kansas, Salina . . . . . Sept. 5-15  
West Colorado, Delta . . . . . Sept. 26 to Oct. 6

#### COLUMBIA UNION CONFERENCE

Ohio, Springfield . . . . . Aug. 15-25  
West Pennsylvania, Washington . . . . . Aug. 22 to Sept. 1  
Virginia, Richmond . . . . . Aug. 22 to Sept. 1

#### LAKE UNION CONFERENCE

North Michigan, Traverse City . . . . . Aug. 26 to Sept. 1  
West Michigan, Kalamazoo . . . . . Sept. 3-11  
Wisconsin, Baraboo . . . . . Sept. 5-11

#### NORTHERN UNION CONFERENCE

Iowa, Boone . . . . . Aug. 22 to Sept. 1

#### PACIFIC UNION CONFERENCE

Utah, Salt Lake City . . . . . Sept. 3-8  
Arizona, Phoenix . . . . . Oct. 17-27

#### SOUTHEASTERN UNION

Georgia, Savannah (colored) . . . . . Aug. 15-25  
North Carolina, Gastonia . . . . . Aug. 15-25  
Cumberland Conference, Sweetwater, Tenn. . . . . Aug. 22 to Sept. 1  
Florida, Ocala . . . . . Oct. 3-14

#### SOUTHERN UNION CONFERENCE

Tennessee River, Camden . . . . . Aug. 15-25  
Mississippi, Brookhaven (colored) . . . . . Aug. 30 to Sept. 8  
Alabama (colored) . . . . . Sept. 27 to Oct. 5

#### SOUTHWESTERN UNION CONFERENCE

New Mexico, Fort Sumner . . . . . Aug. 15-25  
Oklahoma, Oklahoma City . . . . . Aug. 22 to Sept. 1

### South Missouri Conference Association

THE regular meeting of the South Missouri Seventh-day Adventist Conference Association will be held in connection with the annual conference and camp-meeting of the South Missouri Conference, at Clinton, Mo., Aug. 29 to Sept. 9, 1912. The first meeting of the association will be held at 9 A. M., Monday, September 2, for the transaction of such business as should come before the members. All accredited delegates to the South Missouri Conference are delegates to this association.

L. W. TERRY, *President*;  
RALPH RHODES, *Secretary*.

### Maine Conference Association

THE first meeting of the regular annual session of the Maine Conference Association of Seventh-day Adventists will be held on the camp-ground in Norridgewock, Maine, Tuesday, Sept. 3, 1912, at 10 A. M., in connection with the Maine camp-meeting of Seventh-day Adventists.

Members of the board of trustees will be elected to fill vacancies on the board, also such other business transacted as may properly come before the association. All the accredited delegates to the regular session of the Maine Conference of Seventh-day Adventists, unincorporated, are members of the corporation.

J. F. PIPER, *President*;  
W. O. HOWE, *Clerk*.

### West Michigan Conference

THE eleventh annual session of the West Michigan Conference of Seventh-day Adventists, unincorporated, will be held in connection with the camp-meeting at Oakwood Park, Kalamazoo, Mich., Sept. 3-11, 1912. The first meeting of the conference will be held Tuesday, September 3, at 9 A. M., at which time officers will be elected for the ensuing year, also board of trustees for the West Michigan Conference Association, incorporated. Each church is entitled to one delegate for its organization, and to one additional delegate for each full twenty-five members.

C. F. McVAGH, President;  
H. H. TODD, Secretary.

### Address Wanted

ANY person knowing the address of Mr. C. M. Willson, recently of Avinger, Tex., is requested to send the same to Tegarden, Okla., Box 38.

### Notice!

THE fourteenth annual meeting of the Benevolent Association of Seventh-day Adventists of Maine will be held at the Adventist church in Norridgewock, Aug. 27, 1912, at 5 P. M., for the purpose of electing officers, and transacting such other business as may properly come before the meeting.

E. C. TAYLOR, Clerk.

### Publications Wanted

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

Mrs. C. F. Campbell, Perth, Ontario, desires a continuous supply of literature for use in missionary work.

Copies of *Liberty*, *Protestant*, *Signs of the Times Magazine*, *Watchman*, *Life and Health*, etc., will be appreciated by S. L. Stafford, R. F. D. 3, Statesville, N. C., for use in reading-racks.

S. H. Carnahan, Colegio, Estrada Palma, Cabanas, Cuba, writes: "I am in a Catholic country of both Spanish- and English-speaking people, and could use to advantage copies of *Liberty*, *Protestant*, and also Spanish tracts. Should any one be able to send us Spanish books appropriate for our school library, they would be greatly appreciated. Postage to Cuba same as in the States."

### Business Notices

WANTED.—At the Cumberland Industrial School, young men who wish to work their way at school. Address Clifford G. Howell, Earleyville, Warren Co., Tenn.

WANTED.—To correspond with an experienced hygienic cook, for the Iowa Sanitarium. References required. State amount of experience and salary desired in your first letter. None but Seventh-day Adventists need apply. Iowa Sanitarium, Nevada, Iowa.

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.

## Obituaries

GWIN.—Enos Miles Gwin was born in Ohio in 1848, and died in Kettle Falls, Wash., July 30, 1912. For years he was a conference worker in Kansas and Arizona, but about ten years ago settled in Washington. A few days before his death he expressed his gratification that changed conditions promised greater leisure, and remarked, "Now we must serve God better than ever before." The funeral services were held in the Presbyterian church at Kettle Falls, words of consolation being spoken by the writer from Job. 14:14.  
ORIN BELKNAP.

VEIT.—Mrs. Ruth Alice Veit was born in North Andover, Mass., April 22, 1854, and died in Flagstaff, Ariz., June 19, 1912, where she had resided for a number of years. About twelve years ago she accepted present truth under the labors of Elder Geo. States. Those who knew her best say that she was a consistent Christian, respected and loved by all. We trust that she will have a part in the first resurrection. The funeral service was conducted by the Methodist minister of Flagstaff.  
F. W. WHEELER.

POTTS.—William Potts was born in Miami County, Ohio, June 30, 1829, and died in Saint Marys, Ohio, July 30, 1912. Sixty years ago he was married to Nancy Ralston. Eleven children were born to this union, but the mother and three of the children died a number of years ago. Later Brother Potts married Mrs. Eliza Maxwell, who, with one brother and eight children, is left to mourn. Twenty-nine years ago the deceased accepted the third angel's message, and till the time of his death was a consistent Christian. Words of comfort were spoken at the funeral service from Ps. 116:15.  
JOHN FRANCIS OLMSTED.

RILEY.—Mary A. Riley was born near Harrisburg, Pa., in 1829, and died July 19, 1912, at the home of her daughter in Webster City, Iowa. She was married at the age of seventeen to W. H. Riley, in Janesville, Wis. Seven children were born to them, three of whom are left to mourn. Father and mother accepted the third angel's message in the early sixties, and their home was always a resting-place for our tired and worn laborers. A Methodist minister conducted the funeral services, speaking words of comfort to those who sorrowed. We hope to meet our loved one soon where there will be no more sad partings.  
MRS. L. H. WOLFSEN.

DAVIS.—Dr. J. W. Davis, of Port Fairfield, Maine, died July 21, 1912, in Melrose, Mass. He took the dental course in Washington, D. C., and had been in successful practice for more than thirty years. For many years the deceased had been a believer in present truth, but after the death of his wife seemed to take an even deeper interest in spiritual things. He fell asleep on the anniversary of her burial, aged 60 years, 11 months, and 11 days. His sudden death was a great shock to his bride of only a few weeks, Mrs. Alice (Smith) Davis; also to his three children and three sisters. The funeral was held on July 24, Pastor T. N. Kewley (Methodist) assisting in the service.  
ELMER E. OSBORNE.

BAKER.—Elizabeth Baker was born Feb. 4, 1835, and fell asleep Nov. 10, 1911. She embraced present truth about forty-seven years ago while living near Mauston, Wis. At the close of the war of the rebellion she, with her husband and five little children, settled on a homestead in Clark County, Wisconsin, and there for nine years they kept the Sabbath all alone. Mother never lost faith in the message, although hers was a life of toil and hardship. About four years ago father sold the old home, and they moved to Bethel, Wis., where she died. She was the mother of twenty-seven children, twelve of whom survive. Words of comfort were spoken by Prof. C. L. Stone, of Bethel Academy.  
C. E. BAKER.

SLADE.—J. W. Slade was born in the village of Lyons, Ionia Co., Mich., April 6, 1863, and died at his temporary home in Clinton County, Michigan, July 26, 1912. When a young boy, he enjoyed a bright Christian experience and possessed a strong love for the truth. His father and mother died when he was but a youth, and upon him fell the responsibility of looking after the farm, and caring for six brothers and a sister younger than himself. About sixteen years ago he was married to Miss Eva Reeder, who joined him in self-supporting missionary work in Tennessee, to which it was their purpose to return this fall. His sudden death came as a crushing blow, yet it is comforting to know that he seemed ready for the call. His wife, five children, five brothers, and many friends mourn the loss of a dear one. The funeral services were conducted by Elder Eugene Le-land.  
E. K. SLADE.

REEDER.—J. B. Reeder died July 23, 1912, at his home, near Danbury, Tex., aged 62 years and 27 days. He was married to Dora Berry in 1871. There were born to this union nine children, seven of whom, together with their mother, are left to mourn. Brother Reeder accepted present truth in 1904, and held to this faith until his death. Brother E. M. Lacey presented some of the comforting promises of God.  
MRS. WILL REEDER.

CHAPMAN.—William E. Chapman died July 31, 1912, at his home in Enyart, Mo., after an illness of seven weeks. He was born near Enyart, March 19, 1855, accepted present truth in 1888, and was a leading member of the Enyart church until his death. His exemplary life won for him many friends, and the funeral services were largely attended. His companion, two sons, and two daughters are left to mourn, but they "sorrow not, even as others which have no hope."  
E. A. MERRELL.

BURK.—John S. Burk was born in Cumby, Tex., Nov. 26, 1890, and died July 15, 1912. He was a faithful son and loving brother. His parents, four brothers, three sisters, and many friends are left to mourn. When seventeen years of age, John united with the Seventh-day Adventist Church, of which he remained a faithful member till the day of his death. Words of comfort were spoken to the bereaved from Rom. 8:18, by Pastor W. L. McGuire (Methodist).  
J. W. WINN.

BRIGGS.—Frank W. Briggs was born March 10, 1872, and died July 26, 1911. He heard present truth from his mother some years ago, but business interests were so strong that he did not accept the third angel's message until a few months before his death. During his last sickness the deceased spent some time in our sanitariums located in Florida and Iowa. He fell asleep at his home in St. Paul, Minn., in the hope of a part in the first resurrection. His mother, wife, and one son survive.  
C. A. PEDICORD.

BURNETT.—Georgia Estella Burnett, née Byland, was born Dec. 26, 1876, in East Liverpool, Ohio, and fell peacefully asleep in Jesus on July 30, 1912, at her home near Glenfield, Pa. Three years ago Sister Burnett gave her heart to the Lord, and united with the Seventh-day Adventist church at Alliance. At the time of her death she was a member of the Allegheny church. Her husband, four children, a brother, and a sister, besides many other relatives and friends, are left to mourn. Words of comfort were spoken from Job 19:25, 26. The body was taken to East Liverpool for burial.  
JOHN P. GAEDE.

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## CONTENTS

## GENERAL ARTICLES

- The True Ideal for Our Youth, Mrs. E. G. White ..... 3  
 Fundamental Principles of Seventh-Day Adventists, by the late Uriah Smith... 4

## EDITORIAL

- Day-Dreaming and Doing — God's Time  
 — In South America's Rubber Country  
 — The Hand of God in History, No. 19 7-10

- THE WORLD-WIDE FIELD ..... 11-13  
 HOME AND HEALTH ..... 14, 15  
 THE FIELD WORK ..... 16-18  
 MEDICAL MISSIONARY DEPARTMENT ..... 18, 19  
 GOSPEL WORKERS' DEPARTMENT ..... 19  
 STATE AND CHURCH ..... 20, 21  
 NEWS AND MISCELLANY ..... 21  
 THE PUBLISHING WORK ..... 21, 22  
 MISCELLANEOUS ..... 22, 23

THE Missionary Volunteer department in the *Youth's Instructor* of August 27, announces the publication in this number of the REVIEW of two articles,—"Opening Doors" and "Growth in Catholic Countries." These will be printed in our next number.

IN answer to several requests received of late, we are publishing in this number a statement of the principles of the Seventh-day Adventist Church. This statement was prepared by Elder Uriah Smith, for many years the able editor of this journal.

WHEN the brethren in India learned that Brother A. G. Daniells could not attend their general meeting in November, Brother J. L. Shaw cabled earnestly requesting that some representative from the General Conference be present. Last week the committee recommended Prof. H. R. Salisbury to go, and to visit schools in Europe on his way.

ELDER S. B. HORTON, who for the last year and three months has been connected with the Religious Liberty Department of the General Conference as assistant secretary, left Washington with his wife a few days ago to take up church and evangelistic work in Grand Rapids, Mich. Brother Horton's years of association with congressmen while an employee of the government, have been of great advantage to him and to the religious liberty work, not only in Washington, but in the general field. He has done good work in behalf of the religious liberty cause in his work as assistant secretary of the department. His efforts have been greatly appreciated. Previous to Brother and Sister Horton's departure for Grand Rapids, their friends tendered them a farewell reception, at which a very interesting program was rendered. We trust that the blessing of the Lord will attend Brother Horton's ministrations in the field to which he has been called.

C. M. SNOW, of our editorial staff, is attending a convention of the American Federation of Catholic Societies in Louisville, Ky., this week, and I. A. Ford has left the office to attend the camp-meeting in Ohio. Dr. H. C. Menkel of the Foreign Mission Seminary, is also attending the Ohio camp-meeting.

ON account of the interest attending several tent-meetings being held in the Northern Illinois Conference, it has been decided to postpone indefinitely the camp-meeting, which had been appointed for August 19-26. Definite announcement will be made later. The Utah brethren announce a meeting for that field at Salt Lake City, September 3-8.

## The Spirit of Our Youth

ONE can not stand before the young men and women to be found in our various training-schools without feeling truly thankful to God for what he is doing for the youth of this denomination. How changed the situation to-day from what it was a few years ago! Then scores of our young people were attending worldly schools, and many who were attending our own schools were fitting themselves for worldly callings. But now we find hundreds of our young men and women who have dedicated themselves to God for service, and are seeking in our denominational schools a preparation for their life-work. These boys and girls of to-day will be the men and women of to-morrow, the burden-bearers upon whom the grand finishing of this great movement will largely rest. For these devoted youth we are indeed thankful.

But what shall we say of the hundreds of young men and women to be found in every section of the country who are still contentedly attending worldly schools, and holding in their minds earthly ambitions? or of others who perhaps are content not to attend school at all, who are passing by opportunities which, if improved, might under God's guidance make them strong men and women in connection with this closing work. Some, we know, are kept at home by influences that they can not control. Upon some the burden of the family rests. Some are the support and staff of a widowed mother or feeble father. Some are laboring to provide others of the family with privileges which they themselves greatly desire. But we believe that even these young men and women are privileged to make a beginning right where they are. If unable to attend school during the year to come, they can establish a school in their own home.

The history of this cause and of the world's work through the centuries proves that not those alone who had the greatest advantages achieved the highest results in life. The men and women whom God has used most mightily have been those who humbly dedicated their lives to his service, and made the most of their advantages, whatever they might be. How much might be accomplished by the young men and women who must remain at home during the year to come if they would devote their leisure moments to the prosecution of some study! In such effort an excellent help has been provided by this denomination in the Fireside Correspondence School. Scores

of young men and women who have been kept at home during the last two or three years, have taken up the study of history, of language, or of science, and have made in their work a splendid beginning. If the way opens in the future for them to connect with some institutional school, that school will give them credit for what they have accomplished. Why should not every young man and woman in our ranks who can not attend one of our educational institutions, enroll himself as a member of this excellent school?

You will miss much if you pass by the opportunities which may be offered you. You will gain much if you will resolve that the year to come shall bring to you an increase in knowledge, and if, with God's help, you will take advantage of the facilities that have been provided. First and best, if you can arrange to attend one of our institutional schools, do that; but if this is impossible, avail yourself of the help which you may secure through the Fireside Correspondence School, of a systematic course of study, under the supervision of experienced teachers. Do not be kept down. Resolve that by God's help you will make something of yourself for him. These years through which you are now passing afford the golden opportunity of your life. Resolve that you will acquire the very best education that you can. God will honor this resolution on your part, and will open before you ways and means by which it may be accomplished.

## Another Worker Fallen

LAST week the sad message was cabled from China announcing the death of Miss Gertrude Thompson, from typhoid. Sister Gertrude went out to China in September, 1910, and with her sister Ida has been conducting a girls' school near Canton.

Her death will come as a severe stroke to the self-sacrificing parents in Wisconsin, who, when they dedicated Gertrude to China, had placed three of their children upon the altar of service in that land. Mrs. J. N. Anderson was the first to go; Ida followed, then Gertrude. On receiving the cable at the Mission Board office, Mrs. Anderson immediately left Washington to break the news to the parents in Wisconsin.

The cause in China suffers great loss in the death of this faithful, devoted sister.  
 T. E. BOWEN.

THE article by Sister E. G. White, "The True Ideal for Our Youth," in this issue, was written for the educational department; but because it is so full of helpful instruction for all, it has been given a place with the general articles. Let it be read with great care by those who are deciding which schools they are to attend. If you wish to become a worker in this cause, go where workers are being trained. The controversy between good and evil wages nowhere more unceasingly than in institutions where the youth receive those impressions which are to determine their life's work.  
 H. R. SALISBURY,  
 Sec. Dept. of Education.

THIS week Elder A. G. Daniells leaves Washington to attend the Iowa and Nebraska camp-meetings, and Elder E. R. Palmer to attend the meetings in New Hampshire and New York.