



The Advent Review and Herald Sabbath

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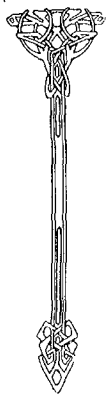
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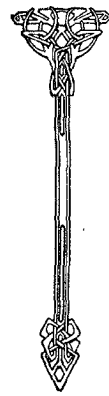
The Angels' Story

ROBERT HARE

Star-worlds flashed in ancient splendor,
Blazing suns their glories cast,
But the Orient hills were kindled
With a radiance that surpassed
All the star-worlds in their shining,
Gilding every glad outlining —
Angels from the throne of God
Cast their glories on the sod.

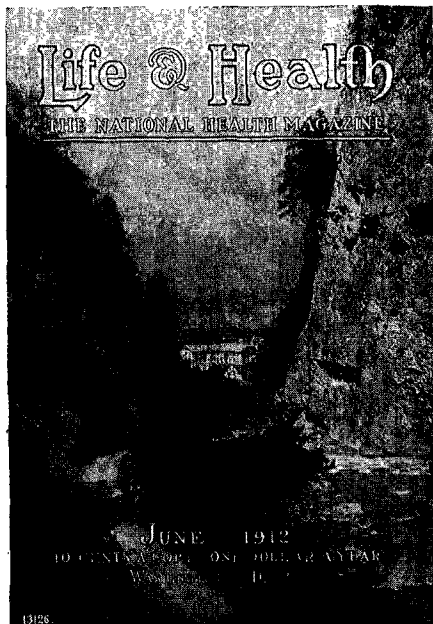


Shepherds, watching in the darkness
On Judea's flowery plain,
Saw the brightness, heard the story
Sung in angels' glad refrain:
"Glory be to God eternal,
Glory in the heights supernal;
Peace below, to men on earth,
Hail the King of virgin birth."



Ancient seers had told the story,
Told it well, but waited long
For the heavenly revelation
Made to man in angels' song:
"Glory in the heights ascending;
Glory, glory earthward bending;
Heaven's own Messenger has come
To guide His ransomed people home."

Soul of mine, hast heard the echo
Of that song by angels told,
When the seraph choirs descending
Touched the earth with harps of gold?
Share the blessing sent of Heaven,
Taste the sweets of sin forgiven;
Then through all earth's years of pain
Whisper, "Christ will come again!"



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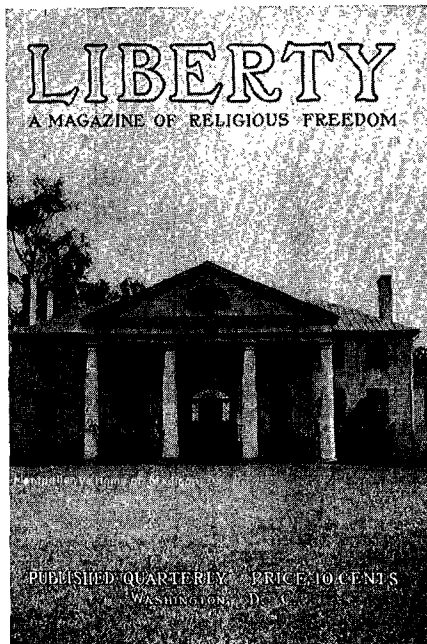


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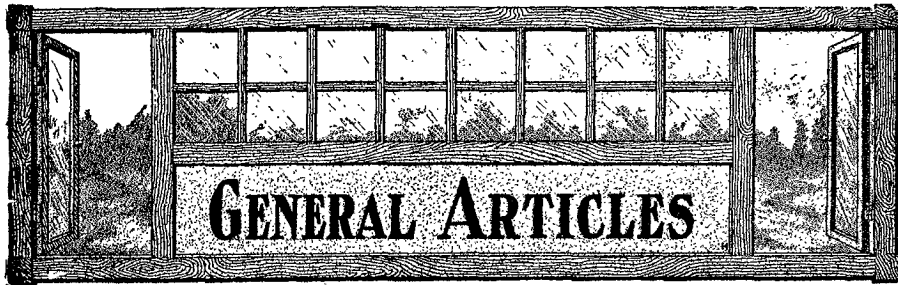
The Review and Herald

"Here is the Patience of the Saints: Here are they that keep the Commandments of God and the Faith of Jesus." Rev. 14:12

Vol. 89

TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, MAY 30, 1912

No. 22



The Heavenly Vision

L. D. SANTEE

"And I saw a new heaven and a new earth." Rev. 21:1.

As I studied my well-loved Bible,
I read a wondrous thing
In the book of the Revelation,
One night in the early spring;
I read of celestial faces,
And hearts that were pure and true,
And, moving through endless spaces,
An earth and a heaven "new."

Again I read, and its pages
This wondrous message bore,
That in all of the coming ages
There should be death no more;
That sorrows should all be banished,
And the grief of all the years;
That the ache of the heart is vanished,
And no cheek should be wet with
tears;

That the sadness, and the grieving,
The disappointed pain,
The saints of the Lord are leaving,
Never to feel again:
But instead, as told in its pages,
Is the glorious thrill and thought
Of a home foretold by the sages,
That the hand of God hath wrought.

To the host redeemed it is given
To join in the glad new song
Sung on the shores of heaven
By the great unnumbered throng;
And I prayed that the Lord would grant
me

By the tree of life to sing,
As I studied my well-loved Bible
One night in the early spring.
Moline, Ill.

How to Meet Trial and Difficulty

MRS. E. G. WHITE

THOSE who are laboring in places where the work has not long been started, often find themselves surrounded by discouraging conditions. The need of better facilities is great, and encouragement and sympathy may seem to be withheld. At such times let

not the workers give way to discouragement, but let them take their perplexities to the Lord in prayer. When trying to build up the work in new territory, we have often gone to the limit of our resources. At times it seemed as if we could advance no farther. But we kept sending out petitions to heaven, all the time denying self; and God heard and answered our prayers, supplying means for the advancement of the work.

Because circumstances change and disappointments come, because you do not have as much help as you hoped to receive for the building up of the work, you are not therefore to become disheartened. Lay every care at the feet of the Redeemer. "Ask, and ye shall receive." Do your best, and then wait, patiently, hopefully, rejoicingly, because the promise of God can not fail. Christ's life of untiring effort has been recorded for our encouragement. He did not fail nor become discouraged. In time of trial, be patient. Patience is a precious jewel. It will bring health to heart and mind. Wait on the Lord until he sees that you are ready to receive and appreciate the blessings for which you ask. Exercise faith, even though the trials are severe. "Faith is the substance of things hoped for, the evidence of things not seen." Of faith hope is born.

It requires self-control to accept disappointment meekly; but Jesus understands your needs. Every prayer offered to him in sincerity and faith will be answered. Having done your best, refuse to give way to discouragement and despair. When hedged about with apparently insurmountable difficulties, then is the time above all others to trust in the Lord.

The divine command to Moses to deliver Israel found the wilderness shepherd distrustful, slow of speech, and timid. He was overwhelmed with a sense of his incapacity to be a mouth-piece for God. But he accepted the

work, putting all his trust in the Lord. The greatness of his mission called into exercise the best powers of his mind. God blessed his ready obedience, and he became eloquent, hopeful, self-possessed, well fitted for his great work. His experience is an illustration of what God will do to strengthen the characters of those who trust him implicitly, and give themselves unreservedly to his service.

It is wonderful how strong a weak man may become, how prolific of great results his efforts through faith in the power of God and devotion to his service. Through the exercise of his abilities in the cause of God, the hesitating and irresolute become firm and decided. His nature becomes exalted; the mission of Christ opens before him with new importance and glory, and with deep humility he recognizes in himself a co-laborer with the Saviour. No higher office than this is given to man. No joy can equal that which comes with the assurance that he is an instrument in the hand of God for the salvation of souls. It is a good thing to look back upon a course of labor marked with definite results in the advancement of Christ's kingdom, to see precious souls reaching up to the standard of Christian living, and to know that God has worked through our efforts for the accomplishment of such results.

The careless onlooker may not appreciate the work nor recognize its importance. He may think it a losing business, a life of thankless labor and needless self-sacrifice. But the servant of God sees it in the light shining from the cross. His sacrifices appear small in comparison with those of the Master. As he reviews his work, the trials and difficulties that have beset him are not magnified in his mind. The consciousness of duty performed and the glory of his coming reward amply compensate for all the sacrifice he may have made.

Laborer for God, when you are weary and heavy-laden, flee to Christ, who has promised you rest. He is the Burden-bearer; he is your strength. Your work in this world is to discipline the mind, to store up knowledge, to perfect character. Only thus will you be able to wage successfully the warfare of life. Keep the spirit humble. Envy, pride, worldly ambition, cupidity, and love of ease must be renounced. In simplicity and love be like those little ones whose angels do always behold the face of the Father in heaven. But unite with these

virtues the courage of the tried warrior. Faithful Calebs are needed, who will raise their voices fearlessly in defense of the right, who will be first to press to the front of the battle, and plant the banner of truth in the enemy's camp.

A chieftain in Israel, Caleb was one of those chosen to spy out the land of Canaan. When the spies returned from this work, the voices of his companions were raised in complaint. They acknowledged the goodness of the land; but "the people be strong that dwell in the land," they said, "and the cities are walled, and very great; and moreover we saw the children of Anak there."

Caleb saw the difficulties just as plainly as did the other spies, but he stood firmly at the post God had assigned him. He would not shirk any disagreeable responsibility; and now, in the face of his cowardly companions who were threatening to stone him, he cried with a ringing voice, "Let us go up at once, and possess it; for we are well able to overcome it."

It was Caleb's faith in God that gave him courage, that kept him from the fear of man, and enabled him to stand boldly and unflinchingly in the defense of the right. Through reliance on the same power, the mighty General of the armies of heaven, every true soldier of the cross may receive strength and courage to overcome the obstacles that seem insurmountable.

Success in the winning of souls does not depend upon age or circumstances, but upon the love one has for others. Consider John Bunyan imprisoned in the Bedford jail. His enemies think they have placed him where his work for others must cease. But not so. He is not idle. The love for souls continues to burn within him, and from the loathsome dungeon there is sent forth a light that has shone to all parts of the civilized world. There he wrote his wonderful allegory of the pilgrim's journey from the land of destruction to the celestial city. This book, "The Pilgrim's Progress," portrays the Christian life so accurately, and presents the love of Christ so attractively, that through its instrumentality hundreds and thousands have been converted.

Again, consider Luther in his Wartburg prison. His enemies exulted in his absence; for the light of the gospel seemed about to be extinguished. But instead of this the Reformer was filling his lamp from the storehouse of truth; and its light was to shine forth with brighter radiance. While in prison Luther's pen was never idle. While his enemies flattered themselves that he was silenced, they were astonished and confused by tangible proof that he was still alive. A host of tracts, issuing from his pen, circulated throughout Germany. He also performed a most important service for his countrymen by translating the New Testament into the German tongue.

In varied ways God worked for his people in ages past, and he is as willing to work through those who to-day

are laboring for the salvation of souls. But the trouble with many is that they have not enough faith. They are too self-sufficient, too easily disturbed by little trials. There is in the natural heart much selfishness, much self-dignity; and when the workers present the truth and it is resented, they too frequently feel that it is an insult to themselves, when it is not they, but the Author of truth who is insulted and rejected. There is need of hiding self in Jesus. The nearer one comes to Jesus, the less will self be esteemed, and the more earnest will be the effort put forth for others.

Whether you labor in public or private, you will meet difficulties. But remember, brethren, in every perplexity that God has angels still. You may meet opposition, yes, persecution. But if you are steadfast to principle, you will find, as did Daniel, a present Helper and Deliverer in the God whom you serve. This is the time to cultivate integrity of character. To all who engage in missionary work I would say, Hide in Jesus. Let not self but Christ appear in all your labors. When the work goes hard, and you become discouraged, and are tempted to abandon it, bow upon your knees before God, and say, Here, Lord, is thy pledged word. Throw your weight upon his promises, and every one of them will be fulfilled.

Learn to take Christ at his word when you are inclined to despond. Believe that "all power" is given to those who need it, and that this power is for you. Do not look on the dark side, but look in faith to Jesus. The Word of the Lord is sufficient. Take hold unitedly with a will to do what God has said must be done. Success will attend those who cooperate with him *all the time*.

Let us not be weary in well-doing. Why should we, with such helpers to cooperate with us in fighting the battles of life? At our baptism we were pledged to the service of God. In the name of the Father, the Son, and the Holy Spirit, we received the holy rite. The pledge was a life pledge on the part of heaven if we would comply with the conditions. "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God." "In due season we shall reap, if we faint not."

Go, my brethren and fellow workers, and spread out before God your necessities. It was when the heavens were as brass over Paul that he trusted most fully in God, and was delivered again and again from unreasonable and wicked men. Let us trust in God, saying, "Though he slay me, yet will I trust him." Let self be crucified. Let the love of God shine forth in words and works. Let the gospel of Jesus Christ exert strong, uninterrupted influence upon mind and heart.

"Shall the prey be taken from the mighty, or the lawful captive delivered? But thus saith the Lord, Even the captives of the mighty shall be taken away, and the prey of the terrible shall be

delivered: for I will contend with him that contendeth with thee, . . . and all flesh shall know that I the Lord am thy Saviour and thy Redeemer, the mighty One of Jacob." "Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness."



The Cleansing of the Leper

(Concluded)

S. N. HASKELL

THE cross upon which the Saviour hung, and which was stained with his precious blood, was made of the trees of the forest, while a small reed of hyssop supported the sponge dipped in vinegar given him to quench his thirst. As the Saviour hung upon the cross, he listened for some word or token from humanity that would indicate that his sacrifice was appreciated; but only jeers, taunts, and curses were borne to his ears from the surging mass below. Even one of the thieves by his side joined in the rabble of railing; but the other thief reproved him, and turning to Jesus said, "Lord, remember me when thou comest into thy kingdom." The reply of Jesus, "Verily I say unto thee, To-day shalt thou be with me in paradise," contained an assurance of pardon. Even while the cleansing blood of Christ was flowing from his veins, the thief rejoiced in its power to cleanse from sin. He who his enemies thought was conquered, died a mighty Conqueror, and the thief experienced the fulfilment of the promise, "Though your sins be as scarlet, they shall be as white as snow." Isa. 1:18. There was a significance in the color of the wool dipped in the blood of the typical offering. It is impossible to remove scarlet stains, but "though your sins be as scarlet," the blood of Christ can make them "white as snow." You may be condemned and counted as an outcast by every one on earth; but if you look to the Saviour and claim his cleansing power, he will cleanse you from your sins, and will put joy and rejoicing in your heart.

In the typical service, notwithstanding the fact that when the one to be cleansed from leprosy was sprinkled with the blood he was pronounced clean, yet there was something more for him to do. On the eighth day after he was pronounced clean, he was to appear before the priest, with three lambs, a meat-offering, and a log of oil. The priest presented the man to be cleansed at the door of the tabernacle, and waved one of the lambs and the log of oil before the Lord. He then slew the lamb, and took some of the blood and put it upon the tip of the right ear of him that was to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot, thus consecrating his ears to hear only those things that would tend to keep him clean. His hands were

consecrated to the service of God, and his feet were to travel only in the way of the Lord's commandments.

Then the priest took the log of oil, and after sprinkling a portion of it before the Lord, he put some of it upon the tip of the right ear of him that was to be cleansed, also upon the thumb of his right hand and the great toe of his right foot, and then anointed his head with the remainder of the oil. Leviticus 14. This service was not an empty form, but a type of a blessed antitype, which is fulfilled in every Christian that presents himself for service before the Lord after the Lord forgives his sins and pronounces him clean. Of Mary, Jesus said, "Her sins, which *are many*, are forgiven; for she loved much; but to whom little is forgiven, the same loveth little." Luke 7:47. The leper cleansed from that loathsome, living death felt so thankful to God for freedom and cleansing that he consecrated his life to the Lord for service. Not only is the oil, an emblem of the Holy Spirit which prepares the Christian for service, touched to his ear, hand, and foot, but it is poured upon his head, thus betokening a full surrender of the entire being to the service of his Master who has redeemed him. The books of heaven record the names of many who have fulfilled this beautiful antitype by surrendering their entire being to the service of their Redeemer.

The Levitical law provided for the cleansing of houses and garments infected with leprosy. If an owner of a house saw any signs of leprosy, he was to report the matter to the priest, who at once proceeded to examine the house. First the house was to be emptied, and if the priest saw "greenish or reddish" streaks upon the wall, the house was shut up for seven days. If at the end of that time the walls were still covered with the mold, then the wall was to be scraped and the stones taken out and the wall thoroughly repaired. If after the house was thoroughly repaired, the spots appeared again, it proved it did not come from any leak or defect in the wall; but the location was damp and unhealthy, and the house was to be torn down.

If the health laws of the land to-day were as watchful over the homes of the people as were the old Levitical laws, there would be less of the dread white plague.

The laws in regard to garments infected with leprosy were very rigid. If the plague of leprosy was so deep seated that it could not be removed by washing, the garment was to be burned in the fire. There is a wonderful spiritual lesson in this instruction. God has given very definite directions in regard to the dress of his followers. 1 Peter 3:3, 4; 1 Tim. 2:9. He never designed that his people should follow the foolish fashions of the world. Isa. 3:16-26. A marked difference should be seen between the dress of the Christian and that of the worldling. Num. 15:38, 39. Individuals may argue that they have overcome pride, and that

when they wear fashionable apparel and dress like worldlings, it does not hurt them any. As well might a person who had just recovered from smallpox wear the garments infected with that disease. He reasons that as he has had the disease once and recovered, there is no danger of his taking it a second time; hence there is no danger in the garments: but he sows the germs of the disease wherever he goes. In like manner the Christian that fails to obey the Lord's instruction in regard to dress, misrepresents the Lord, and sows seeds of pride and vanity in the hearts of weaker believers.

There is a great war being waged in this earth between the prince of darkness and the Saviour of mankind. Each army has a uniform for those fighting in its ranks. No Christian who loves the Lord can afford to dress in the uniform of the enemy. It is better to follow the instruction given in the Levitical service, and even burn garments infected with pride and vanity, than to misrepresent our Lord and Master even in our dress.

"The entire system of Judaism was the gospel veiled."

Type	Antitype
Lev. 14:6, 7: Blood sprinkled on the one to be cleansed.	1 Peter 1:2: The sprinkling of the blood of Jesus cleanses from sin.
Lev. 14:6: Cedar, scarlet, and hyssop dipped in the blood.	John 19:29: The hyssop was brought in connection with the Saviour, while the cross was made from the trees of the forest.
1 Kings 4:33: Cedar and hyssop extremes in vegetation.	Luke 22:44: Jesus' blood came in contact with the earth.
Heb. 9:19: Wool from the sheep was dyed scarlet.	Rev. 21:1: There will be a new heaven, atmospheric heaven, as the result of Christ's death. His blood dropped through the air from the cross.
Lev. 14:5: The bird killed, and its blood caught in an earthen vessel.	Isa. 42:18-20: God's servants are deaf to things they should not hear.
Lev. 14:6: The bird that had been dipped in the blood let loose to fly through the air.	Ps. 119:48: "My hands also will I lift up unto thy commandments, which I have loved."
Jer. 9:21: Air corrupt.	Gen. 17:1: "I am the Almighty God; walk before me, and be thou perfect."
Lev. 14:14, 17: Tip of ear touched with the blood and oil.	
Lev. 14:14, 17: Thumb of right hand touched with blood and oil.	
Lev. 14:14, 17: Toe of right foot touched with the blood.	

Portland, Maine.

◆ ◆ ◆ Jesus Saves to the Uttermost

J. S. WASHBURN

"WHEREFORE he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." Heb. 7:25. What a promise! To the uttermost!

Down to the lowest depths, and far out to the utmost bounds of the universe, his almighty, saving love reaches.

No soul is sunken in sin so deep, none bound so strongly in the chains of inherited weaknesses or acquired habits, but He is able to save completely. Though we sink hopelessly, as Jeremiah sank in Jerusalem's prison, he draws us, covered with the mire of sin, out of the dungeon darkness into the light of life, and washes us whiter than snow in his own life-blood.

He will save also the respectable, genteel sinner, proud of the filthy rags of his own righteousness, if, like Job, when he beholds the spotless, glorious One, he cries out in the anguish of penitent self-reproach, "Behold, I am vile." "Mine eye seeth thee. Wherefore I abhor myself, and repent in dust and ashes."

God is able to heal, and many times does answer our prayers for health, for temporal prosperity, and for earthly blessings, but it is not always best to grant these petitions. Even the thrice-offered, earnest prayer of the consecrated apostle Paul, that God would remove the thorn in his flesh, was not granted. God knew best. In every prayer of this kind we must always say, as Jesus said, "Nevertheless not as I will, but as thou wilt." He knows best.

But there is *one* prayer that never needs to be thus qualified. It is *always* God's will to answer *this* prayer, and it is the most important prayer that we can pray. It is *the* prayer; all others are secondary petitions. What is this prayer? — The prayer for forgiveness of sin and for power to keep from sinning. It is always God's will to grant this prayer and to answer it completely, "to the uttermost." But it must be in faith, must be in the name of Jesus the Saviour, must be from the right motive. God may not take away the consequences of sin, even forgiven sin, at once; he did not in the case of David.

Many are sorry for the consequences of sin, sorry for the effects, but not sorry for the sin itself. Drunkards often say they hate the drink, and wonder why God does not set them free; when in reality they still love the drink, but mourn over its blighting effects, its ruin in their own lives and in the lives of their loved ones. The man who hates the drink itself, will give it up. There is no evil habit fastened upon you, weary, struggling one, but that he will break, and give you the complete victory over, if honestly given up to God, with sorrow for the sin itself. He will make you more than conqueror. "All power is given unto me in heaven and in earth." "I am with you alway, even unto the end of the world." "Him that cometh to me I will in no wise cast out." The honest, sincere, continued prayer of faith for forgiveness and victory over sin has never, never been unanswered.

Truly he reaches to the lowest depths, saves the greatest sinner, the drunkard, the thief, the man with the murderous, evil temper, the outcast. Whenever he sees in the heart the faintest desire, or trace of earnest longing, for victory

over sin, even though Satan has almost complete possession, even though the mind be distracted, yea, even then Jesus will accomplish his wonderful work of salvation.

Not only is Jesus able to take from us the worst sins, but he saves completely, from the least as well as the greatest sin, and keeps from falling now and forever. His name is Saviour, the sweetest name, the tenderest name in earth or in heaven.

"Dearest name in earth or heaven,
Sweetest name my heart hath
known;
By the Father it was given
To his well-beloved Son."

"To my heart it brings a blessing,
And my lips take up the strain,
And his wondrous name confessing,
Tell its sweetness o'er again.

"'Tis the holiest name, 'tis the lowliest
name;
From the Father's lips to the earth it
came.
Brought by angels of light, in the still-
ness of night,
Was the dear, dear name of Jesus."

He saves and keeps those who come unto God by him. He ever liveth to make intercession for us. That is the one object of his life. Sometimes we say, "That person just lives for his loved ones." "That mother lives for her children." It is the one object of her life. The great purpose of our Saviour is to save to the uttermost and forever those who come unto God in his all-conquering name.

"In the contemplation of Christ, we linger on the shore of a love that is measureless. We endeavor to tell of this love, and language fails us. We consider his life on earth, his sacrifice for us, his work in heaven as our advocate, and the mansions he is preparing for those who love him; and we can only exclaim, O the height and depth of the love of Christ! 'Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.' 'Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God.'"

Memphis, Tenn.

Can Religion Be Secularized?

S. B. HORTON

DR. WALLACE RADCLIFFE, at the New York Avenue Presbyterian church, Washington, D. C., recently preached on the subject of "Forming a Cabinet." He referred to the "five principal men of King David's cabinet;" namely, "the man of policy," "the man of loyalty," "the man of learning," "the man of action," and "the man of religion." He declared that "religion is never out of place. It should always be at the head of the table. It is the test of policies, the interpreter of law, the governor of rulers.

"If the ten commandments have no business in the United States Congress,

so much the worse for that Congress. If the golden rule is not admitted to the party caucus, the caucus writes its doom. If the Book of religion is excluded from the schools, the schools give an immoral and threatening citizenship. If the nation dishonors the day of religion, it solicits the ruin of the republic."

The dark ages were the result of attempting to secularize religion and impose the requirements of a religious life through civil law. Sunday laws failed to save the Roman empire from corruption and final ruin. Real success in the religious life depends absolutely upon individual acceptance of the gospel; and, as the true religious life begins with the entreaties of the Holy Spirit, that agency should be appealed to and depended upon, rather than the incorporation of sacred things into police regulations.

Christ, the reformer, went to the individual; and his true Vicar upon earth, the Holy Spirit, approaches the work of conversion and righteousness in the same manner. Why should not his professed followers labor in the same way to-day?

Washington, D. C.

"Come"

J. N. QUINN

THE Christian life reaches its climax even as it began its existence, by invitation. "Come unto me, all ye that labor and are heavy-laden," will one day blend into, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." God's "Come" accepted, means a blessing, as none but "Ye blessed of my Father" will receive an abundant entrance into the kingdom of eternal glory.

Every recruiting station is an invitation to come and join the military forces of the government, and to accept the invitation means to leave the service of the past, to discard the garb of the civilian, and put on the uniform provided by the nation whose cause we have espoused. Enlistment means not only the acceptance of the uniform and every other article provided by the government, but it also stands for readiness to serve whenever and wherever the service is needed.

God calls all men to himself and to his service of love, and this call, when heeded, will remove us from the world's current of enmity, indifference, self-pleasing, which is sweeping thousands to destruction, and will put us into the channel of divine grace, leading up to the throne of God.

God's blessing means fruitfulness. "And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth." "For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ."

The blessing invariably accompanies the birthright (Gen. 27: 32-36), and the first-born is heir to the throne. 2 Chron.

21: 3. And thus "unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities" (Acts 3: 26), "and hath raised us up together, and made us sit together in heavenly places in Christ Jesus." Eph. 2: 6. By physical birth we obtain the nature of our parents, and the physical responds to the physical. Receiving as a gift the Holy Spirit, we become partakers of the divine nature, and by refusing to yield to the suggestions of the evil one come off conquerors through his grace.

"Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places ["things," margin] in Christ." "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name." This is the solution of all life's problems, the end of all our heart yearnings. Have we received Christ, not merely his teaching, but himself, the Lord Jesus Christ? If so, he abides with us; in our lives there is a great calm, and "we have peace with God through our Lord Jesus Christ." In a little while we shall be thrilled with the gracious invitation, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

Takoma Park, D. C.

Be Not Anxious for To-Morrow

H. E. SAWYER-HOPKINS

ARE you leaning on the promise, "As thy days, so shall thy strength be"? We are not to think of to-morrow; according to Matthew the evangelist, strength for to-day is all we have promise of. We are to follow Christ day by day, hour by hour, moment by moment.

When the Master took human nature upon him, he had no strength of his own. He depended wholly upon the Father for his daily strength. We remember that when the disciples took Jesus and went out into the boat, a storm came up, and the disciples were afraid. The trouble was they had lost Jesus. When the lightning flashed, they found him asleep in the boat. Then they cried out, "Master, carest thou not that we perish?" When Jesus awoke, he said, "Where is your faith?" He had no fears, for he had committed himself into his Father's keeping. When he said, "Peace, be still," there was a calm. Had the disciples pursued the same course, trusting themselves in the care of the great I AM, they, too, would have had no fears when the storm arose; for God's children are never absent from his mind. His protecting care is over all who trust him. "He has a thousand ways to provide for us of which we know nothing." Jesus says, "All power is given unto me." What for? — For you and for me. It is just as free to-day as ever; and since he tells us, "In nothing be anxious," what a blessed privilege is ours to ask daily for whatever we need!

Loma Linda, Cal.

Our House of Worship

KENELM HUNGERFORD

MEN of Israel, we are told,
Worshiped in the days of old
In a temple, richly grand,
Filled with treasures of their land.

Deepest reverence was paid
When the congregation prayed,
Every footfall hushed and slow,
Every forehead bowing low.

Now in Christian churches we
Serve the gospel ministry,
Celebrate the service new
That the ancient pointed to.

Who shall say our church of wood
Is less holy and less good
Than the sanctuary old
With its cherubim of gold?

This we know, that Jesus' grace
Granted in a humble place
Makes a sanctuary there
Of that humble house of prayer.

Sorabaya, Java.



The Prayer-Meeting

G. B. THOMPSON

THE prayer-meeting is a reliable thermometer of the spirituality of the church. A cold, poorly attended prayer-meeting marks a cold church. A well-attended, enthusiastic prayer-meeting indicates a spiritual church.

The prayer-meeting is intended to be the *people's meeting*, and it is not designed that the leader and perhaps one or two others shall occupy the greater part of the time. A good meeting has frequently been spoiled by the leader's taking the most of the time, and then telling the rest of the congregation to be brief, as only a few minutes of time were left. This is a serious blunder under ordinary circumstances.

A noted clergyman has made the following excellent observations concerning a prayer-meeting, which I copy and pass along, hoping the hints will not fall on stony ground:—

"It commonly requires the presence of several sensible persons to make a good prayer-meeting; but it is in the power of one or two weak-headed and troublesome persons to mar it most wretchedly. Certain persons of this sort will come into a meeting as moths fly into a candle. They stick there like the moths; but, instead of being scorched to death, they nearly extinguish the meeting. Now, it is the imperative duty of the pastor or the conductor of the service to deal with such brethren most frankly. If self-conceit makes the brother so troublesome, then that self-conceit should be kindly rebuked. If he offend ignorantly, then his ignorance should be kindly corrected. The man who has not enough sense or conscience to take a wise hint gratefully will never be of any value to a devotional meeting. Some good people mar a meeting without intending to. For example, one fluent brother gets to monopolizing the time by the inordinate frequency or the inordinate length of his utterances. . . .

"A prayer-meeting is sometimes marred by aimlessness, both in the addresses to the Lord and to one another. Brother A talks about faith, and Brother B about the pestilence at Memphis, and Brother C about—no one can exactly tell what. One method of correcting this aimless diffuseness, and of compacting the service, is to select and announce beforehand some profitable topic for discussion. This may be even selected by the leader and announced on the previous Sabbath. Then everybody has some definite object to aim at in his remarks. Then the whole service hangs together like a fleece of wool, and there is spiritual instruction afforded, as well as a kindling of devotional feeling by a study of God's truth. If a company of Christians will carefully discuss such a practical topic as 'Obeying Conscience,' or such a passage as the twenty-third psalm, or the parable of the wheat and the tares, they can not but be instructed and strengthened. Food for devotion will be furnished, and both the praying and the speaking will be directed 'at a mark.' Of course, this arrangement need not hoop a meeting as with iron, or forbid any one from presenting some special request or some matter of immediate interest that lies near his heart.

"The moment that any system of management kills the freedom of the family gathering at the mercy-seat, then the system should be abated. A cast-iron rigidity may be as fatal to the meeting as aimless verbiage. If the Spirit of God is present with great power, there is no danger from either quarter. Wherefore the most effectual cure for an invalid prayer-meeting is to open the lips and hearts in fervent supplication for the incoming of the Holy Spirit. There may be cases in which a meeting is seriously disturbed by the unwelcome utterances of persons whose character is more than doubtful, and who desire to gain a cheap reputation for piety by taking part in prayer or exhortations. Such transgressors should be frankly informed that they would better remain silent until they are ready to open their lips in honest confession. Mr. Moody pithily says that 'a man who pays fifty cents on the dollar when he *could* pay one hundred cents on the dollar had better keep still.'

"To confess a flagrant wrong-doing in a social meeting is no easy thing; but I once heard a man do it in a way that not only thrilled the assembly, but brought a rich blessing on his own soul and reinstated him in the position which he had lost. Sincere confession to God or to our fellow men fills a prayer-room with an odor as sweet as that of the broken alabaster box in the house of Simon the leper. But there is a species of wordy and windy parading of one's own 'awful guiltiness,' which only nauseates the auditors and can not impose upon God. It is a terrible thing to tell lies in the name of the Lord. Whatever else be the faults of our prayer services, let them be delivered from pious fraud and solemn falsehood.

"Brevity should be rigorously *enforced* in the prayer-meeting, except in those rare cases where an individual is speaking so evidently under the inspiration of the Divine Wisdom that it would be a sin to apply the gag-law. Five minutes is commonly long enough for an address, and three minutes for a prayer. The model for our petitions which our Lord has taught us, does not consume half a minute; and even that wonderful intercessory prayer which he offered for his followers on the night of his betrayal, occupied just twenty-six sentences. We ministers too often transgress in monopolizing time at our people's devotional meetings. It is *their* meeting. We have an ample opportunity for Bible exposition on the Sabbath. If the social meeting has broken down under the weight of long, heavy preachments, it is time it was mended. An energetic leader can do this by a prompt tap of a bell or a kind word of monition, or by calling on some 'full' brother to offer a word of prayer."

Takoma Park, D. C.



The Fountainhead

A STREAM may be defiled, a reservoir may become polluted, a cup may be poisoned; but the fountain will still remain pure. The gospel comes to us to-day in many forms and through many channels; it comes to us tinged with the feelings, thoughts, and fancies of a multitude of men of passions like our own; and often the honest inquirer is perplexed and misled by the wordy strifes of discordant teachers who profess to draw their differing faiths from a common source, and to bend their steps to a common destination.

There is nothing better for us to do under such circumstances than to go to the Fountainhead. The Christ who died on the cross again lives; the Holy Spirit which brings all things to our remembrance yet abides in the world; and the Sacred Scriptures, which contain the truth as it is in Jesus, are within our reach. Nothing but our idleness and indifference can prevent our searching for ourselves, to see if these things are so; and if we turn away from the advices of man, and draw our faith from the Fountainhead, the Word of God, we shall attain a knowledge of the truth, pure and unadulterated, which we may not hope to gain in any other way.

"Search the Scriptures!" Within the pages of that Word the inquiring soul may find his doubts resolved, his faith nourished, his soul purified, and his heart made glad; for he shall find that the Holy Scriptures are able to make him "wise unto salvation through faith which is in Christ Jesus."—*Armory.*



THE completed census of India, including Burma, gives a population of 316,019,846, as compared with 295,166,039 ten years ago. The Christian population is given as 3,876,000, more by one third than it was in 1901.



WASHINGTON, D. C., MAY 30, 1912

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Editorial

The Lonely Ones

THE great heart of Infinite Love yearns tenderly for every disciple of the Master, wherever his lot in life may be cast. Particularly does the Master have a care for the lonely and desolate ones among his waiting children. These have a double burden to bear, and recognizing this, the Lord stands ready to hold out his hand to aid and succor them.

In his all-wise purpose the Israel of God is scattered abroad throughout the earth. Some are gathered in large companies, others in little groups, and some there are who, unaided and alone so far as human Christian fellowship is concerned, are endeavoring to hold up the standard of truth. Here is a single family, the only one in the neighborhood or in the surrounding country who believes the precious truths which bind us together as a people. In another place, perhaps away back in the mountains or in a home on the broad prairie, is a lonely brother or sister, who, in the fear of God, is seeking wisdom and strength from day to day to live a life of loyalty and righteousness. Or perhaps in the heart of some great city there is found the lonely one, surrounded by a multitude of fellows, and yet alone after all, with no one near of like precious faith to whom he can go for sympathy and counsel, in whom he can confide the joys and sorrows of Christian experience.

How blessed it is for these lonely ones to feel that although deprived of the human associations for which their hearts so many times long, they may have a Companion who "sticketh closer than a brother." The blessed promise of Jesus, "Lo, I am with you alway, even unto the end of the world," is for us to-day as well as for the disciples to whom it was directly addressed; and particularly may the lonely ones draw strength and courage from this assurance of divine companionship. The consciousness of this presence of the Master is the true

basis for courage. It is made such in the word of the Lord to Joshua: "Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest." Why should not Joshua be strong with this assurance? and why should not we be strong wherever our lot may be cast when we have this blessed promise of companionship with the Lord? And this companionship may be made through faith so real, so practical, so helpful in every daily experience that we shall be able to realize that we have indeed walked with the Lord hand in hand, and that we have talked with him face to face, as a "man speaketh unto his friend," even as did Moses of old. This blessed companionship, this sweet communion, it is the privilege of every child of God to enjoy.

Our very desolation may be made an avenue whereby we may take hold of heavenly strength. Like the mighty oak which stands out by itself all alone, and in wrestling with the storms and winds takes deeper rootage, and firmer hold upon its foundation, so God designs that the trials and afflictions of life, the sorrow and sadness, the difficulties and perplexities, shall be the means of driving us nearer to him and of leading us to lean more heavily upon his strong and mighty arm.

God has set his children in these lonely places as heralds of the light. Through them he will demonstrate to their fellows that it is possible, even under forbidding temporal circumstances, in the face of temptation and trial, in spite of mockery and ridicule, to obey God and live out the truth for this day and generation. He demonstrated that through Lot in Sodom; through Abraham wandering among the tribes of ancient Canaan; through Joseph in Egypt; through Daniel and his companions in the Babylonian court; through Jesus in Nazareth, a city so wicked that Nathaniel questioned if any good thing could come from it. He is demonstrating the same power of his blessed gospel to-day in the experience of this people. God has given to the lonely ones a great commission.

Dear lonely ones, be loyal to the right. Be true to God just where you are. In your neighborhood be messengers of light and blessing. Do not shut yourselves away from your fellows. Visit them in their homes, especially those who are suffering from sickness or disaster. Invite them to your homes. Be neighborly, be obliging. Prove yourselves liberal, generous, broad-minded men and women. Do not compromise the truth. Do not for a moment trail the gospel banner in the dust, but demonstrate that the truth of God has not dried

up your soul, nor narrowed your sympathies, nor made you less neighborly or less helpful in your life among men.

Speak the truth in love. Stand ready always to give a reason of the hope that is within you, with meekness and fear, but use good sense and careful judgment in the manner of its presentation. Do not by indiscreet words or unwise methods bring the holy truth you profess into disrepute. Circulate our good literature, and let that speak. That enters into no personal controversy, as you may be tempted to do.

If the way opens, gather your neighbors into your home for a little prayer band, or the wandering children together on Sabbath or Sunday for a Bible study. Demonstrate to those around you that your religion is not an experience of gloom, but one of joy and hope and courage. Forget your loneliness and lack of Christian fellowship in your daily communion with the Lord Jesus Christ, and then go forth from his presence radiant with joy, to dispense to those around you the light and blessings which you have received from him. Thus laboring, God will bless you in order that you may be a blessing to others. You will then fulfil his great purpose, and be the means, through his grace, of bringing salvation to your fellows.

F. M. W.

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

(Continued)

SOME of the advocates of the principles for which the National Reform Association stands see the logical result of the adoption of those principles, and frankly admit them. Prof. C. A. Blanchard said:—

Congress must establish a standard of religion, or admit anything called religion.

That means an established religion. Said Rev. M. A. Gault:—

Our remedy for all these malefic influences is to have the government simply set up the moral law, and recognize God's authority behind it, and lay its hand on any religion that does not conform to it.

That is all that was done under the union of church and state in colonial days; that was all that was done in England and Europe when the Pilgrim fathers sailed for America and made exiles of themselves to escape persecution. That was all that was done in Spain in the palmiest days of the Inquisition; that is all paganism was doing when Nero and his fellow butchers were making torches of the Christians, or feeding them to the lions in the arena. And it is that same principle of operation that the National Reform Association pro-

poses shall be substituted in our government for the principles upon which it was established, and upon which it has been operating thus far.

Again the Rev. M. A. Gault declares:—

We propose to incorporate in our national Constitution the moral and religious command, "In it [the Sabbath] thou shalt do no work," except the works of necessity, and by external force of sheriffs we propose to arrest and punish all violators of this law.

Says the *Christian Nation*:—

Let those who will, remember the Sabbath to keep it holy, from motives of love and obedience; the remnant must be made to do so through fear of law. We have no option.

Dr. David McAlister said:—

Those who oppose this work now will discover, when the religious amendment is made to the Constitution, that if they do not see fit to fall in with the majority, they must abide the consequences or seek some more congenial clime.

That is what we have always predicted will happen when they secure the legislation they desire. Professing to govern in the name of, and as the representatives of, Jesus Christ, they will dishonor him, and oppress and persecute and exile those who would worship him in spirit and in truth.

The Rev. S. V. Leech said:—

Give us good Sunday laws, well enforced by men in local authority, and our churches will be full of worshipers, and our young men and women will be attracted to the divine service. A mighty combination of the churches of the United States could win from Congress, the State legislatures, and municipal councils all legislation essential to this splendid result.

Notice the form of attraction which it is proposed to use,—the *external force of sheriffs*,—exactly what was done in colonial days, when every absentee from church service must give satisfactory reason for his absence or suffer in person or goods. Notice also that it is "a mighty combination of the churches of the United States" that is to force from Congress the laws that are needed to increase church attendance. But that "combination" is exactly what Congress, through the famous Sunday Mail Reports, wisely warned the nation against. Notice another thing. Jesus Christ said, "I, if I be lifted up from the earth, will draw all men unto me." This proposed "combination" says that "by external force of sheriffs" the people will be, not drawn, but forced into the churches. Such a policy, we hold, is diametrically opposed to every principle of the gospel; and its insinuation that the power of love needs the "external force of sheriffs" to make it effective in accomplishing God's purpose, is an insult to Heaven.

To carry still further its policy of ar-

rogant disrespect to Heaven, that movement proposes by external force of human law and the boycott to wipe out completely the Sabbath of Jehovah, and to substitute for it the false sabbath which originated in the Catholic Church. Says the Rev. Dr. Bascom Robbins:—

In the Christian decalogue the first day was made the sabbath by divine appointment. But there is a class of people who will not keep the Christian sabbath unless they are forced to do so; but that can easily be done. If we would say we will not sell anything to them, we will not buy anything from them, we will not work for them, nor hire them to work for us, the thing could be wiped out, and all the world would keep the Christian sabbath.

And thus is the boycott, that last heartless weapon of an illegal conspiracy, advocated by a doctor of divinity as a means for advancing what he considers the cause of Christ. Certain it is that they who utilize such a weapon in the name of Christ will receive from him in the day of final awards the terrible sentence: "I never knew you: depart from me, ye that work iniquity."

It takes more than one society to make a combination, and the prophetic Word has given us warrant for believing that there will be more than one society engaged in the work of bringing the world into subjection to one antichristian power. Says the prophet: "Say ye not, A confederacy, to all them to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid." Isa. 8: 12. But this is the age of confederacy. And it is a most striking and significant fact that every confederacy that is working in our country to-day is working in antagonism to the fundamental principles of our government. We saw that the National Reform Association, by the very name itself as well as by its declaration of principles, is working against the principles incorporated in our Declaration of Independence and in our national Constitution, with the other organizations to which we shall briefly refer.

In 1864 there was one obscure organization advocating those un-American principles. In 1888 there were three more,—the Woman's Christian Temperance Union, the Third Party Prohibition party, and the American Sabbath Union,—and each of these three was capable of wielding a greater influence than was the parent organization.

In the year 1884 the National Reform Association made a bid for an ally stronger in numbers and political influence than all four of these organizations. Said the *Christian Statesman* of Dec. 11, 1884:—

Whenever they [the Roman Catholics] are willing to cooperate in resisting the progress of political atheism, we will gladly join hands with them.

What was meant by "political atheism" was simply the separation of church and state and the nation's guaranty to the individual of the right to worship God according to the dictates of conscience. That being common ground to both the National Reform Association and the Catholic Church, the latter took the proposition of cooperation under favorable consideration, and in the year 1889, at the Catholic Lay Congress held in Baltimore on November 12, issued the following pronouncement:—

There are many Christian issues upon which Catholics could come together with non-Catholics and shape civil legislation for the public weal. In spite of rebuff and injustice, and overlooking zealotry, we should seek an alliance with non-Catholics for proper Sunday observance. Without going over to the Judaic sabbath, we can bring the masses over to the moderation of the Christian Sunday.

The editor of the *Catholic Universe* urged the consummation of such a confederacy, in these words:—

What we should seek is an *en rapport* with the Protestant Christians who desire to keep Sunday holy.—*Paper read at the above-named congress.*

The action of the Catholic Lay Congress in issuing such a pronouncement was taken "after correspondence and conference with the American Sabbath Union." Both these organizations have declared it their purpose to enforce the Sunday institution. But we find another policy upon which they are in agreement. Said the Rev. David Gregg, a vice-president of the National Reform Association, in an article in the *Christian Statesman* of June 5, 1884:—

The civil power has the right to command the consciences of men.

If the civil power has the right thus to do, then all the persecutions of the dark ages were right; all that Rome ever did in commanding the consciences of men and "correcting heretics" by flame, rack, dungeon, and thumbscrew was right; all the persecutions of early colonial days were right; and all that has been done in this country to free the soul from the oppression of spiritual tyranny is wrong. But we will see how that declaration of Dr. Gregg's harmonizes with the Catholic purpose. Says that Roman Catholic theologian Peter Dens (Vol. II, No. 51, page 86):—

Baptized infidels, such as heretics and apostates usually are, also baptized schismatics, may be compelled, even by corporal punishment, to return to the Catholic faith and the unity of the church. The reason is because these by baptism have become subject to the church; and therefore the church has jurisdiction over them, and the power of compelling them through appointed means to obedience, and to fulfil the obligations contracted in baptism.

It may be news to many Protestants to learn that if they have taken part in the ordinance of baptism, they are considered subjects of the Roman pontiff; but such is the case. If you have ever been baptized,—no matter by whom,—Rome looks upon you as her subject, and claims the right to compel you by corporal punishment to enter her fold.

Says Dr. O. A. Brownson, a Roman Catholic editor and author:—

The people need governing and must be governed. . . . They must have a master. . . . The first lesson to the child is, obey; the first and last lesson to the people, individually and collectively, is, obey; and there is no obedience where there is no authority to enjoin it. . . . The Roman Catholic religion, then, is necessary to sustain popular liberty, because popular liberty can be sustained only by a religion free from popular control, above the people, speaking from above, and able to command them; and such a religion is the Roman Catholic. . . . In this sense we wish this country to come under the Pope of Rome. . . . We assert his supremacy, and tell our countrymen that we would have them submit to him. They may flare up at this as much as they please. . . . They will not move us, nor relieve themselves from the obligation Almighty God has placed them under of obeying the authority of the Catholic Church, Pope and all.—*Brownson's "Essays," pages 380-383.*

The two organizations are thus shown to be in harmony so far as the principle of forcing the conscience of individuals in religious things is concerned.

We have shown that the National Reform Association opposes the fundamental principles of our government, and has set itself to the task of so revising the national Constitution that it shall speak a different language from what it speaks to-day, shall repudiate what it has hitherto guaranteed, and authorize the interference of the state in the religious concerns of the people. We have seen also that this organization has invited the Catholic Church to join her in her purpose. How does the Roman Catholic Church stand with reference to the fundamental principles of our government and the Constitution that has guaranteed our liberties? Said Pope Leo XIII, in his encyclical published in 1885:—

All Catholics should do all in their power to cause the constitutions of states, and legislation, to be modeled on the principles of the true church.

The word "states" in this quotation is used in the sense of nations. The Constitution of the United States was not founded on Roman Catholic principles. It therefore becomes the bounden duty of every Catholic in this country to see to it that our Constitution is so altered as to be acceptable to the Pope. The *Catholic World* (Vol. XIII, page 736) tells us how Catholics regard our national Constitution:—

As it [the United States Constitution] is interpreted by the liberal and sectarian journals . . . or is interpreted by the Protestant principle, so widely diffused among us, . . . we do not accept it, or hold it to be any government at all, or as capable of performing any of the proper functions of government. . . . If the American republic is to be sustained and preserved at all, it must be by the rejection of the principle of the Reformation and the acceptance of the Catholic principle by the American people.

These are plain words, expressing a bold and unchanging purpose toward our country. Rome has declared that governments, to be legitimate, must be based upon the law of God. Ours is not so based, therefore, in Rome's eyes, is illegitimate. She has said that governments ruled by the people, or by kings not submissive to her, are merely governments *de facto*. Says Balme, in his work "Protestantism and Catholicity Compared":—

It is allowable to resist illegitimate power by force. The Catholic religion does not enjoin obedience to governments existing merely *de facto*.—*Chap. 56, page 336.*

That releases American Catholics from moral responsibility for any attitude of antagonism they may assume toward the government of the United States. It is absolutism in advance for any act they might commit against the government. Such is the ally which the Sunday-law advocates have taken into their camp to assist in the overthrow of the Constitution of the United States.

(To be concluded)

C. M. S.

The Hand of God in History — No. 11

Notes on Important Eras of Fulfilling Prophecy

The Fall of Jerusalem

THE cry rang through the city of Jerusalem, "His blood be upon us!"

It was not the voice of the common people, who had "heard him gladly." A well-organized minority secured the condemnation of Jesus. The religious leaders determined to put a stop to his teaching. They said he taught the people to "transgress the traditions of the elders," the customs of the church. Jesus answered, "Why do ye also transgress the commandments of God by your tradition?" Matt. 15:3.

He had taught only the old, old truths of the Word of God, which they professed to follow, but which they had made void by human tradition. And because of his loyalty to the divine law, they condemned him by their human law.

The Jewish leaders disguised their enmity under high-sounding phrases. It was a mere matter of civil procedure. The law of the land must be enforced. "We have a law," they said to Pilate, "and by our law he ought to die." The

Roman magistrate saw through the injustice of religious prejudice. But at the threat of accusation to Cæsar—an ancient form of applying political pressure—he yielded at last.

How little those Jewish leaders realized the meaning of the cry, "His blood be upon us"! Graetz, a Jewish historian, evidently looking upon Jesus as a reformer who was unjustly condemned, says:—

How great was the woe caused by that one execution! . . . He is the only mortal of whom one can say without exaggeration that his death was more effective than his life. . . . Strange that events fraught with so vast an import should have created so little stir at the time of their occurrence at Jerusalem!—*"History of the Jews," Vol. IV, page 165.*

The round of social activities ran on, business was brisk in the city, money was to be made, daily bread to be earned, and political rivalries were keen. The people generally could not stop to notice. Yet at that time the doom of Jerusalem was sealed.

For a long time before the first advent, tumult and strife had filled Judea. As the time of Christ's ministry drew near, there was a change. As plainly as if by the visible hand of Providence, elements of disorder were repressed, the winds of strife were held. In that quiet interval the voice of Jesus was heard up and down Judea. But quickly after his crucifixion and ascension, the storm burst again in fury over the land. In his warning of coming judgment, Christ had said: "All these things shall come upon this generation."

The blow was terrible when it fell. Jerusalem had been so blessed that when its light became darkness, how great was that darkness! Standing so high, it fell so low! It chose the evil one as its leader, and turned away from the protection of the Almighty. Josephus, the ancient Jewish historian, says in the preface to his "Wars of the Jews":—

Of all the cities which came under the Roman sway, Jerusalem arrived at a higher degree of felicity than any other; and then it fell into a lower depth of calamity. It appears to me that the misfortunes of all men, from the beginning of the world, are not to be compared with those of the Jews.

And in the body of the history he says:—

In one word, and to speak in brief the whole truth, never did any other city endure such tribulations; and never from the beginning of time was any generation more prolific of evil.—*Book 5, chap. 10.*

What a testimony to the fulfillment of the woes pronounced by the voices of the prophets through the ages of warning and entreaty, which Jesus said would come upon that generation.

Josephus tells of portents that startled

Jerusalem before the end. A countryman appeared, who cried in the streets and lanes, "Woe, woe to Jerusalem!" He was severely punished; but to no avail. Especially at feasts the disquieting cry would be raised, "Woe to Jerusalem!" This continued, Josephus says,—until the very time that he saw his presence in earnest fulfilled in our siege, when it ceased. For, as he was going round upon the wall, he cried out with his utmost force, "Woe, woe to the city again, and to the people, and to the holy house." And just as he added at the last, "Woe, woe to myself also," there came a stone out of one of the engines, and smote him, and killed him immediately.—"*Wars*," book 6, chap. 5.

It was in A. D. 66 that the Roman army, under Cestius, appeared before Jerusalem. Soon there was fighting about the temple itself. The Romans "attempted to break into the temple at the northern quarter of it; but the Jews beat them off from the cloisters." The cloisters were parts of the temple buildings. Then, placing their shields together in the "tortoise-back" formation to protect themselves from darts shot from the wall above, the Roman soldiers "undermined the wall, . . . and got all things ready for setting fire to the gate of the temple."

In his prophecy of the fall of Jerusalem, Jesus had said to his disciples:—

"When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place (whoso readeth, let him understand), then let them which be in Judea flee into the mountains: let him which is on the housetop not come down to take anything out of his house: neither let him which is in the field return back to take his clothes. . . . But pray ye that your flight be not in the winter, neither on the Sabbath day." Matt. 24: 15-20.

The Roman standards about the temple itself were a signal to the Christians to flee. Those in the fields or villages round about could easily do so; but how could those in the city escape, with the Roman army encompassing the walls?—An overruling Providence made the way of escape. Josephus says that just as Cestius had the wall undermined and all in readiness for the attack, suddenly—

he recalled his soldiers from the place, and by despairing of any expectation of taking it, without having received any disgrace, he retired from the city, *without any reason in the world* [italics ours].—*Book 2, chap. 19.*

Those Christian believers, watching for the signal that the Saviour had foretold thirty years before, must have known well the meaning of the sudden, unexplainable retreat. As the Jews rushed out to attack the retreating Romans, the moment for the flight of the Christians had come. Though the next siege was deferred several years, the time for flight was that day when

the Jewish forces rushed from the city. As the fanatical Zealots came back exulting from slaying the rearguard of Cestius's army, they came to take possession of affairs in Jerusalem, and to organize every force for the next attack. Christian believers attempting then to get away would doubtless have met no mercy. James Morrison says of conditions that developed in Jerusalem:—

The Zealots created and maintained a "reign of terror" akin to that of the French Revolution, only more dreadful, and, considering the available scope and compass, more bloody.—"*Comments on Matthew*," page 471.

Four years later the Roman army returned to the siege. Jerusalem seemed drunken with fury. At the last Passover ever celebrated in Jerusalem, while Titus and his army were compassing the walls, rival factions of Jews fought and slew one another about the sacrificial altars of the temple. Satan was in full command. The hardened Roman besiegers were astonished at the suicidal rashness of the people. Titus tried to persuade them to save at least the temple. Remonstrating with their leaders, he said:—

Why do you pollute this holy house with the blood both of foreigners and Jews themselves? I appeal to the gods of my own country, and to every god that ever had any regard to this place (for I do not suppose it to be now regarded by any of them); I also appeal to my own army, and to those Jews that are now with me, and even to you yourselves, that I do not force you to defile this your sanctuary; and if you will but change the place wherein you will fight, no Roman shall either come near your sanctuary nor offer any affront to it; nay, I will endeavor to preserve you your holy house whether you will or not.—"*Wars*," book 6, chap. 2.

But Christ had said of the temple: "There shall not be left here one stone upon another, that shall not be thrown down." Matt. 24: 2. Titus's effort to save the temple in spite of the Jews, failed, and the house went down in ruins.

This Roman commander and future emperor felt impressed that there was something supernatural about the forces of destruction let loose. Josephus says that as Titus made the rounds one day,—

he gave a groan; and spreading out his hands to heaven, called God to witness that this was not his doing.—"*Wars*," book 5, chap. 12.

When Christ foretold the coming destruction, the disciples could not see how it was possible for such walls as those of the temple and towers to be thrown down. They said to him: "Master, see what manner of stones and what buildings are here!" After the city fell, and Titus had examined these walls and towers, he exclaimed:—

We have certainly had God for our assistant in this war, and it was no other

than God who ejected the Jews out of these fortifications.—"*Wars*," book 6, chap. 9.

The destruction that came upon Jerusalem was but the fruit of its own ways. When God's protection was thrust finally aside, even he could not save from the judgments bound in justice to fall upon persistent transgression.

The witness to the living God is borne by the fulfilment of prophecies of judgment as well as by the happier prophecies of deliverance. This sad story of the fall of Jerusalem is one of the lessons of Bible history "written for our admonition, upon whom the ends of the world are come." I Cor. 10: 11.

Jerusalem fell because it knew not the message of God for that day and generation, even though the "sure word of prophecy" had plainly declared it, and the Scriptures of truth were fulfilled before the eyes of all. Many in Jerusalem saw and believed, and found refuge. But for every man and generation the solemn witness is borne that Jerusalem fell because it knew not the time of its visitation. "If thou hadst known, even thou, at least in this thy day."

"Once to every man and nation comes the moment to decide,
In the strife of Truth with Falsehood,
for the good or evil side;
Some great cause, God's new Messiah,
offering each the bloom or blight,
Parts the goats upon the left hand and
the sheep upon the right,—
And the choice goes by forever, 'twixt
that darkness and that light."

W. A. S.

Nature and Perpetuity of the Sabbath

IN tracing the steps by which the Sabbath was instituted, we are not only impressed with the fact that after God had used the seventh day as his own rest day, had made it holy by his special blessing, and had set it apart for the use of man, he designated this day by a particular name. The first six days of the week are referred to throughout the Bible by numerals. The seventh day of the week, however, is not generally called by this number, but is known by the name which signifies the service to which it was set apart, the Sabbath, or rest day. It stood originally as the rest day of the Lord; hence he calls it "the Sabbath of the Lord thy God," "my holy day," "the Lord's day," etc. Ex. 20: 10; Isa. 58: 13; Rev. 1: 10. While it is his day, he commits its use to, and bestows its blessings upon, the human family. In the six days of the week, man was to follow his own purposes and perform the labor which his judgment might indicate, but the seventh day was reserved for a holy use. It therefore became a test of the loyalty of man to his Maker.

Important Considerations

Considering the nature of the Sabbath commandment and the circumstances attending its institution, we are brought to important conclusions with reference to its perpetuity and its binding obligations upon mankind. These we may enumerate as follows:—

1. The Sabbath was designed as the great memorial of creation. Every recurring seventh day would speak to the races of men of the Creator of the universe, of the Author of their beings. "God ordained it for an everlasting testimony against atheism and idolatry, for a testimony that the world did not spring into existence by chance or some fortuitous concurrence of atoms, but that his own hand had fashioned everything in beautiful order and made all things very good." It is safe to say that had the Sabbath institution always been remembered by the children of Adam, they would have been saved from the blasting scourge of atheism and infidelity which has taken to a Christless grave so many thousands of our fellows. Just so long as men regard this day, they will see in it a memorial of the handiwork of God, above, beneath, and round about them.

2. The Sabbath institution was designed for the whole race of mankind. This is proved by the fact that it was given to the father and mother of the race. In giving the Sabbath to Adam and his companion, God designed it for their children in every age. The Sabbath was coeval with marriage. It was given at the same time and under the same circumstances. Like the marriage relationship, its use and blessings were to be extended to every race of mankind.

3. The Sabbath was originally designated for a holy race. It was not given to man after sin entered, but before. It was set apart for his use while he still was in his purity and innocency. It is interesting to contemplate that had sin never enshrouded the world, had Adam and his descendants always remained pure and holy, the Sabbath would still be kept by them as the memorial of God. In that event, we who are now living, the whole world, including reader and writer, would be observing the one true Sabbath given to man at the beginning. The Sabbath being designed for a holy race, the contentions of some that those cleansed by the blood of Christ are above its claims are groundless. The vilest sinner who comes to Christ to-day, in the observance of the Sabbath of the Lord is but following God's purpose concerning the inhabitants of this earth in their innocency. Rom. 6: 12, 14; Ps. 119: 97.

4. The Sabbath is equally adapted to the needs of a sinful race. The change wrought by sin in the character of the

human family did not change their relation to Sabbath observance, nor the relation of the Sabbath to them. After the fall the children of God were still required to keep his commandments, and to observe his rest day. Gen. 26: 5; Ex. 20: 8-11.

5. As the Sabbath was instituted before sin entered, it had no natural organic relation to the sin-offerings, types, ceremonies, or sacrifices introduced in consequence of sin. Hence, when these types met the antitype in the offering of Christ, when the sacrifices ceased at the cross, the Sabbath institution was affected in no degree. Matt. 5: 18; Rom. 3: 31.

6. The Sabbath existed two thousand years before the Jews existed as a nation; hence it is in no sense Jewish in its origin or character. The passing of the Jewish economy leaves the integrity of the Sabbath institution unimpaired.

7. The Sabbath was not local. It was not confined to the patriarchal age. After the patriarchs had passed away, we find the Lord at Sinai reaffirming its binding obligations upon the children of men. It was recognized by prophet, priest, and apostle, and by Christ.

8. The Sabbath is a moral precept, and imposes a moral obligation. Moral obligations are such as grow out of the attributes of God. Creative power is one of God's distinguishing attributes, that which distinguishes him from the other gods that are worshiped in the world. The Sabbath stands as the memorial of this creative attribute. That the Sabbath is moral in its nature and imposes a moral obligation is shown by the fact that in giving the law from Sinai, God placed the Sabbath in the very bosom of a law that is recognized as the embodiment of all moral principles. This indicates the classification which God gives to this institution. Moral principles are eternal in their existence, and universal in their application. Ex. 20: 1-17.

9. While the Sabbath was given to the Jewish nation, God demonstrated even to them its universality by the fact that it was made a binding obligation upon foreigners or strangers and all within the gates of the Jewish people.

10. The universal scope of the Sabbath institution is shown further by the fact that the prophecies of the Bible represent its blessings as extending not alone to one age or to one people, but to all mankind.

We must therefore conclude that the Sabbath formed a part of God's great eternal purpose, related alike to all nations, conditions, climes, and countries. No local claims of time or nations or circumstances would affect its far-reaching import or its perpetuity. Isa. 56: 1-7.

It must therefore be concluded that the Sabbath day is as binding upon the nations of men to-day as when instituted by the Lord six thousand years ago. To deny its claims is to deny the power of God, and to honor and revere the day that God has made is to honor and revere the Lord of the Sabbath, even our Creator and Redeemer.

"If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it." Isa. 58: 13, 14. F. M. W.

Note and Comment

Present-Day Claims of Romanists

THAT Romanists claim for the Pope to-day the same as they have claimed for him in the past is shown from time to time by the utterances of many of their present-day representatives. One of the most recent of these is that put forward by Jeremiah Prendergast, S. J., of the Church of St. John the Baptist, Syracuse, N. Y., according to the *Syracuse Post-Standard* of March 14, 1912. He says:—

The Pope is the vicar of Christ, or the visible head of the church on earth. The claims of the Pope are the same as the claims of Christ. Christ wanted all souls saved. So does the Pope. Christ can forgive all sin. So can the Pope. The Pope is the only man who claims the vicarage of Christ. His claim is not seriously opposed, and this establishes his authority. The powers given the Pope by Christ were given him not as a mere man, but as the representative of Christ. The Pope is more than the representative of Christ, for he is the fruit of his divinity and of the divine institution of the church. Spiritual authority is one thing, and temporal authority another. A man can be a good Catholic and a good American citizen. The church has seldom, if ever, infringed upon the authority of the state, but the state has often infringed upon the authority of the church. The Pope interprets the teachings of Christ without error. In his private life the Pope is fallible and may commit sin. For this reason he goes to confession every week, as all good Catholics should.



THE new British naval estimates call for an expenditure of \$214,253,100, with an increased construction of four large armored vessels, eight light-armored cruisers, and twenty destroyers, together with submarines and subsidiary vessels.



Through Our Wintry Strife

WORTHIE HARRIS HOLDEN

The rain froze where it fell,
And borne down by their icy weight
The trees were torn to compensate,
As severed boughs could tell.

The sun shone fervently,
But over many a hill and dale
The storm had blazed its wondrous
trail
Of shattered symmetry.

Methought we do not see
How different God's sovereign will
Through rain and tempest to fulfil
His purpose constantly;

For through our wintry strife,
By Christ a perfect tree is wrought
For man who hath His pruning
sought
To yield a godly life.
Portland, Oregon.

Some Things About the Philippine Islands

ELBRIDGE M. ADAMS

It has been about two months since we came to Manila, and longer still since we left California. A few of our friends have remembered us with good letters. We would like to write to each one personally, but this being impossible, we must write one letter for all. Be sure, however, that a word from any of you will be very acceptable to us.

About the second day that we were here, Elder L. V. Finster took me down to the tent that he had just pitched. We drove the stakes for the seats, and fixed the rostrum. We held the first meeting in the new location that night. It would have done you good to see the eager people flock in; the tent was filled to overflowing. The next night, although it rained, the tent was full. That is the way it has been through nearly the whole series, which closed only last Sunday night. Now we are conducting a class of about thirty who are candidates for baptism. To-day the lesson was about jewelry. One good feature is that the same persons come each night. It is not necessary to hurry to the door after meeting, in order to get the people to take tracts; they receive them eagerly. I have seen those handing out tracts hold up their hands to keep the people from taking the tracts away from them. It is very natural that we should be able to see the needs of the field in which we are. But I believe there are vitally important times in the history of a field, and I also believe that now is that time in the Philippines.

The church now numbers seventy-five, although it was organized only a year ago this March, with a charter membership of twenty. There are four Sabbath-schools, the smallest of which has a membership of twelve. The young people's work has just been organized. There are two societies, and the young people are taking an active interest in the work. I feel sure that the brethren have done all that they have felt they could for this place. But it makes one's heart sick to see these hungry souls eagerly grasping for the bread of life and having to wait so long because there are so few to give it to them. I wish our brethren at home could get a panoramic view of the foreign fields. I have a feeling that were their vision extended, their purse-strings would loosen.

Elder Finster has done exceptionally well, but his hands have been tied. He has had to do nearly all the evangelistic work, and to be the manager and book-keeper of the mission, besides preparing literature. He has carried too much. And yet what could he do when the crying need was ringing in his ears, with no one to answer the call but himself? There are openings for meetings in other places in this city, besides the openings in adjoining towns. And there are capable young men who need to work, and the work needs them; but how can they do it without support?

There are many things in Oriental countries that are new and strange to the Occident. Even in the Philippine Islands, where the progressive hand of the United States has been felt for a few years in the past, one will see not a few strange things and primitive methods. But when it comes to describing these, language seems to fail, or at least to do very poor work. However, there are a few things that we can tell.

One thing that seemed very odd to us is the method of turning to the left in passing. The cars and vehicles all pass on the left. The street-cars have a first- and second-class fare. The front seats, usually about four, are reserved for first-class. The first-class fare is twelve centavos, while the second is ten, unless tickets are used, when they are respectively eleven and eight centavos. A centavo is one half the American cent. The peso is the unit of currency. It is worth fifty cents in American money. Hongkong has first- and second-rate fares on the street-cars, while in Japan, on the steam lines, one is obliged to choose from three classes. Shanghai has a system of its own. The passenger, instead of paying so much for a ride to any part of the city, is required

to pay so many cents for each section. A section is about two or three blocks long.

There are horses, large and small, and mules; but for plowing and for handling freight the natives use the carabao (water-buffalo). The women carry things on their heads, and the men, like the Chinamen, carry two articles suspended from the ends of a pole placed over the shoulder. There are a great many Chinese and Spanish here.

Although the Spaniards had control of these islands for many years, Spanish is not the language spoken by the natives. There are about thirty dialects. The one used in Manila is called the Tagalog, while the one spoken in the island where Brother Ashbaugh is canvassing, and where we expect to go as soon as Elder and Mrs. Finster return from their furlough, is the Visayan. Still, as one would suppose, there is much of the Spanish in the vernacular; consequently, a knowledge of the Spanish would be of great assistance in learning the native tongue.

It is no more unusual to see the women smoke here than the men. Even little girls smoke.

The native people are very sociable, and as sensitive as sociable. Sometimes we hold our meetings at their homes. If it is near meal-time when the service closes, it is difficult to get away without eating. Of course, the hospitality is enjoyed more than the food. Still, well-cooked rice with some eggs and possibly some bread, is not a bad meal. Rice is the chief article of diet in these islands. A great deal of fish is also used.

(To be concluded)

The South Sea Islands

SISTER LILY M. THORPE, in writing home to Australia regarding the great need in Fiji and adjacent islands, gives a very interesting and instructive account of present-day conditions as well as some early history in that island field. She says:—

"The native population of Fiji is 50,000. There are about 500 converts to the truth and work of the message. Is there still scope for our work among the native Fijian?"

"Let those of us who stretch out our hands to India's teeming millions, with their sordid misery and degradation, consider that the new India, fed and mothered by the old, lies at our very doors, not more than seven days' journey. Latest statistics show that 46,000 Hindus, an increase of 20,000 in ten years, have settled on the fertile shores of prosperous Fiji, and also that they have not come without their ancient religions. Can you see the picture—Hinduism, Mohammedanism, and Buddhism, with their mysticism, their theosophy, their phantasies, and the degradation of their women, and their attendant sorrows, here at our doors? Do you ask for a greater field? Here are the needy native Fijians, willing to

be taught, calling for schools; and the great concourse of Hindu people subject to the call of the soft-toned, sandal-footed priests of Eastern mysteries. There is a Hindu temple near a certain mission station at Navau, and a Mohammedan mosque just across the river, where Indian priests daily chant the five calls to prayer, and the Islam formula, 'Allah is God, and Mohammed is his prophet.' Those of you who have looked forward to work in Java, consider that Mohammedanism has been brought to your doors. Eastern life, with its color and its customs, just seven days' journey from Sydney, opens an avenue through which your longings and aspirations may find vent. Is the Master beckoning you to this new India?

"Samoa, two days' and four hours' journey from Fiji, has already yielded workers for the Master from among its warm blood. Our Samoan translator accepted the message there.

"In Samoa we find many Chinese in addition to the native population. I learned a few interesting things concerning that field as we passed through this time, which I pass on to you with feelings of deep interest. It is not generally known that the Samoans originally came from Sumatra, over eight hundred years ago. A party of fifty set out in crazy canoes, it is said, in pursuit of some imaginary devils, whom they wished to overtake and destroy. They visited several points in the Philippines, and finally crossed the great expanse of the Pacific far enough north to take advantage of the westerly breezes. Tossed about by wind and wave, thirsting under a burning sun, and suffering untold agonies in their flimsy canoes, they resorted to cannibalism in order to preserve their lives. They finally reached the island of Oahu, in the neighborhood of Honolulu, where they were treated very kindly by the islanders, and after a long sojourn with their newly made friends, they set sail again, taking with them a Hawaiian chief and some others. Before reaching Samoa, the fleet of canoes reached the Hervey group and several uninhabited coral isles. Arriving at Upolu (Samoa) from the eastward, weary with travel and tired with straining their eyes for the fair country they hoped to gain, it would be difficult to describe their frantic delight to see the high peak of Manua in the dim distance. And so Samoa became peopled. It was many years before this little colony increased sufficiently to occupy to any great extent the westward isles of the group.

"About six hundred years ago the Tongans first visited Samoa, and an intercourse sprang up, and many important marriages between chiefs and high families were contracted. Later the Tongans sought to gain control of the whole country. All the natives in the group fled to the mountain fastnesses, and defended the rugged passes and almost inaccessible cliffs against their active and cruelly relentless enemies.

From time to time, the Fijians came to assist the Tongans, and the remains of their slain enemies were eaten, until finally the hitherto mild Samoans adopted the horrible custom of cannibalism. For nearly eighty years the Tongans held disputed possession of Samoa, and also the coast line of the three largest islands of the group, thus depriving the original inhabitants of the fisheries and the use of sea water in their cookery. During this time the Samoans built substantial roads over the roughest part of the mountains, some of which are still in use. Severe adversity finally drove the Samoans to desperate warfare, and after a comparatively short time they compelled the Tongans to leave the island. The practise of cannibalism survived the departure of the Tongans and Fijians for three hundred years, but was abandoned before the advent of the first white man. The missionaries first landed in Samoa in 1833."

Experience of a Bible Colporteur in Brazil

FROM the *Bible Society Record*, published by the American Bible Society, we take the following report of one of their faithful colporteurs, Mr. R. A. Beuffill. It gives his experiences in a town in Brazil where Protestants have nothing to say in the management of affairs:—

"In this city we sold eight Bibles, twelve Testaments, four Psalms, and nine Gospels. I expect to sell two other Bibles. We might have sold more books, but when the padre [father, or priest] got word we were in the city, he began to work against us. There is not one Protestant living in this city. Two persons are interested in the gospel, but still hold to the Roman Church. When we arrived, we found the hotel price very dear, but the man in whose paddock I put the animals offered to keep us for a reasonable price. We accepted his offer. The second day we were here, in the evening the padre came to the door and inquired of our host if he knew who the two men were that he had accommodated in his house, and what their business was in the city. Our host informed him that he knew we were Protestants, and that we were here to sell Bibles.

"Then the padre, in an angry tone, asked him what he was doing sheltering heretics in his house who were here in the devil's service. To this our host replied: 'These men are more religious than your lordship, for they know God and practise what they preach.'

"At this the padre became very angry, and said: 'You as a Catholic have no right to keep these men in your house, and you must put them out.'

"Again our host replied, this time rather angrily because of the padre's interference, 'Every man governs his own house, Your Lordship, and you may govern yours, but you shall not govern mine; and as to these men, they shall stay in my house as long as they wish to.'

"This conversation took place on the street, and at this point I passed through the sala, and the padre took a hasty leave. I did not hear the conversation, but it was related to us afterward by our host.

"On the Sunday following, at mass, the padre, according to what I was told, preached in the following manner: 'There are two Protestants in the city who are going from house to house selling false Bibles. I counsel you to be good Catholics and not buy any of these books, or you will make shipwreck of your most holy faith. Those of you who have bought books should burn them ere they poison your minds.'

"The gentleman who narrated this to us said the padre spoke in bitter tones. Later in the day two persons who had bought Bibles, took them to the padre at the church for his approval, when he tore them to pieces, and burned them.

"I have not yet met the padre. Two or three times he has been seen coming toward this house, but when he sees Joao or me, he turns and goes back again as if he had not the courage to meet us. Last Monday he met our host in the road, and wished to know when we were going to leave, but he gave him no satisfaction, saying: 'I don't know. They may stop all the year if they like, as far as I am concerned.'

"There is a young man belonging to one of the best families of this city, who bought a New Testament from me, and afterward his mother wished him to destroy it, and would not let him read it. So he took the book to the house of a companion for him to guard. I am told that he goes practically every night to this companion's home, where the two are reading it together.

"I have been surprised to find quite a number who speak in anything but mild terms of the padre's action in preaching against and burning Bibles."

THIS I beheld, or dreamed it in a dream:
There spread a cloud of dust along the plain,
And underneath the cloud, or in it, raged
A furious battle; and men yelled, and
swords
Shocked upon swords and shields. A
prince's banner
Wavered, then staggered backward,
hemmed by foes.
A coward hung along the battle's edge,
And thought: "Had I a sword of keener
steel,—
That blue blade that the king's son bears,
— but this
Blunt thing —" he snapped, and flung
it from his hand,
And lowering, crept away and left the
field.
Then came the king's son, wounded, sore
bestead,
And weaponless. He saw the broken
sword,
Hilt-buried in the dry and trodden sand,
And ran and snatched it, and with battle
shout
Lifted afresh, he hewed his foemen
down,
And saved a great cause that heroic day.
— Edmund Rowland Sill.



May-Time

INITA S. CHILSON

O FAIR May morn when every thorn
Is glistening with its drop of dew;
When leaf and blade, in sun and shade,
Are shimmering in their green robes
new!

The bluebird sings in the apple-tree
boughs,
And the oriole swings 'neath the lilac
flowers;

On a fair May morn life's every thorn
Is sheathed with drops of grateful dew.

O bright May noon that fades too soon,
Sweet promise of the rose-crowned
June!

The humming-bird sips from the flowers'
red lips

Sweet perfume, and the honey-bee dips
Rich nectar, and quaffs each lily-cup's
draft;

O bright May noon! with glad hearts
attune,

We rest in the shade while the crickets
croon.

O May-time eve, thou wouldst deceive
Us into dreams of paradise!

The radiant light of moonbeams white,
From earth to heaven allures our eyes.

O star-decked dome! our promised home
Seems near, so near and dear to-night!
Dear Saviour mine, my heart doth pine
For the land where 'tis May-time ever-
more!

Nashville, Tenn.

Mothers' Meeting at Camp-Meeting

MRS. W. E. A. AUL

WHY do we go to the camp-meeting each year?—To promote our spiritual life. In "Testimonies for the Church," Vol. VI, pages 32, 33, I read: "God has committed to our hands a most sacred work, and we need to meet together to receive instruction, that we may be fitted to perform this work. . . . We need to meet together and receive the divine touch that we may understand our work in the home. Parents need to understand how they may send forth from the sanctuary of the home their sons and daughters so trained and educated that they will be fitted to shine as lights in the world." Again, on page 49: "Parents who come to camp-meeting should take special heed to the lessons given for their instruction. Then in the home life, by precept and example, let them impart these lessons to their children. As they thus strive to save their children from the corrupting influences of the world, they will see an improvement in their families."

Is it not time that this work received special attention? Is there anything of

more importance than our children? They are God's own heritage. At this special time when there are so many things to lead our children and youth from the path of right, we must put forth greater effort to save them from the snares of Satan.

Many parents come to the camp-meeting realizing their insufficiency for these things, and then go home no better prepared for lifting these burdens than when they came.

It is to be hoped that conference committees will consider this subject, and see if they can not arrange in their program an hour a day for mothers' meetings. I have attended camp-meetings where this was done, and much good was accomplished.

If the meeting could be held at the same hour in the afternoon that the meetings for the young people and children are held, and could be well advertised, there would be a good attendance from the city. Let practical subjects be taken up at each meeting, and presented by paper, by discussion, by questions, etc.

It is none too soon to begin now to arrange for the work. Let a competent woman or, better still, two women be selected to take charge of the work, they to arrange with others to assist.

We have in College View a regularly organized department of the church called the Mothers' Association, with the president a member of the church council. The object of this association is to create a bond of union among our mothers, to educate ourselves along the lines of temperance, proper conduct of our homes, and the highest obtainable perfection in the development of our children. Much good has been accomplished through the efforts of this association.

College View, Nebr.

Sacrificing an Outing for Missions

JOHN N. QUINN

Two families in an Eastern city having decided to spend the midsummer holiday together at the beach, the day was looked forward to in keen anticipation of a "good time." There were nine children in the two families, ranging in ages from nine to twenty years. The question of the midsummer offering for missions was raised in one of the families, and a vote was proposed as to whether the trip to the beach should not be surrendered, and the money which might be thus spent given to missions. The vote was unanimous in favor of missions.

After consulting together, a trip cost-

ing a five-cent car fare was agreed upon. The wife of a colporteur who was at work in a distant city, with her two children, was invited to join the party. With lunch-baskets well filled with wholesome food, the start was made; and from the very beginning a spirit of delightful good-fellowship prevailed. A ride of an hour and a half brought them to their destination, where they found two springs of water, clear as crystal. Hammocks were stretched, swings put in operation, and each one sought the thing that brought the most enjoyment. Table-cloths were spread on the greensward under the shade of trees, God's blessing was invoked upon the bounties of a loving Creator, and it was a happy company that partook of the midday meal.

The afternoon passed away all too quickly, and at eight o'clock they started home. On the car a tract was offered to a gentleman, evidently a stranger, which led to an interesting conversation. Two persons in an adjoining seat turned to listen. They also were offered tracts. One of them accepted.

On arriving home, all heartily agreed that the day had been a most enjoyable one, and the sacrifice for missions in no way detracted from the pleasure of the outing, but rather enhanced it.

Takoma Park, D. C.

"The Ordinance of Humiliation"

A. W. SPAULDING

RECENTLY I asked a student what the church called the practise of feet-washing. She said, "The ordinance of humiliation." Not infrequently is it so called and so felt to be. What is the difference between the ordinance of humiliation and the ordinance of humility? The difference is just this: If I wish to be servant to my brethren, I meet this ceremony as the ordinance of humility; but if church discipline compels me through fear or pride to be servant to another, I regard this act as an ordinance of humiliation. Humility dwells within, humiliation assaults from without; humility leads, humiliation drives; humility builds up, humiliation crushes. To Jesus the act was according to the ordinance, the law, of humility; to Judas it was a humiliation. To him who maintains his pride of position or worth, the duty of a servant must forever be a badge of humiliation.

It does not follow, however, that the ordinance of humiliation must humble the proud. To the proud novice it may be a bitter medicine; but the proud old church-member has learned to capsule his religious quinin with the thought that he is performing a recognized rite of the church; and he is proud of his regularity, proud to be so humble. The real test of humility comes just as it came to the disciples, in the daily duties of life. Washing the feet was to the disciples that Sixth-day evening no ordinance of the church; it was simply the work of a servant, a lackey, a scullion. And to-day I shall find other menial

tasks which represent far more fairly to me the test of humility put upon the disciples.

I know a little boy who would rather bring in wood than wash dishes, because "washing dishes is girls' work;" I know a woman who will not learn to milk a cow, because the task might sometime fall on her. A man of my acquaintance leaves his work-clothes and hat lying around, because his wife has a better knack of straightening up than he, and he never was intended for a housekeeper. I may find the fever-stricken patient an onerous care, because I can not bear the sick-room; I may let tools rust in the field, because their care belongs to another.

I may keep my seat in the easy chair when father comes in, because I got there first; I may leave mother to clean up the dirty baby, because he isn't my baby. I may neglect to sew on buttons, or shine shoes, or press clothes for another, because nobody does those things for me. I may refuse to read aloud to an importuning friend, because I hate to read aloud, and can't read well enough anyway; I may leave a stupid pupil with only a half-understanding of a lesson, because the task of teaching him is a thankless one.

I may think the dirty little cabin with frowzy-headed children and slatternly father and mother a hopeless case, and offer no helping hand; I may see a brother doing wrong, and meet him with coldness and frowns and censure, rather than with cheer and help. And if I am compelled, by force or by a sense of duty, to do any of these things, I do indeed pass under the ordinance of humiliation. But if my love of Christ and of souls who may be won by the work of a servant blots out my selfish pride, I can rejoice in the ordinance of humility.

And only he who does these menial duties as the Greatest of our brethren did them, can participate in the true spirit in the church's ordinance of humility.

What Are You Reading?

A BRIGHT, beautiful boy, a minister's son, a student in a college in Pennsylvania, smoked cigarettes, read novels and tales of murder and suicide, and one day, after threatening another student with a pistol, took a dose of strychnin, and died in a few moments.

The arrest of several boys for an attempt to rob a Burlington passenger-train in August, 1898, and the verdict of ten years in the penitentiary as a result, should arouse people to the fact that the depravity of human nature is liable to show itself at a very early age, if the surroundings are favorable. These boys belonged to well-to-do families. They had the privilege of buying and reading the corrupt literature that tells of robbers and daring wickedness. It was a natural result that they should admire the adventure and daring attributed to the heroes of their vicious novels; and, in due time, such seed-sowing brings the results.—*Selected.*



A Morning Prayer

MRS. L. R. REYNOLDS

LET my first waking moments be drawn from the world,
Ere the tempter can whisper of doubt or of fear;

Then my hope will be brighter, and faith stronger grow,
And communion be sweeter. How precious to know

Every blessing I need Thou wilt surely bestow!

And this world will recede, and heaven draw near.

Let my first waking thoughts fly swiftly to thee,

Ere their pinions are pressed with the day's busy care.

Give me wisdom and strength, I earnestly pray,

To labor for thee; and if only I may
Bring some wanderer into thy haven to-day,

Then I can rejoice; thou hast answered my prayer.

Wichita, Kans.

The Scandinavian Union and Danish Conferences

THE eighth session of the Scandinavian Union Conference and the thirty-third annual session of the Danish Conference were held conjointly at Copenhagen, Denmark, April 29 to May 5. The proceedings have been conducted without one discordant note, and the delegates have shown a willingness to sacrifice their own interests for the good of the work in general. Although Elder L. R. Conradi was detained at the Skodsborg Sanatorium for several days after the meeting of the European Division Committee, yet all were glad to avail themselves of his counsel. Elder J. T. Boettcher assisted in the two conferences, and all were edified by the experiences which he related concerning the dealings of God in the Russian empire, and by the spiritual nature of the instruction given.

The past two years of the Scandinavian Union have been characterized by a steady growth in membership, but there has not been seen that increase in the title that we would be glad to report. The brethren and sisters seemed to take this to heart, and we confidently expect a healthy growth in this respect during 1912. There has been manifested a vital interest in the advancement of the cause throughout the mission field, and after the Danish Conference held its last meeting to-day, 1,608 kroner (\$430.94) were received in cash and pledges for the work in the regions beyond.

Sabbath forenoon, at the close of Elder Boettcher's sermon, a number responded to the call to rededicate themselves to the Lord, and many took part in the afternoon special season of prayer

held with those who desired to make things right with God. There were one hundred fifty or two hundred young people in the Sabbath meeting, and their hearts were touched by the appeals made to them. Twenty-one were baptized.

Our institutional work at Skodsborg and Frederikshavn has been blessed. Managers, physicians, and helpers have been united in their efforts to bless the suffering, who have been guests at the sanitarium in larger numbers than before, and the earnings of the medical missionary department are on the increase. The Skodsborg Sanatorium has been enlarged by the addition of a new wing, which contains a dining-hall, parlor, writing-room, and eleven rooms for patients. About one hundred fifty workers are employed here during the summer.

In the union school, located also at Skodsborg, there were about fifty students the past year. A number of them will engage in some branch of the Lord's work this summer, and then return to further prosecute their studies this autumn. We confidently hope that ere long many calls for laborers in the destitute mission fields will be answered from Scandinavia.

Our canvassing work here is in a prosperous condition. The book business for Norway and Denmark has been combined for one year, and we find that while there are some difficulties that have to be overcome by our colporteurs in offering Danish-Norwegian literature to the public of Norway, instead of strictly Norwegian publications, yet our book business does not seem to have suffered in consequence of having the imprint of the Scandinavian Publishing House.

One of the most important changes voted at this time was the organization of the Scandinavian Union District, which takes from the Danish Conference the island of Zealand, with a population of about 900,000 and a membership of 518. The union president will thus have a distinct field in which he himself can hold public lectures, and superintend the development of young men from the school. Elder J. C. Raft was reelected president of the union, and Elder C. C. Jensen was chosen president of the Danish Conference for another year. The work in these fields is onward, and all feel of good cheer.

GUY DAIL.

The Work in Java

"OUR work here is becoming more interesting as the days go by," writes one of our nurses in Java. "As we meet with the Javanese in the villages, we find opportunity to scatter some seeds of truth, which we hope will fall into good ground. Often they listen attentively as we, in simple words, tell of God's love to man, and his plan of redemption.

"We have been treating one poor man for eleven months. He had a dreadful leg, nearly half the skin from the knee down to the toes having come off. It has almost healed now, and he walks about quite nimbly. He told Brother Hungerford the other day that the way to get the people to listen would be to treat the sick, and then they would come to listen. This is a bit of his own experience. I read to him from Matt. 5: 1-8 the last time I went to see him, and he told me he understood it all.

"We have many times spoken of the truth, in a very simple manner, to him and others who gathered in his home, and prayed with and for them, and he says he believes the gospel.

"A poor lad came to us yesterday who has had malaria for a long time. He asked to stay until he was better, saying he would do whatever we wanted him to do in return for help. He gets out into the sunshine, cleaning up the pathways by pulling up the weeds, etc., thus getting a little exercise.

"Whenever we find an opportunity, we endeavor to distribute literature among the people. Very few in the villages can read,—not one, perhaps, in two or three hundred. However, schools are being opened in various places, so some of the rising generation will soon be able to read. Thus Java is being prepared to receive the printed page. May God help us to be wise in scattering the seeds of truth."

Our Australasian Young People Are Giving to Missions

MISS EDITH M. GRAHAM sends the following encouraging paragraph from the Australasian Union:—

"Our young people are still supporting missionaries. New South Wales has two on the Cook Islands. Victoria has two who have just gone to the New Hebrides. Tasmania has two native Fijian workers, and will give the surplus to help with the work in the New Hebrides. South Australia still supports our Fijian minister, and may take another native worker, but that was not decided the last I heard. Queensland supports the Fijian worker in New Guinea. West Australia has been supporting a worker in Sumatra, but as that field is now under the General Conference, they will select some other worker. New Zealand supports two workers in Samoa."

Panama City, Canal Zone

OUR work in Panama City is onward. We can surely give a Joshua report of what the Lord has been pleased to do here.

We organized a church of sixteen members in January, and I am sure that the secret of our success since that time has been that these members have all had a spirit to work for others by distributing the literature and visiting among the people. Besides the sales of the large books by our canvassers, some of the brethren have devoted a part of their time to selling the small books and tracts, and even the children sell papers. The sale of periodicals has now reached more than seven hundred monthly in five languages. These publications are a great factor for good. At present we are at work with the Temperance In-

structor—a splendid help in the temperance cause.

Sabbath, March 30, we baptized six converts, and there are several others who will soon be baptized. Our Sabbath-school now numbers thirty-seven members, and there is a splendid interest in the work of the young people's society.

Pray for us, that we may do a thorough and speedy work in this great city.

B. E. CONNERLY.

Spring-Time

MRS. W. S. SPRINGER

THE spring-time in its beauty
Has come to us again;
The birds are singing carols
As only spring birds can.

We, too, would join our voices,
And with the song-birds bring
Our songs of glad thanksgiving
To our eternal King.

The tiny flowers are lifting
Their faces to the light;
The buds, and then the blossoms,
Unfolded to our sight.

They came to us in spring-time
From out the cold earth's mold;
Their faces shine with victory
O'er winter's storm and cold.

They tell of that glad morning
When the dead in Christ shall rise,
And be gathered with the angels
To meet him in the skies;

When they shall lift their voices
Right joyfully to sing:
"O grave, where is thy victory?
O death, where is thy sting?"

North Jay, Maine.

Closing Social Service of the Week of Prayer at Solusi Mission School

THE readers of the REVIEW will be interested in the testimonies borne by the students at the old mission near Bulawayo, South Africa, now called Solusi:—

"I praise the Lord for the many words I have heard that have comforted my heart and spirit."

"I know I have my small work in the cause of the Lord, and although I may not pick up large stones for the building, I can pick up the small ones."

"I praise the Lord because he has given me a chance to praise him."

"I am thankful to the Lord for the meetings of this week. I want to give the Lord myself and all I have."

"I want the Lord to give me strength to work earnestly for him, and to keep in his way."

"I praise the Lord for the kindness with which he treats me. I praise him because he was willing to leave all and suffer as he did for me. I ask not for many days here on this earth, but for a place in his kingdom."

"I praise the Lord because he has said there is none so great as Jehovah."

"I want to keep in my heart the words I have heard this week."

"I praise the Lord because the temple is not yet closed, and the decree has not

yet gone forth, 'He which is filthy, let him be filthy still.'"

"I praise the Lord for his keeping power. It is wonderful how the Lord has kept me. I did not want to stay here, but when I heard the words of God, I desired to stay. Jehovah has called me to work for him. Last year I had much trouble, but I want the Lord to forgive my sins, and help me to be firm for the truth."

"I have not the power to tell you what the Lord has done for me. I ask God for a new heart to follow him, and think about his words."

Change of Field

AFTER a pleasant official connection with the Arizona Conference for five years, I decided to resign my office as president, and resume evangelistic work for a time. My family is now located in San Bernardino, Cal., and I expect my work will be in this part of the Southern California Conference for some months.

Although earnestly solicited to remain in Arizona until the annual conference in the fall, it was my conviction that the work would not be hindered by a change in the administration of the conference; and I believe the plans which have been contemplated by the conference committee will be successfully carried out, leaving me free to engage in field work without the interruption of official duties and responsibilities. Elder G. W. Reaser was getting the work well in hand when I left, April 30.

Whether I begin work in San Jacinto or in San Bernardino has not been fully decided, but I hope to have the pleasure of doing successful field work, and thus help hasten the time when partings shall be at an end. My address is Box 463, San Bernardino, Cal.

H. G. THURSTON.

Field Notes

EIGHT persons have accepted the truth at Eden Valley, Mont., through the labors of Elder Paul Iverson.

ELDER E. H. EMMERSON has been laboring in Canyonville, Oregon. So far six have decided to obey the commandments of God.

ELDER B. E. MILLER reports the baptism of fourteen persons recently, who have united with the German Seventh-day Adventist Church in Brooklyn, N. Y.

ON April 21, a church of eleven members was organized at Ferndale, Wash. Four new Sabbath-keepers were recently baptized at Paulsbo by Elder L. Johnson.

A YOUNG man who is serving in the United States army division located at Fort Yellowstone, Wyo., has decided to observe the Sabbath and keep all the commandments of God.

FOUR persons have accepted the truth at Cole Creek, Mich. Elder C. A. Hansen reports that fifty have been baptized during the last two years, and have united with the Grand Rapids church.

Christian Liberty

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

Conducted by the Religious Liberty Bureau

W. W. PRESCOTT - - - - - Secretary
S. B. HORTON - - - - - Corresponding Secretary

Religious Liberty Convention

A two days' convention of the Religious liberty secretaries of the Atlantic and Columbia Union Conferences was held at Takoma Park, May 15, 16. There were in attendance at this convention the conference presidents of the different States composing the unions, and other laborers. The following delegates were present:—

Atlantic Union: W. B. White, J. E. Jayne, J. F. Piper, W. O. Howe, H. C. Hartwell, L. S. Wheeler, C. H. Edwards, R. D. Quinn, L. T. Nicola, H. W. Carr, and T. B. Westbrook.

Columbia Union: B. G. Wilkinson, J. L. McElhany, W. H. Heckman, A. R. Bell, B. F. Kneeland, N. S. Ashton, E. K. Slade, J. F. Olmsted, W. J. Stone, S. Kime, and J. F. Steele.

In addition to the persons mentioned there were present: A. G. Daniells, W. T. Knox, G. B. Thompson, K. C. Russell, E. R. Palmer, N. Z. Town, W. A. Colcord, D. W. Reavis, W. R. Andrews, J. C. Stevens, W. L. Burgan, H. S. Prener, G. B. Starr, A. V. Cotton, C. M. Snow, A. J. S. Bourdeau, and F. M. Wilcox.

W. W. Prescott, the secretary of the General Conference Department, acted as chairman, and S. B. Horton as secretary.

The program was as follows:—

1. The Place and Importance of the Work of the Religious Liberty Department in This Advent Movement.

A. G. Daniells—G. B. Thompson.

2. The Aggressiveness of the Roman Catholic Church in the United States, and Our Relation to It.

W. W. Prescott.

3. The Efforts of Various Protestant Organizations to Unite Religion and the State.

C. M. Snow.

4. The Proper Setting for Protests Against Romanism and the Infringement of Religious Liberty.

F. M. Wilcox.

5. The Training and Development of Religious Liberty Secretaries.

A. G. Daniells—D. W. Reavis.

6. Campaign Work: Petitions, Protests, Mass-Meetings, etc.

K. C. Russell—S. B. Horton.

7. The Place of Literature in Our Campaign Work.

N. Z. Town.

Use of Our Magazines.

A. J. S. Bourdeau.

8. The Preparation and Publication of Articles in the Public Press.

W. L. Burgan—S. B. Horton.

9. The Vital Topics for Short Institutes.

W. A. Colcord.

10. Work With Legislative Bodies.

K. C. Russell.

11. Securing the Cooperation of Church-Members in the Department Work.

J. L. McElhany—W. H. Heckman.

On account of the brief time allotted, speeches were limited, those in charge of the topics having ten and five minutes in which to present their views.

A. G. Daniells and G. B. Thompson led out in the first topic, emphasizing the fact that the responsibilities of the Religious Liberty Department were most important, that the work of warning against the worship of the beast and his image is *the* message, and urged that in view of the movements now at work in this country to thwart the purpose of its founders, and owing to the manifest impotency of Protestantism as at present constituted, an active and ceaseless campaign of education through the distribution of literature is required.

Brother Thompson quoted from Volume V of the Testimonies showing the place and importance of the religious liberty work, and the great need of our properly relating ourselves to it at this time.

The second topic, regarding the Roman Catholic encroachments and aggressiveness in the United States, was presented by W. W. Prescott. The spectacular functions of the Roman Church, its persistent activities and bold insistence to make the United States Catholic through ingratiating herself with public officials and by a system of boycott, were directly pointed out. Attention was also called to the matter of the wearing of a religious garb in the Indian schools controlled by the government, a hearing upon which was held before the Secretary of the Interior.

The sessions of the Religious Liberty Convention alternated with the meetings of the council of the city evangelists.

This report will be continued next week.

S. B. H.

Religious Liberty Resolutions

THE following resolutions were adopted by the Greater New York Conference at its recent annual session in Brooklyn, N. Y.:—

"Whereas, God has made us his ambassadors to minister his saving grace to all men, and,—

"Whereas, The teaching of the Roman Catholic Church and of the Federated Protestant Churches of America and allied interdenominational organizations, relative to the relations between religion and the state, is subversive of the fundamental truths of the gospel, therefore,—

"9. Resolved (1) That because of the inevitable result of the present aggressive work of these churches and organizations in America, it is both our Christian privilege and our urgent duty to do all we possibly can to place the gospel truth concerning the proper relations between religion and the state in such strong contrast with the erroneous teachings of these organizations that the dangers threatening us can be clearly seen, and all have opportunity to escape therefrom; and that the saving power of God's truth may be exalted, and many persons be led to turn to God with all their hearts; (2) that we request our laborers carefully to note current events involving these principles, and be prepared to utilize the printed page, the public press, the rostrum, and such other agencies as opportunity affords or occasion demands; (3) that to the end that our laborers may receive assistance in this work and be enabled to cooperate as efficiently as possible, the conference religious liberty secretary devote such portion of his time as may be found

necessary in studying, coordinating, and leading out in this work in the Greater New York Conference; (4) that we advise the liberal use of the magazines *Protestant and Liberty*, both by our magazine workers and by our church-members; (5) that we concur in the recommendation of the General Conference Committee relative to placing the book entitled 'American State Papers' in public libraries, and into the hands of our State officials, legislators, and leading men."

Prosecution for Sunday Work in New Brunswick

ON May 9, Brethren Gilbert Graham and Robert Embleton were tried for Sunday work at Harvey Station, New Brunswick, before Magistrate J. W. Taylor, the charge being that "they did on Sunday, March 24 last, perform labor by hauling hay to Harvey Station, contrary to the provisions of the Lord's Day Act."

The defendants pleaded guilty, but were given opportunity to make a statement before sentence was passed. They requested Elder J. A. Strickland, pastor of the Seventh-day Adventist Church, to speak for them. In his address Brother Strickland said:—

"Your Honor, these men are well known to you and to all who are present in this court-room. They were born in this vicinity, and have been lifelong residents of this community. That they have always been law-abiding citizens of Canada and loyal British subjects none will deny. You and all the spectators here know them to be men of high moral character and sterling worth, your neighbors and trusted friends who have grown up with you from childhood. They deeply regret that a religious question should cause a cessation of the friendly feelings that have heretofore existed toward them. They sincerely respect the religious opinions of all, and grant to every man the right to worship God according to the dictates of his own conscience.

"They conscientiously believe that the seventh day is the Sabbath, and that their Christian duty is to observe it, as it is commanded by God and contained in his eternal law.

"They admit the charge against them, and are perfectly willing to go behind the prison-bars for their offense, if it is the desire of the professed Christians of this community. They will entertain no hard feelings against you, Your Honor, nor any one of His Majesty's servants who legally performs his duty. But as loyal Christians they have conscientiously observed the seventh day of the week, and they now take their stand with the apostle Peter, who said, 'Whether it be right in the sight of God to harken unto you more than unto God, judge ye;' but as for us, we hold that 'we ought to obey God rather than men.' Acts 4: 19; 5: 29. God, who commanded us to keep the seventh day, set the example for the First-day conduct, when he created the heavens and the earth on the first day."

The magistrate said that, "owing to the seriousness of the charge," he would fine them \$10 and costs, giving six days in which to settle; and in the event of failure to pay, their property would be levied on, and the amounts forcibly collected.

Doubtless the "seriousness" of the charge against these persons grows out of the fact that the question of religion is involved. And yet, had the following royal declarations by British sovereigns on civil and religious liberty been honored and adhered to, there would have been no prosecution—which in such cases is really *persecution*—of these brethren:—

"Firmly relying on the truth of Christianity, we declare it to be our royal will and pleasure that none be in any wise favored, none molested or disquieted, by reason of their religious faith or observance."—*Queen Victoria*.

"It is my constant desire that religious and civil liberty should always be enjoyed by my subjects in all parts of the empire."—*King Edward VII, to the Plenary Council of the Roman Catholic Church in Quebec, Canada.*

S. B. H.

News and Miscellany

Notes and clippings from the daily
and weekly press

—Ignited by a lightning bolt, twenty acres of storage sheds at the Atlantic Coast Line Railway wharves were swept by fire May 12, causing loss estimated at \$460,000.

—The British government has made a serious move in the matter of airships for the navy and army, having authorized the purchase of 60 aeroplanes, which will be increased to 100 as soon as a sufficient number of army and navy air-men have been trained.

—In his report on the Equitable Building fire to the New York Board of Fire Underwriters, Superintendent Stewart states that many safes which went through that fire did not fully protect their contents, and he recommends that all office safes should be made of heavy iron shells filled with not less than five inches of cement.

—At a recent meeting of the Association of Life Insurance Presidents a resolution was adopted indorsing the proposal to purchase the birthplace of Grover Cleveland, at Caldwell, N. J., as a memorial. Under the law, the association is powerless to subscribe to the fund, but its members are recommended to do so individually. Mr. Cleveland was the association's first chairman.

—The London papers publish a statement made by the *Liverpool Journal of Commerce* that J. Bruce Ismay intends to provide an endowment fund for pensions for disabled seamen of all classes connected with the White Star Line and for their widows, as a thank-offering and a memorial to the heroism of the "Titanic's" crew. The fund, it is further said, will probably amount to \$100,000.

—Canada has the greatest railway mileage in proportion to population of any country in the world, with possibly one or two minor exceptions, and, according to the *Railway Age Gazette*, she is probably about to enter upon an era of great additional expansion in railway-building. One of the projected railways is to provide an outlet for the great wheat crops to Hudson Bay, and thence by steamer to Europe.

—An exchange says that between forty and fifty thousand children daily visit the 326 vulgar nickel shows of Chicago; 936 pool-rooms, in which by law a minor is not allowed to enter, are wide open to boys night and day, seven days in the week; 366 dancing-halls provide similar training for girls. These industries last year were responsible for a large share in the production of Chicago's 10,447 youthful criminals.

—In Philadelphia the other day, a man started to the place where he was to be married, having in his pocket \$375, with which to buy furniture for his new home. He engaged in conversation with a stranger, took a drink with him, and woke up next morning in Atlantic City, his money gone. He borrowed car fare, and went back to Philadelphia to be married; but the wedding guests had dispersed the day before, and his fiancé says there will be no wedding. Sensible woman.

—A Turkish official in Paris thus sums up the war situation: "It is three months since war was declared. Italy is complete master of the sea, enjoys every modern equipment, and has an army of 100,000 men in Tripoli. Yet it does not dare to leave the coast, where its troops are protected by the guns of the war-ships. It has stumbled upon a wasps' nest. With unstable finances at home and a costly campaign abroad, and no end in sight, Italian statesmen certainly have their hands full."

—The Chinese laundryman at the beginning of each week makes out a batch of checks in duplicate, to be used as wash tickets. He selects the name of some god or goddess or of some object, as the sun or moon, and to this he affixes a number, as "Moon No. 1," "Moon No. 2," and so on. He writes this number on both ends of the check and between them puts his own name. When a customer calls with laundry, the Chinese tears the check in a ragged fashion through his name and gives one half to the customer.

—It is well known that paper money is a most prolific agent in carrying disease germs. Long before a bill is worn out, it is laden with germs. A machine has been invented that will renew and cleanse the germ-laden bit of precious paper. One of these machines will take a dirty, germ-laden bill and turn it out clean and crisp in two minutes. These machines are expected to save about \$1,000,000 a year for the government, as sixty per cent of the paper money now sent to the treasury for redemption can be circulated again by washing it.

—"Syndicalism" is a new term which has lately come into use in connection with the labor strikes abroad. It is derived from *syndicat*, used by the French in describing an extreme phase of trade-unionism. Syndicalists are the revolutionary unionists of the Continent, who employ the general strike as their principal weapon, making it a positive and aggressive movement, and not merely a quiescent stoppage of labor. The Syndicalists teach the seizure of the means of production, and are antagonistic to the existing state authority. Their movement has had its rise and development chiefly in the Latin countries of Europe.

—Since the wreck of the "Titanic," life-boat builders of New York have been swamped with orders from the steamships. Every available life-boat was quickly bought up at \$360 each. Builders have doubled their working forces, and are placing large orders for material with which to build new boats.

—When and where is a man's life secure? George Borup, of New York City, who was with Captain Peary in his successful trip to the north pole, was drowned in Long Island Sound last month by the overturning of a canoe. Many a man who has braved the perils of the sea for years has perished suddenly in a place where the most timid person would go without the slightest apprehension of danger.

—Not many congregations in the United States can count 225 birthday anniversaries. The Huguenot Church, Charleston, S. C., on April 14 celebrated such an anniversary. It was the first church organized in South Carolina. Its founders were French Protestant refugees from Pons, France, under the leadership of Jean Ribaut in the spring of 1562. Its present house of worship was built in 1845. Its pastor is Charles S. Vedder, D. D. He is eighty-six years old, and has served the congregation for forty-six years. The history of church and pastor is a notable record.

—By the time the Panama Canal is opened, the ships may sail through terraced green lawns instead of bare, yellow earth slopes now in evidence. The reason is not simply a desire for beauty. It is believed by the government officials that seeding the sloping sides of the canal with a strong grass may prevent the slides now so frequent, and be instrumental in reducing the wearing-down effects of the tropical rains. An expert botanist from the Smithsonian Institution in Washington has charge of the planting operations, and the Agricultural Department has sent to Panama several thousand pounds of grass seed.

—An attempt is being made to learn whether the women of England who have the right to vote in municipal and county elections wish to vote also for members of Parliament. Cards were sent out to 134,000 of them asking for an expression of their wishes. Answers have so far been received from 77,375 of these women voters. Of the whole number, 22,176 wish their franchise to be extended so that they may vote for members of Parliament, while 47,995 oppose the parliamentary franchise for women; 9,104 declared themselves to be neutral in the matter, and 57,025 have not answered the inquiry. Thus it is seen that about one half of the 134,000 women voters appealed to have not replied or have declared themselves neutral; while of those who have expressed any desire the majority against parliamentary suffrage is two to one. Not only do unmarried women and widows vote in municipal and county elections, but they may and do hold office as members of borough or city councils, county councils, and other positions. In 1908 Mrs. Garrett Anderson was elected mayor of Aldeburgh. This is said to be the first case in England of a woman's holding that position.

The Publishing Work

Conducted by the Publishing Department of the
General Conference

N. Z. Town

Secretary

The Summary

OUR summary this month should lead us to review our forces to see where the weaknesses are that have caused us to do less during April than during the corresponding month of last year. Last month's summary is also in advance of this month, but this is partly due to the fact that in the March summary the report for one large union was for two months, while the report from Japan was for the full year 1911.

Examining the summary in detail, we find, however, that the first four unions in the North American list, and the last three, all show a loss in book sales over March, while the three Southern and the Central and Northern Unions show a gain. Every union in North America except the Pacific also shows a falling off in periodical sales. Judging from the encouraging letters, however, which we are receiving from our field men, we believe that we shall see a better showing in these different unions in the next summary. The foreign reports also show a slight decrease.

We are glad to see the excellent periodical report from Southern California. There are only three unions outside of the Pacific that sold more periodicals than that one conference. As we study these reports and see where we have come short, let us do our utmost to keep the work growing each month in the future.

Columbia Union Conference

IN the report for last month, New Jersey should have been given the following record, instead of the one that appeared:—

Agents, 9; hours, 688; number of orders, 699; value of books, \$579.90.

While our April showing is not up to that of March, we are looking for a record-breaker for May, and all through the summer. April was largely given to institute work, and drew quite a number of canvassers from the field. However, a large corps of workers was prepared in these short canvassing schools for the summer's campaign; and if prospects have anything to do with it, this ought to be the banner year for the Columbia Union. Our field agents are now busy placing regular canvassers, as well as students, in the field for the season's work. About thirty-five students from the Seminary and from Mount Vernon will go into the field this year, and nearly all of these canvassed for their scholarship last year. Truly, we should be glad for this excellent means that the Lord has provided by which many are working their way through our colleges who never would have been able to do so if the canvassing work were not open to them; we hope to see a larger number availing themselves of this plan for next year. Some are intending to make two scholarships or more. Among these is one brother who is going out determined to win two scholarships this year, so that his wife can again go into the school with him the coming term; this will be the fourth year for them in Mount

Colporteurs' Summary for April, 1912

	AGTS.	HRS.	Book Sales		Magazines		TOT'L VAL.
			VALUE	NO. COP.	VALUE		
Atlantic Union Conference							
Maine	2	22	\$ 31.15	1250	\$ 125.00	\$ 156.15	
N. New England	5	270	198.58	375	37.50	236.08	
Massachusetts	12	477	722.85	4573	457.30	1180.15	
S. New England	7	213	238.30	2297	229.70	468.00	
New York	20	486	464.60	2124	212.40	677.00	
Western New York	2	38	24.50	1484	148.40	172.90	
Greater New York	13	781	448.72	4300	430.00	878.72	
Totals	61	2287	2128.70	16403	1640.30	3769.00	
Columbia Union Conference							
Ohio	5	484	470.30	2661	266.10	736.40	
West Virginia	6	497	697.45	295	29.50	726.95	
Virginia	14	679	970.60	637	63.70	1034.30	
Chesapeake	12	679	823.70	1045	104.50	928.20	
Eastern Pennsylvania	14	837	704.45	2360	236.00	940.45	
West Pennsylvania	6	497	154.05	2551	255.10	409.15	
New Jersey	11	765	760.96	1759	175.90	936.86	
District of Columbia	..	...	.....	2071	207.10	207.10
Totals	68	4139	4581.51	13379	1337.90	5919.41	
Lake Union Conference							
East Michigan	11	845	912.10	2765	276.50	1188.60	
West Michigan	3	100	88.10	1745	174.50	262.60	
North Michigan	..	...	.....	185	18.50	18.50
Wisconsin	7	530	395.00	2120	212.00	607.00	
Northern Illinois	4	378	330.30	4405	440.50	770.80	
Southern Illinois	9	1126	779.90	378	37.80	816.70	
Indiana	2	192	157.20	995	99.50	256.70	
Totals	36	3171	2662.60	12593	1259.30	3921.90	
Canadian Union Conference							
Ontario	9	250	265.60	2388	238.80	504.40	
Quebec	1	50	15.00	1500	150.00	165.00	
Maritime	3	25	62.05	50	5.00	67.05	
Newfoundland	..	...	.....	.....	.....	.....
Totals	13	325	342.65	3938	393.80	736.45	
Southern Union Conference							
Louisiana	19	1263	903.65	956	95.60	999.25	
Alabama	10	698	605.55	1546	154.60	760.15	
Kentucky	12	933	894.90	1170	117.00	1011.90	
Mississippi	19	1689	1763.90	295	29.50	1793.40	
Tennessee River	17	1913	1325.90	549	54.90	1380.80	
Totals	77	6496	5493.90	4516	451.60	5945.50	
Southeastern Union Conference							
Cumberland	9	884	818.00	465	46.50	864.50	
Georgia	18	1839	2188.45	2620	262.00	2450.45	
North Carolina	15	1822	1991.75	650	65.00	2056.75	
South Carolina	11	1686	1571.37	2050	205.00	1776.37	
Florida	9	570	857.90	881	88.10	946.00	
Totals	62	6801	7427.47	6666	666.60	8094.07	
Southwestern Union Conference							
Arkansas	6	715	1077.90	580	58.00	1135.90	
Oklahoma	25	1966	2923.45	632	63.20	2986.65	
West Texas	10	1026	1557.55	...	...	1557.55
South Texas	10	386	528.65	710	71.00	599.65	
North Texas	27	2626	5622.70	1210	121.00	5743.70	
New Mexico	8	383	366.80	1375	137.50	504.30	
Totals	86	7102	12077.05	4507	450.70	12527.75	
Central Union Conference							
North Missouri	5	156	185.70	700	70.00	255.70	
South Missouri	5	268	229.50	120	12.00	241.50	
East Colorado	4	200	276.40	1051	105.10	381.50	
West Colorado	..	...	.....	542	54.20	54.20
Nebraska	..	...	.....	3220	322.00	322.00
Wyoming	1	6	10.00	175	17.50	27.50	
East Kansas	3	119	157.55	1205	120.50	278.05	
West Kansas	..	...	.....	575	57.50	57.50
St. Louis Mission	..	...	.....	185	18.50	18.50
Totals	18	749	859.15	7773	777.30	1636.45	
Northern Union Conference							
Iowa	10	872	672.00	1827	182.70	854.70	
Minnesota	4	172	192.10	2222	222.20	414.30	
North Dakota	1	40	151.00	1415	141.50	292.50	
South Dakota	3	129	139.20	640	64.00	203.20	
Totals	18	1213	1154.30	6104	610.40	1764.70	

Colporteurs' Summary for April, 1912 (Concluded)

	Book Sales			Magazines		TOT'L VAL.
	AGTS.	HRS.	VALUE	NO. COP.	VALUE	
Pacific Union Conference						
California-Nevada	2	171	\$220.00	340	\$34.00	\$254.00
Arizona	..	..	..	805	80.50	80.50
Southern California	2	188	141.50	10645	1064.50	1206.00
Utah	2	132	417.60	30	3.00	420.60
Central California	2	200	356.85	4715	471.50	828.35
California Coast	2	324	639.50	4160	416.00	1055.50
Totals	10	1015	1775.45	20695	2069.50	3844.95
North Pacific Union Conference						
Western Washington	9	388	370.45	3994	399.40	769.85
Upper Columbia	9	287	367.60	885	88.50	456.10
Western Oregon	..	..	..	3565	356.50	356.50
Southern Idaho	1	15	13.50	362	36.20	49.70
Montana	1	100	165.25	500	50.00	215.25
Southern Oregon	3	219	193.55	830	83.00	276.55
Alaska	..	..	..	..	..	..
E. Oregon Mission	..	..	..	..	..	..
Totals	23	1009	1110.35	10136	1013.60	2123.95
Western Canadian Union Conference						
Alberta	..	..	..	892	89.20	89.20
Manitoba	1	102	193.05	195	19.50	212.55
British Columbia	..	..	..	1680	168.00	168.00
Saskatchewan	..	..	..	3505	350.50	350.50
Totals	1	102	193.05	6272	627.20	820.25
Subscription Lists				56350	5635.00	5635.00
Foreign and Miscellaneous				20166	2016.60	2016.60
Foreign Union Conferences and Missions						
British	46	3631	2134.62	130214	2642.22	4776.84
Australasian	..	3692	4352.45	..	..	4352.45
South African	9	1111	1441.26	860	91.60	1532.86
India Mission	5	819	704.61	..	..	704.61
Scandinavian	59	7008	3665.10	4566	355.00	3920.10
German Unions (2)	549	51742	13158.00	196114	5191.20	18349.20
Russian	38	..	2146.96	..	..	2146.96
Siberian	6	..	156.34	..	..	156.34
Latin	11	1356	773.93	4306	132.52	906.45
Mexican	4	189	796.25	13586	692.74	1488.99
Cuban	2	87	512.00	476	28.51	540.51
Porto Rico	4	90	549.10	..	89.82	638.92
West Caribbean	21	1022	1928.29	3668	193.44	2121.73
Philippine Islands	3	168	222.05	..	..	222.05
Levant	15	639	61.95	..	..	61.95
*Japan	..	..	2.65	4360	123.80	126.45
Brazil	16	851	715.58	..	..	715.58
Totals, foreign	788	72405	33221.14	358150	9540.85	42761.99
Totals, North America	473	34882	39806.18	189498	18949.80	58755.98
Grand totals	1261	107287	\$73027.32	547648	\$28490.65	\$101517.97

*Two months.

Comparative Book Summary

	1907	1908	1909	1910	1911	1912
Jan.	\$26,325.50	\$25,929.06	\$40,677.06	\$42,532.23	\$44,495.65	\$53,931.97
Feb.	26,369.61	30,466.40	48,748.21	50,990.34	53,923.57	53,525.18
March ..	36,253.65	35,757.15	52,703.85	55,711.55	73,015.56	73,374.99
April ...	35,276.76	43,858.29	55,109.54	64,042.39	73,548.31	73,027.32
May ...	51,097.51	67,455.44	82,971.94	86,333.58	81,923.78	..
June ...	65,317.23	82,878.67	124,412.34	112,606.05	135,888.76	..
July ...	75,691.57	120,973.89	95,445.21	103,919.12	127,256.86	..
Aug. ...	46,590.68	66,946.38	71,652.97	91,145.11	91,810.46	..
Sept. ...	32,503.48	51,148.56	55,625.41	66,523.65	86,001.72	..
Oct. ...	40,646.45	62,719.91	52,669.93	62,461.13	81,367.89	..
Nov. ...	30,016.77	53,787.31	49,964.99	58,211.68	67,600.00	..
Dec. ...	25,361.54	39,873.18	45,759.73	54,663.93	58,386.24	..
Totals,	\$491,450.75	\$681,794.24	\$775,741.18	\$849,140.76	\$976,218.80	.....

Comparative Summary of American Ten-Cent Magazines

TOTALS	TOTALS	TOTALS	TOTALS	TOTALS	TOTALS	TOTALS	TOTALS
1909	1910	1911	1912	1909	1910	1911	1912
Jan. 71094	89462	122202	121666	Aug. 174136	152520	215773	.....
Feb. 91812	116198	99234	144257	Sept. 102033	120020	135179	.....
March 134206	132165	244003	207529	Oct. 108571	116157	164537	.....
April 120582	183981	192757	189498	Nov. 106860	102795	110326	.....
May 115145	174886	141204	.....	Dec. 90737	99137	98541	.....
June 163545	193727	145025	.....			
July 168689	222146	197582	.....	Totals,	1447510	1703187	1866363

Vernon. The prospects also for regular canvassers never seemed brighter to me. I have had the privilege of visiting every conference this past winter, and quite a number of our brethren are planning on entering the work at an early opportunity. The District of Columbia Conference has voted to place a man in charge of the literature work as quickly as a competent one can be secured for the service, so we hope to see some good reports from this field in a few weeks.

Brother C. V. Leach, field agent of the West Virginia Conference, who has been attending school at Mount Vernon the past winter, will soon be actively engaged in his field work again. He and Brethren Kirk, of Ohio; V. O. Panches, of West Pennsylvania; J. H. McEachern, of Eastern Pennsylvania; F. E. Hankins, of the Chesapeake Conference; and C. E. Grey, of New Jersey, are quite enthusiastic over their prospects for the summer. This enthusiasm on their part, with the help of their many good workers, leads us to prophesy that we shall climb high over our record for last year.

Virginia, though without a field agent since last summer, has kept well at the head of the list, having had some good, steady resident canvassers. We hope soon also to have some one at the head of the work in this conference; then, with all our conferences manned with earnest workers, we do not see why our expectations should not be fully realized.

I. G. BIGELOW,

Field Agent Columbia Union Conference.

A Cheering Word from the Philippines

CONCERNING the work of Brother Floyd Ashbaugh, who went to the Philippines at the beginning of this year, Elder I. H. Evans writes:—

"Brother Ashbaugh is selling books with excellent success. He has broken all records in the East. In a letter to Brother Finster he says: 'I think I have the finest section of territory to be found in the islands. People stop me on the street and ask if they can not buy the book. Men take the prospectus away from me, and go and get signers without my saying a word. They call their friends from the busy offices, and urge them to put down their names. Influential men write notes to their friends, which always means an order. God's Spirit is working. This is the only explanation I can give.'

"Concerning Brother Ashbaugh, Brother Finster says: 'I am sure you will be glad to hear of Brother Ashbaugh's work. I am glad I can give you a good report of his work since he went to Iloilo. The first week he took orders to the amount of 247.40 pesos, the second week 238, and the third week 324.50. I think this is splendid. He seems of the best of courage, and is coming in contact with some nice young men.'

"Thus the cords of the truth are binding The distant lands to our own, And binding us all to heaven, With the cords of love to the throne. And even the men of the ocean Are waiting in solemn awe For the glorious news of the kingdom, And the precious truth of the law."

NOTICES AND APPOINTMENTS

Camp-Meetings for 1912

ATLANTIC UNION CONFERENCE

Southern New England, Westerly, R. I.
 June 6-16
 Massachusetts, Taunton June 13-23
 Western New York, Dunkirk June 20-30
 Northern New England Aug. 21 to Sept. 1
 New York Aug. 29 to Sept. 8
 Maine Sept. 5-15

CANADIAN UNION CONFERENCE

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

CENTRAL UNION CONFERENCE

Wyoming, Scotts Bluff, Nebr. June 13-23

COLUMBIA UNION CONFERENCE

Eastern Pennsylvania, Allentown, Pa.
 June 19-30

LAKE UNION CONFERENCE

North Michigan, Bark River June 17-23
 Wisconsin June 20-30
 Southern Illinois July 29 to Aug. 4
 Indiana Aug. 5-11
 East Michigan Aug. 12-18
 Northern Illinois Aug. 19-25
 North Michigan, Traverse City
 Aug. 26 to Sept. 1
 West Michigan Sept. 2-8

NORTHERN UNION CONFERENCE

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

PACIFIC UNION CONFERENCE

California, Santa Rosa June 20-30

SOUTHWESTERN UNION CONFERENCE

Arkansas, Hiwasse June 11-15

WESTERN CANADIAN UNION CONFERENCE

British Columbia, Kamloops June 6-16
 Alberta, Strathcona June 20-30
 Manitoba, Winnipeg June 27 to July 7
 Saskatchewan, Bulyea July 11-21

Eastern Pennsylvania Conference

THE seventh annual meeting of the Eastern Pennsylvania Conference of Seventh-day Adventists will be held June 19-30, 1912, in connection with the camp-meeting at Emmanuel Grove camp-grounds, near Allentown, Pa.

The location is ideal. A more pleasant camp-ground, with more perfect facilities, could not be found anywhere,—extensive grounds, beautiful shade-trees, and well-built cottages, free from all the discomforts incident to rain and dampness. All these should be incentives to our people to come, and to persuade their friends and neighbors to attend this annual gathering of God's people.

The election of conference officers and various other matters of interest to every loyal Seventh-day Adventist will come before the meeting.

The first session will be called June 20, 1912, at 9:30 A. M.

W. H. HECKMAN, *President.*

Canadian Union Conference

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

WM. GUTHRIE, *President*;
 B. B. NOFTSGER, *Secretary.*

Ontario Conference

NOTICE is hereby given that the thirteenth session of the Ontario Conference of Seventh-day Adventists will convene at Whitby, Ontario, in connection with the camp-meeting to be held from June 13 to 23. Officers will be elected for the ensuing year, and such other business transacted as generally comes before the delegates on such occasions. All members of the Seventh-day Adventist Church in Ontario who are in good and regular standing are delegates. The first meeting will be held Friday, June 14, at 10 A. M.

M. C. KIRKENDALL, *President*;
 C. D. TERWILLEGAR, *Secretary.*

South Dakota Conference

THE thirty-third annual session of the South Dakota Conference of Seventh-day Adventists will convene on the camp-ground at Redfield, S. Dak., June 23, 1912, at 9:30 A. M., for the purpose of electing officers for the ensuing year, and transacting such other business as may properly come before the conference. Each church is entitled to one delegate for the organization, and to one additional delegate for each fifteen of its members.

C. M. BABCOCK, *President*;
 G. W. STILSON, *Secretary.*

South Dakota Conference Association

THE annual meeting of the South Dakota Conference Association of Seventh-day Adventists will convene on the camp-ground at Redfield, S. Dak., Tuesday, June 25, 1912, at 11 A. M., for the purpose of electing its board of trustees and transacting such other business as may properly come before the meeting. It will be necessary at this meeting to amend the articles of incorporation regarding the location of its principal office, and notice is hereby given of the fact.

C. M. BABCOCK, *President*;
 G. W. STILSON, *Secretary.*

North Dakota Conference

THE first session of the North Dakota Conference will open Tuesday, June 18, at 10 A. M. Churches ought to elect their delegates at once and send their names to the conference secretary. Each church is allowed one delegate for each ten members, not counting the elder, who is a delegate by virtue of his office. All the delegates should be present at the roll-call of the delegates.

C. J. BUHALTS, *President*;
 J. J. REISWIG, *Secretary.*

North Dakota Conference Association

THE North Dakota Conference Association will hold its legal meeting for the election of officers and such other business as may come before the association, Thursday, June 20, 1912, at the annual camp-meeting at Carrington, N. Dak.

C. J. BUHALTS, *President*;
 E. L. SPENCER, *Secretary.*

Quebec Conference

THE thirty-second annual session of the Quebec Conference of Seventh-day Adventists will be held in connection with the camp-meeting at Ayre's Cliff, province of Quebec, June 27 to July 7. Officers for the ensuing term will be elected, and such other business will be transacted as may properly come before the meeting.

W. J. TANNER, *President*;
 DARWIN DINGMAN, *Secretary.*

Montana Conference Association

THE Montana Conference Association of Seventh-day Adventists will hold its annual meeting on the camp-ground in Missoula, at 9 A. M., Friday, June 28, 1912, for the purpose of electing a board of five trustees, and transacting any other business that may properly

come before the association. Each accredited delegate to the conference is a member of the association.

J. C. FOSTER, *President*;
 V. T. ARMSTRONG, *Secretary.*

Annual Meeting of the Michigan Sanitarium and Benevolent Association

THE regular annual meeting of the Michigan Sanitarium and Benevolent Association for the year 1912 will be held in the chapel of the Battle Creek Sanitarium, on North Washington Ave., Battle Creek, Mich., Thursday, June 27, 1912, at 3 P. M., standard time, for the election of trustees and the transaction of such other business as may properly come before the meeting.

By order of the board of trustees.

GEORGE E. JUDD, *Secretary.*

California Conference

THE forty-first annual session of the California Conference of Seventh-day Adventists will be held at Santa Rosa, Cal., in connection with the camp-meeting, June 20-30, 1912, for the election of officers for the ensuing year, and for the transaction of other business which may properly come before the assembly. The first meeting will be at 10 A. M., Thursday, June 20. Each church is entitled to one delegate without regard to numbers, and one additional delegate for every twenty members.

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

California Conference Association

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

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

Wyoming Conference

THE Wyoming Conference session will be held in connection with the camp-meeting at Scotts Bluff, Nebr., June 13-23, 1912, for the purpose of electing officers for the ensuing year, and of transacting any other business that may properly come before the conference. Each church is entitled to one delegate for its organization, without regard to membership, and one delegate additional for each ten members. It is important that every church in the conference send a full delegation.

D. U. HALE, *President*;
 ASA SMITH, *Secretary.*

Wyoming Conference Association

THE Wyoming Conference Association of Seventh-day Adventists will meet on the camp-ground in Scotts Bluff, Nebr., Monday, June 17, 1912, at 9 A. M., for the purpose of electing officers for the ensuing year, and of transacting any other business that may properly come before this association. The regularly appointed delegates and officers of the conference are the constituency of the association.

D. U. HALE, *President*;
 ASA SMITH, *Secretary.*

The Manitoba Conference

THE ninth annual session of the Manitoba Conference of Seventh-day Adventists will convene in connection with its camp-meeting in Winnipeg, Manitoba, June 27 to July 7, 1912, for the election of officers and for such other business as may properly come before the conference. The first meeting will be held Monday, July 1, at 9 A. M. It is desired that all churches be represented at this first meeting.

O. E. SANDNES, *President*;
 B. L. GRUNDSET, *Secretary.*

To Students

THE summer term at the Nashville Agricultural and Normal Institute opens June 23, 1912, at Madison, Tenn., and continues through July and August, closing with the annual convention of self-supporting workers.

The term's work is of especial interest in those who desire to become missionaries in the Southern field.—to teachers, ministers, canvassers, and to families who realize that the Lord is calling them to come South to live the truth.

The institute offers opportunity for a number of men and women to make their school expenses by work. For information and literature, address E. A. Sutherland, Madison, Tenn.



Publications Wanted

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

R. T. Harrod, M. D., Barling, Ark., desires publications on present truth for use in missionary work.

Mrs. F. S. Jenks, Lockport, N. Y., wishes to thank those who have sent papers for use in the reading-racks in that place, and asks that the supply be discontinued.

Copies of *Life and Health* and any other of our magazines for general distribution, will be appreciated by G. D. Bennett, 1023 Rockton Ave., Rockford, Ill.

Copies of *Liberty*, *Protestant Magazine*, *Life and Health*, *Signs of the Times* (weekly and monthly), *Youth's Instructor*, and *Bible Training School*, also German and Spanish literature, for use in missionary work, are desired by Mrs. J. B. Nichols, Inman, Kans.



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.

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

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

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.

COOKING OIL.—Best quality. Delicate flavor. Purely vegetable. Guaranteed. Extensively used by best cooks. Five gallons, \$4.15; 10 gallons, \$7.90; 8 1-gallon cans, \$7.36; 6 5-gallon cans, \$22.50; 30-gallon barrel, \$21.00; 50-gallon barrel, \$36. Purity Cooking Oil Co., Chattanooga, Tenn.

WANTED.—A cook. Strong, intelligent woman as vegetarian cook for Hebrew family (not S. D. A.) living in Brooklyn, N. Y. Woman who is willing to assist another with housework. Right party will have good home and can observe Sabbath. Mora, 514 Broadway, N. Y.

DOCTOR WANTED.—Must be Seventh-day Adventist. Man and wife, both physicians, preferred. Exceptional opportunity, exceptional location, exceptional year-round climate. Well-equipped for all lines of work. Ten acres in beautiful grounds. Garden City Sanitarium, San Jose, Cal.

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

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

Obituaries

RUSSELL.—Caroline Ware Russell was born at Wellesley, Mass., Sept. 2, 1838, and died April 12, 1912. She suffered intensely, but always manifested a meekness and submission born of an abiding faith in God. Hers was a beautiful Christian life. She accepted present truth about six years ago. A few relatives and many friends are left to mourn. "Asleep in Jesus" was the theme at the funeral service, which was conducted by Pastor Hill (Congregationalist), assisted by the writer.

P. A. PRICKITT.

CAMPBELL.—Died at North Yakima, Wash., April 7, 1912, Frances C. Rew-Campbell, aged 31 years, 10 months, and 15 days. She was born at Garden City, Minn., May 22, 1880, and gave her heart to God when but a child, being baptized at the age of thirteen. She was married to Earnest E. Campbell, Nov. 25, 1905. Through her long illness she was a patient sufferer, and to the last expressed herself as willing to go if it was the Lord's will. Besides her husband and little boy, she leaves her parents, a sister, and many friends to mourn.

F. A. DETAMORE.

HILL.—Socrates Hill passed away on the morning of March 21, 1912, at his home near Hadley, Pa., aged 76 years and 1 day. He was born near Sharon, Pa., March 20, 1836. For some time the family lived in Wisconsin, but a few years ago they returned to Pennsylvania. The deceased was an earnest Christian, and always anxious to help in bringing a knowledge of this saving truth to others. His wife, one son, and one daughter are left to mourn. The funeral services were conducted by Elder Deems, pastor of the Methodist Episcopal Church at Hadley.

MRS. LYDIA E. HILL.

BRYANT.—Nancy C. Bryant was born in Illinois, Aug. 7, 1838, and died at her home near Springfield, Mo., March 31, 1912, aged 73 years, 7 months, and 24 days. Over thirty-eight years ago she accepted the truths of the third angel's message, and her hope in a soon-coming Saviour never wavered. Most of her life was spent in Kansas, though she was a member of the Springfield church at the time of her death. One daughter and one sister are left to mourn, but not as those who have no hope. The funeral service was conducted by a Baptist minister; text, Psalm 90.

HATTIE BRYANT.

GROGAN.—Fernando A. H. Grogan was born Oct. 20, 1910, and died April 11, 1912, at Stanley, N. Dak., aged 17 months and 21 days. Ferdie was a beautiful child, of quiet disposition. We hope soon to meet our darling where there will be no more death nor crying. Pastor Amundson (Baptist) spoke words of comfort from John 14:1-20.

JENNIE M. GROGAN.

WISSNER.—John Wissner was born in Germany, Aug. 24, 1840, and died at Modesto, Cal., April 5, 1912, aged 71 years, 7 months, and 10 days. He enlisted in the United States army in 1863, and was honorably discharged two years later. Aug. 6, 1865, he was married to Miss Rosa Bloom, and to them were born ten children, seven of whom survive. Brother Wissner's first church relations were with the Lutherans; later he united with the Baptists, but about fifteen years ago he, with his wife and most of their children, accepted present truth. He was loved and respected by all who knew him, and now rests awaiting the call of the Life-giver. Words of comfort were spoken by the writer.

A. J. OSBORNE.

MERRIAM.—Eugene A. Merriam was born in Bowling Green, Wood Co., Ohio, Nov. 21, 1858, and died at his home in Battle Creek, Mich., April 16, 1912, aged 53 years, 4 months, and 25 days. A few years of his boyhood were spent in Battle Creek, where his father, Dr. Merriam, was a well-known practicing physician. The family later moved to Ohio, where Brother Merriam was united in marriage with Emma May Mynderse. To this union were born five children. For many years Brother Merriam was a firm believer in present truth, for fourteen years serving with faithfulness and efficiency as secretary and treasurer of the Ohio and the West Michigan Conferences. At the time when failing health caused him to retire from his ever-active life, he was serving the Battle Creek church as clerk and treasurer. Wherever he served, his whole-hearted cordiality won for him lifelong friendships. Always accommodating and unselfish, his life was made up of little helpful things, for he truly followed his Master, who "went about doing good." His wife, four daughters, and one sister, together with a large circle of friends, mourn the loss of one whom to know was to appreciate and love. His work is done, and he sleeps, awaiting the call of the Life-giver. The funeral services were conducted by the writer, assisted by Pastors H. Nicola and E. Leland, the text being 2 Tim. 4:7, 8.

CLIFFORD A. RUSSELL.

The Advent Review and Sabbath Herald

Devoted to the Proclamation of "the Faith which was once delivered unto the Saints"

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WASHINGTON, D. C., MAY 30, 1912

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OFFERINGS so far received on the Harvest Ingathering fund, or up to April 30, 1912, amount to \$30,848.21. These figures also include the receipts on this fund during the months of November and December of 1911.

APPROPRIATE exercises marked the celebration of Founders' day at Union College, May 19, 20. Prof. H. R. Salisbury, Elders O. A. Olsen, E. T. Russell, Charles Thompson, and other field laborers united with the local workers in the carrying out of an interesting and instructive program.

MONDAY evening, May 20, the graduation exercises of Mt. Vernon College were held. Elder A. G. Daniells delivered the address. Prof. B. G. Wilkin-son, president of the board of trustees, presented diplomas to the twelve graduates. Under the management of Elder S. M. Butler, the president of the school, last year was one of the best in the history of the institution.

AFTER a thorough medical examination it has been deemed advisable for Brother R. R. Cook not to connect with the work in the East, as previously announced. Brother Cook's condition necessitates his remaining for some time in a dry climate, where it is believed he will be able fully to overcome his weakness and develop robust health. He returned to Lamar, Colo., last week.

BROTHER E. L. RICHMOND, of Battle Creek, Mich., came to Washington last week to connect with the Review and Herald Publishing Association, as superintendent of the manufacturing department. Brother Richmond's former long experience in the publishing work in connection with the Review and Herald plant in Battle Creek will make his services of special value and help to the work of the association. His family will come to Washington later.

The Midsummer Offering

For several years past our Midsummer Offering to missions has been held early in July. Inasmuch as this year the last Sabbath in June, the twenty-ninth, will be used by the Sabbath-schools in making special gifts to the work in Africa, it has seemed best to the General Conference Committee to place the Midsummer Offering a little later, and it has been appointed to be held Sabbath, July 27. Readings will be sent the churches for this occasion, none being sent out, however, for the second Sabbath of July.

July 27 will in very fact be about midsummer, and as this offering comes at a time when it is difficult for the mission treasury to keep up remittances to the fields, it is to be hoped every conference will begin early to plan for a liberal offering to missions on that occasion. T. E. BOWEN.

Council of City Workers

A COUNCIL composed of the leading workers engaged in evangelical work in the large cities of the Eastern States was held in Takoma Park, May 13-16. About fifty city evangelists were present. The great problem which confronts us of planting the standard of truth firmly in these great strongholds of sin, and quickly carrying the message to the millions yet unwarned in these populous centers, seemed to call for such a council.

The special blessing of the Lord was with us in this meeting. It proved in every way a profitable gathering. The most important features of city work were carefully considered. After being thoroughly discussed, the decisions reached were expressed in the form of resolutions, which were adopted by the council. The plans adopted will be followed, so far as possible, in our city work during the summer.

A somewhat full report of the actions of the council has been prepared, and will appear in the Workers' department in the REVIEW AND HERALD, beginning next week.

A religious liberty institute was held in connection with this council of city workers, a report of which will be given by others.

A work of tremendous proportions looms up before us in the cities, not of America only, but of the whole world. While we must study and plan wisely and carefully, we can succeed in this work only in proportion as our plans and methods of work are given life and power through the Holy Spirit. This work calls for a life of toil and sacrifice, for laborers wholly consecrated to God, willing instruments to be used in winning and saving the lost.

A. G. DANIELLS.

SEVERAL weeks ago Brother S. N. Curtiss received an earnest invitation from the Pacific Press Publishing Association to connect with the work in Kansas City, Mo., as manager of their important branch at that place. Brother Curtiss, after carefully considering this invitation and counseling with his associates, decided to accept the same, and sever his connection with the Review and Herald. With his wife, he left Washington last Saturday evening for his new field. He separates from the work here leaving many friends and with the highest respect and confidence of his associates. He has been connected with the work of the association as manager for nearly nine years, as treasurer from 1903-10, and as vice-president for four years. He has labored hard and faithfully. The transferring of the business to Washington, the pioneering of the work here, with the erection of buildings, together with the routine labor and strain of carrying on an enterprise of this character, have been attended with many perplexities, which can be known only by those who have gone through the experience. But in it all the Lord has abundantly blessed the efforts which have been put forth. The association has made a splendid gain. The net worth of the business has increased from a small amount nine years ago to more than one hundred twenty-one thousand dollars. At the present time, the result in small part of donations, but largely in consequence of natural growth. Much of this success, under the blessing of Heaven, has been due to the faithful labors of Brother Curtiss as manager and of his associates in the work, together with the faithful army in the field who have sold the literature created. The prayers of all will attend Brother Curtiss in his new field, and we believe that his connection with our sister institution will unite even more closely the work and interests of our two largest publishing houses.

ONE of the latest additions to the number of State conference papers is that of the Gospel Medical Messenger, the organ of the Virginia Conference of Seventh-day Adventists, published at Richmond, Va. We believe that a little conference paper of this character can be made a very effective agent for good. The Messenger is a neat little paper of four pages. The price is fifty cents a year. It should be in the homes of all our people in Virginia.

ON Sabbath, March 13, a special farewell service was held in London before Brother and Sister F. A. Spearing and Leonard Lane left the British Union Conference to enter upon mission work in British East Africa. This portion of the mission field is under the direction of the European Division of the General Conference.

THE Foreign Mission Seminary chorus, under the directorship of Prof. Clemen Hamer, gave a cantata entitled "Daniel," in the Seminary chapel, on Wednesday evening, May 22. This exercise was appreciated by a large audience, and showed the excellent results of the chorus training.