



# The Advent Sabbath Review and Herald

Vol. 89

Takoma Park Station, Washington, D. C., April 18, 1912

No. 16



## THE BIBLE

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Burdell, Jr.



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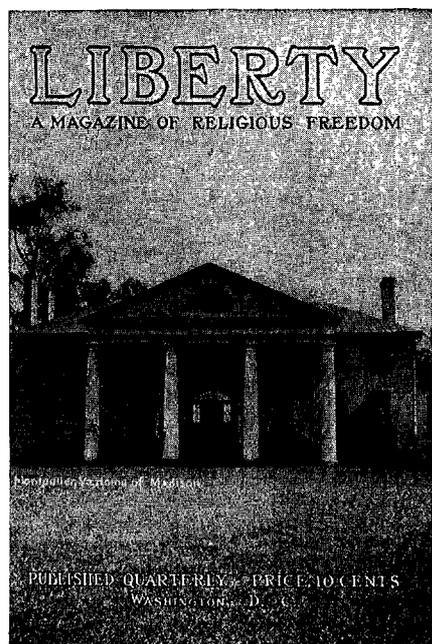


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**California and the Sunday Law.**  
**A City Without a Sunday Law.**  
**Governor Foss Resents Cardinal's Arrogance.**  
**Rome's Insult to America's Marriage Laws.**  
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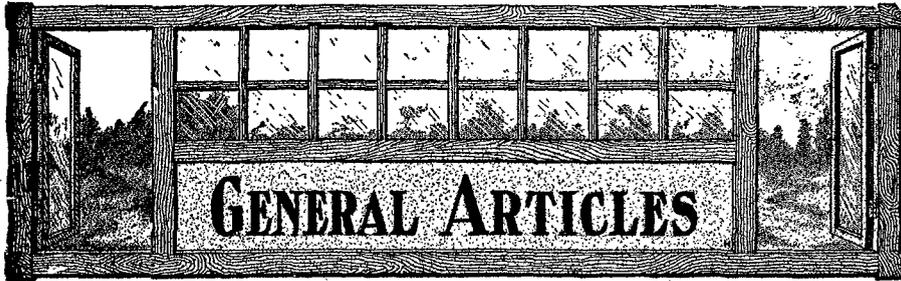
# The Review and Herald

"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, APRIL 18, 1912

No. 16



## Under His Wing

MRS. M. C. SOLLARS

SAFE in the Rock, 'neath his sheltering wing,  
Guarded by holy ones, here I can sing,  
Sing of his love and the blessings now given,  
Sing of my hope in yon beautiful heaven.

CHORUS:—

Under his wing, sheltered,  
I sing, under his wing.

Safe when the storm rages fiercely around,  
Safe in this wonderful Rock I have found;  
Here in this beautiful haven of rest  
Safe he is keeping me, here I am blest.

Hid in this sheltering Rock, safe am I;  
Storms may rage round me, yet they will pass by.

Guarded by holy ones, sweet is my rest.  
Who, then, can harm me here? Who can molest?

Under his wing, yea, close by his side,  
Holy ones guarding me, what can betide?  
I have surrendered all, all, to his will.  
He has redeemed me, will cleanse me, and fill.

*Ballard, Wash.*

## Our Gifts and Offerings

MRS. E. G. WHITE

OUR churches are often appealed to for gifts and offerings to aid missionary enterprises in the home field and to sustain the missionary work abroad. Let us not complain because we are often asked to give for the upbuilding of the cause. What is it that makes these frequent calls a necessity? Is it not the rapid increase of missionary enterprises? Shall we, by refusing to give, retard the growth of these enterprises? From every church, prayers should ascend to God for an increase of devotion and liberality. Those whose hearts are knit with the heart of Christ will be glad to do what they can to help the cause of

God. They will rejoice in the continual expansion and advancement, which means larger and more frequently given offerings.

We may well feel that it is a privilege to be laborers together with God by giving of our means to set in operation that which will carry out his purposes in the world. All who possess the Spirit of Christ will have a tender, sympathetic heart, and an open, generous hand. Nothing can be really selfish that has Christ for its absorbing object. True faith works by love and purifies the soul. It is a holy faith, superior to sensual delight. It is a power enabling the soul to apply itself resolutely to irksome tasks and self-sacrifice for the Master's sake.

To us has been entrusted the work of proclaiming the last message of mercy to be given to our world,— the message that is to prepare a people to stand in the day of God. Do we realize our accountability? Are we acting our part in the proclamation of the message? The present time is burdened with eternal interests. We are to unfurl the standard of truth before a world perishing in error. God calls for men to rally under Christ's blood-stained banner, give the Bible to the people, multiply camp-meetings in different localities, warn the cities, and send the warning far and near in the highways and byways of the world.

However large the income or the possessions of any person, any family, or any institution, let all remember that they are only stewards, holding in trust the Lord's money. All profit, all pay, our time, our talents, our opportunities, are to be accounted for to Him who gives them all. The Lord is constantly proving us, to see if our work is free from selfishness and pride. Those workers will have the richest reward who prove that they love God supremely and their neighbors as themselves.

Consider the necessities of our mission fields throughout the world. Our missionaries labor hard and earnestly, but

often they are greatly hindered in their work because the treasury is empty, and they can not be given facilities necessary for the greatest success of their labor.

May God help those who have been entrusted with this world's goods to awaken to his design and to their individual responsibilities. God says to them, I have put you in possession of my goods that you may trade upon them to carry forward the Christian missions that are to be established far and near. I have given you the benefits of accumulated knowledge. The advantages of the past and present are yours. The truth for this time must be carried to those who have never heard it. Not all can go as missionaries to foreign lands, but all can do the work waiting for them in their own neighborhood. All can give of their means for the carrying forward of foreign missionary work.

Many to-day are keeping back that which the Lord has entrusted to them for the carrying forward of his work. Year after year thousands pass into the grave unwarned and unsaved, while the talent of means is hidden in a napkin, buried in worldly enterprises. The guilt of thus hiding the Lord's money passes all computation. When I see persons spending money for needless trimmings and needless furnishings, I think of Jesus. He might have come to this earth adorned with the glory of kingly power. But he chose a life of self-denial and self-sacrifice. "If any man will come after me," said Christ, "let him deny himself, and take up his cross, and follow me." Those who follow in his footsteps will remember that every dollar that they can spare is needed in the work that God has said shall be done in the earth.

Be merciful, even as your Father in heaven is merciful. Think of the great gift God has made for you. Think of what he has done to secure your salvation. Your sinful condition demanded a sacrifice. In your spiritual destitution you had nothing to offer. But Christ came to the world, and on the cross offered himself as a sacrifice for you. Herein is love. God has given you a proof of his love that defies all computation. We have no line with which to measure it, no standard with which to compare it. God invites you to let your gratitude flow forth in gifts and offerings. He calls upon you to be his merciful helping hand. Can you refuse the request of One who has done so much for you?

Christ wept at the sight of woe. Let his tenderness come into your hearts. Practise self-denial that you may have wherewith to relieve the sufferings of God's children. Let the same mind be in you which was also in Christ Jesus. He is the author of your faith, and he will be the finisher if you will be partakers of his self-sacrifice. Many of you enjoy a portion of this world's goods. When spending your money, think of what Jesus would do were he in your place. He calls upon his followers to tread in his footsteps of self-denial and self-sacrifice. The character of the Christian is to be a reproduction of the character of Christ. The same love, the same grace, the same unselfish benevolence, seen in his life, is to characterize the lives of his followers. God will bless all who are willing to give and to labor for the salvation of the world as did his beloved Son.

There are many clear and striking promises to the liberal. "The liberal soul shall be made fat; and he that watereth shall be watered also himself." "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom." "Honor the Lord with thy substance, and with the first-fruits of all thine increase: so shall thy barns be filled with plenty, and thy presses shall burst out with new wine." Brethren and sisters, try the experiment. Be liberal in your dealing with the Lord's work.

God will encourage his faithful stewards who are ready to put all their energies and God-given endowments to the very best use. As all learn the lesson of faithfully rendering to God what is his due, he through his providence will enable some to bring princely offerings. He will enable others to make smaller offerings; and the small and the large gifts are acceptable to him if given with an eye single to his glory. "He that ministereth seed to the sower both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness; being enriched in everything to all bountifulness, which causeth through us thanksgiving to God."

### Unity in the Spirit

I. SANBORN

"BEHOLD, how good and how pleasant it is for brethren to dwell together in unity!" Ps. 133: 1.

As we read the reports of the meetings being held in the union conferences by the gospel workers, and see the perfect union that exists, our hearts rejoice greatly; for that is the evidence that the Holy Spirit is coming into their hearts, in harmony with the Word of God, which says: "Hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Spirit which is given unto us." Rom. 5: 5. "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness." Gal. 5: 22, 23.

Jesus said, "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him." John 14: 23. "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me." John 17: 20, 21.

This is the unity in which all the remnant people of God will be found when the refreshing comes upon them; and the earth will then be lightened with the glory of God, and God's work will be cut short in righteousness. The evidence that we are nearing that glorious event is this perfect union of the gospel workers. Their being united will encourage the rest of our people to confess their faults one to another, and forgive one another, as God for Christ's sake has forgiven them.

Men and women who have not experienced real heart conversion can and do embrace this truth, and become members of the church, and that is why they soon get into trouble with one another. The only cure for this condition is to fall down upon their knees before God, and earnestly plead with him to create in them clean hearts, and renew right spirits within them (Ps. 51: 10, 11), and daily pray, "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer." Ps. 19: 14.

St. Thomas, Ontario.

### "Search the Scriptures"

IVA F. CADY

As we have visited different Sabbath-schools, and have been called upon to teach classes of children and youth, we have been pained to see what a meager knowledge many have of the lesson. This shows that they have not studied it in their homes during the week. But few of our people carry on any regular, systematic study of the Scriptures other than that of the Sabbath-school lessons, and if they neglect this study, there is danger of their not getting the food they need to nourish their spiritual life.

We are told that "the Sabbath-school affords to parents and children a precious opportunity for the study of God's Word." Notice that this study is for both parents and children. Why is this "precious opportunity" so often neglected? Many plead a lack of time, but the fact is that our busiest people are often the most faithful in studying the Sabbath-school lessons. There is a saying that "where there's a will, there's a way," and it is true that when we have a determination to study the lesson, we can usually make a way to do it. Let us notice a message that the Lord has sent to us directly upon this point:—

"Parents, set apart a little time each day for the study of the Sabbath-school lesson with your children. Give up the social visit, if need be, rather than sac-

rific the hour devoted to the precious lessons of sacred history. Parents, as well as children, will receive benefit from this study. Let the more important passages of Scripture connected with the lesson be committed to memory, not as a task, but as a privilege. Though at first the memory may be defective, it will gain strength by exercise, so that after a time you will delight thus to treasure up the precious words of truth. And the habit will prove a most valuable aid to religious growth.

"If the time that is worse than wasted in gossip, in ministering to pride, or in the gratification of appetite were devoted with equal interest to the study of the Bible, what encouragement would be given to our Sabbath-schools! But when parents are more anxious to have their children fashionably dressed than to have their minds stored with the truths of God's Word, the children themselves will soon learn to regard dress and display as of more consequence than the things which concern their salvation.

"Observe system in the study of the Scriptures in your families. Neglect anything of a temporal nature; dispense with all unnecessary sewing and with needless provisions for the table, but be sure that the soul is fed with the bread of life. It is impossible to estimate the good results of one hour, or even half an hour, each day devoted in a cheerful, social manner to the Word of God. . . . Do not break up your home class for callers and visitors. If they come in during the exercise, invite them to take part in it. Let it be seen that you consider it more important to obtain a knowledge of God's Word than to secure the gains or pleasures of the world.

"Parents should take special interest in the religious education of their children, that they may have a more thorough knowledge of the Scriptures. There are many children who plead a lack of time as a reason why their Sabbath-school lessons are not learned; but there are few who could not find time to learn their lessons if they had an interest in them. Some devote time to amusement and sightseeing; others, to the needless trimming of their dresses for display, thus cultivating pride and vanity. The precious hours thus prodigally spent are God's time, for which they must render an account to him. The hours spent in needless ornamentation or in amusements and idle conversation will, with every work, be brought into judgment."

In families where the custom of studying the lesson daily at family worship has been adopted, the children become familiar with the lessons from week to week, and are storing up a knowledge of the Scriptures that will be of incalculable value to them all through the future. Some may find it inconvenient amid the hurry and bustle of the morning work to take the time necessary to go through the lesson, and on account of various duties it may not be possible for the whole family to study together at that time. Some who can not do this might be able to take up the study of the lesson at the time of

evening worship. By taking up the lesson study for several days in succession, even though we devote but a few minutes to it at each session, when the Sabbath comes to us we are familiar with the lesson. How much more pleasure both parents and children can take in the Sabbath-school under such circumstances. Any one who has not found this out by experience, is advised to try it, and may be sure that he will be pleased with the result. As we study these precious lessons, new beauties in the Word of God are revealed to us from day to day, and we learn to love and appreciate the truth more and more.

But when children go to the Sabbath-school knowing nothing of the lesson, they receive but little benefit, if any, and can not take much pleasure in either the review or the recitation. The Lord has told us this in the following words:—

"But in order to gain that benefit which they should gain in the Sabbath-school, both parents and children should devote time to the study of the lessons, seeking to obtain a thorough knowledge of the facts presented, and also of the spiritual truths which these facts are designed to teach.

"And even greater care should be taken by the parents to see that their children have their Scripture lessons than is taken to see that their day-school lessons are prepared. Their Scripture lessons should be learned more perfectly than their lessons in the common school. If parents and children see no necessity for this interest, then the children might better remain at home, for the Sabbath-school will fail to prove a blessing to them."

Upon parents rests the responsibility in this matter. The command the Lord gave to his people Israel of old, as found in Deut. 6:6-9, is just as much for his people of these last days. We are not only to treasure his words in our hearts, but we are to teach them diligently to our children, and to talk of them when we sit in our homes, when we walk by the way, when we lie down, and when we rise up. This we should begin to do with the scriptures found in our Sabbath-school lessons. Let us seek for wisdom and grace, that we may do this work faithfully and to the honor and glory of God, and that it may result in the salvation of our children, as well as in our own salvation.

*Wahroonga, New South Wales, Australia.*

## Daniel 2

MRS. M. E. STEWARD

THIS chapter contains encouragement for all who seek knowledge for a laudable purpose. Probably Nebuchadnezzar was anxious to know the future, that he might the better rule his own kingdom. God gave the heathen monarch a dream, but he did not remember it. The Lord made it known to Daniel, the captive prophet of Israel, who told the king his dream and its interpretation.

The dream had three parts:—

1. "A great image, . . . and the form thereof was terrible." Dan. 2:31.

2. "A stone, . . . cut out without hands, which smote the image upon its feet, . . . and brake them to pieces." Verse 34.

3. "The stone that smote the image became a great mountain, and filled the whole earth." Verse 35.

Three points explaining the image:—

1. The great image represented the four universal empires of earth.

2. Said Daniel to the king, "Thou art this head of gold." King and kingdom are used interchangeably. "After thee shall arise another kingdom inferior to thee." This was Medo-Persia, which succeeded Babylon, in 538 B. C. Grecia succeeded Medo-Persia in 331 B. C. Rome followed Grecia about 168 B. C. Verses 38-40.

3. These changes were a continued degeneracy. The Bible speaks of Babylon as the golden city, the beauty of the Chaldees' excellency, the glory of kingdoms. Descending from gold, through silver and brass, the image ends with iron and clay, emblem of weakness.

Three characteristics of Babylon:—

1. Babylon was the largest city the world had ever seen. It was fifteen miles square, sixty miles in circumference, and had fifty straight streets, one hundred fifty feet wide. It was laid out in beautiful parks and gardens, with magnificent residences, one of Nebuchadnezzar's palaces being eight miles in circumference. The city was enclosed by an immense wall, surrounded by a ditch of equal dimensions.

2. Babylon was the richest city the world had known. It was a golden city, in a golden age, in a golden country. The land yielded two and three hundred-fold. Babylon and her daughters, the cities of Babylonia, were the spoil of nation after nation.

3. Babylon was the proudest city of ancient times. God spoke concerning Babylon as follows:—

1. "Babylon shall become heaps." Jer. 51:37. Keith says, "Vast heaps constitute all there is now left of ancient Babylon." "Neither shall the Arabian pitch tent there; neither shall the shepherds make their fold there." Isa. 13:20. Captain Mignon testifies that neither Arabians nor shepherds can be induced to approach the ruins near night, because of a belief of a multitude of evil spirits, by which they claim the ruins are haunted. "Wild beasts of the desert shall lie there; and their houses shall be full of doleful creatures." "Our guides told us that all the ruins abounded in lions and other wild beasts and venomous reptiles."—*Keppel*.

2. "Behold, I . . . will make thee a burnt mountain." Jer. 51:25. This refers to what was originally the tower of Babel; later it was the center of Baal-worship, that is, the worship of the sun. "On the summit of the hill are immense fragments of brickwork, tumbled together, and converted into solid, vitrified masses. On examining the base of the mountain contiguous to these huge, transmuted substances, it is found quite

in its original state. I draw the conclusion that the consuming power acted from above. I should be inclined to attribute the catastrophe to lightning from heaven."—*Sir Robert Ker Porter*. "Lightning from heaven, as a token of God's wrath, broke off the top of their tower."—"Spirit of Prophecy," Vol. I, page 92. "I can not portray," says Captain Mignon, "the overpowering sensation of reverential awe that possessed my mind while contemplating the extent and magnitude of ruin and desolation on every hand."

Such fulfilment of prophecy has a threefold result:—

1. It proves the supernatural foresight of God.

2. It establishes his word.

3. It silences skepticism.

There are three important things about the stone:—

1. It was cut out without hands. Worldly kingdoms are established by the hands of men; but God sets up this kingdom. It is the kingdom of heaven.

2. It smites the image on the feet. The feet and toes were not completed till 483 A. D.; consequently, the stone must strike the image after the year 483 A. D.

3. The image has not yet been struck, for earthly kingdoms are still in existence. The next great event is the setting up of the kingdom of God, which, we shall find, is not far in the future. It will fill the whole earth, and never pass away.

*Sanitarium, Cal.*

## Two Experiences

A TOILER

A SISTER who has kept the Sabbath less than a year, told the writer that she could not induce her daughter to discontinue wearing her rings and bracelet. The daughter is a bright, promising young girl; has cast her lot with God's remnant people, and received baptism at the close of a series of our meetings last fall.

She laid off her jewelry at the time of her baptism, and did not wear it until recently. When counseled with, she replied, "Mother, I can not understand why it should be worse for me to wear these than for Sister — [one of the leading church-members] to wear that long gold chain about her neck."

Some time ago the writer was connected with a tent effort at —. An older sister in the church unfortunately, seemed to have rather a poor conception as to how a Christian should dress. A lady who had accepted the truth a short time before, upon being instructed in the Bible plan of modesty in dress, was heard to remark, "I think I have just as good a right to wear short sleeves, low-necked dresses, corsets, and rats as that sister has; so I do not think I'll make any change in that line."

Little do many of our sisters realize their unconscious influence in dress, either for good or for bad. Paul says,

"We are made a spectacle unto the world, and to angels, and to men." 1 Cor. 4:9. He admonishes "that women adorn themselves in *modest* apparel, . . . not with broided hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works." 1 Tim. 2:9, 10.

"Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel [nor, in these last days, too much taking off of apparel]; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. For after this manner in the old time the holy women also, who trusted in God, adorned themselves." 1 Peter 3:3-5.

God has given us much valuable instruction in reference to these matters through the spirit of prophecy. The healthfulness and beauty of "modest apparel" as exemplified in dress reform are attractive to the sensible, and elevating to womanhood.

May more of our sisters become truly loyal spectacles "to the world, and to angels, and to men."

### High Time to Awake

T. G. BUNCH

"AND that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed. The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light." Rom. 13:11, 12.

We can not but recognize that these verses are addressed to Seventh-day Adventists, and should come home to every believer in the message like the blast of the trumpet which summoned ancient Israel to prepare for the solemn day of atonement. The trumpet has been blown and the alarm sounded, bidding us to awake, shake off our lethargy, and prepare for the antitypical day of atonement.

Just before dawn is the darkest portion of the night, and also the most difficult time to wake up and keep awake. Darkness now covers the earth, and gross darkness the people. Unbelief in the Bible is shutting out the light of God's Word, and earth's inhabitants are groping in intense darkness. Ignorance and superstition prevail. False doctrines invented by the fallen cherub are multiplying by hundreds. False watchmen, instead of giving the alarm, are rocking the people to sleep in the cradle of carnal security. Satan is at work with his anesthetic, — procrastination, — and although all are awakened and caused to tremble, the majority are put to sleep again, to awake only when the night has fully passed and eternity has dawned; when the harvest is past and the summer ended, and it is everlastingly too late. They awake to find themselves in the awful clutches of the seven last

plagues. It is indeed sad to think that some now professing to be Seventh-day Adventists will be among this number. They are saying by their lives "the Lord delayeth his coming," and instead of giving meat in due season, spend their time smiting the brethren and indulging in worldly pleasure. They do not seem to realize that "the end is near, stealing upon us stealthily, imperceptibly, like the noiseless approach of a thief in the night."—*Testimonies for the Church*, Vol. IX, page 135.

After the fearful awakening by the fury of God's wrath, those who have been chloroformed by procrastination will have the opportunity of sleeping for a thousand years, and then, after being awakened to receive their just rewards, on and on throughout eternity.

It is now high time to awake out of sleep. The prophecies have almost all been fulfilled; the generation that is to witness the culmination of this earth's history has almost run its course; the solemn judgment has been in session over sixty-seven years; the last message of mercy to this guilty world is being proclaimed in almost every land; the great seething sea of humanity indicates that the four angels will soon withdraw their restraining power, and the great epoch of human probation will be closed. If ever it was time for God's people to awake, it certainly is at the present time.

But simply to awake is not enough. We must keep awake; and this can be accomplished only by keeping active. Idleness invites slumber. We are told that "there will be no idler, no slothful one who neglects the work of the Lord, found inside the kingdom of heaven." Only those who work will keep awake. All who are numbered among the members of the church of the living God must be "living stones." The following is to the point: "The work of God in this earth can never be finished until the men and women comprising our church-membership rally to the work, and unite their efforts with those of ministers and church officers."—*Id.*, page 117. "When the reproach of indolence and slothfulness shall have been wiped away from the church, the Spirit of the Lord will be graciously manifested. Divine power will be revealed. The church will see the providential working of the Lord of hosts. The light of truth will shine forth in clear, strong rays, and as in the time of the apostles, many souls will turn from error to truth. The earth will be lighted with the glory of the Lord."—*Id.*, page 46.

When all who know the truth become active in giving it to others, we shall enjoy the latter rain and hear the loud cry of the message.

My heart has been made glad during the last few months to see a great awakening among many of our people, and they becoming active in giving the truth to their neighbors. Whole churches are organizing for work. Many lay members are giving from five to eight Bible readings a week. A brother who lately accepted the message, has been the means

of bringing three families into the truth. According to the promise, the Holy Spirit is being graciously manifested. Divine power is being revealed and many wonderful conversions are taking place. I have never seen a time when the Spirit was impressing hearts as now. Many are given no rest day or night till they surrender to the Spirit's pleading. What does it all mean? Surely the end of all things is at hand. The Lord is setting his hand to finish the work and cut it short in righteousness. We are entering the loud cry, and all who know the time and are fully awake and going into the highways and hedges to give the last invitation to the marriage supper of the Lamb, will enjoy the refreshing from the presence of the Lord, and finally, when the conflict is ended, will shine as the brightness of the firmament and as the stars forever and ever. Let none rest satisfied till they are acting some part in this closing work.

"Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come into thee the uncircumcised and the unclean." "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." Isa. 52:1; 60:1.

Ashland, Oregon.

### Sabbath and Sunday Not Synonymous

ARTHUR L. MANOUS

SOME time ago a friend extended to the writer the following invitation:—

"When you want to be in a good Sabbath-school, come down to — any Sunday at 2:30 P. M."

That the words Sabbath and Sunday do not mean the same, and therefore should not be used synonymously may be seen from the following quotations:—

1. "Nearly every language of the Continent affords (testimony) to the difference between Sabbath and Sunday, by the names of the two days."—*Sunday; Its Origin, History, etc.*, by James A. Hesse, D. C. L., 4th edition, page 185.

2. "Sabbath, in the Hebrew language, signifies rest, and is the seventh day of the week."—*Buck's Theological Dictionary*, article "Sabbath."

3. "Sabbath is not strictly synonymous with Sunday. Sabbath denotes the institution; Sunday is the name of the first day of the week."—*Webster's Dictionary*, article "Sabbath."

4. "In the middle ages Sabbath meant only Saturday. First used in England for Sunday in 1554."—*American Encyclopedia*, article "Sabbath."

5. "Sunday is of heathen origin (like our designations of the other days of the week), and means 'the day of the sun,' or 'sacred to the god of the sun.' It does not occur in the Bible, but is now in common use for the first day of the week."—*Schaff's Bible Dictionary*, article "Sunday."

In view of the foregoing, can any one go to Sabbath-school on Sunday, the day after the Sabbath?



WASHINGTON, D. C., APRIL 18, 1912

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## Editorial

### Editorial Correspondence

LOS ANGELES, CAL., March 27, 1912.

THE biennial session of the Pacific Union Conference followed the ministerial institute. The reports of the union president and of the departmental secretaries showed that an excellent spirit of progress had attended the work during the last two years. The increase in membership amounted to 618. Over \$134,000 has been given during the last biennial period to the cause of foreign missions. There has been an increase of over \$75,000 tithe, making the total amount of tithe for the union conference during the last two years \$296,000. In his report, the president recommended that \$6,000 of surplus tithe be donated to the General Conference for use in mission fields. By action of the conference, this recommendation was adopted.

This union, particularly California, has been one of the storm-centers in the fight for religious legislation during the last few years. Thus far, through the good providence of the Lord and the campaign which our people have carried on against such measures, efforts of this character have proved unavailing. It is evident, however, that a strenuous effort will be made in behalf of Sunday legislation during the next few months. The adoption of the initiative and referendum on the part of California affords the Sunday-law advocates an opportunity to submit the question to popular vote. This will be done the coming year. Our people are awake to the situation, and see in it an excellent opportunity for an active campaign of education in bringing not only before legislators, but before the people generally, a knowledge of the real principle involved in the passage of Sunday laws.

Liberal provision was made for the further development of the Pacific Union College. Nearly four thousand dollars was subscribed for that enterprise by the delegates.

Elder G. A. Irwin, who has served the cause for many years in leading official positions, retired from the presidency of the union, feeling that in the active and earnest work which the future calls for, a younger and physically stronger man should take charge of the work. Elder E. E. Andross was chosen for the position. The union will still have the benefit of Brother Irwin's counsels, as he was retained on the executive committee as vice-president of the union.

Several important questions of general interest were discussed at this meeting by leading workers. Inasmuch, however, as reports of the meeting will be published later, we shall not make further mention of the conference sessions here.

During the meeting at Los Angeles we were pleased to make our home at the Glendale Sanitarium. This institution is located in the city of Glendale, eight miles from Los Angeles, and is connected with that city by an excellent electric railway service. The sanitarium has been able in the past to afford accommodations for about sixty guests. Recently, however, the gymnasium building has been remodeled and enlarged and transformed into a hospital building, which nearly doubles the capacity of the institution. This hospital contains an excellent surgical ward, and one of the finest operating-rooms possessed by any of our medical institutions. The nurses' dormitory and two cottages complete the buildings of the institution.

The working staff of this sanitarium consists of about eighty earnest men and women, forty-eight of whom are nurses. Here is conducted an excellent training-school for nurses. An effort has been made to provide the nurses with practical experience in field work, in addition to the regular instruction. Being in close proximity to Los Angeles, an excellent opportunity is afforded for gaining an experience in dealing with a large variety of cases, both acute and chronic.

Considerable has been done in visiting-nurses' work. All nurses are expected to spend some time in labor of this kind, and arrangements with the Florence Crittenden Maternity Home afford the lady nurses an excellent experience in obstetrical nursing.

The faculty of this institution consists of Dr. D. D. Comstock, medical superintendent; Dr. Belle Wood-Comstock, lady physician; J. J. Wessels, manager; C. F. Marvin, chaplain; Mrs. Dora Bassett, matron; and Miss Lillian Santee, head nurse. We were pleased to meet here Dr. H. F. Rand, with whom we had been pleasantly associated in labor in the past. Dr. Rand, after rendering valuable assistance to the St. Helena Sanitarium for several years, has con-

nected with the work in Glendale and Los Angeles. Under the auspices of the Southern California Conference, bath-rooms are being operated in the city of Los Angeles. Dr. J. R. Leadsworth and Dr. H. J. Hoare, who are connected with these treatment-rooms, are rendering most excellent service.

We found in the Glendale Sanitarium an excellent spirit among the workers, and a spirit of contentment and interest on the part of the guests. The family is working unitedly and harmoniously for the building up of the work, and this spirit is bound to succeed in the end. We had the pleasure of speaking to the nurses four times during our stay.

A gain, above operating expenses, of more than three thousand dollars was made by the institution last year, and this probably will be doubled the present year.

With its beautiful surroundings, its excellent equipment, and its proximity to a city of three hundred thousand people, we believe that a successful future lies before this splendid institution.

Among the several educational institutions of the Pacific Coast which are doing much in the development of workers, both for the home field and for the world-wide work, stands the Fernando Academy. It was the writer's privilege, in company with his brother, Elder M. C. Wilcox, to spend one day at this school, and to speak at chapel to the one hundred or more students enrolled. This school was opened in 1902. The buildings consist of the Academy Hall (a modern brick structure, seventy by ninety feet, three stories high), two homes (a young women's dormitory, containing the culinary department of the school; an annex, or second home for the young women), and another building, in which is carried forward the normal-training work, and in which are treatment-rooms, and sleeping quarters for the young men. Ten acres of land are owned by the school, and used for garden purposes.

It was an inspiration here, as elsewhere, to look into the faces of the young men and women attending this institution, and realize that they are here not for the purpose of preparing themselves for worldly work, but that into the lives of the great majority there had entered a definite purpose to work for God, and that from this school in the future, as in the past, would go out many to swell the ranks of those engaged in carrying forward this great movement.

This school is affiliated with the College of Medical Evangelists at Loma Linda, and is doing considerable preparatory work in fitting young men and women to take the medical course. The work done in the school is accepted by the board of State medical examiners,

and its graduates are accepted without examination.

Prof. H. G. Lucas is the efficient principal of the academy. With him are associated Elder E. J. Hibbard, who has charge of the Bible work, S. Parker Smith, Dr. Lillis Wood-Starr, W. S. Boynton, B. B. Davis, Mrs. H. G. Lucas, Miss Emily A. Johnson, Miss Irma E. Lewis, G. A. Wheeler, Mrs. B. B. Davis, Mrs. W. S. Boynton, Mrs. E. C. Davey, and Miss Ava Hibbard, as teachers.

An earnest spirit exists in the school. The instructors are laboring faithfully to fulfil the responsible trust committed to them of molding the lives of the young men and women committed to their care. This institution is worthy of the hearty support of the brethren and sisters of the Southern California Conference, and we are glad it is receiving it in liberal measure. The school is larger this year than it has ever been, and its accommodations are taxed to the utmost capacity.

Fernando Academy in Southern California, Lodi Normal Institute in Central California, which we learn from many quarters is doing most excellent work, and the Pacific Union College at St. Helena, afford an excellent system of schools for the young men and women of the Pacific Coast. Many are awake to the opportunities that are afforded them. There are still many, however, in these large conferences who are either attending worldly schools or following worldly pursuits, who should seek a preparation in these institutions which have been provided. The excellent system of schools now in operation by Seventh-day Adventists should command the support of our young people everywhere. The call of God to-day is for workers, for strong, earnest, faithful young men and women. The fields are white to the harvest. Opportunities are opening and rapidly multiplying on every side. In this work to-day is afforded a place for the exercise of every talent and of every ability, an opportunity for the use of the brightest minds and the keenest intellects.

Do any wish to become heroes and heroines? to prove true and brave and noble in the great crises before the world? This work affords such opportunity; but the opportunity is not associated with worldly honor, with selfish glory, or with material riches. Greatness may be achieved, but it will be the greatness of self-abnegation, of surrender of selfish ambition, of unselfish labor for others. All may share in this lowly but truly great work for God. The doing of such work on the part of our young men and women may not place their names upon the world's roll of honor, but they may have the honor of having their names written in the book of life. They may never be known in

worldly courts, but like Daniel of old, they may be greatly beloved in the courts above, and most satisfactory of all, in the great day of the final harvest they may see souls saved to all eternity as a result of the sacrifice which they have made for the cause of God and humanity. Surely this is a heritage to be sought, a reward for which all should labor.

F. M. W.

### The Religious Garb Question<sup>1</sup>

MR. SECRETARY: It is of the utmost importance that the real question at issue in this hearing should be clearly defined, and that all irrelevant questions should be eliminated. The desirability of maintaining schools for the benefit of the Indians, and the importance of imparting religious instruction to them, are matters of vital interest, and may be indirectly related to this discussion; but that should not be permitted to influence our minds in attempting to arrive at a just conclusion concerning the real point to be decided, which is indicated by what follows.

Under date of Jan. 27, 1912, the Commissioner of Indian Affairs issued Circular No. 601, relating to religious insignia, from which we take this paragraph:—

In accordance with that essential principle in our national life—the separation of church and state—as applied by me to the Indian Service, which as to ceremonies and exercises is now being enforced under the existing religious regulations, I find it necessary to issue this order supplementary to those regulations, to cover the use at those exercises and at other times, of insignia and garb as used by various denominations. At exercises of any particular denomination there is, of course, no restriction in this respect, but at the general assembly exercises and in the public schoolrooms, or on the grounds when on duty, insignia or garb has no justification.

It would appear from the statement made in this circular by the Commissioner of Indian Affairs that in his opinion the wearing of a religious garb or the display of religious insignia in the government schools was a violation of "that essential principle in our national life—the separation of church and state." In a letter issued one or two days later, the President of the United States revoked the order of the Commissioner of Indian Affairs, and suggested that a hearing be given to all persons interested, stating at the same time: "I believe fully in the principle of the separation of church and state on which our government is based, but the questions presented by this order are of great importance and delicacy."

It seems clear, therefore, that the real

<sup>1</sup> An argument submitted by W. W. Prescott at a hearing before Hon. Walter L. Fisher, the Secretary of the Interior, on Monday, April 8, 1912.

question is whether the wearing of a religious garb and the display of religious insignia in government schools by the representatives of a religious denomination constitute a violation of the principle of the separation of church and state. It is our contention that the Commissioner of Indian Affairs was justified in the interpretation which he placed upon this matter, and that his order was in the interest both of good government and of pure religion.

An examination of the recent acts of Congress relating to appropriations for the Indian Service shows clearly that in the opinion of that body it was desirable that the United States government should cease all connection with the teaching of religion in the schools for Indians. This is evident from the statement made in the act making appropriations for the Indian Service for the fiscal year ending June 30, 1900, which authorized the Secretary of the Interior to make contracts with contract schools to an amount not exceeding fifteen per cent of the amount used for the fiscal year 1895, adding this significant statement: "This being the final appropriation for sectarian schools." We are not now raising the question whether it was justifiable to use for this same purpose trust and treaty funds, but refer to this action merely to show the intent of Congress that, so far as it was concerned, the government should have nothing further to do with religious schools.

This is by no means a new issue. In a letter dated March 19, 1823, written to Edward Everett, James Madison put himself on record as opposing any provision for teaching religion in an institution under the control of the government. From this letter we quote:—

The difficulty of reconciling the Christian mind to the absence of a religious tuition from a university established by law, and at the common expense, is probably less with us than with you. The settled opinion here is that religion is essentially distinct from civil government, and exempt from its cognizance; that a connection between them is injurious to both.

In discussing the suggestion that such a policy might incur "the imputation of irreligious tendencies, if not designs," Mr. Madison declared that this difficulty could be met more easily than those which would arise from any connection between government and religion.

Our claim is that the wearing of a religious garb and the display of religious insignia constitute a teaching of religion, and this view of the case is maintained by a judicial decision in the State of New York in the case of *Nora O'Conner, appellant, v. Patrick Hendrick*, as trustee of school district No. 9, town of Lima, Livingston Co., N. Y., et al. Found in 184 N. Y., 421. The court stated:—

We are thus brought to the question whether in this State a regulation is to be deemed unreasonable which prohibits teachers in common schools from wearing a distinctively religious garb while engaged in the work of teaching. In my opinion it can not justly be so regarded. . . . There can be little doubt that the effect of the costume worn by these Sisters of St. Joseph at all times in the presence of their pupils would be to inspire respect, if not sympathy, for the religious denomination to which they so manifestly belong. To this extent the influence was sectarian, even if it did not amount to the teaching of denominational doctrine.

To the same effect is the argument of Mr. Justice Williams in the case of *Hysong v. School District* (164 Pa. St., 629, 654), who held:—

The teachers come into the schools not as common-school teachers or as civilians, but as the representatives of a particular church whose lives have been dedicated to religious work under the direction of that church. Now the point of the objection is not that their religion disqualifies them. It does not. Nor is it thought that church-membership disqualifies them. It does not. It is not that holding an ecclesiastical office or position disqualifies them, for it does not. It is the introduction into the schools as teachers of persons who are by their striking and distinctive ecclesiastical robes necessarily and constantly asserting their membership in a particular church, and in a religious order within that church, and the subjection of their lives to the direction and control of its officers.

That the wearing of a distinctive religious garb is considered by the Roman Catholic Church as equivalent to a public profession of the religion of a particular order is shown by the following extract from the *Catholic Encyclopedia*, Vol. XII, page 753:—

The church insists on the use of a habit, by which the religious are distinguished from secular persons. A distinctive habit is always required for nuns; the clerical habit is sufficient for men. Those approved institutes whose members may be taken for seculars out-of-doors, lack that public profession which characterizes the religious state, in the sight of the church, according to the decree of the Sacred Congregation of Bishops and Regulars, 11 August, 1889.

There can be no question that the wearing of the religious garb does emphasize the religious idea, and that when it is the distinctive garb of any religious denomination, it suggests more or less directly the doctrines of that denomination. The wearing of such a garb in the government schools makes the government a party to the teaching of denominational religion, and is a long step toward a union of church and state. This is the view advocated in an editorial in the *New York Independent* of Feb. 15, 1912, from which we make this quotation:—

Certainly, Commissioner Valentine

was right in declaring that the essential principle of the separation of church and state forbids the teachers in these schools to impress their faith on the children by a peculiar sectarian dress and other insignia. Take the case of the Standing Rock Reservation. There are two Catholic government boarding-schools, and all are required to attend school. In the agency there are as many as four Protestant Indian churches. Their larger children must go to these schools, and crucifixes are at the heads of their beds, and pictures of the Sacred Heart of Jesus and other signs of Roman Catholic devotion are in constant evidence. They can not escape being taught Catholicism. To be sure, they may at specified times be allowed instruction from their own minister or chaplain, as the Catholic children are allowed, but this obtruding of one kind of religious faith is unjust in a country which knows no discrimination of faith.

We are in favor of maintaining the order issued by Commissioner Valentine, not because we are opposed to religion, or the teaching of religion at the proper time and place, but because we regard it of utmost importance to preserve inviolate the American and Christian principle of the entire separation of the church from the state and of religion from the government.

So jealous were some of the fathers of this country of any action which might in the least degree contravene this principle, that they strenuously opposed any governmental action that appeared to be in the interest even of the Christian religion. From Madison's famous memorial, written in 1785, we take this paragraph, which is significant:—

It is proper to take alarm at the first experiment upon our liberties. We hold this prudent jealousy to be the first duty of citizens, and one of the noblest characteristics of the late Revolution. The freemen of America did not wait till usurped power had strengthened itself by exercise, and entangled the question in precedents. They saw all the consequences in the principle, and they avoided the consequences by denying the principle. We revere this lesson too much soon to forget it. Who does not see that the same authority which can establish Christianity, in exclusion of all other religions, may establish, with the same ease, any particular sect of Christians, in exclusion of all other sects?

The wearing of a religious garb in government schools for the Indians may be regarded by some as a very slight matter over which to make an issue, but the history of all religious establishments shows that they have begun by a very slight departure from the principles of religious liberty, and that when once the ground has been yielded that government may have the least thing to do with religion, the path is made much easier toward a complete establishment of religion. We hold that in the whole matter of the education of the Indians there is no more important question than the

maintenance of a complete separation between the church and the state, and that it would be even better that the government should make no provision whatever for the education of the Indians, leaving this work to be done wholly by voluntary agencies, rather than that one iota of the principle which lies at the foundation of this free government should be sacrificed. We agree heartily with the statements made in an editorial in the *Outlook* of March 30, 1912:—

We can see nothing on the face of Commissioner Valentine's order which is not wholly in harmony with the essential principle of complete separation of church and state in education. . . .

If it is impossible for the government of the United States to conduct Indian schools in which the principle of the separation of church and state is absolutely maintained,—not merely nominally but actually, not merely in letter but in spirit,—then we believe that the whole system of Indian government schools should be abandoned. For it will be better for the country, Catholic and Protestant, to abandon its Indian schools and to turn them over to denominational missions or to private philanthropy than to jeopardize in the least degree the principle of the separation of church and state, upon which rests, in the last analysis, the religious liberty of every denomination and of every individual.

The welfare of the Indian is important, but far more important is the right of every American citizen to form his own theological beliefs without the aid, the advice, the influence, or the compulsion of government.



## The Hand of God in History — No. 6

### Notes on Important Eras of Prophetic History

#### Beginning of the Great Prophetic Period

"From the going forth of the commandment to restore and to build Jerusalem." Dan. 9: 25.

THIS was to be the starting-point of the long prophetic measuring line of the 70 weeks (or 490 years) and of the 2300 years. Events of such eternal import are marked out by the time prophecies depending upon this date, that what otherwise might seem a tedious review of facts and figures becomes a study of deepest interest. Once the starting-point is fixed, the events foretold must be seen following one another, scheduled exactly to the great time-table of divine prophecy.

There were successive decrees concerning Jerusalem, issued by Cyrus, and Darius, and Artaxerxes Longimanus. Which one does the scripture contemplate as "the commandment"? The decree of Artaxerxes to Ezra (Ezra 7) is the one we would naturally look upon as the most comprehensive; for it authorized Ezra to restore the full ecclesiastical and civil administration of Jerusalem and Judah. And the scripture clearly indi-

states this as "the commandment to restore and to build."

In a single passage, Inspiration notes the decrees of Cyrus and Darius, and sums up both with this decree of Artaxerxes to Ezra, as constituting "the commandment":—

"And they builded, and finished it [the temple], according to the commandment of the God of Israel, and according to the commandment of Cyrus, and Darius, and Artaxerxes king of Persia." Ezra 6: 14.

Thus it is spoken of as one threefold commandment, completed in the sweeping and inclusive commission to Ezra. Here, then, was the "going forth of the commandment to restore and to build." And this decree to Ezra was put into execution in the seventh year of Artaxerxes. Ezra 7: 7-9. This was in the year 457 B. C., as must now be shown.

Years of Canon	B. C.
416	332
NOV. 14	
417	331
NOV. 14	
418	330

Actual Time < OCT. 1

Fig. 1 Alexander's Succession

This date of the seventh year — so important to ascertain — is fixed by the combined record of sacred and profane history with uncommon accuracy.

One witness is the canon of Ptolemy, the great authority on the chronology of ancient kings. Claudius Ptolemy, mathematician, astronomer, and geographer, dwelt in Alexandria, Egypt. He was born in the first century of our era, and died about the year 151 A. D. Alexandria was the great educational center, the home of wonderful library collections. From the records of ancient times Ptolemy compiled a chronological list of the kings of the great universal empires.

Thus his list of kings is a canon (rule, or standard) of ancient chronology, of the greatest value. He began with Nabonassar, of the Assyro-Babylonian line, 747 B. C., and continued the list of his successors to the fall of Babylon; then followed the Persian, Grecian, and Roman lists, to the second century after Christ, when Ptolemy died and his record ceased.

That line of kings in Ptolemy's list — Babylon, Persia, Greece, Rome — is a striking comment, as a number of writers remark, on Nebuchadnezzar's dream of the great metallic image, representing the

four universal kingdoms. When Ptolemy, in his quarters in the temple of Serapis, made up his list of empires and their kingly line, in the second century of our era, he unconsciously bore witness to the fulfilment of the prophecy uttered by Daniel, in Babylon, in the sixth century before Christ, when the prophet said to the king, "There is a God in heaven that revealeth secrets, and maketh known to the King Nebuchadnezzar what shall be in the latter days." Dan. 2: 28.

Along with his list of kings, Ptolemy compiled also a record of ancient astronomical observations, called the "Almagest" (an Arabic word meaning "great composition"). This "contains most of what is known of the astronomical observations and theories of the ancients." — Webster's Dictionary, "Almagest." When it is recorded that in such and such a year of a certain king, at such a place, an eclipse of the sun or moon occurred, the modern astronomer and mathematician can verify the chronological record.

Thus the canon and the "Almagest" go together. Dr. Wm. Hales, the chronologist, said of the canon:—

From its great use as an astronomical era, confirmed by unerring characters of eclipses, this canon justly obtained the highest authority among historians also. It has most deservedly been esteemed an invaluable treasure, . . . and of the greatest use in chronology, without which, as Marsham observes, there could scarcely be any transition from sacred to profane history.—"Chronology," Vol. 1, page 280.

So we thank God for the work of Ptolemy, as a help in tracing the fulfilling word of prophecy. Speaking of the providences of God in the preservation of historical records, the late Dr. H. Grattan Guinness, of London, wrote of Ptolemy's work as follows:—

In the existence of this invaluable work, and in its preservation as a precious remnant of antiquity, the hand of Providence can clearly be traced. The same divine care which raised up Herodotus and other Greek historians to carry on the records of the past from the point to which they had been brought by the writings of the prophets at the close of the Babylonish captivity,—the Providence which raised up Josephus, the Jewish historian, at the termination of the New Testament history, to record the fulfilment of prophecy in the destruction of Jerusalem,—raised up also Ptolemy in the important interval which extended from Titus to Hadrian, that of the completion of the Jewish desolation, to record the chronology of the previous nine centuries, and to associate it in such a way with the revolutions of the solar system as to permit of the most searching demonstration of its truth.—"Creation Centered in Christ," Vol. 1, page 292.

Now, what is the testimony of the canon to the seventh year of Artaxerxes Longimanus, when the decree to Ezra

went forth? Ptolemy, of course, knew nothing of the Christian era and the reckoning of years before Christ and after Christ. He began with the era of Nabonassar. Of the origin of this system, Dr. Hales says:—

Nabonassar [king of Chaldea], having collected the acts of his predecessors, destroyed them, in order that the computation of the reigns of the Chaldean kings might be made from himself. It began, therefore, with the reign of Nabonassar, Feb. 26, B. C. 747.—"Chronology," Vol. 1, page 268.

Years of Canon	B. C.
424	324
NOV. 12	
425	323
NOV. 12	
426	322

Actual Time < MAY 23

Fig. 2 Aridaeus's Succession

That day was the Egyptian thoth, or New-year. It begins the year one of Ptolemy's Canon, which thenceforward numbers off the years, one, two, three, etc., straight on through history, telling in what year of Nabonassar's era each king began to reign, always counting from New-year to New-year. The canon does not deal with parts of years. It is like a rigid measuring rule, just three hundred sixty-five days long, laid down over history, marking the years and numbering them from that first New-year. Knowing the starting-point, Feb. 26, 747 B. C., it is but a matter of computation, or measuring, to tell in what year of our reckoning a given year of the canon falls.

According to Ptolemy, the year in which Artaxerxes began to reign was the 284th year of the canon. This year 284, according to our calendar, began Dec. 17, 465 B. C.<sup>1</sup>

But according to the rule of the canon, this means only that somewhere between Dec. 17, 465, and Dec. 17, 464, the king came to the throne. At whatever time in the year a king came to the throne, his reign was counted from the New-year preceding. To illustrate: If we were following that plan now of recording the reigns of kings,—by years only, not counting parts of years,—and a king should come to the throne in July,

<sup>1</sup>As the exact 365-day year of the Egyptians made no allowance for leap-year, the Egyptian thoth, or New-year, drops back in our calendar about a day every four years. So that, while it fell on February 26, in 747 B. C., where the years of the canon begin, in this 284th year of the canon it falls on Dec. 17, 465.

1912, the year of his accession would be set down as beginning with the New-year, Jan. 1, 1912, for in the year then

Years of Canon	A. D.	
783	36	← In Canon
AUG. 14		
784	37	Actual Time ← MAR. 16
AUG. 14		
785	38	

Fig. 3 Caligula's Succession

opening he began to reign. That was Ptolemy's method. Dr. Hales states the rule:—

Each king's reign begins at the Thoth, or New-year's day, before his accession, and all the odd months of his last year are included in the first year of his successor.—"Chronology," Vol. I, page 285.

He cites the following proofs of the rule (which we will illustrate by diagrams):—

Thus, the actual accession of Alexander the Great was at the decisive victory of Arbela, Oct. 1, B. C. 331; but his reign in the canon began the preceding New-year's day of the same current Nabonassian year, Nov. 14, B. C. 332. [See Fig. 1.]

The death of Alexander the Great was in the 114th Olympiad, according to Josephus, May 22, B. C. 323; but the era of his successor, Philip Arrhidæus, began in the canon the preceding New-year's day, Nov. 12, B. C. 324. [See Fig. 2.]

Tiberius died March 16, A. D. 37, but the reign of his successor, Caius Caligula, began in the canon from the preceding New-year's day, Aug. 14, A. D. 36. [See Fig. 3.]

Therefore, inasmuch as the canon shows only that Artaxerxes began his reign sometime in the Nabonassian year

Years of Canon	B. C.	
283	465	← In Canon
DEC. 17		
284	464	Actual Time ← AUTUMN
DEC. 17		
285	463	

Fig. 4 Artaxerxes's Succession

beginning Dec. 17, 465 B. C., and ending Dec. 17, 464, the question is, At what time of the year did he come to the

throne? With this answered, we can readily determine the seventh year of Artaxerxes, as the scripture would reckon it from the time when he actually began to reign. And here Inspiration itself gives the answer.

The record of Nehemiah and Ezra fully establishes the fact that Artaxerxes began his reign at the end of the summer, or in the autumn. Neh. 1:1; 2:1; Ezra 7:7-9.<sup>2</sup> His first year, therefore, was from the autumn of 464 B. C. to the autumn of 463 B. C. (Fig. 4), and his seventh year was from the autumn of 458 B. C. to the autumn of 457 B. C. (Fig. 6.)

Under Ezra's commission the people began to go up to Jerusalem in the spring of that year, 457 B. C. (in the first month, or April), and they "came to Jerusalem in the fifth month" (August). Ezra 7:8, 9. Ezra and his associates soon thereafter "delivered the king's commissions unto the king's lieutenants, and to the governors on this side the river:

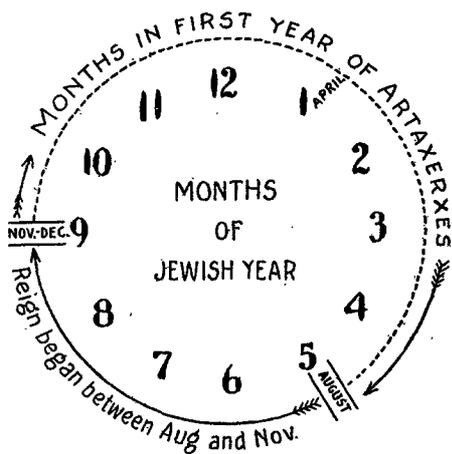


Fig. 5 Showing time of year of Artaxerxes' Accession

and they furthered the people, and the house of God." Ezra 8:36.

With this delivery of the commissions to the king's officers, the commandment to restore and to build had fully gone

<sup>2</sup> The texts prove that the king came to the throne after midsummer, toward or fully in the autumn, so that the actual years of his reign would run from autumn to autumn. Neh. 1:1 begins the record: "In the month Chisleu, in the twentieth year." Neh. 2:1 continues: "It came to pass in the month Nisan, in the twentieth year of Artaxerxes." Thus it is plain that in the actual year of the king's reign the month Chisleu came first in order, and then Nisan. Chisleu was the ninth month of the Jewish sacred year (Zech. 7:1). The year began in the spring. In our calendar Chisleu is, roughly, December, or, strictly, from the latter part of November to the latter part of December. Nisan is the first month, April. And these months—November (latter part), December, April—in the order named by the prophet, came in the first year of the king, of course, the same as in his twentieth year. And in the same year also came the fifth month, August; for Ezra 7:7-9 shows that the first and fifth months also fell in the same year of his reign. Then we know of a certainty that his reign began somewhere between August and the latter part of November. A diagram of the months of the Jewish year will illustrate the lesson of the texts. (Fig. 5.)

forth. And from this date, 457 B. C., extends the 70 weeks, or 490 years, allotted to the Jewish people. "Seventy weeks are determined [cut off] upon thy people and upon thy holy city . . . from the going forth of the commandment to restore and to build Jerusalem." Dan. 9:24, 25.

This 490-year period, measuring from 457 B. C. to A. D. 34, touches at its close the years of the public ministry and crucifixion of Christ, and the turning of the apostles to the Gentiles.

At the same date, 457 B. C., necessarily began the longer period of 2300 years, from which the shorter period was "determined," or cut off. And this long prophetic period was to reach to "the time of the end," to "the cleansing of the sanctuary," the beginning of the closing ministry of Christ in the heavenly sanctuary, preparatory to his second coming in glory.

That year 457 B. C., therefore, is a date of profound importance. It stands like the golden mile-stone by the ancient arch of Severus at Rome, from which ran out all the measurements of distance to the ends of the empire. From this date, 457 B. C., run out the golden threads of time prophecy that touch the events in the earthly life and the heavenly ministry of Jesus that are of deepest eternal interest to all mankind to-day.

W. A. S.

The Christian and the Law of God

LET us look for a moment at the attitude which the Word of God teaches us to maintain toward the law of God. Antagonism toward the will and the commands of God has been synchronous with the history of sin. Sin and that antagonism began together, children of the same parent, traveling the same road, destined to reach the same goal; and whether that antagonism toward God's law is manifested by human beings or by fallen angels, it stands for disloyalty toward God and opposition to his purpose.

The writer of that wonderful treatise on the law of God, the one hundred nineteenth psalm, seems almost at a loss for words to express the fulness of his heart as he pours out his love for that law. Again and again he declares his love: "O how love I thy law! It is my medi-

B. C. 465	
464	AUTUMN
463	1 <sup>ST</sup> YEAR
462	2 <sup>ND</sup> "
461	3 <sup>RD</sup> "
460	4 <sup>TH</sup> "
459	5 <sup>TH</sup> "
458	6 <sup>TH</sup> "
457	7 <sup>TH</sup> "
456	8 <sup>TH</sup> " etc.

Fig. 6 Showing 7<sup>th</sup> of Artaxerxes

tation all the day" (verse 97); "I delight in thy law" (verse 70). Throughout the psalm the words law, ordinances, judgments, statutes, and precepts are used interchangeably to save repetition.

We can not say, as some have said, that while such an attitude was proper and necessary under the old dispensation, this law which the psalmist extols was abolished in Christ; for this same writer declares (verse 172): "All thy commandments are righteousness;" and again (verse 142): "Thy righteousness is an everlasting righteousness, and thy law is truth." As the commandments are righteousness, and that righteousness is everlasting, how we fly in the face of truth and contradict God when we declare that these same commandments are abolished in Christ, or in any other way. As if foreseeing that this charge would be brought against him, Christ declares: "Think not that I came to destroy the law or the prophets: I came not to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law, till all things be accomplished." Matt. 5:17, 18.

That declaration of our Saviour certainly puts an end to all argument in the matter of the abolition of the law of God. It stands surer than the "eternal hills," stronger than all the powers of earth and fallen angels, true as God himself is true, and as perpetual and unchangeable as he is.

In view of that fact, we turn again to the inspired writings of the prophets. Because that law is true and every one of its righteous commandments perpetual in duration, it furnishes the psalmist a theme for exultant song. He says: "Let my lips utter praise; for thou teachest me thy statutes. Let my tongue sing of thy word; for all thy commandments are righteousness." Ps. 119:171, 172.

There was not in his heart the spirit of hatred so often manifest to-day toward that law. He says: "I love thy commandment above gold, yea, above fine gold" (verse 127); "The law of thy mouth is better unto me than thousands of gold and silver" (verse 72); "Unless thy law had been my delight, I should then have perished in mine affliction" (verse 92); "I have longed for thy salvation, O Jehovah; and thy law is my delight" (verse 174).

This psalm writer was not pleased, as many individuals are, to see the law of God transgressed, and its abolition taught. He says: "Thou hast rebuked the proud. Cursed are they that wander from thy commandments" (verse 21, margin); "Hot indignation ["horror," margin] hath taken hold upon me, because of the wicked that forsake thy

law" (verse 53); "It is time for Jehovah to work; for they have made void thy law" (verse 126); "Streams of water run down mine eyes, because they observe not thy law" (verse 136); "They draw nigh that follow after wickedness; they are far from thy law" (verse 150).

He not only refuses the suggestion that the law of God could be abolished, but declares that he knew *it never could be abolished*. "Of old have I known from thy testimonies, that thou hast founded them forever" (verse 152); "The sum of thy word is truth; and every one of thy righteous ordinances endureth forever" (verse 160). It is impossible to read these scriptures and believe them and at the same time believe in the abolition of the law of God. It is not taught here nor anywhere else in the divine Word.

But how is it with the lives of those who adhere to the law of God? Are they not filled with hardship, and discouragement, and sorrow?—Far from it. Listen to the psalmist, and then let us make his experience and this fact ours: "Great peace have they that love thy law; and they have no occasion of stumbling." Verse 165. Why will they have no occasion?—Because, loving that law, they have made its precepts a constituent part of their character; and they have peace, great peace. The world does not have peace. Why?—The people of this world have forsaken the law of their God; they have occasion for stumbling. They have not made the precepts of that law a part of their character; so they are at variance one with another, and fight against the very things that are for their best good. In such an attitude true peace is impossible. In so far as the law of God is being disregarded and abandoned, peace is departing from the earth. So the psalmist says, "Blessed are they that keep his testimonies, that seek him with the whole heart." Verse 2. Then, too, he can say, "I shall walk at liberty; for I have sought thy precepts." Verse 45.

This is the attitude of the true Christian, the truly converted man, toward the law of his God, and this is the happy condition of the man who maintains that attitude.

C. M. S.

### The Fifteen-Cent-a-Week Fund

THE financial report appearing on pages 18 and 19 is a statement of the moneys received at the General Conference Treasury from all the conferences of North America on the Fifteen-cent-a-week Fund during the quarter ending March 31, 1912. It is of an encouraging nature, not only as to the amount of money it reveals as having been received, but also in that it shows that some of

the conferences are evidently definitely at work in their endeavor to raise the full amount of mission offerings for the year 1912.

W. T. KNOX.

## Note and Comment

### A Radical Statement

THE Rochester (N. Y.) *Evening Times* of February 15 contains the following striking quotations and comments thereon:—

Judge E. H. Gary is chairman of the board of the United States Steel Corporation, a position more important than that of president. He is the directing head of this greatest corporation in the world. In a recent speech, Judge Gary made the following remarkable declaration:—

"Unless capitalists, corporations, rich men, powerful men themselves, take a leading part in trying to improve the conditions of humanity, great changes will come, and they will come mighty quickly, and the mob will bring them."

Judge Gary's statement was part of a speech delivered to the New York Lehigh Club. Judge Gary made it very plain that he thought the people generally are "evinced a readiness to take things into their own hands." He also stated that the "spirit of unrest" was not confined to the United States, but was world-wide.

"Things are being said," he declared, "very similar to things said just before the French Revolution. I tell you that the spark may yet make a flame, and that soon. I have an especial reason for saying this, a reason that affects you and me. Men of great power and influence in the affairs of the country, have all of us done the fair thing? It is imperative that something be done to improve the condition of mankind. Can not we ourselves do something to improve that condition?"

"I say that it is not only good morals, but good policy likewise, to improve those conditions. I appeal to you all in your dealings with men under you to do the square thing."

Had these statements been made by some radical agitator, a cry of indignation would have gone up from certain quarters that he was trying to array class against class. But Judge Gary certainly is not trying to do anything of that sort. Neither would he make such radical statements lightly. There can be no question that he is impressed with the seriousness of the situation, and that he intended to sound a warning.

THE spirit of religious confederacy and universal peace and safety is stirring even in the dominion of the Mussulman and ancient Persia. The present leader of the Bahai movement in those countries is preaching that doctrine and winning many followers. He is now in New York in the interests of that movement. Already his followers in New York City are said to be no inconsiderable number. He will address the peace conference at Lake Mohonk, New York, the latter part of this month.



### On Furlough

LET me go back! I am homesick  
For the land of my love and toil,  
Though I thrill at the sight of my native  
hills,

The touch of my native soil.  
Thank God for the dear home country,  
Unconquered and free and grand!  
But the far-off shores of the isles for me,  
And the shores of the promised land.

My brain is dazed and wearied  
With the home land's stress and strife,  
With the race for money and place and  
power,

And the whirl of the nation's life.  
Let me go back! Such pleasures  
And pains are not for me;  
But O, for a share in the harvest home  
Of the field beyond the sea!

For there are my chosen people,  
And there is my place to fill,  
To spend the last of my life and strength  
In doing my Master's will.  
Let me go back! 'Tis nothing  
To suffer and do and dare,  
For the Lord has faithfully kept his  
word;  
He is with me always there!

—Selected.



### China Union Training-School

O. A. HALL

THIS school, which opened for its first work at Chowkiakow, in October, 1910, is conducted for the China Union Mission. The blessing of God has rested upon the work since its beginning. The manifest result seen in the uplift of the young people, has been most gratifying. Students from four provinces have assembled at this central school, and the enrollment has reached seventy-two. Many applications for entrance were made that could not be accepted because of the limited accommodations. Many beg for the privilege of doing industrial work to support themselves while obtaining an education under a foreign teacher. We are hoping in the near future to be permanently located, and able to reach this class of students. The girl students have been able to do much toward paying their way through school by doing needle-work, some of which has been purchased by our friends in America.

During the past year, eighteen students received baptism and united with the church. The object of true education is to restore the image of God in the soul. The Holy Spirit, the divine Teacher, has been accomplishing this in the lives of these Chinese students. One young girl returned to her home where she had unchristian parents, brothers, and sisters, and the testimony of the

community was that as a result of her upright life a change was wrought in the other members of the family. Eleven students have gone out from the school as teachers, preachers, and colporteurs, carrying to as many communities that which they have found has lifted them to a better and happier life.

At the time of the outbreak of the revolution in China, Oct. 10, 1911, the fall term of school was getting nicely started, but on account of the workers' being requested by the American consul to remove from inland to places of safety on the coast, it was necessary to close the school. The students from other provinces found it very difficult to reach their homes. The Hupeh province was then a field of battle, it being the meeting-place of the northern and southern armies. It was therefore necessary for the Hupeh students to take a roundabout route, and travel overland a distance of over four hundred miles, requiring eighteen days to reach their homes. Upon meeting them later, they bore earnest testimony of the goodness of God to them, and of how in answer to prayer they were guided and kept on this dangerous journey. Our Chinese students are making good soldiers of the cross, and through the work of education we expect soon to see a trained army go out clothed with the Spirit of the Master, to lift up a standard against the enemy, who is responsible for untold misery, superstition, and death in this land.



### Beirut, Syria

W. C. ISING

YOU certainly have read the reports of the bombardment that occurred here last Sabbath, February 24. It was indeed a surprise to all. Early in the morning we heard a few cannon-shots, and did not quite understand the meaning, because there was no salute. Frequently foreign men-of-war call at Beirut so as to show themselves, because of the animosity between the different peoples.

About nine o'clock, some of the brethren came for worship, and brought the news that all shops had been suddenly closed, and that the streets were crowded with soldiers, and the Italian cruisers were out in front of the harbor. From our veranda we saw the one battle-ship taking position, and a few moments later a regular bombardment started. The guns could be seen flashing at every shot, and the cannon-balls came screaming through the air in real earnest.

The suddenness of the affair naturally caused much surprise. The brethren quickly made preparations to return to

their families. Before we separated, however, we all knelt in prayer and called upon the Lord to hold his hand over us. We had a good season of prayer, and then dispersed. It was a vivid suggestion to us of the troubles of the last days, when there will be no opportunities for God's people to meet together, when in such moments of alarm there will be no spirit of real rest, and when there will arise constantly reports of new troubles.

The people were relieved when, about eleven o'clock, the cruisers took their way out to sea. In the afternoon, my wife and I, in company with a gentleman, went out to see what was really going on, and what there was to do. We had been told that the public building, with all the foreign post-offices, had been struck and was on fire, and we thought we could perhaps procure our mail. We also thought of visiting a brother who was living in that portion of the city most affected by the shooting, and who had not come to the meeting. Meanwhile the cruisers returned, and the bombardment reopened. On our way we stopped at the house of another brother, where a number of families were crowding the place. Soon the cruisers left the port and steamed out to sea again.

Everywhere one could see the various foreign flags hoisted; double guards were placed at all the public buildings, to watch the entrances. There were rumors that the Moslems were seriously excited, and that attacks upon the foreigners and Christians were planned. So hundreds of families fled to Mt. Lebanon, while others crowded the grounds and buildings of foreign institutions and private homes. The government began to distribute arms to the people (Moslems), though it is said that the people broke into the storehouses, and everybody took what he pleased, the officials losing all power over them.

We were cautioned to return home and not to show ourselves. The following night, of course, was one of general unrest. While all day there was no traffic in the city, the street-cars were going all night, carrying soldiers all along the main lines. Reinforcements have come from Damascus to look after the order in the city. Martial law has been proclaimed. In consequence no papers are published, and therefore there is no information as to the exact condition of things. But the general version is that the Italians fired early in the morning to make their coming known. A deputation from the government went out to see what was wanted. The reply was that the Turks should deliver the Turkish cruiser and torpedo-boat which were in the harbor. The deputation said they would communicate with the authorities. However, the cruiser and the barracks opened fire on the Italians, when immediately the latter answered, with the result that these two vessels were destroyed and sunk in the harbor. About one hundred persons were killed, and a large number wounded. Pieces of shells were found in a number of places,

where they had caused more or less damage. One big shell was found in our neighborhood, where it struck the sand; it has been dug out and brought to the college. Serious damage was done to some of the buildings near the harbor. The torpedo-boat was not entirely sunk in the forenoon, therefore the Italians returned in the afternoon to finish sinking it.

We hope that ere long quiet may reign again, though naturally there is great excitement on the part of the Moslems. It is openly stated that the lives of foreigners are still in danger.

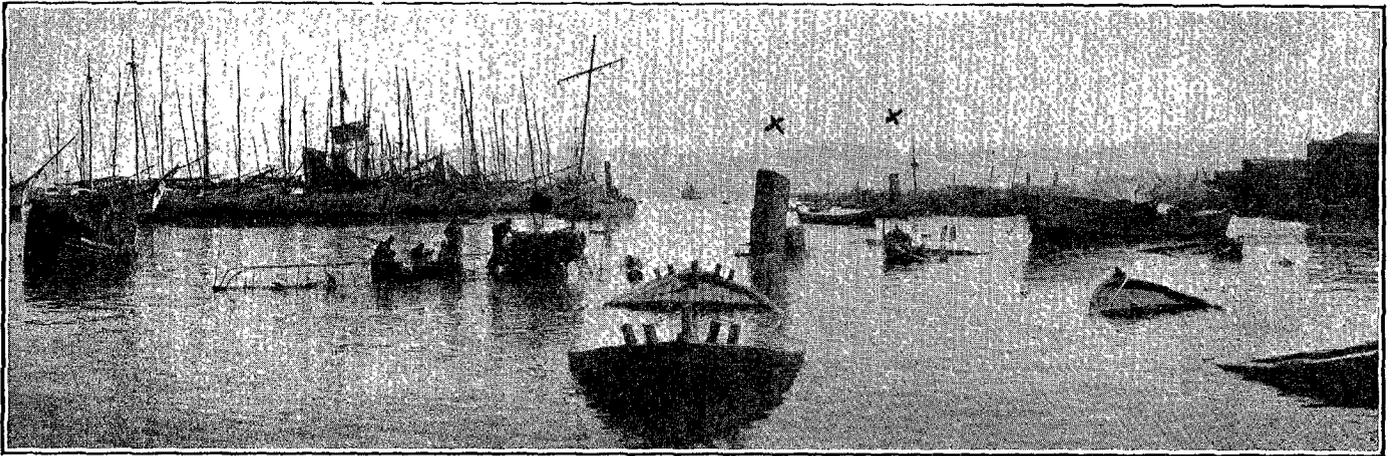
This experience has taught us that our lives are really in the hand of the Lord. How important it is that in the time accepted and in the day of salvation (2 Cor. 6:2) the heart be established in grace (Heb. 13:9), that we may obtain mercy and find grace to help in time

In character there are many contrasts. The Malay is impassive, reserved, and diffident. Not so the Fijian. He is far more demonstrative in speech and in action. Although not the most emotional being in the world, still the Fijian keeps far from the reserve and indifference of the Malay. I miss very much the singing and the frolicsome laughter of the Fijians and other South Sea islanders.

As far as intellect is concerned, it would be hard for me to judge of the shades of difference. The Malays have had a long opportunity with partially civilized and superior races, yet they do not seem to have developed greatly under this tuition. As far as I can see, the Fijian is his equal mentally, and in some respects is his superior. The Fijian shows at least more feeling for art than the Malay. He makes better houses, deco-

## The Missionary and Civilization

OPPOSERS of foreign missions are deriving scant comfort from recent books of travel which cover missionary fields. Professor Ross praised the Chinese missionary very highly in his recent book on China, "The Changing Chinese;" and now comes another traveler, Prof. Joseph King Goodrich, who, in the course of a work to be published immediately, "Africa of To-Day" (McClurg), gives the missionary the credit for whatever real enlightenment has reached the African native. Mr. Goodrich treats the missionary problem historically, shows the part played by England and America particularly in the carrying of good tidings to the native, points out the opposition of the missionaries to the slave-trade and later abuses of the natives, and concludes his survey in these suggestive words: "Sometimes it is the trader who



UNDER THE LEFT CROSS WILL BE SEEN THE FUNNELS OF THE SUNKEN TORPEDO-BOAT IN BEIRUT HARBOR; IN THE REAR, UNDER THE OTHER CROSS, THE SUNKEN CRUISER

of need, and that we may have that heavenly peace that nothing can destroy.

We must look for greater troubles in the future, and it is good to learn these lessons now. It is another suggestion also as to how earnestly we should labor and push the work, because very suddenly the opportunity to labor will be cut short.

We have to stop our public meetings for a little while, because the government will not assume any responsibility for people who expose themselves to danger in the evening. For this reason people will not attend the meetings until the shock is entirely over, which we believe will be soon, unless other difficulties arise.

## The South Sea Islanders

J. E. FULTON

AFTER having lived a number of years among the islanders of the South Seas, one is often interested in making comparisons as he comes in contact with another race.

In color, the Fijians are darker than any of the Malays. The hair of the Fijian is frizzly, much like that of the Papuan, while that of the Malay is straight, without an appearance of a curl in it, unless there is an admixture of Papuan blood. The Malay, though a well-formed man, is decidedly inferior in stature to the Fijian, Samoan, or Tongan.

rates them in a better style, and keeps them cleaner. He decorates his canoes with carvings, or at least did formerly, but we see little of this among the Malays. The grave Malay may be more reliable and trustworthy in responsible positions. We have seen Malays driving locomotives and electric trains, but we fear that the Fijian would not be fitted for this kind of work.

I have noted a very commendable trait among the Malays, and that is their love toward their offspring. Often have I been made sad by the seeming indifference of the Fijian parent, but the Malays are generally kind and gentle with their children, even indulging them. It is certainly gratifying to find a race where the relations between parents and children are as commendable as we find them among the Malays.

The greatest contrast we can think of is in numbers. Where there are but a few thousand Fijians, there are millions of Malays. Some one once said that God must greatly love the common people, since he made so many of them. That being so, he must have a high regard for this people also, there are so many of them. We have no doubt that he has. Their great numbers and their sad condition should appeal to us all. Who will "come over and help us"? There is room for many.

is the absolute pioneer, in which case the later effort of the missionary is likely to be harder; and so it was in most of Africa. But there was no satisfactory evidence of the breaking away of darkness until there came those who brought the message from God, and also tried to put away the love of strife, so that there might be something of civilization in the highest plane. Gradually, throughout the great continent, it is becoming more and more evident that it is not the most military nation which leads the van, but that this post is held by those who strive for peaceful progress."

THERE is opportunity to do good to some one to-day. There is a battle going on to-day in which we shall be victorious or vanquished. To-day the hand of God is open to pour out blessings on each of us. To-day the kingdom of God will make some progress within each of us if we are true to ourselves and our Lord. To-day we shall take a long step toward our eternal home. To-day something shall be built into our character; shall it be good or bad? We may make some decision to-day which will determine our destiny. To-day the voice of the Lord is sounding within us. Shall we hear, or shall we forbear? "To-day if ye will hear his voice, harden not your heart."



**Where My Father Walks**

ARTHUR W. SPAULDING

THE twilight drifts upon the land; the night calls come again; And chafed in spirit from the wiles and artifice of men, I turn my face from all the pride that at my suffering mocks, And seek the road that leads away to where my Father walks.

Between the mountain heights that loom upon the dark ravine (The markings of his finger-trace, as of a hand unseen), My feet are guided to the spot where his have often stood, And keep the sacred tryst behind the curtains of the wood.

I see no face, but in the gloam I dimly trace the care His loving hand has tak'n to make the trysting-place so fair: From low rhodora to the pine; from peeping violet And flaunting rose and galax meek to fir and castanea.

The murmur of his soothing voice is in the 'plaining stream, The lighting of his eye is caught in sunlight's farewell gleam. The benediction of his breath is in the stirring air, The stately steppings of his feet in silence everywhere.

The wildness' solitude uplifts to greet my silent soul, And waves of peace and thankfulness in glory o'er me roll; The promises of Holy Writ rejoin the words of prayer; And when I leave the place, I know my God has met me there.

**The Harmonious Home**

HOME may be a sacred refuge, or it may be a mere place of call for breakfast and dinner, and a shelter during the sleeping hours when there is nothing abroad to keep men awake. It may be destitute of attractions—a tolerated spot, instead of a coveted haven. If this be the case, the fault is with those who by their own conduct make it uninviting. Home may be a mere prison, well furnished or otherwise, for the women of the household, while the men look abroad for their interests and diversions. When husbands and wives are runagates, who need be surprised that the children prefer "all outdoors" to all that they can find indoors?

Whenever parents find that their offspring are beginning to prefer any other place to home, let them ask themselves these questions, and they may discover the secret of their children's unfortunate

preferences: Does the father strive to make home bright and happy? or is he silent, moody, and unsociable? Are his children furnished with a proper supply of books, papers, magazines, and such other means of amusement and improvement as their natures require? Does the mother make friends and confidants of her daughters? or does she merely dole out to them food and clothing? Do the parents, in short, sympathize in the joys and griefs, the hopes and fears, of their children? or do they ignore all that is most essential to the happiness and genial culture of childhood? — *Great Thoughts.*

**Managing Children**

CHILDREN not only imitate our faults, and suffer by our carelessness, but govern us through our weaknesses. A friend came to visit me, and brought a generous, frank, and manly boy four years of age; but he disturbed our whole circle by his constant crying. This habit was not in keeping with the brave, proud, independent character of the child; I therefore felt a curiosity to find the cause. My first discovery was, *he never shed a tear.*

His mother wished to take a trip, but could not take her boy.

"Leave him with me."

"He'll torment the life out of you."

"I don't think so."

"I will, indeed, be most grateful. You may whip him as often as you please."

"I should not strike a child, except in a most extreme case."

"Then you can do nothing with him."

She had gone. The next morning after breakfast Willie asked,—

"May I go and play in the yard?"

"It rained last night, and it's too damp now. You may go at ten, not before."

"Boohoo, hoo"—rest. I kept quietly sewing.

"Boohoo, hoo"—bass. "Boohoo, hoo"—tenor. I sewed on. "Boohoo, hoo"—double bass. "Boohoo, hoo"—falsetto—rest.

"Now may I go?"

"You may go at ten o'clock."

Concert repeated, I silently sewing the while.

"Ain't your head 'most ready to split?"

"No."

"Mayn't I go out now?"

"Not until ten o'clock."

Concert resumed—rest.

"Ain't you 'most crazy?"

"No, not at all."

Concert resumed, with the addition of throwing himself on the floor, and knocking his feet up and down. After a while:

"Ain't you 'most crazy yet? Why don't you shake me, and call me the baddest boy that ever was, and send me out-of-doors?"

"Because you are not going out until ten o'clock."

Concert resumed, with the addition of bumping his head as well as his toes—a pause. Then picking himself up, he stood erect before me, with his hands in his pockets.

"Why don't you whip me, and send me off to get rid of my noise?"

"Because you are not going out until ten o'clock."

He stood a moment.

"If I bump my head, ain't you afraid it will kill me?"

"Not in the least."

"But it does hurt me awfully."

"I am happy to hear it."

He drew a long breath.

"What *can* I do next? I's done all I knows how."

"See if you can not think of something else."

"May I take my blocks?"

"Certainly."

At nine he started up: "Now may I go?"

"That's nine."

He went back to his blocks without a murmur.

At ten he went out.

It had been his custom to kneel by his mother, say his prayers, and hop into bed. I wished him to kneel with me, by the bed, and say his prayers slowly, and then I would make a short prayer for him. The arrangement did not please him; so the third night he gave battle. Being tired, my head did feel as if it could not, or rather would not, bear it. Out of all patience, I determined to give him a good whipping; but never having struck a child, I was not quite hardened enough to take my slipper, and could not see anything else. As I looked around, a voice, my God speaking through my conscience, asked, "What! whip in anger? whip a little boy because he can not govern his spirit, when *you* can not govern your own? Another than the boy needs to be prayed for." And, kneeling, I asked my Father to give me his strength, his grand patience, with a disobedient, self-willed child. As I kneeled, Willie crawled under my arm, and commenced to say his prayers very slowly, and kept still while I prayed a few words, and then asked,—

"Now mayn't I pray myself?"

"Yes, darling."

And these were his words: "I's a real mean little boy. She won't do nothing ugly a bit, and I's made her head 'most split. O God, don't let me be a mean little boy any more at all."

The splendid little fellow had had a fair trial of strength, and was conquered, and surrendered manfully; and I had no further trouble nor annoyance during the seven weeks he stayed with me.

But how nearly I lost my vantage-ground! If we would *rule our own spirits*, how easy it would be to govern children properly.—*Congregationalist.*

## "What an Old-Fashioned-Looking Girl!"

JOHN N. QUINN

AN electric car in the city of — on Easter Sunday afternoon was filled with passengers, many of them being women and girls dressed in holiday attire. A number of Seventh-day Adventist girls, on their way home from a trip to the Zoological Park, boarded the car, the rather crowded condition of which made it necessary for the girls to separate. A little later one of the passengers was heard to remark, as his eye rested on one of the girls, "What an old-fashioned-looking girl!" Glancing at the unconscious object of the remark, one queried what there was about the girl which made her appear old-fashioned to her fellow passenger. Her cheeks were ruddy, indicative of perfect health; her dress was plain, modest, entirely free from anything flashy; her demeanor reserved, and yet not morose, but cheery. The contrast between this girl (and she was a fair type of her companions) and the other girls in the car was so marked that undoubtedly it was the cause of the remark about her being old-fashioned. The latter girls were dressed in the latest fashion—cobweb stockings, through which the flesh could plainly be seen, and which bordered very closely on the immodest; the dress, low-necked; the hair, not all natural; the hat—well, there was nothing old-fashioned about it or its wearer. Not only was there a lack of "modest apparel," but there was a lack of sufficient apparel.

In these days, no greater compliment can be paid to a Seventh-day Adventist girl than to be called old-fashioned by those of the world. Old-fashioned means to have backbone, so that godliness and common sense shall prevail in the matter of dress. It means a personality which enables the girl to stem the current, and dress according to her own taste and convictions. The world needs old-fashioned girls, who will grow into old-fashioned women,—women who love purity, who fear God and reverence his Word. Old-fashioned wives and old-fashioned mothers are sadly needed in these days of "militant suffragists" and women's clubs. Old-fashioned homes are needed, where the family altar is erected, where God's name is respected, and from whence there shall come men and women of character, of faith, of purity, who will proclaim to a perishing world the old-fashioned gospel of Jesus Christ in the power of the Holy Spirit. Let us all uncover our heads to the "old-fashioned girl," for she is the hope of the nation.

*Takoma Park, D. C.*

◆ ◆ ◆  
 "SOMEBODY did a golden deed,  
 Proving himself a friend in need;  
 Somebody's work bore joy and peace;  
 Surely his life will never cease.  
 Was that somebody you?"

◆ ◆ ◆  
 "DON'T permit your feelings to become stirred over wrong without stirring yourself to right it."



## Russia

SARATOW.—"They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented." Heb. 11:37. Although some trials have befallen us, and especially our brethren and sisters in the Siberian field, this winter, we have nothing to complain of, since most of what Paul speaks of here has happened to none of us. None of us have been stoned, none of us sawn asunder, none slain with the sword; although some of the brethren have gone about clothed in sheepskins and goatskins, destitute, afflicted, in privations, despised for the sake of their faith, and having no abiding-place. Yet we rejoice that our brethren remain steadfast in the Lord, and are not shaken in the faith.

It is true that such trials cut to the quick. And there are always some who sell their birthright for a mess of pottage, who murmur, and long for the flesh-pots of Egypt; and yet they do not profit by it, but only bring grief to soul and body. Here we are commanded to fight valiantly. God knows what he is doing. He lays a burden upon us, but he helps us to bear it. "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." 1 Cor. 10:13. And if we are discouraged now, what will we say when Psalm 91 is fulfilled, and a thousand fall at our side, and ten thousand at our right hand?

I can say, to the praise of God, that though poverty is very great in many places, we have received comparatively few requests for help, because our people realize that God's work also is suffering. They long to seek the Lord more earnestly that he may verify his word that he allows no righteous man to beg bread. Ps. 37:25; Isa. 33:16. God is testing us now as he once tried the children of Israel in the wilderness. Now is the time for us to show our courage.

We learn, from a letter from Brother Just, of the Kokbekti church, near the Chinese border, which was organized by Brother J. T. Boettcher about a year and a half ago, of how our brethren are getting on who settled in Siberia. He writes:—

"We were recognized here by the government, and land was allotted to us legally, and we received our proper papers. In the beginning, the authorities were very much on our side. But when we began to talk with our neighbors concerning present truth, their attitude toward us changed, and without much question, they took away our title to our land, the priests having undertaken to get rid of us. Then we complained, and received our claims again. The priests have drawn up petition after pe-

tion, and now we must remove from the land. Our missionary work is considered a propaganda, and a few have been brought to court for it. We must now leave our houses without further ceremony, and must go six hundred versts from here, into a wilderness inhabited by wolves; and it seems, by comparing past experiences with the outlook for the future, as if many of us would have to leave the cities and villages. It seems very hard. We had expected great liberty, but have met just the opposite. Yet we will not despair; but we need patience. We will faithfully look after our donations and what belongs to the Lord, because it is his. But there are many things, such as wheat, potatoes, etc., which can not be sold on account of the continuous rains."

We can see from this what power the Russian clergy can exert when it wishes. It can bring about the exact opposite of that which the czar's manifesto intended. Pharaoh will not let Israel go, and God will have to send punishment until men recognize that the earth is the Lord's, and the fulness thereof.

The work of the Lord is onward, and in all parts of our field there are souls ready for baptism. Our help is in the name of the Lord, who made heaven and earth.

GERH. PERK.

## Federated Malay States

KUALA LUMPUR.—Although the Federated Malay States are not Chinese territory, but are under the protection of England, yet we have witnessed some of the revolutionary spirit here. The Chinese new year began January 18, and for a few days the shops were closed. The Chinese took sides for and against the revolution, and war in a small way began. While some had cut off their queues, others said they were not going to cut theirs off until they were sure that a republic would be established in China. Those in favor of the revolution caught such and cut off their queues. An extra force of police was put into service, and at times the Chinese attacked them, even going so far as to assault the police station. It was several days before the trouble was stopped. Similar outbreaks were witnessed in the surrounding towns, in the mines, and on the rubber estates. It is estimated that about one thousand persons were killed.

We are happy that we can be engaged in a work which is to gather out those who do not care to participate in this world's strife, and make them fit subjects for the kingdom of peace. We have rented a hall in the southern part of Kuala Lumpur, in which we are holding services twice a week. We are having a good attendance of educated Tamils and a few Chinese. Some are much interested in the message. One evening when the subject "The Unrest Among Nations a Sign of Christ's Coming" was

presented, a Tamil came to us after the meeting, saying he had urged some of his friends to attend the services, assuring them of his belief that we had the truth. He said that the one thought of the nearness of Christ's coming brought peace to him. The attendance is increasing, and the outlook is good.

The Lord has given us good health, and has blessed us in many ways, for which we feel grateful. We are of good courage, and are confident that, ere long, the message will triumph.

R. P. MONTGOMERY.

### Colporteur Work in Mexico

VILLADAMA, NUEVO LEON. — Once more the minds of many are turned toward this republic on account of the revolution headed by Vasquez Gomez. The workers here are watching with interest the outcome of the present conflict, and, I am sure, are praying earnestly that the gospel may have free course. As there are twenty-seven states and three territories in Mexico, we have been able to work without interruption, and with good success.

I came to Mexico last August, and began working with our health book "Salud y Hogar." After about a month, I took up the periodical work. We club the *Spanish Life and Health*, *Little Friend*, and the *Signs* together, and take yearly subscriptions at three dollars, Mexican money. It was a splendid thought to combine our religious papers with the health journal published in Buenos Aires, and since it has been carried out, the subscription list has grown rapidly. With the blessing of God, I have been able to secure over four hundred subscriptions for each of the three papers.

After the institute last November, I went to Tampico with Brother Nicholas, and in eight weeks we placed over one thousand pesos' worth of literature in that thriving city. Tampico is an important deep-water port, and offers excellent opportunities for ship mission work. The climate is somewhat unhealthful, but we were blessed with reasonably good health while there, although many of the people were suffering from attacks of malarial fever.

Leaving there, we went to Victoria, the capital of the state of Tamaulipas. This city is located near the mountains. In fifteen days we placed about 260 pesos' worth of literature there. We then went to Linares, the place where General Reyes surrendered to the government. Business was rather dull there, but we did what we could to make it better, by obtaining about 200 pesos' worth of subscriptions.

Our next stop was at Montemorelos. The Presbyterians have a good membership here. Their meetings were so well attended that they had to enlarge the church in order to accommodate the people, a very unusual thing in Mexico. They have a nice farm located near the city, and their large building for industrial work has machinery for wood-working. They have gone to great expense in order to give their students a good training in industrial work. After placing a goodly number of subscriptions, we left for Monterey, from which place the other workers went to Matamoros, while I went toward Laredo.

Arriving at Villadama, I learned of

another town seven leagues distant from the railroad, and decided to canvass it first. A ride of about four hours in the coach brought me to Sabinas Hidalgo, where I found a room to live in, which had no window but two heavy wooden doors. There being no way to ventilate the room when the doors were closed, I left them open at night to get the air. The inhabitants are quite peaceable, so there was little danger of robbers. The people in this part of Mexico are much more advanced than those in the interior, and life and property are about as safe as in the United States. I understand that President Taft has advised all Americans to leave those districts where there are uprisings; and in planning the work here, we have left those places for future labors. In Sabinas Hidalgo I stayed eleven days, and took thirty-seven yearly subscriptions.

At this writing, I am in Villadama. During the last four days I have canvassed the town, and am now ready to make my delivery. I wish to be faithful, and to do all I can to prepare the people for the soon-coming Saviour. The work goes forward amid trials and temptations, and opposed by the powers of darkness. Here where Rome has ruled for so long, one needs to be as wise as a serpent and as harmless as a dove. I am thankful that the gospel has already done much to break the power of Rome here, and let us pray that many workers may soon enter these dark lands with the great threefold message. The few workers who are here need the prayers of God's people that they may be kept by the power of God, and preserved amid the perils incident to the work in Mexico at this time.

W. F. MAYERS.

### Bengal, India

WE were glad to learn that a worker was to be added to our force in Bengal, to help in the Karmatar station, and especially to take up the work in the dispensary. But the one we expected has been appointed to work elsewhere, so Karmatar must wait. Can we not have a medical worker for that station? One hundred seventy-five rupees have been given to help erect a building, which is just now being completed. It seems too bad that the work must suffer, and the people be disappointed. Sister Leech, who has been doing the work there, is going to the hills for a stay of about three months, and there is no one to take her place. Her health is not good, and we fear that even when she returns, she will not be able to do much. I trust that God may guide to his own name's honor and glory.

We are in excellent health. I have never worked harder in my life than since coming to India; but by giving a little variety to my work, I find that it agrees with me. India is certainly a field of great need. I think the removal of the capital to Delhi will somewhat lessen the cost of living in Calcutta, which will be a great blessing to our workers who must live here.

We have at last purchased a boat for the work in east Bengal, and it is now in process of completion. It is a galvanized steel boat, twenty-five feet long by five feet seven inches beam, and is fitted to accommodate four persons for sleeping. It has awning, sails, motor, and sculls. Its cost, with all the neces-

saries, will probably be not less than one thousand rupees.

Last month was our banner month in the sale of literature in Calcutta. All the workers more than doubled their past record for any single month. Pray for the work and workers in Bengal.

W. R. FRENCH.

### Japan

WE are glad to have Brother Cary here at this time to assist in the canvassing work. He is now helping to dispose of the New-year's number of our paper. The students did not handle nearly as many this year as we had planned to, so it was very fortunate that some one came along to help out. It is both a great waste so far as the proclamation of this message is concerned and an embarrassment financially when a large number of a special edition is left over unsold. Brother Cary has been able to make his way so far, but how long he can keep it up I do not know. It really is remarkable that he can do as well as he does; for he can not talk in the Japanese at all. However, that seems to be the secret of his success. No matter what the people may say, it is all alike to him.

We have had a most beautiful winter. Spring seems to be coming much earlier than usual. We hope it will not turn cold later when the crops need warmth; for if it does, I fear the prophecy of some for a famine this year will come true.

W. D. BURDEN.

### Hungry for Truth

THE following letter was written to Brother I. B. Burton by a native whose wife and daughter Brother Burton had had some conversation with regarding the truth while traveling on the train in South Africa. It shows the importance of being instant in season and out of season in imparting the truths of this message, for we know not which shall prosper, this or that:—

"HON. SIR I. B. BURTON: My heart is aching with love of the tidings which my wife told me about you when she met you in the train from King William's Town to East London. I think it was in June. She told me all about you, and she believed you, not you but the true explanation from the Bible. You will kindly excuse me, as I am not going to utter many things, but have just a few things to say. You are not the first person to illustrate this truth to me, as some friends of mine testified of the same truth, especially telling us of our Lord and Master's soon coming. I myself witness the things in this line. I really don't know how to see you, as my desire is so much I can not tell the way I am longing to see you in person. But trusting to God because I know one thing, that what seems too hard for a person to do is the simplest for God to do; more especially those who trust in him he will never disappoint. Therefore I can say the Almighty will purchase us a chance to see one another before we be changed for his second coming. These words will inspire or revive your heart not to forget me, as if a person whom you knew. Though you don't know me, brother in faith, I beg to remain with kind regards, Your most obedient brother in faith."

## Statement of the Fifteen-Cent-a-Week Fund for Quarter Ending March 31, 1912

Atlantic Union Conference	REL. LIB.	ANNUAL	FIRST-DAY	MID.-SUM.	MISSIONS	SAB.-SCH'L	INGATH'G	COLORED	TOTAL
Central New Eng...	\$ 20.85	\$ 248.21	\$ 189.38	\$ . . . .	\$ 1.00	\$ 403.84	\$ 147.81	\$ . . . . .	\$ 1011.09
Gr. New York . . . .	15.20	564.51	310.15	2.25	21.03	1006.76	564.60	3.00	2487.50
Maine . . . . .	3.30	48.40	43.04	. . . .	41.44	94.85	65.99	5.13	302.15
New York . . . . .	7.92	363.83	24.81	. . . .	210.00	266.59	119.30	24.17	1016.62
N. New England . . .	10.92	103.72	32.28	25.27	1.00	163.61	43.55	. . . . .	380.35
S. New England . . .	10.35	280.29	125.90	. . . .	. . . . .	159.05	196.35	3.90	775.84
W. New York . . . .	18.55	453.09	171.47	. . . .	5.25	119.01	134.39	15.00	916.76
Totals . . . . .	87.09	2062.05	897.03	27.52	279.72	2213.71	1271.99	51.20	6890.31
<b>Canadian Union Conference</b>									
Maritime . . . . .	. . . .	174.63	31.63	. . . .	15.00	85.47	117.24	3.08	427.05
Ontario . . . . .	. . . .	443.91	73.97	. . . .	. . . . .	186.11	277.05	. . . . .	981.04
Quebec . . . . .	. . . .	181.45	9.05	. . . .	. . . . .	. . . .	161.92	. . . . .	352.42
Newfoundland . . . .	. . . .	69.65	. . . . .	. . . .	. . . . .	. . . .	. . . . .	. . . . .	69.65
Totals . . . . .	. . . .	869.64	114.65	. . . .	15.00	371.58	556.21	3.08	1830.16
<b>Central Union Conference</b>									
Colorado . . . . .	1.71	225.00	. . . . .	. . . .	59.96	268.50	. . . . .	79.81	634.98
East Kansas . . . . .	6.19	76.85	83.81	. . . .	72.35	290.22	163.96	12.75	706.13
Nebraska . . . . .	10.23	1376.88	33.74	. . . .	1094.92	812.19	674.23	152.86	4155.05
North Missouri . . . .	. . . .	27.18	8.55	. . . .	10.45	. . . .	. . . . .	. . . . .	46.18
South Missouri . . . .	. . . .	207.86	6.65	117.67	76.08	50.07	110.90	. . . . .	569.23
Western Colorado . . .	. . . .	80.35	. . . . .	. . . .	. . . . .	183.56	93.15	. . . . .	357.06
West Kansas . . . . .	. . . .	493.96	33.30	. . . .	123.61	282.83	302.51	2.26	1338.47
Wyoming . . . . .	. . . .	100.92	1.20	.21	131.59	159.89	29.51	1.40	424.72
St. Louis Mission . . .	. . . .	27.30	. . . . .	2.66	84.28	132.95	87.49	. . . . .	334.68
Totals . . . . .	18.13	2616.30	167.25	120.54	1653.24	2280.21	1461.75	249.08	8566.50
<b>Columbia Union Conference</b>									
Chesapeake . . . . .	6.29	176.32	70.35	. . . .	50.54	305.77	255.01	. . . . .	864.28
Dist. of Columbia . . .	7.74	670.73	7.90	. . . .	160.84	350.97	172.71	. . . . .	1370.89
E. Pennsylvania . . . .	6.10	1013.28	76.79	2.30	239.64	502.29	1450.96	6.95	3298.31
New Jersey . . . . .	10.03	344.06	48.90	.14	183.79	386.45	434.53	11.45	1419.35
Ohio . . . . .	1.33	879.21	252.47	. . . .	220.28	1177.42	675.59	4.76	3211.06
Virginia . . . . .	14.99	137.74	18.05	. . . .	39.93	117.88	132.34	6.97	467.00
W. Pennsylvania . . . .	9.90	201.86	47.56	. . . .	67.65	331.47	319.01	2.90	980.35
West Virginia . . . . .	. . . .	63.96	2.50	. . . .	30.65	76.64	54.29	.60	228.64
Totals . . . . .	56.38	3487.16	524.52	2.44	992.42	3248.89	3494.44	33.63	11839.88
<b>Lake Union Conference</b>									
East Michigan . . . . .	10.50	215.28	14.27	. . . .	98.87	339.42	129.73	. . . . .	808.07
Indiana . . . . .	. . . .	311.22	138.22	. . . .	173.24	458.69	223.18	7.96	1312.51
Northern Illinois . . .	1.54	139.43	5.85	. . . .	145.57	434.11	322.52	2.50	1049.98
North Michigan . . . .	. . . .	101.13	6.15	. . . .	51.74	143.24	107.76	. . . . .	411.56
Southern Illinois . . .	. . . .	26.47	. . . . .	. . . .	62.35	216.95	45.97	10.00	361.74
West Michigan . . . . .	49.02	246.67	147.71	. . . .	179.35	539.95	138.26	37.48	1338.44
Wisconsin . . . . .	6.23	704.09	113.50	. . . .	606.27	725.95	121.56	30.71	2308.31
Totals . . . . .	67.29	1744.29	425.70	. . . .	1317.39	2858.31	1088.98	88.65	7590.61
<b>Northern Union Conference</b>									
Iowa . . . . .	10.20	299.20	189.79	. . . .	113.39	635.09	445.82	. . . . .	1693.49
Minnesota . . . . .	. . . .	895.30	153.52	. . . .	225.50	934.16	790.36	32.67	3031.51
North Dakota . . . . .	. . . .	. . . . .	. . . . .	. . . .	. . . . .	. . . . .	. . . . .	. . . . .	. . . . .
South Dakota . . . . .	. . . .	251.73	30.75	. . . .	149.13	486.38	314.10	5.05	1237.14
Totals . . . . .	10.20	1446.23	374.06	. . . .	488.02	2055.63	1550.28	37.72	5962.14
<b>North Pacific Union Conference</b>									
Montana . . . . .	. . . .	200.99	132.32	. . . .	155.74	256.00	230.67	8.47	984.19
Southern Idaho . . . . .	. . . .	372.66	33.78	. . . .	227.16	327.01	195.18	15.63	1171.42
Southern Oregon . . . .	. . . .	272.12	19.61	. . . .	243.85	312.90	113.31	.43	962.22
Upper Columbia . . . .	. . . .	1668.12	68.52	13.00	475.26	1268.85	781.75	95.56	4371.06
Western Oregon . . . .	. . . .	1499.88	131.48	. . . .	3814.33	1172.89	565.05	219.35	7402.98
W. Washington . . . . .	. . . .	1849.83	121.95	. . . .	540.25	635.80	483.61	55.24	3686.68
Alaska . . . . .	. . . .	. . . . .	. . . . .	. . . .	. . . . .	7.60	. . . . .	. . . . .	7.60
Totals . . . . .	. . . .	5863.60	507.66	13.00	5456.59	3981.05	2369.57	394.68	18586.15
<b>Pacific Union Conference</b>									
Arizona . . . . .	. . . .	270.96	. . . . .	. . . .	79.93	117.72	71.18	50.00	589.79
California . . . . .	. . . .	1954.86	. . . . .	.75	495.90	1267.73	908.79	10.65	4638.68
S. California . . . . .	. . . .	2341.54	. . . . .	3.05	1550.79	1706.14	931.46	6.46	6539.44
Utah . . . . .	. . . .	. . . . .	. . . . .	. . . .	1.45	64.25	57.89	. . . . .	123.59
N. Cal.-Nevada . . . . .	. . . .	872.36	. . . . .	. . . .	601.51	658.27	213.98	. . . . .	2346.12
Central California . . .	. . . .	1088.09	. . . . .	. . . .	256.60	602.22	258.56	. . . . .	2205.47
Totals . . . . .	. . . .	6527.81	. . . . .	3.80	2986.18	4416.33	2441.86	67.11	16443.09
<b>Southeastern Union Conference</b>									
Cumberland . . . . .	. . . .	280.90	33.91	. . . .	238.42	289.50	153.65	. . . . .	996.30
Florida . . . . .	13.41	436.88	68.21	. . . .	286.14	454.41	164.34	32.81	1456.20
Georgia . . . . .	5.49	103.17	10.57	. . . .	353.55	280.92	183.02	53.82	990.54

**Statement of the Fifteen-Cent-a-Week Fund for Quarter Ending March 31, 1912 (Concluded)**

North Carolina ... \$ .40	\$ 141.82	\$ 21.04	\$ ....	\$ 46.20	\$ 122.12	\$ 244.39	\$ 8.25	\$ 584.22
South Carolina ... ..	22.69	10.90	....	38.50	112.05	36.92	1.84	222.90
Bahama Mission... ..	.....	.....	....	.....	.....	.....	.....	.....
<b>Totals .....</b>	<b>19.30</b>	<b>985.46</b>	<b>144.63</b>	<b>962.81</b>	<b>1259.00</b>	<b>782.32</b>	<b>96.72</b>	<b>4250.24</b>
<b>Southern Union Conference</b>								
Alabama .....	.50	76.00	6.19	....	47.17	139.04	136.76	2.00
Kentucky .....	....	82.74	.....	....	7.10	107.62	156.61	.....
Louisiana .....	....	50.60	5.25	.....	.....	37.62	28.67	.....
Mississippi .....	16.23	8.50	8.80	....	3.10	83.42	34.33	.....
Tennessee River ..	....	110.63	2.05	....	1.87	99.14	49.61	5.00
Southern Un. Mis..	....	55.25	11.96	....	15.39	17.62	6.80	8.42
<b>Totals .....</b>	<b>16.73</b>	<b>383.72</b>	<b>34.25</b>	<b>74.63</b>	<b>484.46</b>	<b>412.78</b>	<b>15.42</b>	<b>1421.99</b>
<b>Southwestern Union Conference</b>								
Arkansas .....	....	75.46	18.45	.90	27.16	58.72	87.81	.....
New Mexico .....	....	111.28	22.55	....	175.64	338.26	265.08	20.40
North Texas .....	....	779.02	.....	2.25	59.60	570.37	328.26	15.91
Oklahoma .....	....	684.38	8.23	15.00	484.10	799.95	226.20	16.62
South Texas .....	....	138.10	34.80	....	131.96	433.12	102.17	28.73
West Texas .....	....	153.48	2.25	....	.....	59.18	86.45	.....
Sw. Union Mission	....	8.70	2.14	....	12.43	59.59	.....	11.40
<b>Totals .....</b>	<b>1950.42</b>	<b>88.42</b>	<b>18.15</b>	<b>890.89</b>	<b>2319.19</b>	<b>1095.97</b>	<b>93.06</b>	<b>6456.10</b>
<b>Western Canadian Union Conference</b>								
Alberta .....	....	152.45	.....	....	89.45	197.10	237.70	1.50
British Columbia..	....	230.35	.....	....	136.25	290.11	277.36	.....
Manitoba .....	....	19.45	.....	....	665.95	117.37	45.35	.....
Saskatchewan .....	....	239.05	.....	....	64.45	166.96	25.45	.....
<b>Totals .....</b>	<b>641.30</b>	<b>.....</b>	<b>.....</b>	<b>956.10</b>	<b>771.54</b>	<b>585.86</b>	<b>1.50</b>	<b>2956.30</b>

**Summary**

Atlantic .....	\$ 87.09	\$ 2062.05	\$ 897.03	\$ 27.52	\$ 279.72	\$ 2213.71	\$ 1271.99	\$ 51.20	\$ 6890.31
Canadian .....	....	869.64	114.65	....	15.00	271.58	556.21	3.08	1830.16
Central .....	18.13	2616.30	167.25	120.54	1653.24	2280.21	1461.75	249.08	8566.50
Columbia .....	56.38	3487.16	524.52	2.44	992.42	3248.89	3494.44	33.63	11839.88
Lake .....	67.29	1744.29	425.70	....	1317.39	2858.31	1088.98	88.65	7590.61
Northern .....	10.20	1446.23	374.06	....	488.02	2055.63	1550.28	37.72	5962.14
North Pacific .....	....	5863.60	507.66	13.00	5456.59	3981.05	2369.57	394.68	18586.15
Pacific .....	....	6527.81	.....	3.80	2986.18	4416.33	2441.86	67.11	16443.09
Southeastern .....	19.30	985.46	144.63	....	962.81	1259.00	782.32	96.72	4250.24
Southern .....	16.73	383.72	34.25	....	74.63	484.46	412.78	15.42	1421.99
Southwestern .....	....	1950.42	88.42	18.15	890.89	2319.19	1095.97	93.06	6456.10
Western Canadian ..	....	641.30	.....	....	956.10	771.54	585.86	1.50	2956.30
Miscellaneous .....	9.01	271.67	.....	....	2664.86	....	153.52	21.00	3120.06
<b>Totals .....</b>	<b>\$284.13</b>	<b>\$28849.65</b>	<b>\$3278.17</b>	<b>\$185.45</b>	<b>\$18737.85</b>	<b>\$26159.90</b>	<b>\$17265.53</b>	<b>\$1152.85</b>	<b>\$95913.53</b>

**An Interesting Reminiscence**

ABOUT twenty or twenty-two years ago, Brother T. Whittle canvassed Goulburn, Australia, with "Daniel and the Revelation." I believe that was the first work done there. He was very successful in his delivery, and passed on.

My late foster-mother was among those who purchased the book. Though not particularly interested in such themes herself, she ordered it with the intention of presenting it to her father. But about the time of the delivery of the book, he died, so she kept it herself and read and reread it, studying it with intense interest. No matter who came to the house, she would talk of the wonderful things in this book, the Sabbath included.

In June, 1894, a man called selling papers—the *Bible Echo*. As soon as he began to talk, mother brought out her precious book, and was surprised to find the man was acquainted with it, and thought as highly of it as she did. Before he left, mother decided she would no longer desecrate God's holy day. She kept the next Sabbath, and I with her.

I think it was one day during the week following our first Sabbath that a cab stopped at our door, and an aged woman whom I had never seen before alighted. It was Mrs. Griffiths. I learned after-

ward that when mother was a girl her parents' farm joined that of Mrs. Griffiths at Merrill, and the Methodist Church services were always held at Mrs. Griffiths's house. She had a daughter who died when a young woman. This daughter was a very earnest Christian and Bible student, and would frequently tell people that God had not changed the Sabbath, and was not honored by the keeping of Sunday.

Although Mrs. Griffiths and my mother now lived less than two miles apart, they had not met for years. When Mrs. Griffiths came, she told mother she had felt impressed to call on her. She had not been long in the house when mother told her that she had found the truth for this time, and was keeping God's true Sabbath. I well remember the dear old lady's joy and astonishment. When they had last met, mother was not a Christian. Mrs. Griffiths told us she had been much troubled over the Sabbath for some time past, and said, "Now I understand the impression to find you."

Before she went home, she decided to keep the next Sabbath, and she did; and though over seventy years of age, she would walk about a mile and a half to our house to study God's Word with us on the Sabbath. How well I remember that little Sabbath-school of three mem-

bers, aged seventy-two, sixty, and fourteen respectively. We had one, or perhaps two, of Sankey's hymn-books and our Bibles. The *Bible Echo* had Sabbath-school lessons published in it, and we used them while we had them. What precious seasons we had together! We were not personally acquainted with any one else of like faith, save the man who sold us the papers; and we never heard from him again, though through him we knew there were some Sabbath-keepers in Sydney. But Sister Griffiths had met no one. We had no set time for closing our meeting, but as I look back now I see that we unconsciously followed the Sabbath-school with a missionary meeting, for we would talk of the literature scattered during the week, of persons interested through our efforts, and plan for further work.

Sister Griffiths loved the message dearly. The truth was very precious to her. She did not disconnect with her former church till she had tried in class-meeting and in every possible way to present the truth to its members, and she never neglected any opportunity with friends and relatives. She was always happy when she could entertain God's messengers, and her life was a bright testimony to the keeping power of her Saviour.

SYBIL READ.

## Christian Liberty

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

Conducted by the Religious Liberty Bureau

K. C. RUSSELL, Secretary,  
S. B. HORTON, Corresponding Secretary.

### A Hearing Before the Secretary of the Interior

AN important gathering of clergymen, lawyers, and publicists took place in the office of the Secretary of the Interior, Hon. Walter L. Fisher, on Monday morning, April 8, the occasion being a hearing granted on the subject of an order issued by the Commissioner of Indian Affairs Valentine, prohibiting the wearing of a religious garb in the government Indian schools. This order was suspended by President Taft, with the recommendation that a public hearing be given to all parties interested in the question.

Among those present at the hearing, which began at eleven, and closed at half past five, were: Hon. Robert G. Valentine, Commissioner of Indian Affairs; Rev. Chas. L. Thompson, president of the Home Mission Council; Rev. Wallace Radcliffe, pastor of the New York Avenue Presbyterian Church; Dr. Laws; Wm. H. Ketcham, superintendent of the Bureau of Catholic Missions; Attorney Edgar H. Gans, of Baltimore; Rev. S. H. Woodrow; Rev. E. B. Sanford; H. B. F. Macfarland, attorney of the Home Mission Council; Prof. W. W. Prescott, who represented the Religious Liberty Association; Hyland C. Kirk, president, and John D. Bradley, secretary, of the Washington Secular League; A. T. Jones; Attorney Scoville, representing the Indian Rights Association, and the writer.

The particular order (601), which was the cause of the hearing, by Commissioner of Indian Affairs Valentine, is as follows:—

"In accordance with that essential principle in our national life—the separation of church and state—as applied by me to the Indian Service, which as to ceremonies and exercises is now being enforced under the existing religious regulations, I find it necessary to issue this order supplementary to those regulations, to cover the use, at those exercises and at other times, of insignia and garb as used by various denominations. At exercises of any particular denomination there is, of course, no restriction in this respect; but at the general assembly exercises and in the public-school rooms, or on the grounds when on duty, insignia or garb has no justification.

"In government schools all insignia of any denomination must be removed from all public rooms, and members of any denomination wearing distinctive garb should leave such garb off while engaged at lay duties as government employees. If any case exists where such an employee can not conscientiously do this, he will be given a reasonable time, not to extend, however, beyond the opening of the next school year after the date of this order, to make arrangements for employment elsewhere than in federal Indian schools."

In opening the question, the Secretary

of the Interior expressed the hope that definite and full consideration be given the subject-matter, in order that he might arrive at a just and proper conclusion. He requested the Commissioner of Indian Affairs to state his position and the circumstances which led to the order above referred to. Mr. Valentine read his speech, which was a very carefully prepared document dealing with the fundamental principles connected with the foundation of our government, and consumed about an hour in reading and answering questions from the Secretary and Attorney Gans. Mr. Valentine's argument, in our judgment, was a masterpiece, and his position unanswerable.

The commissioner gave evidence of having studied the principles of civil government and religion quite thoroughly, and his earnestness reflected a marked spirit of patriotism. His paper will be presented in full in the columns of the magazine *Liberty*.

Mr. Valentine reported that when the Indian schools were opened, thirty-eight years ago, twenty teachers were members of the Catholic sisterhood and wore the garb of their order. That number has increased to fifty-one, but according to the admission of Father Ketcham, none of them had taken the civil service examination.

Following Mr. Valentine's address, the Secretary suggested that it would be proper to hear from the Catholic Indian Bureau representatives. Attorney Gans suggested that inasmuch as his clients were on the defensive, it would be well to hear from all who had anything to say against the Indian schools as conducted by the government in which the Catholic teachers figured. This was accepted, and Reverend Thompson, of the Home Mission Council, gave a short talk, which was designed to be introductory to the work of the council's attorney, former District Commissioner Macfarland. Mr. Macfarland held that the order of the Commissioner of Jan. 10, 1895, providing for the "covering" into the classified service without examination of officers and teachers of private Indian schools taken over by the government and the practise under that order had no warrant in law. In 1892 the Indian Service was brought into our classified service by rules transmitted to the civil service commission by the Department of State, Rule 1 of which reads:—

"The classified Indian Service shall include all the physicians, school superintendents, assistant superintendents, school-teachers, and matrons in that service, classified under the provision of Section 6 of the act to regulate and improve the civil service of the United States, approved Jan. 16, 1883."

Mr. Macfarland contended that the order of Mr. Valentine was fully warranted. Prof. Hyland C. Kirk, of the Secular League, followed with a short address, designed to show the inconsistency of the government's teaching religion.

Dr. Laws appealed very earnestly to the Secretary in his protest against continuing Catholic-garbed nuns in government schools. He had several copies of the *Protestant Magazine*, and told the Secretary that he had documents to show that the Catholic Church is doing an unconstitutional work in their connection with the government.

Prof. W. W. Prescott submitted a

brief, which thoroughly covered the point at issue, and which is given in full in another column of this paper. In addition, Professor Prescott in his statement referred to encyclicals of the popes, particularly Leo XIII and Pius IX, in which the true position of the Roman Catholic Church with reference to the union of church and state, is fully given. The contention which Protestants make against the union of church and state is deprecated in these encyclicals.

The Reverend Ketcham, superintendent of the Bureau of Catholic Indian Missions, made a short statement introductory to the argument which was to follow by Attorney Gans in support of the present conditions. Both of these representatives contended that they were not violating the principles of the separation of church and state in the present Indian school arrangement. Mr. Ketcham referred to the fact that it came with ill grace from Protestants to charge that Catholics were teaching religion at public expense, when it should be remembered that several years ago the Protestant ministers of Washington invited the Roman Catholics to confer with them with the view of adopting an arrangement whereby religion could be taught in the public schools of the District of Columbia. Of course, the majority of the Protestant preachers present could say nothing in response to this point, but Professor Prescott took advantage of the occasion to show that Seventh-day Adventists protested against the proposed arrangement for teaching religion in the public schools.

Reverend Woodrow said: "I fail to see how it is that relatively more numbers of the Catholic sisterhood are employed as teachers in the government Indian schools to-day than there were twenty years ago, if the civil service rules have been applied to the appointment of the teachers, as the law provides."

At this point, Secretary Fisher said: "I am not very clear on this subject, and it will be one of the questions I shall ask Commissioner Valentine, of the Indian Affairs, to explain. The civil service rules have been governing the appointment of teachers to the Indian schools for twenty years, and any appointments made other than through the regular channels will have to be accounted for. I shall ask Mr. Valentine to account for the appointment of every nun teacher in the Indian Service."

In carefully studying the question, there seems to be no doubt but that the religious garb worn by a teacher is tantamount to sectarian teaching. It was stated, in a New York Supreme Court decision on this point:—

"We are thus brought to the question whether in this State a regulation is to be deemed unreasonable which prohibits teachers in common schools from wearing a distinctively religious garb while engaged in the work of teaching. In my opinion it can not be justly so regarded.

... There can be little doubt that the effect of the costume worn by these Sisters of St. Joseph at all times in the presence of their pupils would be to inspire respect, if not sympathy, for the religious denomination to which they so manifestly belong. To this extent the influence was sectarian, even if it did not amount to the teaching of denominational doctrine."—184 N. Y., 421.

The Secretary of the Interior now has the entire matter under consideration, and he will be expected to rule as to whether the order of Commissioner Valentine is warranted; and if so, it will be necessary for the Secretary to make some ruling with reference to religious garb in the Indian School Service.

S. B. H.

## Christian Education

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

### Our Nyassa Training-School

In our Nyassa mission we are trying to strengthen constantly the educational feature of our work. We realize that our hope of getting this message into the hearts of the masses of Africa will depend largely upon our success in training native evangelist-teachers. I believe our people in America will be glad to hear how we are doing this.

From our school at the main station we find a few each year who are capable of joining our teaching force. Some of these two hundred students come from distant parts of the country. They have heard about the school from friends, and come to give us a trial. Others come from our own village schools, of which we now have about forty around our main station and our principal out-station.

The main station's training-school is made up of several divisions: First, the beginners, consisting of children coming from the villages on the mission land and those near by. In this school we enroll about one hundred each year. The work is carried on in an outbuilding, which is simply made of grass and poles, with a brick floor, and rough board seats. Only the native language is taught, by four or five native teachers, with one of our European laborers to oversee them. In this, as in all our village schools, simple Bible lessons are given from outlines prepared at the mission. We have no printed lessons nor text-books except the Bible. We find that we can not use the same text-books as in our American schools, as our lessons must be of the very simplest nature, each covering perhaps only five or six verses. We have reading-books in the native language, which we purchase from other missions, and the lessons in arithmetic are copied on the blackboard from a teacher's text-book. The individual student has no text-book in arithmetic.

The second part is called the English Vernacular School. In this we teach English up to second-grade work, and drill the students constantly in advanced reading in the native tongue. We try to keep them on their own language as long as possible. These natives will sometimes tell us that they know it, and do not need to study it any more. They think they must take up the English, and all of them are very anxious for it. No doubt some of them come to us with the selfish motive of merely learning it. However, we discourage this as much as possible.

Most of our text-books in this division are also obtained from the other missions. We have just published a new book of our own, which is a simple story

of the Old Testament record up to the deliverance of the Israelites from Egypt. This will be a great help to us. It is printed only in the Chinyanja language, but we shall use it in all divisions of our schools. The teaching in the English Vernacular School is done mostly by our advanced teachers with one of our mission staff always present. Mrs. Rogers has had charge of this division, and has given her best attention to it. Here we train our young men. After finishing in it, they are ready to go out as village-school teachers. Our many village schools and our vernacular station school give us a good opportunity to employ young teachers as fast as they are ready. Of course, only a small part of the whole number become teachers. But up to the present time we have been able to employ all whom we could train.

The two divisions which I have de-

Our natives take a special interest in such study, and we are often surprised at their efficiency in presenting our doctrines. They seem to have an intelligent grasp of the message, and are always able to find plenty of texts for their arguments.

Besides the training which our teachers are given in the divisions mentioned, we give them from one to three months for special study at the main station. For the past few years this special school has had a session of only one a month; but we have felt that they need a more thorough training, and this year we have arranged for a three months' teachers' school. This session began February 1 and will continue to the end of April, when all will go out and open their village schools May 1. While Mrs. Rogers and I are away from the station on furlough, Brethren C. Robinson, S. M.



THE NYASSA TRAINING-SCHOOL

Pastor Rogers, with his wife and Mrs. Konigmacher, in the center of the group.

scribed have their sessions in the forenoon.

We also have another, which we may call the English Bible School, occupying the afternoon period. This is made up principally of the native teachers who are engaged in the village work and in the station schools which I have mentioned. Besides these, there are some older men, who work in the forenoon and attend the classes in the afternoon. Some of these married men also become teachers. Many of our village schools are too far from the main station for the instructor to go and return every day. For those we always try to provide a married native who goes to live at the school.

In the school held in the afternoon we have classes in the second, third, and fourth grades. All the teaching here is done by members of our European staff. The Bible is made a prominent study, including lessons in Old Testament history, New Testament, the prophecies, and the Revelation. Before sending out any native teacher, we try to give him a thorough understanding of the simple Bible doctrines, especially the third angel's message. We endeavor to keep before him the desirability of going on learning more and more of the Bible.

Konigmacher, and G. A. Ellingworth are in charge of the training-school. Last year we had about fifty enrolled, and it is probable that there are seventy-five this year.

At our out-station called Mantandane, Brother and Sister Konigmacher have for four years been doing a work similar to that of the main station, so far as the circumstances admit. Our plan is to have most of the teachers trained at the main station, as we have a larger staff there and better facilities.

The industrial feature is also made prominent. All the food supplies of the main station are grown on the farm. This requires cultivation of about one hundred acres, which are planted with Indian corn, sweet potatoes, peanuts, and beans. All students do from three to four hours' work each day. We also have a good dairy at the mission, and are able to pay a small wage to those who help in it. There are always some boys who must earn a little money to help their parents pay taxes, buy clothing, etc. Our dairy has an income of from fifty to one hundred dollars a month, and is the best in Nyassaland. We also cultivate some cotton and rubber. About twenty acres have been planted to rubber, and it is our plan to go on increasing

this crop as we are able, hoping to obtain a good income from it a little later.

With these various divisions of the station school, and the industries, we are all kept busy from morning till night. For the last three years we have generally had four European laborers, and more could find employment. We have not been able to do very much for the women and girls of the villages. One woman is needed to give her whole time to this work, and we hope that soon the Mission Board will be able to provide some one suitable for this. We also hope that at least one new station can be opened in Nyassaland the present year.

J. C. ROGERS.

## News and Miscellany

Notes and clippings from the daily and weekly press

—A serious railway strike in Argentina, South America, bids fair to tie up the transportation of the immense grain crop of that country, said to be the largest in its history.

—The United States Bureau of Internal Revenue recently inaugurated a crusade against the shipment of alleged alcoholic beverages into "dry" territory under false labels.

—Newspaper reports and official communications received by the State and War Departments agree in describing a condition of general outlawry throughout the greater part of Mexico.

—Trouble is increasing between the Christians and Mohammedans in the island of Crete, and the European powers have determined to send additional warships there in order to preserve the peace.

—The fall of Venice is predicted as the result of the deepening of her harbor. Water has filtered through under her great buildings. The doge's palace and St. Mark's Cathedral are cracking and crumbling.

—A photographic map of the entire sky, showing about 1,500,000 stars, has been prepared in sections by Harvard University astronomers. Placed together, the map sections would cover more than five acres.

—Two brothers have just finished a 3,500-mile walk from Boston to Los Angeles. One lived on a meat diet during the walk, and the other on vegetables exclusively. And the vegetarian was in the best condition when they reached the end of their journey.

—The enormous extent of the swindling operations that are carried on by the use of the United States mails is indicated by the fact that the fraudulent promoters who were arrested and put out of business last year by the crusades of the Post-office Department had already obtained from the gullible public the almost incredible total of \$77,000,000. The annual report of Robert S. Sharp, the chief inspector of the department, shows that during the past year 529 persons were indicted, 497 were arrested, 184 convicted, 12 acquitted, and 177 are awaiting trial. There are 72 awaiting action by United States grand juries, and 48 are fugitives from justice.

—Direct telegraphic communication between the United States and China, Japan, and the Philippines has been temporarily interrupted by the breaking of the Pacific cable.

—Sixty-two railroad instruction trains operated during the past year by the Department of Agriculture covered more than 35,000 miles, and the meetings held in them were attended by nearly 1,000,000 persons, according to the report of Dr. A. C. True, director of the work. Farmers' institutes were attended by more than 3,000,000 persons, an increase of nearly 400,000 over the preceding year.

—There are 11,483,876 Jews in the world; 8,876,299 are in Europe, 1,880,579 in America. The Russian empire leads by far all the nations, with 5,215,805. The United States follows second, with 1,800,000. The distribution in the United States is very incomplete. While the city of Warsaw, with 220,000, leads Russian cities, New York City alone includes 905,000 Jews in its population. Philadelphia has only 100,000, and Chicago, 98,000. New York is veritably the New Jerusalem. It embraces one thirteenth of the entire Jewish race. It includes in its population more Hebrews than ever before in the history of the world have been gathered together in one city. Every fourth person in New York is a Jew. Even London has only 140,000 Jews.—*The Christian Work and Evangelist.*

## NOTICES AND APPOINTMENTS

### Address Wanted

ANY one knowing the present address of Miss Floy Hale, formerly of Alfred, N. Y., will confer a favor on the church at Takoma Park, D. C., by forwarding the address to the church librarian, Mr. N. C. Van Horn, Review and Herald Publishing Association, Takoma Park, D. C.

### Publications Wanted

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

James Harvey, 1729 Grove St., Oakland, Cal., desires a supply of denominational papers and tracts, for use in missionary work.

Mrs. S. M. Housler, Santa Monica, Cal., desires to express her gratitude to those who have sent papers for use in the reading-rack at that place. She requests a continuous supply of literature.

Mrs. Marie Beermann, R. F. D. 1, Box 28, Gable, Oregon, wishes to have a continuous supply of our English denominational literature for use in a reading-rack and for general missionary work. Magazines preferred.

Any Seventh-day Adventist tracts, papers, books, or leaflets will be gratefully received by J. H. Downes, Y. M. C. A., Cornhill, London, E. C., England, who can use a large and continuous supply for missionary purposes. *Signs, Life and Health, Youth's Instructor, and Little Friend* are specially requested.

### Western Oregon Conference Association

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

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

### Southern Oregon Conference Association

THE Southern Oregon Conference Association will meet on the camp-ground at Roseburg, Oregon, Wednesday, May 15, at 9:30 A. M., for the purpose of electing a board of five trustees to have charge of the legal affairs of the conference for the ensuing year, and to transact such other business as may properly come before the delegates. Delegates to the conference are delegates to the association.

F. S. BUNCH, *President*;  
J. P. WHEELER, *Secretary*.

### Southern Oregon Conference

THE second annual session of the Southern Oregon Conference of Seventh-day Adventists will convene at Roseburg, Oregon, May 10, 1912, at 9 A. M., for the purpose of electing officers for the ensuing year, and of transacting such other business as may properly come before the delegates. The conference will be held in connection with the camp-meeting (May 9-19) in Bellows Park, the same beautiful grounds we occupied last year. Each church is entitled to one delegate for its organization, and one additional delegate for every ten members. Members of the executive committee, ordained ministers, and other conference employees, and representatives of the General and North Pacific Union Conferences are delegates at large.

F. S. BUNCH, *President*.

### Southern Idaho Conference Association

THE annual session of the constituents of the Southern Idaho Conference Association of Seventh-day Adventists, a corporation, will convene on the camp-ground at Nampa, Idaho, Tuesday, May 21, 1912, 9:30 A. M., for the election of a board of trustees for the ensuing year, and the transaction of such other business as may come before the session.

J. M. WILLOUGHBY, *President*;  
A. C. BIRD, *Secretary*.

### Southern Idaho Conference

THE fourth annual session of the Southern Idaho Conference of Seventh-day Adventists will convene on the camp-ground at Nampa, Idaho, May 17, 1912, at 9:30 A. M., for the election of officers and the transaction of such other business as may properly come before the conference.

Each church is entitled to one delegate as an organization, and one delegate for each ten members thereof.

J. M. WILLOUGHBY, *President*;  
T. L. COPELAND, *Secretary*.

### Greater New York Corporation

THE Greater New York Corporation of Seventh-day Adventists will hold its annual meeting in Tollner Hall, corner Putnam and Bedford Avenues, Brooklyn, N. Y., May 8-12, 1912. The first meeting will be held at 10 A. M., Thursday, May 9. This meeting will be for the election of officers, and the transaction of such other business as may properly come before the corporation.

R. D. QUINN, *President*;  
F. M. DANA, *Secretary*.

### Greater New York Conference

THE next session of the Greater New York Conference will be held in Tollner Hall, corner Putnam and Bedford Avenues, Brooklyn, N. Y., May 8-12, 1912, for the purpose of electing officers for the ensuing year, and for transacting any other business that may properly come before the conference. The first meeting of the conference will be called Wednesday, May 8, at 9 A. M. This will be an important meeting, and all churches in the conference should have a full delegation present.

R. D. QUINN, *President*;  
F. M. DANA, *Secretary*.

### Business Notices

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

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

#### Conditions

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

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

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

No discount for several insertions.

WANTED.—A single man to work by the month on the farm. Must be a Seventh-day Adventist. Theodore Stringer, Hunters Creek, Lapeer Co., Mich.

BIBLE MOTTOES AND POST-CARDS.—Sold over one million.—English, Spanish, German: 25, \$1.25; 100, \$4; 300, \$10. Pure Cooking Oil: 5 gallons, \$4; 10 gallons, \$7.75; 50 gallons, \$31. Hampton Art Company, Nevada, Iowa.

WANTED.—Work on farm by month or year, or farm to work either on shares or wages, by first-class workman, where he can keep Sabbath. Has wife and four children, some old enough to be some help. Address Elder C. W. Weber, 3417 N. Claremont Ave., Chicago, Ill.

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

WANTED.—The Chicago Institute of Physiologic Therapeutics offers position of head nurse to competent lady nurse, experienced in hydrotherapy, massage, etc. Salary generous. Write at once, giving reference. Address Dr. Lena K. Sadler, 32 N. State St., Chicago, Ill.

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DELICIOUS PEANUT-OIL BUTTER, 10 and 25 lbs., 11 cents lb.; 50 lbs., 10 cents lb. Pure Olive-Oil, \$2.70 gal.; \$2.50 gal. ordered with Peanut Butter. Peanut Oil, 55 cents qt.; \$2 gal. Pure Vegetable Cooking Oil, \$1.10 gal. White House Cereal Coffee, 10 cents lb.; 25 lbs., \$2.25. B. Coleman, South Capitol and N Sts., Washington, D. C.

TWO PICTURES: each 14 x 21 inches, in all the colors of the paintings. The one is John's Vision of the Holy City, the other illustrates Isa. 11:6: "And a little child shall lead them." Post-paid, 25 cents each. For a time will send 4 sets of these pictures to one address for one dollar. Order from International Publishing Association, College View, Nebr.

## Obituaries

ARNOLD.—Mrs. Mattie Arnold died in Seattle, Wash., March 10, 1912, aged 50 years. She leaves a husband, one son, and three daughters to mourn their loss. Sister Arnold was a member of one of the Minnesota Sev-

enth-day Adventist churches. The funeral service was conducted by the writer, assisted by Elder E. H. Huntley and Brother McNeil. A. O. BURRILL.

DRAPER.—D. S., eldest son of Mr. and Mrs. J. S. Draper, was born in Elk Point, S. Dak., Oct. 19, 1905. His parents moved to Florida a few months ago, where he died March 4, 1912, aged 6 years, 4 months, and 15 days. He was a good boy, and although young spoke often of heavenly things. The funeral services were conducted by the writer. R. H. BROCK.

MENZIE.—Mary Etta Menzie was born May 6, 1864, and died at Chicago, Ill., March 1, 1912, aged 47 years, 9 months, and 25 days. She was converted to present truth about five years ago, and was a consistent Christian. Her only desire was to do God's will. A daughter and many friends are left to mourn. The funeral service was conducted by the writer. CHAS. T. EVERSON.

STUBBS.—Frank P. Stubbs, son of Frank and Albertina Stubbs, aged 21 years, 1 month, and 18 days, was instantly killed in an automobile accident near Nanaimo, British Columbia, on the night of Feb. 26, 1912. The remains were taken to Vancouver, the home of his parents. Elder A. G. Daniells spoke words of comfort to a large circle of sorrowing relatives and friends. FRANK STUBBS.

LUNGER.—Jacob Lunger died in Bay City, Mich., March 6, 1912, aged 80 years. Sister Lunger has been a member of the Seventh-day Adventist Church for nineteen years. Brother Lunger never united with the church, though he believed the truth and kept the Sabbath. He was loved and respected by all who knew him. Funeral services were conducted by the writer, words of comfort being spoken from the ninetieth psalm. T. L. THUEMLER.

KINNER.—Mrs. Pauline Kinner was born Nov. 27, 1852, in Germany, and died at her home near Fairton, N. J., Jan. 28, 1912. In 1882 the family came to America, and in 1907 Sister Kinner heard and accepted present truth. She loved the message for this generation, and lived a consistent Christian life. We believe that we shall meet her at the first resurrection. Seven children are left to mourn. The funeral service was conducted by the writer. J. G. HANHARDT.

BARTON.—Died at her home in Bendon, Mich., Sister Lovina Barton, aged 58 years. She was born near Battle Creek, Mich., Oct. 8, 1854. About twenty-six years ago she united with the Seventh-day Adventist Church, and since that time has lived a consistent Christian life. Sister Barton was a great sufferer for months before her death, but she endured patiently until the end. Her husband and a large circle of sympathizing relatives and friends are left to mourn. ARTHUR IRWIN.

PENKE.—Died March 7, 1912, Henry Edward Penke, aged 17 years, 8 months, and 2 days. He was born in Sac County, Iowa, July 5, 1894. Henry was an earnest Christian, and won many friends by his cheerful disposition. He was baptized in October, 1907, and united with the Seventh-day Adventist Church of Spencer, Iowa. The family moved to Battle Creek, Mich., in February, 1912, and there he fell asleep in Jesus. His mother, stepfather, six sisters, and four brothers survive. Words of comfort were spoken by Elder E. Leland from Psalm 23 and John 6:35. MRS. A. BLUM.

SORENSEN.—Carrie Christena Christiansen was born Oct. 15, 1849, in Denmark. In the year 1867 she came to America, and Dec. 5, 1871, was married to Hans Sorensen. She embraced present truth under the labors of Elder J. G. Matteson, and united with the Seventh-day Adventist Church at Neenah, Wis. In 1902 the family moved to Wyoming, where she died at Granite Canon on Feb. 22, 1912. She was an earnest Christian, and never happier than when serving others. Her husband and three children survive. Words of comfort were spoken by the writer from Rev. 14:13. H. W. REED.

(Norwegian paper please copy)

NIBLOCK.—Elizabeth Stevenson Niblock was born in Illinois, in 1847, and died at Fort Dodge, Kans., Jan. 31, 1912. She united with the Seventh-day Adventist Church at Maquoketa, Iowa, about fourteen years ago. Sister Niblock was taken away very suddenly, but we believe that she was prepared to go. An aged companion and six children are left to mourn. MRS. C. J. ANNES.

BENJAMIN.—Stephen Ira Benjamin was born in Bethel, Vt., Jan. 25, 1827, and died at Webb, Saskatchewan, Canada, Feb. 11, 1912. He leaves a wife and two sons to mourn their loss. Some years ago Brother Benjamin accepted the truths of the third angel's message, and was baptized by Elder Brock, uniting with the Seventh-day Adventist Church. We hope to meet our brother at the resurrection of the just. MRS. I. E. D. HALE.

COULSON.—J. P. Coulson was born Dec. 14, 1832, and died at College View, Nebr., Jan. 10, 1912, aged 79 years and 27 days. On Jan. 21, 1855, he was married to Margaret Dill. Sister Coulson, an adopted son, one sister, and seven brothers are left to mourn. In 1895 our brother embraced present truth, and from that time until his death he cherished the hope of the final triumph of the message. Funeral services were conducted by the writer. F. M. BURG.

BENBOW.—Died near Atwater, Cal., R. W. Benbow, Feb. 14, 1912, at the age of 54 years. Brother Benbow was born in Des Moines, Iowa, and was converted to the Seventh-day Adventist faith in 1886. He spent three years in the canvassing work in Nebraska, and has always taken an active interest in the progress of the message. He leaves a wife, six children, and many relatives and friends to mourn their loss. We confidently expect to meet our brother in the resurrection morning. C. M. GARDNER.

YOCUM.—Died on Feb. 26, 1912, near Lone Tree, Iowa, George Washington Yocum, aged 66 years. He was born in Montgomery County, Pennsylvania, in 1845, and in 1857 moved to Iowa, where he resided until his death. Thirty-seven years ago he embraced the truths of the third angel's message, and though for many years he was isolated from those of like precious faith, he was earnest and ever faithful in his devotion to this closing work. The high esteem in which he was held was shown by the large attendance of friends and neighbors at the funeral service which was conducted by the writer. Words of comfort were spoken from 2 Tim. 4:7, 8. M. N. CAMPBELL.

## The Advent Review and Sabbath Herald

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WASHINGTON, D. C., APRIL 18, 1912

## CONTENTS

### GENERAL ARTICLES

Our Gifts and Offerings, <i>Mrs. E. G. White</i> .....	3
Unity in the Spirit, <i>I. Sanborn</i> .....	4
"Search the Scriptures," <i>Iva F. Cady</i> ..	4
Daniel 2, <i>Mrs. M. E. Steward</i> .....	5
Two Experiences, <i>A Toiler</i> .....	5
High Time to Awake, <i>T. G. Bunch</i> ....	6
Sabbath and Sunday Not Synonymous, <i>Arthur L. Manous</i> .....	6

### EDITORIAL

Editorial Correspondence—The Religious Garb Question—The Hand of God in History, No. 6—The Christian and the Law of God—The Fifteen-Cent-a-Week Fund .....	7-12
THE WORLD-WIDE FIELD .....	13, 14
HOME AND HEALTH .....	15, 16
THE FIELD WORK .....	16-19
CHRISTIAN LIBERTY .....	20, 21
CHRISTIAN EDUCATION .....	21, 22
NEWS AND MISCELLANY .....	22
MISCELLANEOUS .....	22, 23

We have received an article entitled "Watchfulness," which we would be glad to publish providing the author will send us his name.

DR. W. C. DUNSCOMBE, under appointment to South Africa, writes from Edinburgh, Scotland, where he passed his examination for the British degree, that he expects to remain there about three months longer in further study and practise. His family left for South Africa nearly a month ago.

ON a post-card from Beirut, Syria, near where once stood the proud city of Tyre, Brother Guy Dail writes, March 14: "Thousands left this city on the 29th ult. [the day of bombardment] and since. There is no real quiet here yet, all is expectation, and there is much uncertainty. I have met a number of interested persons who have been studying with Brother Ising. The workers seem of good cheer. They need an interest in the prayers of God's children. There are omens of progress for God's cause in this land."

A CARD from Pastor L. R. Conradi, dated Constantinople, Turkey, March 29, contains the following encouraging information: "During the last week we have had very good meetings in Constantinople and Bardizag, Asia Minor. All our leading workers of the Turko-Grecian field were present. A native, Pastor Ayvasion, was ordained, and a new mission field, the Cilician, was organized. Prospects for the success of the work are brighter than ever." We can but rejoice at the entrance or organization of every new field, and pray God's blessing upon those entering the newly opened doors.

DURING last week the General Conference Committee held a number of meetings, on the return of the brethren from the Pacific Coast. Among other important recommendations, it was voted to hold the autumn council in Washington, beginning Wednesday, September 18, and continuing ten days. The council is appointed a little earlier this year, as requested by the brethren in Europe.

THE constituency meeting of the Review and Herald Publishing Association is being held this week at Pittsburgh, Pa., in connection with the meetings of the West Pennsylvania and Columbia Union Conferences. The following-named brethren have left Takoma Park to attend this meeting: Pastors A. G. Daniels, W. T. Knox, F. M. Wilcox, and E. R. Palmer, and Brethren S. N. Curtiss, D. W. Reavis, I. A. Ford, and A. J. S. Bourdeau.

ONE of our conference tract society secretaries, in a letter just received, speaks as follows with reference to "Easy Steps in the Bible Story": "I have just finished examining the new book 'Easy Steps,' and am greatly pleased with it." This voices the sentiment of scores of others. Have you seen a copy? It is one of the most beautifully illustrated books that we have. Write your tract society for a prospectus and canvasser's outfit.

ELDER K. C. RUSSELL, on his return from the meetings of the Pacific Union Conference, stopped at Columbus, Ohio, to attend a hearing before the Constitutional Convention on the question of enforced Sunday observance. Just before the hour set for the hearing the chairman of the committee announced that, owing to the State-wide opposition to the proposal, there would be no hearing. Protests and memorials against any such measure had been sent in to the committee from all parts of the State.

OUR attention has been called to an error in the article entitled "The Seventh Year of Artaxerxes," which appeared in the Review of Feb. 22, 1912. In the first extract, commencing toward the bottom of the first column on page 9, the second full sentence should read as follows:—

"And the principle on which Ptolemy's Canon is constructed is to reckon each king's reign as beginning on the first day of the first month (thoth) of the year in which that king succeeded to the throne," etc.

Those who are preserving this article for reference should be sure to make this correction.

WE take the following from a letter dated April 4, from Elder H. G. Thurston, president of the Arizona Conference:—

"Last week a bill to close all barber shops on Sunday was introduced in the Arizona House. The committee on labor, to which it had been referred, gave us a hearing Tuesday night of this week. We trust good may come to the cause of truth by this agitation. Elder Healey and Brother Blunt, of California, are here. We shall meet the measure in the

senate, should it pass the house. We have arranged for a mass-meeting in the finest hall in Phoenix, to be held next Sunday night. We are furnishing each member of the legislature with 'American State Papers.'

ELDER B. L. HOUSE, of Nebraska, sends in eighty-nine subscriptions for the *Protestant and Liberty*, and is still at work securing many more. He writes, "I secured these by a little personal interest and effort, and feel amply repaid."

THE price of the cook-book "Laurel Health Cookery," noticed on this page in our issue of March 28, should have been given as \$1.75 and \$2.25. Those desiring to send for a copy of the book will please make note of this change in the price given.

THE sanitarium at St. Helena, in its annual meeting just held, reports a very prosperous year. In the manager's report we note this statement, following a list of encouraging figures: "Therefore we are warranted in making the statement that the reproach of debt, which has so long been a burden to our institution and a source of discouragement to our workers and church people generally, has been rolled away." We are gratified to hear such encouraging news from the St. Helena Sanitarium. By devoting one tenth of the net earnings to foreign missions, the institution has been able to expend in the Orient, under the direction of the Mission Board, five thousand dollars. This money has provided homes for medical missionaries and better equipment in medical work in China and Korea.

### A Good Report

EARLY last week there came to our desk a report from one of our canvassers working in the mountain section of Eastern Pennsylvania. We believe it will be of interest to our readers. The agent writes as follows: "I am writing this in a little country post-office. I have been out in the mountains with 'Desire of Ages,' and have sold over ninety dollars' worth of books thus far this week." The colporteurs who are handling our subscription books are being greatly blessed with good orders, and the reports coming to us are considerably increased over past years. There is still plenty of room for others to join in this good work.

### A Call for Ten Men

APRIL 9 the General Conference Committee passed the following recommendation:—

"Voted, That the Publishing Department of the General Conference be authorized to secure ten experienced bookmen, and arrange with them to come to the Foreign Mission Seminary next autumn, to take a course of special training for foreign fields."

This action was taken in response to urgent calls which come from China, India, Argentina, Brazil, Central America, and the West Indies. Those who are interested in these calls may correspond with N. Z. Town, Takoma Park, Washington, D. C.

The Secretary of the Interior now has the entire matter under consideration, and he will be expected to rule as to whether the order of Commissioner Valentine is warranted; and if so, it will be necessary for the Secretary to make some ruling with reference to religious garb in the Indian School Service.

S. B. H.

## Christian Education

Conducted by the Department of Education of the General Conference

H. R. SALISBURY

Secretary

### Our Nyassa Training-School

IN our Nyassa mission we are trying to strengthen constantly the educational feature of our work. We realize that our hope of getting this message into the hearts of the masses of Africa will depend largely upon our success in training native evangelist-teachers. I believe our people in America will be glad to hear how we are doing this.

From our school at the main station we find a few each year who are capable of joining our teaching force. Some of these two hundred students come from distant parts of the country. They have heard about the school from friends, and come to give us a trial. Others come from our own village schools, of which we now have about forty around our main station and our principal out-station.

The main station's training-school is made up of several divisions: First, the beginners, consisting of children coming from the villages on the mission land and those near by. In this school we enroll about one hundred each year. The work is carried on in an outbuilding, which is simply made of grass and poles, with a brick floor, and rough board seats. Only the native language is taught, by four or five native teachers, with one of our European laborers to oversee them. In this, as in all our village schools, simple Bible lessons are given from outlines prepared at the mission. We have no printed lessons nor text-books except the Bible. We find that we can not use the same text-books as in our American schools, as our lessons must be of the very simplest nature, each covering perhaps only five or six verses. We have reading-books in the native language, which we purchase from other missions, and the lessons in arithmetic are copied on the blackboard from a teacher's text-book. The individual student has no text-book in arithmetic.

The second part is called the English Vernacular School. In this we teach English up to second-grade work, and drill the students constantly in advanced reading in the native tongue. We try to keep them on their own language as long as possible. These natives will sometimes tell us that they know it, and do not need to study it any more. They think they must take up the English, and all of them are very anxious for it. No doubt some of them come to us with the selfish motive of merely learning it. However, we discourage this as much as possible.

Most of our text-books in this division are also obtained from the other missions. We have just published a new book of our own, which is a simple story

of the Old Testament record up to the deliverance of the Israelites from Egypt. This will be a great help to us. It is printed only in the Chinyanja language, but we shall use it in all divisions of our schools. The teaching in the English Vernacular School is done mostly by our advanced teachers with one of our mission staff always present. Mrs. Rogers has had charge of this division, and has given her best attention to it. Here we train our young men. After finishing in it, they are ready to go out as village-school teachers. Our many village schools and our vernacular station school give us a good opportunity to employ young teachers as fast as they are ready. Of course, only a small part of the whole number become teachers. But up to the present time we have been able to employ all whom we could train.

The two divisions which I have de-

Our natives take a special interest in such study, and we are often surprised at their efficiency in presenting our doctrines. They seem to have an intelligent grasp of the message, and are always able to find plenty of texts for their arguments.

Besides the training which our teachers are given in the divisions mentioned, we give them from one to three months for special study at the main station. For the past few years this special school has had a session of only one a month; but we have felt that they need a more thorough training, and this year we have arranged for a three months' teachers' school. This session began February 1 and will continue to the end of April, when all will go out and open their village schools May 1. While Mrs. Rogers and I are away from the station on furlough, Brethren C. Robinson, S. M.



THE NYASSA TRAINING-SCHOOL

Pastor Rogers, with his wife and Mrs. Konigsmacher, in the center of the group.

scribed have their sessions in the forenoon.

We also have another, which we may call the English Bible School, occupying the afternoon period. This is made up principally of the native teachers who are engaged in the village work and in the station schools which I have mentioned. Besides these, there are some older men, who work in the forenoon and attend the classes in the afternoon. Some of these married men also become teachers. Many of our village schools are too far from the main station for the instructor to go and return every day. For those we always try to provide a married native who goes to live at the school.

In the school held in the afternoon we have classes in the second, third, and fourth grades. All the teaching here is done by members of our European staff. The Bible is made a prominent study, including lessons in Old Testament history, New Testament, the prophecies, and the Revelation. Before sending out any native teacher, we try to give him a thorough understanding of the simple Bible doctrines, especially the third angel's message. We endeavor to keep before him the desirability of going on learning more and more of the Bible.

Konigsmacher, and G. A. Ellingworth are in charge of the training-school. Last year we had about fifty enrolled, and it is probable that there are seventy-five this year.

At our out-station called Mantandane, Brother and Sister Konigsmacher have for four years been doing a work similar to that of the main station, so far as the circumstances admit. Our plan is to have most of the teachers trained at the main station, as we have a larger staff there and better facilities.

The industrial feature is also made prominent. All the food supplies of the main station are grown on the farm. This requires cultivation of about one hundred acres, which are planted with Indian corn, sweet potatoes, peanuts, and beans. All students do from three to four hours' work each day. We also have a good dairy at the mission, and are able to pay a small wage to those who help in it. There are always some boys who must earn a little money to help their parents pay taxes, buy clothing, etc. Our dairy has an income of from fifty to one hundred dollars a month, and is the best in Nyassaland. We also cultivate some cotton and rubber. About twenty acres have been planted to rubber, and it is our plan to go on increasing

this crop as we are able, hoping to obtain a good income from it a little later.

With these various divisions of the station school, and the industries, we are all kept busy from morning till night. For the last three years we have generally had four European laborers, and more could find employment. We have not been able to do very much for the women and girls of the villages. One woman is needed to give her whole time to this work, and we hope that soon the Mission Board will be able to provide some one suitable for this. We also hope that at least one new station can be opened in Nyassaland the present year.

J. C. ROGERS.

## News and Miscellany

Notes and clippings from the daily and weekly press

—A serious railway strike in Argentina, South America, bids fair to tie up the transportation of the immense grain crop of that country, said to be the largest in its history.

—The United States Bureau of Internal Revenue recently inaugurated a crusade against the shipment of alleged alcoholic beverages into "dry" territory under false labels.

—Newspaper reports and official communications received by the State and War Departments agree in describing a condition of general outlawry throughout the greater part of Mexico.

—Trouble is increasing between the Christians and Mohammedans in the island of Crete, and the European powers have determined to send additional warships there in order to preserve the peace.

—The fall of Venice is predicted as the result of the deepening of her harbor. Water has filtered through under her great buildings. The doge's palace and St. Mark's Cathedral are cracking and crumbling.

—A photographic map of the entire sky, showing about 1,500,000 stars, has been prepared in sections by Harvard University astronomers. Placed together, the map sections would cover more than five acres.

—Two brothers have just finished a 3,500-mile walk from Boston to Los Angeles. One lived on a meat diet during the walk, and the other on vegetables exclusively. And the vegetarian was in the best condition when they reached the end of their journey.

—The enormous extent of the swindling operations that are carried on by the use of the United States mails is indicated by the fact that the fraudulent promoters who were arrested and put out of business last year by the crusades of the Post-office Department had already obtained from the gullible public the almost incredible total of \$77,000,000. The annual report of Robert S. Sharp, the chief inspector of the department, shows that during the past year 529 persons were indicted, 497 were arrested, 184 convicted, 12 acquitted, and 177 are awaiting trial. There are 72 awaiting action by United States grand juries, and 48 are fugitives from justice.

—Direct telegraphic communication between the United States and China, Japan, and the Philippines has been temporarily interrupted by the breaking of the Pacific cable.

—Sixty-two railroad instruction trains operated during the past year by the Department of Agriculture covered more than 35,000 miles, and the meetings held in them were attended by nearly 1,000,000 persons, according to the report of Dr. A. C. True, director of the work. Farmers' institutes were attended by more than 3,000,000 persons, an increase of nearly 400,000 over the preceding year.

—There are 11,483,876 Jews in the world; 8,876,299 are in Europe, 1,880,579 in America. The Russian empire leads by far all the nations, with 5,215,805. The United States follows second, with 1,800,000. The distribution in the United States is very incomplete. While the city of Warsaw, with 220,000, leads Russian cities, New York City alone includes 905,000 Jews in its population. Philadelphia has only 100,000, and Chicago, 98,000. New York is veritably the New Jerusalem. It embraces one thirteenth of the entire Jewish race. It includes in its population more Hebrews than ever before in the history of the world have been gathered together in one city. Every fourth person in New York is a Jew. Even London has only 140,000 Jews.—*The Christian Work and Evangelist.*

## NOTICES AND APPOINTMENTS

### Address Wanted

ANY one knowing the present address of Miss Floy Hale, formerly of Alfred, N. Y., will confer a favor on the church at Takoma Park, D. C., by forwarding the address to the church librarian, Mr. N. C. Van Horn, Review and Herald Publishing Association, Takoma Park, D. C.

### Publications Wanted

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

James Harvey, 1729 Grove St., Oakland, Cal., desires a supply of denominational papers and tracts, for use in missionary work. Mrs. S. M. Housler, Santa Monica, Cal., desires to express her gratitude to those who have sent papers for use in the reading-rack at that place. She requests a continuous supply of literature.

Mrs. Marie Beermann, R. F. D. 1, Box 28, Gable, Oregon, wishes to have a continuous supply of our English denominational literature for use in a reading-rack and for general missionary work. Magazines preferred.

Any Seventh-day Adventist tracts, papers, books, or leaflets will be gratefully received by J. H. Downes, Y. M. C. A., Cornhill, London, E. C., England, who can use a large and continuous supply for missionary purposes. *Signs, Life and Health, Youth's Instructor, and Little Friend* are specially requested.

### Western Oregon Conference Association

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

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

### Southern Oregon Conference Association

THE Southern Oregon Conference Association will meet on the camp-ground at Roseburg, Oregon, Wednesday, May 15, at 9:30 A. M., for the purpose of electing a board of five trustees to have charge of the legal affairs of the conference for the ensuing year, and to transact such other business as may properly come before the delegates. Delegates to the conference are delegates to the association.

F. S. BUNCH, *President*;  
J. P. WHEELER, *Secretary*.

### Southern Oregon Conference

THE second annual session of the Southern Oregon Conference of Seventh-day Adventists will convene at Roseburg, Oregon, May 10, 1912, at 9 A. M., for the purpose of electing officers for the ensuing year, and of transacting such other business as may properly come before the delegates. The conference will be held in connection with the camp-meeting (May 9-19) in Bellows Park, the same beautiful grounds we occupied last year. Each church is entitled to one delegate for its organization, and one additional delegate for every ten members. Members of the executive committee, ordained ministers, and other conference employees, and representatives of the General and North Pacific Union Conferences are delegates at large.

F. S. BUNCH, *President*.

### Southern Idaho Conference Association

THE annual session of the constituents of the Southern Idaho Conference Association of Seventh-day Adventists, a corporation, will convene on the camp-ground at Nampa, Idaho, Tuesday, May 21, 1912, 9:30 A. M., for the election of a board of trustees for the ensuing year, and the transaction of such other business as may come before the session.

J. M. WILLOUGHBY, *President*;  
A. C. BIRD, *Secretary*.

### Southern Idaho Conference

THE fourth annual session of the Southern Idaho Conference of Seventh-day Adventists will convene on the camp-ground at Nampa, Idaho, May 17, 1912, at 9:30 A. M., for the election of officers and the transaction of such other business as may properly come before the conference.

Each church is entitled to one delegate as an organization, and one delegate for each ten members thereof.

J. M. WILLOUGHBY, *President*;  
T. L. COPELAND, *Secretary*.

### Greater New York Corporation

THE Greater New York Corporation of Seventh-day Adventists will hold its annual meeting in Tollner Hall, corner Putnam and Bedford Avenues, Brooklyn, N. Y., May 8-12, 1912. The first meeting will be held at 10 A. M. Thursday, May 9. This meeting will be for the election of officers, and the transaction of such other business as may properly come before the corporation.

R. D. QUINN, *President*;  
F. M. DANA, *Secretary*.

### Greater New York Conference

THE next session of the Greater New York Conference will be held in Tollner Hall, corner Putnam and Bedford Avenues, Brooklyn, N. Y., May 8-12, 1912, for the purpose of electing officers for the ensuing year, and for transacting any other business that may properly come before the conference. The first meeting of the conference will be called Wednesday, May 8, at 9 A. M. This will be an important meeting, and all churches in the conference should have a full delegation present.

R. D. QUINN, *President*;  
F. M. DANA, *Secretary*.

### Business Notices

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

No advertisements of "agents wanted," or "partners wanted," and no "promotion" or "colonization" enterprises, will be printed in this column. Brief business notices will be published, subject to the discretion of the publishers, and on compliance with the following—

#### Conditions

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

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

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

No discount for several insertions.

**WANTED.**—A single man to work by the month on the farm. Must be a Seventh-day Adventist. Theodore Stringer, Hunters Creek, Lapeer Co., Mich.

**BIBLE MOTTOES AND POST-CARDS.**—Sold over one million.—English, Spanish, German: 25, \$1.25; 100, \$4; 300, \$10. Pure Cooking Oil: 5 gallons, \$4; 10 gallons, \$7.75; 50 gallons, \$31. Hampton Art Company, Nevada, Iowa.

**WANTED.**—Work on farm by month or year, or farm to work either on shares or wages, by first-class workman, where he can keep Sabbath. Has wife and four children, some old enough to be some help. Address Elder C. W. Weber, 3417 N. Claremont Ave., Chicago, Ill.

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

**WANTED.**—The Chicago Institute of Physiologic Therapeutics offers position of head nurse to competent lady nurse, experienced in hydrotherapy, massage, etc. Salary generous. Write at once, giving reference. Address Dr. Lena K. Sadler, 32 N. State St., Chicago, Ill.

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

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**DELICIOUS PEANUT-OIL BUTTER**, 10 and 25 lbs., 11 cents lb.; 50 lbs., 10 cents lb. Pure Olive-Oil, \$2.70 gal.; \$2.50 gal. ordered with Peanut Butter. Peanut Oil, 55 cents qt.; \$2 gal. Pure Vegetable Cooking Oil, \$1.10 gal. White House Cereal Coffee, 10 cents lb.; 25 lbs., \$2.25. B. Coleman, South Capitol and N Sts., Washington, D. C.

**TWO PICTURES:** each 14 x 21 inches, in all the colors of the paintings. The one is John's Vision of the Holy City, the other illustrates Isa. 11:6: "And a little child shall lead them." Post-paid, 25 cents each. For a time will send 4 sets of these pictures to one address for one dollar. Order from International Publishing Association, College View, Nebr.

## Obituaries

**ARNOLD.**—Mrs. Mattie Arnold died in Seattle, Wash., March 10, 1912, aged 50 years. She leaves a husband, one son, and three daughters to mourn their loss. Sister Arnold was a member of one of the Minnesota Sev-

enth-day Adventist churches. The funeral service was conducted by the writer, assisted by Elder E. H. Huntley and Brother McNeil.

A. O. BURRILL.

**DRAPER.**—D. S., eldest son of Mr. and Mrs. J. S. Draper, was born in Elk Point, S. Dak., Oct. 19, 1905. His parents moved to Florida a few months ago, where he died March 4, 1912, aged 6 years, 4 months, and 15 days. He was a good boy, and although young spoke often of heavenly things. The funeral services were conducted by the writer.

R. H. BROCK.

**MENZIE.**—Mary Etta Menzie was born May 6, 1864, and died at Chicago, Ill., March 1, 1912, aged 47 years, 9 months, and 25 days. She was converted to present truth about five years ago, and was a consistent Christian. Her only desire was to do God's will. A daughter and many friends are left to mourn. The funeral service was conducted by the writer.

CHAS. T. EVERSON.

**STUBBS.**—Frank P. Stubbs, son of Frank and Albertina Stubbs, aged 21 years, 1 month, and 18 days, was instantly killed in an automobile accident near Nanaimo, British Columbia, on the night of Feb. 26, 1912. The remains were taken to Vancouver, the home of his parents. Elder A. G. Daniells spoke words of comfort to a large circle of sorrowing relatives and friends.

FRANK STUBBS.

**LUNGER.**—Jacob Lunger died in Bay City, Mich., March 6, 1912, aged 80 years. Sister Lunger has been a member of the Seventh-day Adventist Church for nineteen years. Brother Lunger never united with the church, though he believed the truth and kept the Sabbath. He was loved and respected by all who knew him. Funeral services were conducted by the writer, words of comfort being spoken from the ninetieth psalm.

T. L. THUEMLER.

**KINNER.**—Mrs. Pauline Kinner was born Nov. 27, 1852, in Germany, and died at her home near Fairton, N. J., Jan. 28, 1912. In 1882 the family came to America, and in 1907 Sister Kinner heard and accepted present truth. She loved the message for this generation, and lived a consistent Christian life. We believe that we shall meet her at the first resurrection. Seven children are left to mourn. The funeral service was conducted by the writer.

J. G. HANHARDT.

**BARTON.**—Died at her home in Bendon, Mich., Sister Lovina Barton, aged 58 years. She was born near Battle Creek, Mich., Oct. 8, 1854. About twenty-six years ago she united with the Seventh-day Adventist Church, and since that time has lived a consistent Christian life. Sister Barton was a great sufferer for months before her death, but she endured patiently until the end. Her husband and a large circle of sympathizing relatives and friends are left to mourn.

ARTHUR IRWIN.

**PENKE.**—Died March 7, 1912, Henry Edward Penke, aged 17 years, 8 months, and 2 days. He was born in Sac County, Iowa, July 5, 1894. Henry was an earnest Christian, and won many friends by his cheerful disposition. He was baptized in October, 1907, and united with the Seventh-day Adventist Church of Spencer, Iowa. The family moved to Battle Creek, Mich., in February, 1912, and there he fell asleep in Jesus. His mother, stepfather, six sisters, and four brothers survive. Words of comfort were spoken by Elder E. Leland from Psalm 23 and John 6:35.

MRS. A. BLUM.

**SORENSEN.**—Carrie Christena Christiansen was born Oct. 15, 1849, in Denmark. In the year 1867 she came to America, and Dec. 5, 1871, was married to Hans Sorensen. She embraced present truth under the labors of Elder J. G. Matteson, and united with the Seventh-day Adventist Church at Neenah, Wis. In 1902 the family moved to Wyoming, where she died at Granite Canon on Feb. 22, 1912. She was an earnest Christian, and never happier than when serving others. Her husband and three children survive. Words of comfort were spoken by the writer from Rev. 14:13.

H. W. REED.

(Norwegian paper please copy)

**NIBLOCK.**—Elizabeth Stevenson Niblock was born in Illinois, in 1847, and died at Fort Dodge, Kans., Jan. 31, 1912. She united with the Seventh-day Adventist Church at Maquoketa, Iowa, about fourteen years ago. Sister Niblock was taken away very suddenly, but we believe that she was prepared to go. An aged companion and six children are left to mourn.

MRS. C. J. ANNES.

**BENJAMIN.**—Stéphen Ira Benjamin was born in Bethel, Vt., Jan. 25, 1827, and died at Webb, Saskatchewan, Canada, Feb. 11, 1912. He leaves a wife and two sons to mourn their loss. Some years ago Brother Benjamin accepted the truths of the third angel's message, and was baptized by Elder Brock, uniting with the Seventh-day Adventist Church. We hope to meet our brother at the resurrection of the just.

MRS. I. E. D. HALE.

**COULSON.**—J. P. Coulson was born Dec. 14, 1832, and died at College View, Nebr., Jan. 10, 1912, aged 79 years and 27 days. On Jan. 21, 1855, he was married to Margarette Dill. Sister Coulson, an adopted son, one sister, and seven brothers are left to mourn. In 1895 our brother embraced present truth, and from that time until his death he cherished the hope of the final triumph of the message. Funeral services were conducted by the writer.

F. M. BURG.

**BENBOW.**—Died near Atwater, Cal., R. W. Benbow, Feb. 14, 1912, at the age of 54 years. Brother Benbow was born in Des Moines, Iowa, and was converted to the Seventh-day Adventist faith in 1886. He spent three years in the canvassing work in Nebraska, and has always taken an active interest in the progress of the message. He leaves a wife, six children, and many relatives and friends to mourn their loss. We confidently expect to meet our brother in the resurrection morning.

C. M. GARDNER.

**YOCUM.**—Died on Feb. 26, 1912, near Lone Tree, Iowa, George Washington Yocum, aged 66 years. He was born in Montgomery County, Pennsylvania, in 1845, and in 1857 moved to Iowa, where he resided until his death. Thirty-seven years ago he embraced the truths of the third angel's message, and though for many years he was isolated from those of like precious faith, he was earnest and ever faithful in his devotion to this closing work. The high esteem in which he was held was shown by the large attendance of friends and neighbors at the funeral service which was conducted by the writer. Words of comfort were spoken from 2 Tim. 4:7, 8.

M. N. CAMPBELL.

## The Advent Review and Sabbath Herald

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WASHINGTON, D. C., APRIL 18, 1912

## CONTENTS

## GENERAL ARTICLES

Our Gifts and Offerings, Mrs. E. G. White .....	3
Unity in the Spirit, I. Sanborn .....	4
"Search the Scriptures," Iva F. Cady ..	4
Daniel 2, Mrs. M. E. Steward .....	5
Two Experiences, A Toiler .....	5
High Time to Awake, T. G. Bunch .....	6
Sabbath and Sunday Not Synonymous, Arthur L. Manous .....	6

## EDITORIAL

Editorial Correspondence—The Religious Garb Question—The Hand of God in History, No. 6—The Christian and the Law of God—The Fifteen-Cent-a-Week Fund .....	7-12
--	------

THE WORLD-WIDE FIELD .....	13, 14
HOME AND HEALTH .....	15, 16
THE FIELD WORK .....	16-19
CHRISTIAN LIBERTY .....	20, 21
CHRISTIAN EDUCATION .....	21, 22
NEWS AND MISCELLANY .....	22
MISCELLANEOUS .....	22, 23

WE have received an article entitled "Watchfulness," which we would be glad to publish providing the author will send us his name.

DR. W. C. DUNSCOMBE, under appointment to South Africa, writes from Edinburgh, Scotland, where he passed his examination for the British degree, that he expects to remain there about three months longer in further study and practise. His family left for South Africa nearly a month ago.

ON a post-card from Beirut, Syria, near where once stood the proud city of Tyre, Brother Guy Dail writes, March 14: "Thousands left this city on the 29th ult. [the day of bombardment] and since. There is no real quiet here yet, all is expectation, and there is much uncertainty. I have met a number of interested persons who have been studying with Brother Ising. The workers seem of good cheer. They need an interest in the prayers of God's children. There are omens of progress for God's cause in this land."

A CARD from Pastor L. R. Conradi, dated Constantinople, Turkey, March 29, contains the following encouraging information: "During the last week we have had very good meetings in Constantinople and Bardizag, Asia Minor. All our leading workers of the Turkogrecian field were present. A native, Pastor Ayvasion, was ordained, and a new mission field, the Cilician, was organized. Prospects for the success of the work are brighter than ever." We can but rejoice at the entrance or organization of every new field, and pray God's blessing upon those entering the newly opened doors.

DURING last week the General Conference Committee held a number of meetings, on the return of the brethren from the Pacific Coast. Among other important recommendations, it was voted to hold the autumn council in Washington, beginning Wednesday, September 18, and continuing ten days. The council is appointed a little earlier this year, as requested by the brethren in Europe.

THE constituency meeting of the Review and Herald Publishing Association is being held this week at Pittsburgh, Pa., in connection with the meetings of the West Pennsylvania and Columbia Union Conferences. The following-named brethren have left Takoma Park to attend this meeting: Pastors A. G. Daniels, W. T. Knox, F. M. Wilcox, and E. R. Palmer, and Brethren S. N. Curtiss, D. W. Reavis, I. A. Ford, and A. J. S. Bourdeau.

ONE of our conference tract society secretaries, in a letter just received, speaks as follows with reference to "Easy Steps in the Bible Story": "I have just finished examining the new book 'Easy Steps,' and am greatly pleased with it." This voices the sentiment of scores of others. Have you seen a copy? It is one of the most beautifully illustrated books that we have. Write your tract society for a prospectus and canvasser's outfit.

ELDER K. C. RUSSELL, on his return from the meetings of the Pacific Union Conference, stopped at Columbus, Ohio, to attend a hearing before the Constitutional Convention on the question of enforced Sunday observance. Just before the hour set for the hearing the chairman of the committee announced that, owing to the State-wide opposition to the proposal, there would be no hearing. Protests and memorials against any such measure had been sent in to the committee from all parts of the State.

OUR attention has been called to an error in the article entitled "The Seventh Year of Artaxerxes," which appeared in the REVIEW of Feb. 22, 1912. In the first extract, commencing toward the bottom of the first column on page 9, the second full sentence should read as follows:—

"And the principle on which Ptolemy's Canon is constructed is to reckon each king's reign as beginning on the first day of the first month (thoth) of the year in which that king succeeded to the throne," etc.

Those who are preserving this article for reference should be sure to make this correction.

WE take the following from a letter dated April 4, from Elder H. G. Thurston, president of the Arizona Conference:—

"Last week a bill to close all barber shops on Sunday was introduced in the Arizona House. The committee on labor, to which it had been referred, gave us a hearing Tuesday night of this week. We trust good may come to the cause of truth by this agitation. Elder Healey and Brother Blunt, of California, are here. We shall meet the measure in the

senate, should it pass the house. We have arranged for a mass-meeting in the finest hall in Phoenix, to be held next Sunday night. We are furnishing each member of the legislature with 'American State Papers.'"

ELDER B. L. HOUSE, of Nebraska, sends in eighty-nine subscriptions for the *Protestant and Liberty*, and is still at work securing many more. He writes, "I secured these by a little personal interest and effort, and feel amply repaid."

THE price of the cook-book "Laurel Health Cookery," noticed on this page in our issue of March 28, should have been given as \$1.75 and \$2.25. Those desiring to send for a copy of the book will please make note of this change in the price given.

THE sanitarium at St. Helena, in its annual meeting just held, reports a very prosperous year. In the manager's report we note this statement, following a list of encouraging figures: "Therefore we are warranted in making the statement that the reproach of debt, which has so long been a burden to our institution and a source of discouragement to our workers and church people generally, has been rolled away." We are gratified to hear such encouraging news from the St. Helena Sanitarium. By devoting one tenth of the net earnings to foreign missions, the institution has been able to expend in the Orient, under the direction of the Mission Board, five thousand dollars. This money has provided homes for medical missionaries and better equipment in medical work in China and Korea.

## A Good Report

EARLY last week there came to our desk a report from one of our canvassers working in the mountain section of Eastern Pennsylvania. We believe it will be of interest to our readers. The agent writes as follows: "I am writing this in a little country post-office. I have been out in the mountains with 'Desire of Ages,' and have sold over ninety dollars' worth of books thus far this week." The colporteurs who are handling our subscription books are being greatly blessed with good orders, and the reports coming to us are considerably increased over past years. There is still plenty of room for others to join in this good work.

## A Call for Ten Men

APRIL 9 the General Conference Committee passed the following recommendation:—

"Voted, That the Publishing Department of the General Conference be authorized to secure ten experienced bookmen, and arrange with them to come to the Foreign Mission Seminary next autumn, to take a course of special training for foreign fields."

This action was taken in response to urgent calls which come from China, India, Argentina, Brazil, Central America, and the West Indies. Those who are interested in these calls may correspond with N. Z. Town, Takoma Park, Washington, D. C.