



The Advent Sabbath Review and Herald

Vol. 89

Takoma Park Station, Washington, D. C., June 6, 1912

No. 23



Resting With Jesus

Come ye yourselves apart and rest awhile,
Weary, I know it, of the press and throng.
Wipe from your brow the sweat and dust of toil,
And in My quiet strength again be strong.

Come ye aside from all the world holds dear,
For converse which the world has never known,
Alone with Me, and with My Father here,
With Me and with My Father not alone.

Come, tell Me all that ye have said and done,
Your victories and failures, hopes and fears.
I know how hardly souls are wooed and won:
My choicest wreaths are always wet with tears.

Come ye and rest. The journey is too great,
And ye will faint beside the way and sink:
The bread of life is here for you to eat,
And here for you the wine of love to drink.

Then fresh from converse with your Lord return,
And work till daylight softens into even:
The brief hours are not lost in which ye learn
More of your Master and His rest in heaven.

— Selected.

Christian Education

CAMPAIGN NUMBER

July-August, 1912

The

Educational Guide Post

Who Are Called

The 1912 Campaign number of "Christian Education" gives a definite, strong, convincing **trumpet-call** for the youth of the church to become intellectually and spiritually qualified for our special message work. It will serve as a wise and safe educational guide-post to workers, parents, and the youth. It sets forth the importance of an education. It presents many vital principles of great value to all classes of workers. It will be of much value to those who are not classed as workers. It cites the needs, gives the remedies, and calls for workers. **He who reads it and heeds its advice will find the right way.**

PRICES

One to four copies, 10 cents a copy.
Five to forty copies, 5 cents a copy.
Fifty or more copies, 4 cents a copy.

and

Trumpet Call to

{ Educate!
Educate!
Educate!

Some of the Directions

The Trumpet Call
An Appeal for Teachers
A Letter to Parents
The Value of an Education
Two Superlative Needs—Better Teaching, More Students
The Need of an Educated Ministry
Why Go to Denominational Schools?
Send Your Children to Our Schools
Come to School Next Year
If I Were a Boy Again
If I Were a Girl Again
Home-School Evolution
A Successful Home-School
Our Schools in Other Lands
Vital Differences in Teaching English
Two Methods of History Teaching
Two Ways to Study Science
Catholic Educational Activity
Never Acknowledge Defeat
The Decisive Hour
Summer Assemblies
Facts and Figures on School Work

READ ITS DIRECTIONS—HEAR ITS CALL
ORDER THROUGH TRACT SOCIETIES

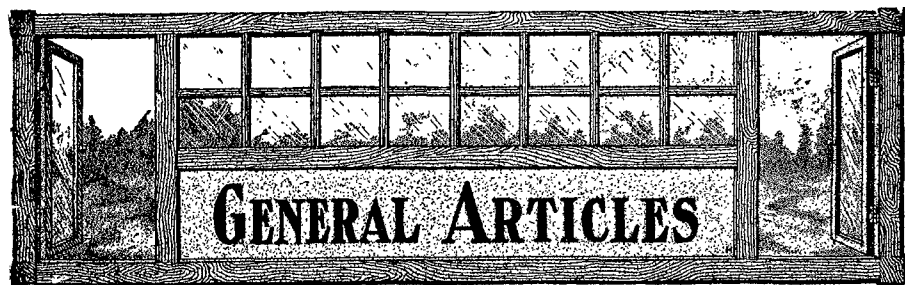
The Review and Herald

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

VOL. 89

TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, JUNE 6, 1912.

No. 23



To Make or Mar

WORTHIE HARRIS HOLDEN

UNRAVEL the knitting o'er and o'er
Till a perfect work is wrought;
But a day, when passed, can come no
more,
Though with much repentance sought.

Though you cut the marble e'er so deep,
Yet the statue marred feels not;
For the wound in friend or foe you weep,
But no tears can heal the spot.

O the blight of a cruel, cutting word,
And the blot to your record given!
May but gentle speech by the angels
heard
Be writ in the books of heaven.

O Saviour, bless my lips I pray
With thy virtuous touch divine,
That my voice may utter all the day
Some gracious words of thine!
Portland, Oregon.

Home Preparation for Camp-Meeting

MRS. E. G. WHITE

I HAVE been shown that some of our camp-meetings are far from being what the Lord designed they should be. The people come unprepared for the visitation of God's Holy Spirit. Generally the sisters devote considerable time before the meeting to the preparation of garments for the outward adorning, while they entirely forget the inward adorning, which is in the sight of God of great price. There is also much time spent in needless cooking, in the preparation of rich pies and cakes and other articles of food that do positive injury to those who partake of them. Should our sisters provide good bread and some other healthful kinds of food, both they and their families would be better prepared to appreciate the words of life, and far more susceptible to the influence of the Holy Spirit.

Often the stomach is overburdened with food which is seldom as plain and

simple as that eaten at home, where the amount of exercise taken is double or treble. This causes the mind to be in such a lethargy that it is difficult to appreciate eternal things, and the meeting closes, and they are disappointed in not having enjoyed more of the Spirit of God.

While preparing for the meeting, each individual should closely and critically examine his own heart before God. If there have been unpleasant feelings, discord, or strife in families, it should be one of the first acts of preparation to confess these faults one to another and pray with and for one another. Humble yourselves before God, and make an earnest effort to empty the soul temple of all rubbish,—all envyings, all jealousies, all suspicions, all fault-findings. "Cleanse your hands, ye sinners; and purify your hearts, ye double-minded. Be afflicted, and mourn, and weep; let your laughter be turned to mourning, and your joy to heaviness. Humble yourselves in the sight of the Lord, and he shall lift you up."

The Lord speaks: enter into your closet, and in silence commune with your own heart; listen to the voice of truth and conscience. Nothing will give such clear views of self as secret prayer. He who seeth in secret and knoweth all things, will enlighten your understanding and answer your petitions. Plain, simple duties that must not be neglected will open before you. Make a covenant with God to yield yourselves and all your powers to his service. Do not carry this undone work to the camp-meeting. If it is not done at home, your own soul will suffer, and others will be greatly injured by your coldness, your stupor, your spiritual lethargy.

At home is the place to find Jesus; then take him with you to the meeting, and how precious will be the hours you spend there! But how can you expect to feel the presence of the Lord and see his power displayed, when the individual work of preparation for that time is neglected?

For your soul's sake, for Christ's sake, and for the sake of others, work at home. Pray as you are not accustomed to pray. Let the heart break before God. Set your house in order. Prepare your children for the occasion. Teach them that it is not of so much consequence that they appear with fine clothes as that they appear before God with clean hands and pure hearts. Remove every obstacle that may have been in their way, — all differences that may have existed between themselves, or between you and them. By so doing you will invite the Lord's presence into your homes, and holy angels will attend you as you go up to the meeting, and their light and presence will press back the darkness of evil angels. Even unbelievers will feel the holy atmosphere as they enter the encampment. O, how much is lost by neglecting this important work! You may be pleased with the preaching, you may become animated and revived, but the converting, reforming power of God will not be felt in the heart, and the work will not be so deep, thorough, and lasting as it should be. Let pride be crucified, and the soul be clad with the priceless robe of Christ's righteousness, and what a meeting will you enjoy! It will be to your soul even as the gate of heaven.

The Peace-Offering

S. N. HASKELL

THE whole world is seeking peace. Nations fight for it, and thousands of men sell their souls to obtain riches, vainly hoping that riches will bring them peace and happiness; but there is no real, abiding peace, except that which comes from the great Prince of Peace, and it is never received as the reward of war and bloodshed nor of the grasping greed of the world. The last legacy the Saviour gave his disciples was one of peace. "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you." John 14:27. The abiding peace of God in the heart is not obtained in pursuit of worldly fame or riches. The peace-offering in the Levitical service beautifully taught in type and shadow how to obtain this coveted peace.

In many respects the peace-offering was different from any other offering. Of no other offering, except the Passover offering, were the people to eat of the flesh. Unlike the Passover, it was not confined to one day of the year, but

could be celebrated any day in the year.

The animals for peace-offerings were chosen from the herd or the flock. They were to be without blemish, for no deformed animal could fitly represent the Prince of Peace. The peace-offerings were made in token of thanksgiving, to confirm a vow or contract, and as voluntary offerings. It was a peace-offering with which Moses confirmed the old covenant with Israel. Ex. 24:5-8. In times of special rejoicing we read often in the Old Testament of the celebration of the peace-offering. When David brought the ark into Jerusalem, he offered peace-offerings, and "dealt to every one of Israel, both man and woman, to every one a loaf of bread, and a good piece of flesh." 1 Chron. 16:1-3.

The peace-offering was often associated with the other offerings; and wherever, except in the Passover feast, the people ate of the flesh, it was the peace-offering that was celebrated. The individual who offered the peace-offering laid his hands on the head of the animal, then slew it and separated all the fat from the different organs of the body, and the priest burned the fat upon the altar of burnt offering. Not only was the fat given to the priest, but also the breast, the right shoulder, and the "two cheeks" of every offering. The separating and burning of the fat typified the only way real peace could be obtained; namely, by delivering all our sins to the rightful owner.

The Prince of Peace, the blessed Saviour, "gave himself for our sins." Gal. 1:3, 4. He purchased them that he might destroy sin and give us peace. This was beautifully typified by the action of the priest (who served "unto the example and shadow of heavenly things") in taking the fat from the hands of the one making the peace-offering, and burning it upon the altar. Ps. 37:20; Isa. 43:24. The priest waved the breast and the shoulder before the Lord, and these were then eaten by the priest as his portion of the peace-offering.

The prophet Isaiah understood what was typified by presenting the breast of every peace-offering to the priest, for in writing of the Saviour he says, "He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom." Isa. 40:11. The child of God to-day who, like John the beloved disciple, leans on the bosom of his Lord, enjoys the real peace of God, of which the peace-offering was but a type.

While the antitype of the priest's taking the breast of each peace-offering as his portion is comforting to every trusting child of God, in the antitype of the priest's receiving the right shoulder of every peace-offering there is strength and blessing. We quote from the prophet Isaiah, who loved to write of the Saviour: "Unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor,

The mighty God, The everlasting Father, *The Prince of Peace*. Of the increase of his government and peace there shall be no end." Isa. 9:6, 7. Notice it is the one who, realizing that Christ is his personal Saviour, lets the government of his affairs rest upon Christ's shoulder that receives never-ending peace. When we deliver the key, or control, of all our affairs to Christ, we shall find that he will open up ways before us which no earthly powers can shut, and he will close ways he would not have us travel, and no powers of earth can open them to entrap our feet. Isa. 22:22.

After Samuel had anointed Saul to be king over Israel, he brought him to his house, and "said unto the cook, Bring the portion which I gave thee, of which I said unto thee, Set it by thee. And the cook took up the shoulder, and that which was upon it, and set it before Saul," and Samuel bade him eat of it. 1 Sam. 9:23, 24. If Saul had comprehended the wonderful lesson taught in this act of Samuel, he would have placed the government of the kingdom upon the shoulder of the great Prince of Peace, and not have made shipwreck of his life-work.

(To be concluded)

Comparing Scripture With Scripture

DAVID PAULSON, M. D.

DURING the Reformation Zwingli, the great Swiss Reformer, earnestly admonished his converts to "compare scripture with scripture."

Many are now overlooking this helpful method of studying the Bible. For example, we may read in the second chapter of Exodus that Moses was brought up in Pharaoh's house, but if we want to get a glorious glimpse of what that really means, we must read Stephen's inspired words in Acts 7:20-31. Here we find that Moses was instructed in all the wisdom of the Egyptians, and recent Egyptian explorations give us something more than a hint of the scope covered by Egyptian wisdom of those days.

In like manner, in the four Gospels we are furnished a magnificent glimpse of what might be termed the triumphant side of Christ's life. We see him stilling the angry waves by a word, healing disease by a touch, multiplying the bread as he broke it, casting out devils by his presence, and finally dying a painful death without a murmur, then coming forth from the tomb and ascending into heaven.

But how often you and I, in some dark hour when the tempter has driven us into almost the last ditch, have wished we knew just how Christ felt in his very inmost soul when he passed through some similar experience. This knowledge we may obtain from a study of the prophecies. David "foresaw" and felt in prophetic vision much of what the disciples missed because they were so frequently asleep when the

Master again and again went through such life-and-death struggles with the enemy as you and I shall never be called upon to encounter. Read his thrilling word-pictures, and then you will read in a new sense the words, "For in that he himself hath suffered being tempted, he is able to succor them that are tempted." Heb. 2:18.

I would particularly suggest that Psalms 16, 18, 22, 31, 35, 38, 39, 40, 55, 69, and 118 be prayerfully and thoughtfully read from this viewpoint, and then you will be much better acquainted with that Friend that sticketh closer than a brother.

Hinsdale, Ill.

Missionary Visiting

F. HALL

IN doing missionary work, whether with or without real success, the experiences of each worker vary according to custom, education, and spiritual liberty of the people. First, in starting on a visit, it is necessary to have a quiet time to get impressions from the Lord as to what home to enter, and to ask God's companionship and blessing. This always gives courage and power, enabling one to meet the most difficult experiences.

Caring for the sick is closely connected with the gospel ministry, and through this work individuals can be reached very easily who otherwise would not care to listen to the truth even for a moment. There are other homes where one's personal society is liked, but the truth dreaded and hated. These are the hardest to reach, and bring the hardest feelings of regret after turning homeward, realizing that nothing has been accomplished. But the truth must not be sacrificed in this way; it must be brought forth as the highest motive of friendship, so that all may realize that the love existing is that for their eternal good.

Where some in the family are not Christians, inquire after them in a friendly way, and send them selected reading-matter until there is opportunity of meeting them personally. This often disarms prejudice, and finds acceptance with the whole family.

Another excellent entering wedge is a wise distribution of interesting papers and tracts containing good gospel truths. These will always open doors for missionaries.

In "Gospel Workers," page 340, we read: "Whenever you can get access to the fireside, urge your way there. Take your Bible and open before the people its great truths. Your success will not depend so much upon your knowledge and accomplishments, as upon your ability to find your way to the heart. By being social and coming close to the people, you can turn the current of their thoughts more easily than by the most able discourses."

When a person is interested, he should be followed up until he accepts Christ.

But this must be done at the right time and with discretion. If individuals know that you are interested in them, you will find much to do in active missionary work. Treat every one with due respect, especially the aged mothers and fathers in Israel. The poor should not be neglected. Sunshine must be brought to them, as well as to the rich. All must be treated alike as Christians. A hearty hand-shake should be given when necessary. Personal visiting in the homes should not be neglected by the gospel minister. A heart filled with the grace of God, cheerfulness, courtesy, interest in your work, courage, a strong will sanctified by the Holy Spirit, holy deportment, and humility of mind are all needed in this work, in order to be successful in winning souls for the Master. These graces will help to open barred doors, so that the sunshine of heaven may reach to the sin-stricken hearts of many benighted sons and daughters of earth.

Kingston, Jamaica.

The Prayer-Meeting

G. B. THOMPSON

THE prayer-meeting is a very important part of the church service, second only to the regular Sabbath service. To carry it forward successfully requires much careful thought and prayer by those upon whom rests the responsibility of acting as leaders. The gathering of the family of the Lord around the mercy-seat should not be frozen with some rigid formality. While there should be a leading topic, a sort of keynote, long cut-and-dried exhortations are out of place.

Let the elder or leader say something right from the heart, and then give the people time for prayer and testimony.

To have a good prayer-meeting requires the hearty cooperation of all the church. It is hard work for the leader to lift a cold, dead church each week. The clergyman from whom I quoted in a previous article thus describes a model prayer-meeting:—

"It began punctually at the moment. As the clock struck eight, the leader rose and sounded the reveillé, by giving out the inspiring lines—

"Come, my soul, thy suit prepare;
Jesus loves to answer prayer."

"A sweet symphony was touched on a piano in one of the crowded rooms, and then the words of the hymn were sent heavenward on a full tide of united and enthusiastic song. Every voice chimed in. Each stanza was sung with more spirit than its predecessor, marking the outcome of the rising devotion; and, like a strong off-shore breeze, the opening chant of praise carried the whole meeting out of harbor into the larger liberty and deep waters of the open sea. Then the leader invoked the descent of the Holy Ghost,—the gift of utterance, and the pentecostal baptism. It was a very short prayer, but very full. He prayed for the gift of prayer upon all, for honesty of speech, for deliverance from

dead formalities, for sincerity in confession, for childlike familiarity of approach to God, for filial faith; and then closed by inviting Christ to 'come in, as through the closed doors of the disciples' upper room at Jerusalem, and speak, *Peace be unto you.*'

"As soon as a fitting passage of the Word had been read, each one present seemed ready to bear his part in giving life and interest to the occasion. Each one felt, 'This is not the leader's meeting, nor the pastor's, but *my* meeting with my own spiritual family at the feet of my own Saviour. Here I have a right to weep, and sing, and melt in spirit, and flow out in social communings with the brotherhood around me. If I am silent, then the meeting may prove dumb; and if I freeze up, then my neighbor may chill through, until the place becomes an ice-house.' So there was no entreaty required on the part of the leader to 'draw out' those present. He was obliged to use no turnkey. What is more pitiful than to see an embarrassed elder or deacon sit before a petrified company, and after a long, awkward pause, in which you can count the clock ticks, beseechingly implore 'some brother present to *improve the time*'?"

"But even a child of eight years would have been interested in the enlivening service. Not a moment was lost; not a syllable of persuasion was needed. One man rose and gave a touching account of the scene a few evenings before, when he had first set up a family altar in his once prayerless home. That was his first audible prayer, and this was his first speech. While he was speaking, the tears streamed down the cheeks of his astonished and overjoyed wife. Then came a fervid prayer of thanksgiving to God from some one present, and a petition that the family altar thus established might never be desecrated nor thrown down.

"After this a youth arose, with a blue jacket, and an anchor embroidered on his broad collar. He had been brought there by a tract visitor. The burden of his short, artless speech was, Come to Jesus. 'Whosoever will, let him come,' said the sunburnt youth; 'that means that everybody on board may come, from the captain to the cabin-boy. We are bound for heaven. Christ is our pilot. The anchor is sure and steadfast. Come aboard, friends, before eight bells strike, and your time is up.' No one felt like criticizing this earnest lad, or objecting to his simple vernacular of the sea. He spoke as the Spirit gave him utterance. So did they all.

"One young man asked counsel in regard to the rightfulness of his discharging some prescribed duties in a government office on Sabbath mornings. The leader answered his question briefly, and a brother offered prayer that God would guide aright his perplexed child, would enable him to 'do right even if it cost him his daily bread.'

"When his prayer was ended, a tremulous, stammering voice was heard in the farther end of the room for a moment, and then it stopped. There was

a breathless pause. Every one felt for the young beginner. Every one wanted to help him out. He began again, hesitated, stammered out a few words brokenly; at last he said, 'O Lord, thou knowest I can not tell what I want to say; but thou hearest even what I do not say. Have mercy on my poor soul, for Christ's sake. Amen.' An audible sob broke out throughout the whole apartment.

"Then outspoke a gray-headed veteran, in tones like old Andrew Peden's among the Covenanters of the Highlands. The old man went into his prayer as Gideon went into the battle with Midian. The sword of faith gleamed in his right hand; the light shot forth as from the shivered pitchers, and the whole host of doubts, and sins, and fears were scattered like chaff at the breath of the gale. How he took us all on eagles' wings heavenward! How he enthroned the glorified Lamb! And the close of his rapturous outbreak was in a 'sevenfold chorus of halleluiahs, and harping symphonies.'

"When the old man's prayer was ended (it was the *seventh* prayer offered during that one busy, blessed hour), the time had arrived for closing the service. The leader touched his bell, and read the Doxology. We were all in the frame for that most celestial strain—glorious 'Old Hundred'—that magnificent battle-hymn to which Luther marched against principalities and powers, and spiritual wickedness in high places. Immortal is that strain, like him who gave it birth. There is not a Christian's tomb in all our land where repose not the silent lips that once sang that matchless tune. If any of earth's music shall be heard amid the 'new songs' of paradise, be assured that the one surviving piece that shall outlive the judgment will be that 'king of sacred airs,' 'Old Hundred.' With this ancient song upon our lips, we closed our service, spent a few moments in hand-shaking, in introducing strangers, in cordial greetings; and so ended a model prayer-meeting.

"The spirit that pervaded the meeting was too intensely earnest for phraseology as sapless and dry as last year's corn-husks, and at the same time too reverential for affectations and flippancy. We lingered about the hallowed spot, loath to go away. But for the rigid rule that restricted the service to a single hour, we might have tarried until midnight, praying and singing praises to God. And as we turned reluctantly homeward, more than one gratefully said, 'Truly the Lord was in this place.'"

THE truths of the Bible are like gold in the soil. Whole generations walk over it, and know not what treasures are hidden beneath. So centuries of men pass over the Scriptures, and know not what riches lie under the feet of their interpretation. Sometimes, when they discover them, they call them new truths. One might as well call gold, newly dug, new gold."



WASHINGTON, D. C., JUNE 6, 1912

EDITOR - - - FRANCIS M. WILCOX

ASSOCIATE EDITORS

CHARLES M. SNOW - - WILLIAM A. SPICER

All communications relating to the Editorial department, and all manuscripts submitted for publication, should be addressed to Editorial Department, Review and Herald, Takoma Park, Washington, D. C., and not to any individual.

Editorial

The Sabbath in the Patriarchal Age

No direct Bible reference is made to Sabbath observance from the time of its institution at creation until we reach the close of Egyptian captivity. This is not remarkable when we consider that in the fifty brief chapters covering this period there is outlined the history of the human family, in its relation to the promised Seed, for two thousand five hundred years. There are, however, Scriptural references that clearly indicate a knowledge of the weekly period and of a stated rest day. "Circumstances are recorded which but for the antecedent institution and continued obligation of a sacred seventh day could not have been mentioned or even have existed." We find early respect shown to the septenary number. A "sevenfold" vengeance was pronounced against the one who should take the life of Cain. Gen. 4:15. The clean beasts that entered the ark were selected by sevens. Gen. 7:1-3. The allotted periods of prosperity and famine in the land of Egypt were seven years each. Gen. 41:15-32. Two different times Noah "stayed" seven days before he "sent forth the dove out of the ark." Gen. 8:10-12. Job is supposed to have lived in the patriarchal period. In token of their sympathetic grief, his friends sat with him for seven days and seven nights. Job 2:13. The death of Jacob was mourned seven days (Gen. 50:10), and in the experience of Jacob with his uncle Laban, we have distinct reference to the week. Gen. 29:27, 28. These particular references to periods of seven days indicate a general regard of the weekly cycle.

It is evident from the sacred record that during the patriarchal age there were regular days for worship. The record states that "in process of time" (marginal reading, "at the end of days") Cain and Abel brought their offerings to one common place to engage

in the worship of God. Evidently there were others at this service, for Cain waited until he was alone with Abel in the field before he vented upon him his unrighteous wrath. Gen. 4:1-8. Job evidently refers to stated times of public gatherings when he says: "I stood up, and I cried in the congregation." Job 30:28. During this period regular forms of worship were observed. A priestly service was carried forward. This service was supported by regular, specified offerings, such as the payment of tithe. Gen. 14:18-20. This worship was closely related to the observance of the holy time which the Creator devoted to spiritual uses. The honesty and loyalty of mankind then as now were tested by the reservation of a portion of both their time and their money for the service of God.

That the weekly period was recognized among the ancient nations there seems to be abundant evidence. Wilbur F. Crafts, A. M., in his book "The Sabbath for Man," quotes Rev. W. W. Atterbury, "whose studies in Sabbath literature have been very extensive," as saying this regarding the observance of the weekly period among the nations of the Old World:—

From time whereof the memory of man and history and mythology run not to the contrary, the division of time into the week of seven days has been the almost universal law. It prevailed among peoples far removed from each other, and remote from, as well as near to, the Asiatic center whence the nations of men radiated—among Persians, Chaldeans, Egyptians, Hindus, the ancient Chinese on the farthest east, and the Scandinavians on the northwest. In most of these instances it is certain that the week revolved upon a day of rest; and as religious rest days, *dies feriati*, are found all through history, marking the divisions of the year, it is altogether probable that, wherever the division by weeks existed, it was marked originally by the observance of rest days.

To this Dr. Crafts adds:—

This ancient "week" can not be explained as borrowed from the Jews, for it is found in the stone records of yet older nations; nor as suggested by the sun, moon, and five chief planets, for such a seven is unnatural, and was evidently borrowed from some earlier "seven;" nor as the result of quartering the month, for seven is not an exact quarter. No reasonable explanation of the general prevalence of the seven-day week among the most ancient nations has been offered save that which traces it to their common ancestor.—Page 365.

Such testimony might be multiplied manifold. They all bear witness to the original purpose of Jehovah in establishing an institution of rest of race-wide and perpetual obligation.

But few direct and distinct references are made during the patriarchal period to the law of the ten commandments, and yet one in reading the Scripture rec-

ord can clearly see that this great standard of morality and Christian conduct was understood and regarded by the children of God. The apostle Paul tells us that a knowledge of sin comes only through a recognition of the law. Rom. 7:7. See also 1 John 3:4. God held men accountable for their conduct during the patriarchal period. He declared to Cain, "If thou doest not well, sin lieth at the door." Gen. 4:7. Cain had a knowledge of a standard of right. That standard is recognized throughout the Word of God as the law of the ten commandments. Shem and Japheth, the sons of Noah, recognized the violation of the fifth commandment in the course of Ham in the disrespect he showed to his father. Gen. 9:20-27. The Lord declared that because "Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws," he would not only bless him, but that through his seed all nations of men should likewise be blessed. Gen. 26:4, 5. Other references might be cited showing that the people living in the patriarchal age recognized the great standard of God's righteousness.

We can not conceive that there would be in the law as given at Sinai any change in this standard, but that when God spoke his ten great words, they were the embodiment of the same great principles that he had set before the children of men as the standard by which they were to gage their conduct in their relation to one another and to him, and by which every generation of men would be judged at last. James 2:10-12. The Sabbath, as a part of this law, was recognized by the children of God from its institution in the garden of Eden throughout the patriarchal dispensation.

F. M. W.

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

(Concluded)

THERE was recently organized, through the efforts of Bishop McFaul of the Catholic Church, what is known as the American Federation of Catholic Societies. This federation is composed of nearly all the Catholic secret societies of America, and the avowed purpose of the organization is to bring political pressure to bear upon State and national legislatures to promote the interests of the Catholic Church. This was emphatically stated by Archbishop Chatard in their Indianapolis convention in July, 1907, when he urged the members of that federation to use their strength not merely as American citizens, but as *Catholic* citizens.

That organization now numbers about

two million members, and makes its numbers known when impressing its demands upon Congress. This was notably so when our government was about to take action in reference to the atrocities in the Kongo. The American Federation of Catholic Societies spoke officially and emphatically to President Roosevelt and to the senate committee having the matter in charge, and this government took its hands off the case at once. We have, therefore, within this nation's boundaries a power that is able to say to our government, "Thou shalt not," and be obeyed. That same power can just as easily say to the government, "Thou shalt," and be obeyed.

The flood of gold poured into the lap of the Catholic friars of the Philippines was the result of the activity and the demands of the American Federation of Catholic Societies. Said Bishop McFaul:—

We gave notice to our enemies that there was no power beneath the flag that could expel the friars. You know the result. Our government listened to the voice of federation, and the friars received a reasonable compensation for their lands.

Yes, we do know the result; the friars were paid handsomely for land which they had taken from the Filipinos, and it was not a matter of just appraisal and compensation in harmony with the facts of the land's acquirement, but a matter solely of demand and compliance,—a matter of political pressure brought to bear upon the government by a strong religio-political organization, under threat. But that is not according to the principle of American government. It is not government by law, but government by threat and fear. And we shall see more of this as the organization becomes stronger and more perfectly under the control of the Roman hierarchy. Having accomplished what it has while still in its infancy, it is but reasonable to suppose that its demands will be complied with when it demands of the national government Sunday legislation and the enforcement of Sunday laws. That it will do this, is as certain as that it exists. That is, in fact, one of the purposes of its existence.

The Roman Catholic Church has expressed its intention to join with non-Catholics in an effort to bring about a proper observance of Sunday. The National Reform Association has expressed its intention to join with the Catholics for the enforcement of Sunday observance. The purposes of both these organizations are antagonistic to the principles upon which our government is founded; for they are both opposed to the rights of the individual in religious things, and that is what our government is set to guarantee. And the American Federa-

tion of Catholic Societies is the political trip-hammer which the Catholic Church will use to accomplish that double-headed purpose.

Then there is another federation, composed overwhelmingly of Catholics, which is also set determinedly against American principles. I refer to the great labor federation of the country. It is antagonistic to American principles on two counts:—

First, it would disbar all men from the sale of their labor except where and to whom it may choose to permit, and would disbar all who are not within its organization from any kind of labor anywhere. That is un-American, inasmuch as the individual, in his rights and in his desires, is made subservient to a corporation. While professing to liberate its members from the slavery of capital, it institutes a slavery of its own. On the part of some, that servitude is voluntary; but on the part of the many, that servitude would be involuntary; and involuntary servitude, save as a punishment for crime, is forbidden by the Constitution of the United States.

Secondly, it is antagonistic to American principles in that it proposes to do what the National Reform Association and the American Federation of Catholic Societies have agreed to unite in doing; that is, to enforce a rest day, a sabbath. Mr. Samuel Gompers, president of the American Federation of Labor, in a letter to the president of the International Federation of Sunday Rest Day Associations, dated Sept. 14, 1907, said:—

May I take the opportunity of conveying to you my hearty commendation of the principles and purposes of the association which you represent? Not only am I personally in hearty accord with any movement which has for its object the preservation of one day's rest in seven, but the American Federation of Labor, representing, as it does, over two million working men and women, has emphatically declared itself in favor of the Sunday rest day, and it has done as much as any other organized body of men and women, if not more, to enforce the observance of the Sunday rest day.

These two last-named organizations have each a membership of about two million, and are stout allies of the National Reform Association in its purpose to overturn the principles of the American government.

Then there was recently organized in this country a branch of the Lord's Day Alliance, whose purpose is the same as that of the National Reform Association,—compulsory Sunday rest with whatever alterations in our government and whatever legislation may be necessary to bring about its purposes.

In addition to these we have the International Federation of Sunday Rest Day Associations, whose purpose is to

oversee them all and assist in carrying out the purposes of them all.

But greater than all these, more inclusive in its scope, and, if possible, more determined and energetic in its policy, is the great federation of the so-called Protestant churches of this country known as the Federal Council of the Churches of Christ in America. It is a federation and a confederation. Its attitude toward the fundamental principles of our government is the same as that of the National Reform Association, the Catholic Church, the American Federation of Catholic Societies, the American Federation of Labor, the International Federation of Sunday Rest Day Associations, the American Sabbath Union, the Lord's Day Alliance, and the International Reform Bureau. All are against the present form of government, and all are against liberty of conscience because they are against our present form of government, which guarantees liberty of conscience.

But to show that this great organization, which claims to represent 18,000,000 communicants, and through them about 50,000,000 of the inhabitants of this country, stands with these other organizations in relation to the matter of Sunday observance by compulsory human law, we quote from the report of their Sunday observance committee:—

We have no objection to reading the commandment: "Remember that thou keep holy one day in seven." Consecrate this day unto the Lord as the Lord's. Let it be unlike other days. Sanctify it.

From this base of operations—a law of their own in place of God's law—they went on to declare, by resolution, in their Philadelphia convention,—

that all encroachments upon the claims and sanctities of the Lord's day should be *stoutly resisted* through the press, the Lord's day associations and alliances, *and by such legislation* as may be secured to protect and preserve this bulwark of our American Christianity.

Thus with a law of human making, fashioned to suit their purpose, they commit themselves, with all the weight of their transcendent influence, to the work of destroying the guaranties of our liberties.

Their campaign does not end with their efforts to overthrow the fundamental principles of our government. They have inaugurated a campaign whose purpose it is to establish a veritable counterpart of the Inquisition of old. In the first place, this federation assumes jurisdiction over the entire country, over every square mile of territory, and over all the people in it. The federation says:—

The time has come when the churches may and must know every individual in the entire community as accurately as they now know their own membership.

Each local federation is to have a committee on "civic righteousness or civic affairs, to keep in touch with all the moral issues of the community." The churches are to be organized by political divisions so that they can be sure the whole State is covered. They state plainly that "the *enforcement and improvement of law* often becomes the imperative duty of local or State federations, especially in regard to *Sunday rest, liquor selling, sexual immorality, and child labor*;" and "*civic action on the part of the churches, that is, in law enforcement, must proceed on lines of township, etc.*"

But this is not the extent of it. The purpose of the federation is further expressed in these words:—

The churches have as great an opportunity as ever to-day, if they will combine to meet the real needs of each community, from building roads and organizing industry, like John Frederick Oberlin, to swinging the thought of a whole great metropolis to religious things by concerted evangelism.

The federation . . . should emphasize the importance of the "responsibility districts" which it establishes. When these cover the State, and the churches so appreciate their opportunity and responsibility that *each church* will know the position of *every voter* on moral issues, and tirelessly work to place every one on the right side, moral reforms will come swiftly and permanently.

That is the machine which is to mobilize the forces of Protestant Christendom in the backward march toward the rallying-ground of the papal beast; and that organization is perfecting the image to that beast. It now awaits only the enactment of religious legislation by the national government in order to put life into that image and set its ponderous and relentless machinery in motion. The summary of its purpose is this:—

1. Jurisdiction over all the territory.
2. Jurisdiction over all the people in all the territory.
3. An inquisitorial system to pry into the secrets of all the people and report upon them.
4. The enactment of law.
5. The improvement of law.
6. The enforcement of law.
7. Looking after all the moral issues of the community.
8. Looking after all the needs of the community, from the building of roads to the evangelizing of a metropolis.
9. Superintending every phase of the life of the entire community.
10. Exercising power over men.

It is not out of place, then, to ask, What is left for the state to do?—Nothing; everything is covered. It is not merely a union of church and state; it is the church become the state. The state is swallowed up in the church, and all that the Papacy was, *that will be,*

except in name. It will be the living likeness of the Papacy, the image of the beast.

Will it have a tendency to speak "as a dragon"? It has already so spoken, in the Philadelphia convention, when it was proposed to take action guaranteeing one of its constituent denominational members against interference with religious convictions. The proposition to guarantee the right of one of its members to exercise its conscientious convictions was voted down with a tremendous No!

These are the forces which have set themselves against the fundamental principles of our government, against the religious liberty of the individual, against the freedom of conscience. In doing so, they have set themselves against the process by which the mighty progress of our nation was achieved, and against the spirit of the gospel of Jesus Christ, who said, "Whatsoever ye would that men should do to you, do ye even so to them." But in the promised power of that gospel we go forth to proclaim the last message of Jesus Christ in the face of, and against the prohibition of, these confederations, knowing that to him belongs the victory, and in him our triumph is sure.

C. M. S.

◆ ◆ ◆ The Hand of God in History— No. 12

Notes on Important Eras of Fulfilling Prophecy Flash-Light Views of Prophecy

"ON the nineteenth of December, A. D. 69," says Edersheim, "the Roman Capitol, with its ancient sanctuaries, was set on fire. Eight months later, on the ninth of Ab [August], A. D. 70, the temple of Jerusalem was given to the flames."

While the sanctuaries of the Roman and Jewish worshipers were being laid in ruins, thousands of Christian disciples were spreading abroad the good news of a living Saviour, a High Priest in the heavens, a Minister of the sanctuary above.

That glorious gospel of life and salvation made two great truths apparent:—

1. *No earthly city was ever again to be the center of worship or service.*

"The hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. . . . But the hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him." John 4:21-23.

"But ye are come unto Mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels." Heb. 12:22.

2. *No earthly priest was ever again to minister at an earthly altar.*

"For if he were on earth, he should not be a priest." Heb. 8:4.

"Now of the things which we have spoken this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man." Heb. 8:1, 2.

But as time went on, the world was to see an earthly city as the center of worship for a vast communion; to see there a throne set up called a Holy See; and to see the sacerdotal, or priestly, office set up on earth, with thousands of priests serving at earthly altars.

In fact, it was to see the truths of the sanctuary above obscured and trampled underfoot. It was to see an earthly sacerdotal ministry set up under the profession that the earthly priest and the earthly altar are the only ways of approach to the heavenly.

Surely, when this development should come, it would be the great apostasy from truth that Daniel saw in the vision (Daniel 8), lifting itself up against the Prince of the host and the sanctuary.

It was a wonderful view of coming events and developments given to Daniel of old, as the spirit of prophecy lighted up dark places in future history. And the scenes of the prophecy have surely developed in history. There is a living God who says: "Before it came to pass I showed it thee."

It is like the flash-light scene and the developed negative in photography. The photographer comes into a darkened room with his camera. The flash is touched off. The light blazes up for an instant, and the spectator aside may catch the scene in that flash of a second. He remembers what he saw; and when the negative is developed, there in clear lines worked out, he sees again the view that was presented to his vision when the light flashed out.

The departure from the truth that led into the great apostasy had begun even in apostolic days. Paul said, "The mystery of iniquity doth already work." His prophetic words picture the whole history of it, as in just one flash of light.

By the light of prophecy,—

"That man of sin"—"Exalteth himself"—"So that he as God sitteth in the temple of God"—"Doth already work"—"Whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." 2 Thess. 2:3-8.

That is the scene in the light of prophecy. Has the negative of history developed anything corresponding to it?

Yes; we have seen such a power developed, exalting itself, speaking as God in the temple, or church, of God; and as we note the time of its rise, we see that it began in apostolic days. Dr. Wm. Barry, in his "Papal Monarchy," pre-

sents this picture, drawn by a friendly hand:—

Rome is the meeting-place of all history; the papal succession, oldest and newest in Europe, filling the space from Cæsar and Constantine to this democratic world of the twentieth century, binds all ages into one, and looks out toward a distant future in many continents.—Page 428.

The general outline is clear. But other views are given in prophecy, showing even greater detail.

A vision was given to Daniel in the third year of Belshazzar, king of Babylon. In the light of prophecy he saw:—

"Four great beasts came up from the sea:" (1) "The first was like a lion, and had eagle's wings;" (2) "a second, like to a bear, and it raised up itself on one side;" (3) "another, like a leopard, . . . upon the back of it four wings; . . . the beast had also four heads;" (4) "after this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it." Dan. 7:3-7.

The angel explained to Daniel: "These great beasts, which are four, are four kings, which shall arise out of the earth." Verse 17. The vision, then, covers the same outline of universal kingdoms presented in the metallic image of Nebuchadnezzar's dream.

The picture is clearly seen developed in history:—

1. Babylon the first, "the glory of kingdoms," as the lion which symbolized it is the king of beasts. The eagle's wings on the lion are fitting to the symbol; for the prophet Habakkuk said of the Babylonians: "They shall fly as the eagle."

2. Medo-Persia, the bear lifting itself up on one side. It was a dual kingdom, and one side, the Persian, was in the ascendancy.

3. Greece, the leopard, quick to spring, and, with the wings, fleet above all. Alexander's campaigns were never equaled for swift and long marchings that carried the Grecian arms from Macedon into India within a few years. And the four heads correspond to the division of the empire "toward the four winds" (Dan. 11:4), soon after Alexander's death.

4. Rome, "the iron monarchy of Rome," as Gibbon calls it, was the fourth. Rome was "strong exceedingly," and it broke in pieces and "stamped the residue with the feet of it."

The correspondence is clear. And certainly the Roman empire answered fully to the picture. Thus far the Roman Catholic historian will go. Cardinal Manning wrote:—

The legions of Rome occupied the circumference of the world. The military roads which sprang from Rome traversed all the earth; the whole world was as it were held in peace and tranquillity by the universal presence of this mighty heathen empire. It was

"exceedingly terrible," according to the prophecies of Daniel; it was as it were of iron, beating down and subduing the nations.—"The Temporal Power of the Pope," page 122 (London, 1862).

But as the prophet looked, he saw still further:—

"And it [this fourth beast] was diverse from all the beasts that were before it; and it had ten horns. I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things." Verses 7, 8.

No wonder the prophet said, "Then I would know the truth of the fourth beast." Verse 19. And the angel told him the truth about it:—

"The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces. And the ten horns out of this kingdom are ten kings that shall arise: and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings." Verses 23, 24.

The fourth kingdom, Rome, after subduing all the earth as no kingdom before it, was to be divided. In the same historic outline in the dream of Nebuchadnezzar (Daniel 2), the prophet had said of this fourth empire, "The kingdom shall be divided."

And coming up among these kingdoms of divided Rome, the prophet saw another power, a kingdom, yet "diverse from the first." It was a different kind of kingdom. This was a religious power, exalting itself, and "speaking great things." It is clearly the same power described by Paul (2 Thessalonians 2), and shown in the vision of the eighth of Daniel.

The outline picture of the prophecy is seen fully developed in history. For instance, take the text of a popular school-book—Myers's "General History for Colleges"—and place the picture of prophecy alongside that of history.

The prophetic picture (by Daniel and shows us—

a spiritual power exalting itself in the church; beginning to work in apostolic days, but hindered from full development by some power that was later to be taken away. 2 Thess. 2:7. Then the breaking up and division of the Roman empire into lesser kingdoms; and among these kingdoms, as the great empire breaks up, this religious power develops fully, speaking "great words."

The historic picture (by Myers) shows us:—

the downfall of the Roman imperial government in the West was, further, an event of immense significance in the political world for the reason that it rendered possible the growth in western Europe of several nations or states in place of the single empire.

Another consequence of the fall of the Roman power in the West was the development of the Papacy. In the absence of an emperor in the West the popes rapidly gained influence and power, and soon built up an ecclesiastical empire that in some respects took the place of the old empire, and carried on its civilizing work.—Page 316.

The views are identical. The history of the Roman Papacy answers in every detail to the picture that prophecy gives of the great apostasy that was to come.

W. A. S.

Presbyterians and Methodists Versus Catholicism

Two great religious conventions have been in session during the last month. The Presbyterians have been holding their General Assembly at Bristol, Tenn., and the Methodists have been holding their quadrennial General Conference at Minneapolis, Minn. It is interesting to note the attitude which these two great Protestant bodies assume toward the Roman Catholic Church.

The Presbyterian Assembly was divided on the question of the stand which they should take regarding the aggressions of the Roman Catholic Church. Last year at the Louisville meeting a committee was appointed "to report some practical method of advising our whole people concerning the dangers involved in the pernicious activity of that powerful politico-religious organization known as the Roman Catholic Church." This committee made a report to the assembly in Bristol, Tenn., May 23, 1912. "They recommended that the church," according to the *Washington Evening Star* of that date, "start a movement among the evangelical churches of Jesus Christ in the United States and Canada, to throw down the gauntlet to the Roman Catholic Church in America, to undertake a comprehensive plan of evangelizing Romanists, and to establish a foundation for the support of converts from among the priests, monks, and nuns until they are fully instructed and enabled to learn gainful occupations."

Judge Allen C. Hall, a prominent lawyer of Nashville, submitted a minority report of this same committee, making strong protest against any such campaign, declaring that it would serve to precipitate the church into political entanglements. The spirit of the minority report prevailed. After a spirited discussion of the question, the assembly rejected the majority report presented by its committee.

In this connection attention might be called to a somewhat similar action by another but smaller church gathering, the Episcopal Council of the Diocese of Virginia. At Harrisonburg, Va., May 25, Dr. Angus Cranford introduced into

the council session a resolution protesting against the tendencies and practises of Romanism. Of this the *Washington Star* of the same date says:—

It is charged that the United States government discriminates in favor of the Catholics as to teachers and methods in the Indian schools in the West; that the Catholics do not respect and recognize Protestant marriages; that the cardinals in America are demanding too much in public ceremonies, often trying to be recognized as dignitaries equal to or superior to the governors of States, and also that certain government property is being used by the Catholics on public occasions for holding mass. Special reference was made to mass being held on Memorial day near the Washington Monument. After a heated debate Bishop Gibson was empowered to appoint a commission to collect information and report at the next annual meeting in Charlottesville in 1913.

The Catholic question came in for earnest consideration at the General Conference of the Methodist Church. Early in the session Dr. W. F. Rice, the conference representative from South America, proposed a strongly worded resolution expressing disapproval of the action of the Edinburgh missionary conference, which refused representation to Protestant missions in Catholic countries. He recommended an active propaganda against Romanism. The conference considered that this resolution was couched in unfortunate language and in too harsh terms. It was therefore submitted to a committee of five, of which Dr. Rice was the chairman. According to the *Christian Advocate* of May 23, this committee reported to the conference, Wednesday, May 8, the following resolutions:—

Whereas, The limitations imposed on the recent World Missionary Conference in Edinburgh set aside all Protestant missionary work in Greek and Roman Catholic countries, which action saddened and outraged our growing native churches; and,—

Whereas, Methodism, since its birth in a protest against dead formalism and ceremonial, has ever stood for aggressive evangelism in all lands, and the Methodist Episcopal Church has been for more than seventy-five years actively engaged in work in those lands where Greek and Roman Catholicism predominates; and,—

Whereas, In all those lands, which form a large part of the missionary field of the Methodist Episcopal Church, the teachings and practises of Romanism deprive the people of the Bible, pervert many of the fundamental doctrines of Christianity, and foster superstitions which alienate the thinking classes and bind heavy burdens upon the poor; therefore, be it—

Resolved, That the Methodist Episcopal Church recognize its plain duty to prosecute its missionary enterprises in Greek and Roman Catholic countries with increasing zeal; and be it—

Resolved, That we most vigorously protest against any future exclusion of missions in Greek or Roman Catholic

countries from ecumenical or other similar missionary gatherings; and be it—

Resolved, That it is our duty to oppose the machinations of Romanism, and to counteract its attempts to gain an ever-increasing control of our public schools or to use the public funds for sectarian schools; and finally be it—

Resolved, That we feel the deepest sympathy with, as well as love toward, the priests and people within the Greek and Roman Catholic Churches who are working toward a more spiritual interpretation of the Christian faith.

After hearty speeches of indorsement these resolutions were unanimously adopted by the conference by a rising vote.

We are pleased that this question has come before these large representative gatherings. It is an evidence of the wide-spread agitation that is rising from every quarter over Roman aggression. We would that our brethren of the great Protestant churches everywhere could view the Roman peril as outlined in the prophecies of the Scriptures of truth. Daniel 7, 8; Revelation 13 to 18. This delineation of the character of this great system furnishes the proper setting today of the protest against Romanism.

We are glad, however, for the wide-spread agitation of this burning question. It demonstrates that even though the forces of evil will triumph in the end so far as this world's history is concerned, the triumph will not be secured without a struggle. Many in every quarter are taking alarm, and there will be found men, noble and true, who, actuated by the spirit of old-time Protestantism, will stand for God and for his truth.

We are entering upon thrilling days in this earth's history. The line of demarcation between truth and error will be sharply drawn. May God give us wisdom rightly to represent the spirit of the gospel in the controversy. Courageously and consistently we should seek to give to the world the warning against the last great apostasy. While we stand boldly for the faith once delivered to the saints, we must not stand in self-confidence, but in the strength and also in the meekness and humility of our divine Master. And while we combat evil principles, let us seek in love to rescue from their thralldom those ensnared thereby.

F. M. W.



We then, as workers together with him, beseech you also that ye receive not the grace of God in vain. (For he saith, I have heard thee in a time accepted, and in the day of salvation have I succored thee: behold, now is the accepted time; behold, now is the day of salvation.) Giving no offense in anything, that the ministry be not blamed: but in all things approving ourselves as the ministers of God.—*Paul*.

Note and Comment

The Men and Religion Forward Movement

THIS movement has created much interest in church circles during the few months of its existence. By many it has been heartily commended, but from other sources has come severe criticism of its methods and work. The movement as such has now come to an end. William T. Ellis, secretary of the Publicity Commission connected with the movement, in the *Independent* of May 9, 1912, gives a review of the work. Approximately ten thousand addresses have been given, and one million five hundred thousand men have attended the services. About seventy leading American cities have been visited. He argues that much good has been accomplished in awakening Christian people to the actual conditions which exist, in leading pastors to sense more fully their local responsibility and to take a broader view of the field they should occupy, and that inasmuch as the laymen of various churches have been brought together in work, it has minimized ecclesiastical and doctrinal differences, and promoted the cause of Christian unity.

The accomplishment of this last result is emphasized by Mr. F. B. Smith, the leader of the movement, as quoted by the *Western Recorder* of May 9, 1912. He believes that "the Men and Religion Movement, whatever else it may have done, has sounded the death knell of denominational distinction." He is confident that the movement has set church unity forward at least twenty-five years. These results, with others that have been obtained, are, according to Mr. Ellis, "now bequeathed to the churches. The committee of ninety-seven has gone out of existence, as it promised to do from the first. Thus it has testified to the widely expressed conviction that the country has had enough of general religious movement for some time to come. It is time to give the local congregations and denominational organizations opportunity to practise what they have learned. It is hoped that the Federal Council of Churches will carry forward in some form the same work which has been inaugurated by the Men and Religion Forward Movement."

As to the benefits of the movement there is much diversity of opinion among the various churches. The *Lutheran* analyzes the movement, and presents the estimate in which it is held by different parties in the church. Some, it says, feel that "the movement has been ethical and humanitarian rather than spiritual and redemptive, and that the church has been tempted to look upon the world not as sinful and in need of salvation,

but as unfortunate and in need of social and moral betterment."

Others, however, regard the movement in a more charitable light, and the *Lutheran* itself feels that "this agitation has grown out of a religious unrest that was born of the consciousness that something is wrong with the men of the church taken as a whole; that perfunctory, easy-going Christianity, which recognizes no personal responsibility toward its neighbors, must be done away with if the church is to fulfil her mission." The *Lutheran* believes that "if the various church bodies would take advantage of this agitation and foster a laymen's movement" for the carrying forward of educational and missionary work, tangible results would follow in the wake of the agitation.

The *Western Recorder* (Baptist) of May 9, 1912, however, feels to criticize quite severely the avowed purpose of the movement in bringing about greater Christian unity, and its claim to have advanced church unity at least twenty-five years. It can not see how Baptists can conscientiously unite with an effort of this sort, and feels that the Young Men's Christian Association, through which the movement has done much of its work, should not be committed to a propaganda that has for its purpose the extinction of denominationalism.

These quotations fairly represent the comments of the religious press with reference to the influence of the Men and Religion Forward Movement, and the results achieved. Seventh-day Adventists may see much to admire in the earnestness and enthusiasm connected with a movement of this character. They may recognize the fact that many connected with such efforts are men and women of God, and the value of some of the results gained. However, they should ever bear in mind that our work is distinctive in its character. As Israel of old was not to be numbered among the nations (Num. 23:9), so this people and this movement can not form an alliance with religious movements of this character. Heaven has commissioned this people with a definite, specific message to the world. That message can not be lost by uniting itself with other movements, however worthy and humanitarian they may appear to be, but must ever maintain its distinctive character.

We must ever keep in the forefront as the burden of our efforts for mankind the distinctive features of the message which have called us into existence as a people.

"As ye have therefore received Christ Jesus the Lord, so walk ye in him."



Pleasure Abiding

L. D. SANTEE

MULTITUDES seeking an earthly treasure,
Pressing and crushing the grapes of sin,

Will find but pain in the wine of pleasure,

And a heart of sadness the breast within;

And the glittering snares of the world, alluring,

Are apples of Sodom and grapes of gall.

Ah! there's no joy on this earth, enduring,

Only to come when the Lord shall call;

Only to look with eyes anointed,

For the wondrous gladness so soon to be;

Only to wait for the time appointed,
When Christ shall come and the soul be free;

Only to wait till our loved ones breathless,

Waken to beauty when God shall call;

Only to wait for the life all deathless
That comes to the ransomed, each and all;

Only to come with prayers most fervent,
Working for Jesus as seasons fly,

Laboring earnest, a faithful servant,

Hoping reward in the by and by.

Ah! there's a joy beyond all telling,

Waiting for us on the farther shore.

Ah! there's a rapture, the bosom swelling,

To know that the gladness is evermore.

Moline, Ill.

Through to India by Train

It will not be long until missionaries can enter India by overland route. The Transcontinental Railway through Persia to India seems to be assured now that England is ready to join with Russia in submitting the proposal to the Persian government. India agrees to the enterprise, and Persia is not likely to refuse the right of way. The road as now surveyed is 1,883 miles in length, and will cost approximately \$110,000,000.

Recent Famine Scenes in China

So much attention has been given the revolution in China the past few months, that the suffering from famine caused by floods in north central China has been largely lost sight of. A Mr. Lobenstein tells the following:—

"Here is an incident that is refreshing, coming along with all the stories of sale of girls of marriageable age and of wives, and the giving away or sale

of children. A few li from here lived a family of eight,—father, mother, two married sons and their wives, and two grandchildren. Having nothing whereon to live, and unable to support themselves by begging, they were, along with ten thousands of others, reduced to the point of starving to death. Not many days ago, the oldest son's wife said to her husband and her parents-in-law: 'Take me and sell me. It is not right that we should all perish; if by selling me you can live, I am quite ready to be sold as a slave.' But the other daughter broke in, saying: 'Not so, my sister; you have children, while I have none; and you are the wife of the older son; it is your place to stay by your family. Let them take me rather and sell me. And then, if Heaven saves your lives and fortune changes for the better, my husband can take to him another wife better than myself, who will be an honor to the family and raise up children for him.' But they were a united family, and could not resign themselves to the parting. So the father spoke up and said: 'We have still a few stalks of corn left; let us take them to the city and sell them for a few cash. Perhaps that will keep us alive till the relief committee makes its distribution; but if die we must, let us die together.' The son accordingly carried the corn-stalks to the city and received in return 200 cash (8 cents gold), with which he bought a little food. But, as you know, the bank has been slow in getting the copper coins to us, and it has not yet been possible to make our first distribution of 100 cash per capita, which could have kept them alive for a few days longer, and yesterday the member of the gentry who told me the story reported the entire family dead."

Another case of self-denial is noted by T. F. Carter, writing from Mengcheng:—

"I happened to come into a village this noon (January 17) just as people were eating their midday meal. Some had bowls of dandelion greens with a little wheat, some had flat cakes made of sweet potato leaves and stems. Suddenly the dogs barked, and some one said, 'There's a beggar.' A boy of twelve appeared, wrapped in a single rag, with blue face and sunken cheeks, apparently in the last stages of starvation. From their half-empty bowls every one started to fill his bowl, until in a moment his bowl was full. They were every one of them hungry, but he was more hungry."

Writing from Kai-feng, Honan, on May 10, Rev. C. Howard Bird says:—

"I have just returned from a visit to

Kweiteh, Yung-cheng, and Pochow. . . One of the saddest scenes I saw was a man lying on a heap of straw, the thatch of his own roof. He was too weak to rise, and in the straw beside him, with just their heads showing, were his wife and two children. They had no clothing, and inside his roofless house was a little girl of seven or eight years heating the pot with some grass and leaves in it. This was a local landowner of seven or eight acres, with his family, all starving to death."

Argentina, South America

C. E. KNIGHT

OUR union conference meeting in Chile was the best of the kind that I ever attended. The hearts of all the delegates and workers who were privileged to be there are greatly encouraged. Certainly all are better prepared to go forward with their work than ever before.

We have just planned to open work in a new field, a portion of the conference that has been untouched, lying to the south and southwest.

In some places the financial conditions are much better than they were last year, the harvest being good, while in others the condition is worse. I am hoping for a better tithe this year than last, when we went behind a thousand dollars.

The political conditions in the world are intensely interesting from the viewpoint of our message, especially those of China. We would be skeptical if any one were to predict such changes a year or two before they take place; yet they come to pass, and we look upon them in a matter of fact way, having become accustomed to what we formerly thought impossible.

Our work is progressing well, considering the few laborers we have. Here in Buenos Aires some are constantly becoming interested, and we have baptisms quite frequently. Eight or ten persons have recently requested baptism.

I am glad to know of the progress of the truth in all lands. This success is truly an encouragement to us to hasten forward the message.

Some Things About the Philippine Islands

(Concluded)

ELBRIDGE M. ADAMS

THE houses are made largely of bamboo. They are usually raised about ten feet from the ground. The roofs are thatched. Glass is not used for window-panes, a window consisting of an open space covering nearly the whole side of the house, which is closed by means of a light, sliding shutter. The natives think that the night air is bad for them, so they close their houses at night. The floors are made of light bamboo strips, which are about three quarters of an inch wide and one quarter thick. They are not placed together, but spaced about one-half inch apart.

These people are great gamblers, bet-

ting chiefly on cock-fights. Sunday is the great day for the cockpits, to which hundreds of the natives go, and either gain or lose money. To make the fight still more barbarous, they fasten a sharp-edged blade about three inches long to the foot of the rooster. I suppose that the Americans did not want to incense these people by taking away their chief sport. Almost any time of the day men are to be seen carrying their cocks around in their hands. They keep them in a fighting mood by letting them fight a little each day, but not with the blade.

Many of the venders are women. Around our meeting-tent at night there were three or four women selling their produce. They sat on the ground near their tray-like baskets, and sold peanuts, roasted chestnuts, boiled eggs, etc. They also had corn on the cob, which they were roasting on charcoal coals to sell.



A PHILIPPINE WASHERWOMAN

The coals were kept alive by means of a fan in the woman's hand. The people bought that corn and ate it as we would candy.

We dare not drink water that has not been either boiled or distilled. The vegetables must be cooked, and the only kind of fruit that is safe to use is that which grows on trees and has a thick peel. Then, to avoid the malaria, we must sleep under netting.

Manila is divided into two parts,—the Intramuros, or old walled city, and that which has been built beyond it. The walls are about twenty feet high, and nearly as thick. They are broken down in places for the streets.

The women of the higher class dress artistically. They wear a skirt of heavy material, about like our linen or grass-cloth, or perhaps not so heavy. This is of a bright color or black, never white. Over a white undergarment they wear a low-necked waist, made of very thin material, which comes to the waist line. The sleeves are very large and are starched, so they stand out like a balloon.

They reach to a little below the elbow. In addition to this, there is a kind of scarf, usually made of the same material as the waist. It is just a square folded triangularly and then folded two or three times again. It is placed on the neck, and pinned together in front. This, with the big sleeves, makes the women look odd to the newly arrived American. Their hair is straight and black. Their shoes are leather soles, without heels, but usually with plush toe-pieces. The house shoes are the same, but made of grass. Most men dress like the Americans. The poorer class of men wear trousers and undershirt, with a very thin top shirt outside of the trousers, which takes the place of a coat. The small boys wear a one-piece garment, which is a tight shirt reaching to about the waist line. This is usually all they wear. The little girls wear a slip, which comes to the knees or a little below.

One reason why our living is so expensive is because we have to buy our food in small quantities, for food does not keep well. We get tomatoes and other fruits by the dozen, and potatoes by the kilo (2.2 pounds). Bananas are plentiful. Mangoes are a tropical fruit that we had never eaten till coming here. They are about the size and shape of a turkey egg, only a little flatter. The one seed in the center is long and flat. The meat is a rich golden color, and is very good; in fact, mangoes are thought to be the best fruit. When they first ripen, they cost seventy-five cents a dozen. Papaya is another fruit new to us. It grows on a tree about the size of the coconut-tree, and is very nearly the size and shape of the coconut in the husk. Its meat is yellow, and seems very much like a muskmelon. Canned fruit is twenty-five cents a can, and dried fruit is from fifteen to eighteen cents a pound. Everything in the store is high. Most foods must be kept in tin, sealed up. All kinds of dried fruit, and also beans, peas, cereals, and crackers, have to be packed in tin, or they are likely to spoil before reaching this place. We can get tomatoes, onions, eggplants, green butter-beans, sweet potatoes, etc.; but they are expensive. The native foods that we care to eat furnish so little variety as to be trying on the appetite in this warm climate. We buy distilled water in two-quart bottles, costing us two cents each.

Just a word about the religion. The Roman Catholic has been and is still the largest church. The Catholic churches, with their bells, are to be seen everywhere. In the small places where the people have only bamboo houses, there are very large stone churches towering high above all else. A few years ago, Aglipay, a native Catholic priest, withdrew from the church, and established what is called the Filipino Independent Church. In about two years this church took from the parent church about three million members. The various Protestant churches are quite well represented.

Manila, P. I.



The Weak Things

ELIZABETH MAC HUGH

GOD takes the tiny grains of sand
To stop the mighty ocean waves,
So proud and crested, tossing high;
Hence when they reach the sands, they die.

His voice gave forth the sound;
They can not pass the bound:
On ev'ry shore they ceaseless break,
And prove the power of him who saves.

Thus Satan came to our world,
And in great waves his wrath is hurled,
In ev'ry nation, land, and sea,
On those who'll not with him agree:
The faithful, tried, and meek,
And those considered weak,
God lifts by them his sword—the Word,
The Spirit's standard—'gainst this flood.

The ocean, calm or angry waves,
Th' resisting sands it always laves;
So they who stand 'gainst Satan's power,
The waves break round them in that hour.

Then as the waves recede,
Who stands is tried indeed;
He sees things all unseen before,
And with new vision leaves that shore.
Greenville, S. C.

Dressing Children

MRS. JOHN ANDREWS

THE question of dressing children is not merely one of covering the body from the extremes of the weather, or even doing it beautifully or economically. The question has its moral side.

Through the medium of clothes, habits of personal neatness and cleanliness may be instilled into the minds of children. In the words of another, "Mothers ought to awake to the fact that the great moral educative factor in youth is imitative, and that there is an imitation that is derived from *things* as well as from persons."

Some features of a child's environment can not always be controlled by the mother, but there are others that can be; and as the mother puts the stamp of her individuality—her character—on these things, so the child will be morally influenced. The matter of clothes is one feature of the child's environment that certainly is controlled by the mother, and that distinctly affects the child morally through its sensitiveness to moral impressions from visible objects.

It is a curious, but observable fact that children do, after a fashion, imitate their clothes. Dress a child gaudily every day, with bright colors, ribbons, and fancy frocks, and you will surely

develop in that child a display-loving disposition, vanity, forwardness, and self-consciousness. Mothers who dress their children thus are introducing an element of weakness into their characters, something that by and by may grow into unlovely selfishness, pride, or pretense.

Untidy clothes, too, are character formers. A slovenly dress will induce slovenly habits; for it is a fact that untidy dress and untidy habits go together.

Mothers should dress their children with character formation in view. Dress them quietly, for that promotes modesty; dress them cleanly, for that induces cleanness of mind and impulse; dress them comfortably and loosely, for that will guard against body consciousness; dress them fittingly and properly for every occasion, for that relieves children from mental disquietude.

When we realize what a great influence clothes exert on our children, we shall see what a great responsibility rests on us as mothers. How careful we should be how we choose and make clothes for them, trying to instil in their hearts a love for the pure and beautiful, rather than a desire for the things that are fancy and gaudy. And especially should we impress on their minds the truth that they should never enter the house of God with dirty clothes, hands, or face; for our God is a God of purity, and desires cleanliness in our apparel as well as in our hearts and minds. Teach them that it is not the fine, fancy clothes they wear when they go to church that will please their Heavenly Father, but neatness, tidiness, and purity of heart are pleasing to him.

How careful we should be to let them see that *we* desire the approval of our Heavenly Father, rather than the approbation of the world.

College View, Nebr.

The Great Insect Pest

MARGARET ROSS EVANS, M. D.

THERE are a number of species of flies commonly found in houses, but the house-fly proper (*Musca domestica*) composes more than ninety-eight per cent of them all. This insect is gray in color with streaks of blackish gray. Fine hair covers its body, but especially its feet and legs. The mouth parts are arranged for lapping. The fly which bites is not the true house-fly, but the stable-fly, which is identical in shape and color with the house-fly, but whose mouth has a piercing proboscis enabling it to bite severely.

The cluster-fly is another species fre-

quenting houses, but it is slightly larger than the house-fly, and is more sluggish. In the fall it is very liable to attacks of an epidemic fungous disease, which causes it to die on the window-pane or elsewhere.

The so-called blue-bottle fly, or blow-fly, sometimes makes its appearance in houses. This fly breeds in decaying meat.

A small fly quite similar to the house-fly is responsible for the erroneous idea that a fly grows, this species being looked upon as the young of the larger fly, which is not the case.

A still smaller, jet-black fly known as the window-fly breeds in the dust under the carpets and in the curtain hangings.

The fruit-fly is a little fly that finds its way into the kitchen and dining-room during the fruit season.

The true house-fly, however, as we have before stated, far outnumbers all other species. Its distribution is world-wide. No more important insect pest is known to man. The farther south we go, the more numerous and troublesome this fly becomes. More than ten million dollars every year is expended in the United States alone for screening purposes.

The enormous numbers in which flies occur can readily be accounted for when we study into their life history. At the approach of winter the adult fly hibernates, hiding in crevices and out-of-the-way places. As the warm spring advances, it comes out from its hiding-place, and begins to lay its tiny white eggs. The average number of eggs laid by an individual fly is one hundred twenty. The egg hatches in about eight hours. It then remains in the larval state for four or five days, at the end of which it becomes a pupa. In another five days there issues forth from the pupa a full-grown adult fly, ready to lay its quota of eggs.

The average life of a fly is still a question, but there is plenty of time during the ordinary summer season for the development of more than a dozen generations.

The eggs are laid on a great variety of substances, particularly on spoiled foodstuffs, meat broths, dead animals, manure heaps, and human ejecta. In the larval stage the fly thrives on all kinds of filth. Horse-stables form the principal breeding-places. A single stable where a horse is kept will supply house-flies for a neighborhood.

The writer has attended camp-meetings where unprotected closets were daily breeding house-flies by the thousands. Many of these selfsame flies, after swarming over the pits and feeding upon the infected material, proceeded to the kitchen- and dining-tent to crawl on the food prepared to be eaten. Not only the entire camp, but the surrounding neighborhood as well was subjected to this vast multitude of disgusting creatures.

The fly is not merely an annoying inhabitant of the home; it is a dangerous

disseminator of disease germs. It is a deadly enemy to human beings. The feet and body of the fly are particularly adapted to carrying germs. Experiments have shown that the number of bacteria clinging to a single fly may range all the way from a few hundred to several million. These microscopic organisms adhere to food over which the fly walks.

Moreover, investigators have shown us that the fly feeds on typhoid bacilli, and that during a period of two weeks after eating them these virulent germs may be found in fly-specks. Milk, water, foodstuffs, and store products are often contaminated in this way. Cholera germs also pass uninjured through the intestinal tract of the fly.

Eggs of tapeworms are eaten by the fly. The eggs are not destroyed, but may be excreted days later.

Flies feed on sputum, and when the tubercular sputum is eaten by the fly, active tubercular bacilli have been found in fly-specks dropped on food fifteen days later.

Epidemics of intestinal disorders of children are most frequently caused by flies. The milk is infected somewhere during its transportation from the cow-stable to the baby's bottle.

Abating the fly nuisance is a matter well worthy of more serious attention than is usually given it. All possible means should be employed to exclude flies from the kitchen and milk-room. Doors and windows should be carefully screened during the summer months. Proper disposal of garbage and dooryard rubbish is of the utmost importance. A prompt gathering of horse manure, which may be treated in various ways or may be collected in an especially prepared fly-proof bin, will do much to lessen the number of flies in a given neighborhood.

At our camp-meetings closet vaults should be so constructed as to prevent the ingress and egress of flies and the hatching of eggs. When the pit is dug, wooden frames with wire nettings may be erected. An arrangement of lids or double doors is necessary to render it fly proof. Aside from these rigid precautions the vault should be daily treated with a thin layer of chlorid of lime.

Lime can be purchased by the barrel for two or three cents a pound. While this may seem expensive, it is well worth while. Every city, every community, and every health officer should conduct a campaign against this insect pest and its breeding-places.

Eternal vigilance should mark our efforts in eradicating it from the land. A flyless home should be our aim.

Washington, D. C.

Do the Best You Can

"If you will do the best you can

As each day comes along,
You'll find it a most excellent plan

To keep from doing wrong.

And, when the month is gone, you'll be
A joyous child, and glad and free."



THE FIELD WORK



The Columbia Union Conference

THE third biennial session of the Columbia Union Conference was held in Pittsburgh, Pa., April 11-21, 1912. The meetings were held in the Carnegie Library auditorium in Homewood, one of the suburbs of the city. The location of the meeting was excellent. The place was central, and easily accessible from any part of the city, and the large auditorium made a splendid place for the public meetings. Besides this, other rooms in the building were made available for committee work.

We are glad to see the advance steps that are being taken by some of our conferences to hold their large and important meetings in good, first-class halls, centrally located, where the people can attend and be favorably impressed. In New York City our churches occasionally hold union meetings in one of the large Y. M. C. A. auditoriums in Brooklyn on the Sabbath. They also had an excellent hall for their recent conference. More careful consideration should be given to the locating of our general meetings than has been done in the past. Greater publicity is being given to our work than formerly, in consequence of its growth and extension. Through the agency of the press, the attention of the world is being turned more and more to this movement. I feel sure that it will be advantageous to our cause to go to any reasonable expense, as the brethren did in the Pittsburgh meeting, in securing a good location for our meetings.

Some of the distinctive truths of the message were presented at the evening services during the conference, and some have since embraced the Sabbath as a result of these meetings, and others are interested. Brother W. L. Burgan, secretary of the Press Bureau, attended the meeting, and secured the publication of a number of splendid reports of the proceedings in the daily papers of Pittsburgh. In this way the attention of a large number of persons was called to our work.

The reports rendered during the conference indicated an encouraging growth in various lines of work. Over five hundred persons were reported as having accepted the truth the past year. The total tithe paid in the union showed an increase of about forty thousand dollars over that of the previous biennial period. There was also quite a marked increase in the funds raised for the advancement of our work in both the home and foreign fields over that of the previous biennial period. In the sale of our literature a gain of about thirty thousand dollars was reported over that of the previous period.

This union has the largest population of any union in the United States. Some of the larger and more important cities are in this territory,—Philadelphia, Pittsburgh, Cleveland, Cincinnati,

Richmond, etc.,—and a strong, aggressive work must be continually carried forward that the message may be firmly established in all these strong, populous centers. There is a constant demand for earnest, consecrated workers to answer the calls coming from many places. It seems that the need of devoted, prayerful laborers was never so urgent as at the present time.

During the session of the conference the boards of the Review and Herald, Washington Sanitarium, and the Foreign Mission Seminary held their annual legal meetings. They were thus able to lay the reports of the various institutions before a large gathering of the constituency, and have the benefit of counsel in forming plans for the future. All the reports submitted were very encouraging.

Prof. B. G. Wilkinson was reelected president of the union conference, and the other officers chosen were practically the same as for the past term.

During the most of the meeting, daily studies were given by the writer on the sacred work of the gospel ministry and the responsibility of accepting a call to be a laborer in the vineyard of the Lord. Much interest was shown in these studies, and a desire was expressed on the part of all in attendance to put forth earnest efforts to reach the high standard set forth in the Word of God for those who labor for souls. May the special blessing of the Lord attend the proclamation of the message, and lead many souls to obey the truth. This message is designed by the Lord not simply to warn men, but to save them.

A. G. DANIELLS.

Mission School at Atlanta, Ga.

THE closing exercises of the mission school were conducted in the church, May 13, at 8 P. M. Flowers were freely contributed, and the room was beautifully decorated. Long before the appointed hour, friends began to assemble. The hall was well filled, and every detail of the program was carried out in a pleasing manner.

The work of the students has been most gratifying. This year has been the best of the six since the school was established. As I look back over the past and see how God has led and blessed in the work, and how he has sustained it, causing it to grow in favor as well as in proficiency and equipment, my heart overflows with gratitude to him, and to the many dear friends who have aided in the work. I am deeply interested in these mission schools, and to my mind, it is through them that we can best come in touch with the people of Atlanta.

The tuition and small donations received during the year amount to \$109.49, the desks, fuel, etc., have cost \$107.25, leaving a cash balance to the conference of \$2.24.

We desire the prayers and support of all God's people that we with them may triumph with the message. To God we will give all the glory.

ANNA KNIGHT.

The Precious Promises

SINCE our daughter left home to engage in her school work, my wife and I have been alone, and both of us in poor health. At times a loneliness has come over us which has been hard to endure.

One Sabbath morning I had a longing to meet with our people. As I opened the Bible for worship, I read: "Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, but he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life."

Never in all my experience had God's promises seemed so real to me as they did that morning. I called to mind how, nearly thirty years ago, we left our farm in Michigan in response to the Master's call, and started tent-meetings to give the message. I thought of some dear souls that we encouraged to accept the truth. I thought of my labors since then, in Colorado, Wyoming, Arizona, and Utah, and of how the Lord had given me some dear souls for my hire.

O brethren and sisters, there is no satisfaction to be compared with that which comes from laboring in God's cause, and feeling that you have had some part in hastening that glad day. While I am not able now to meet with our people, or to have an active part in giving the message, I thank the dear Lord that I can speak a few words to encourage those who are out in the front of the battle. To those who have left the comforts of the home land and are enduring the hardships of the foreign fields I want to say, Courage, brethren and sisters, the city is almost in sight; be faithful, and soon we shall see Christ coming. Never in all my experience has this truth seemed so precious to me.

As I examine the fundamental principles of this message, I am more and more convinced that this is God's truth, and that it is gathering out a people for the kingdom that Christ promised to those who shall endure unto the end.

GEO. O. STATES.

Be patient. Keep sweet. Do not fret nor worry. Do your best, and leave results with God. Believe firmly in God, in the fulfilment of his purposes, and in the march of his providences. God's laws are immutable, and work with undeviating regularity. Walk in fellowship with God, and every year you will be stronger, better, happier, and sweeter. Do not mar your peace or power by needless worry. Live by faith in the Son of God, who loves you, and gave himself for you. On some bright tomorrow you will come to anchor under a haven of sapphire and a harbor of calm, with chimes ringing their welcome from the spires that sentinel the city of God, while from the battlements millions will shout, "Well done!" and God himself will say, "Enter thou into the joy of thy Lord."—George B. Vosburgh.

Gospel Workers' Department

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

Conducted by A. G. DANIELLS

Council of City Evangelists

A VERY helpful and encouraging council of our ministers who are working in the cities of the Eastern States was held in Washington, D. C., May 13-16. The following-named ministers were present:—

Atlantic Union Conference: W. B. White, J. E. Jayne. Maine: J. F. Piper. Northern New England: A. J. Clark. Massachusetts: H. C. Hartwell, G. B. Starr, L. S. Wheeler, John Jones. Southern New England: C. H. Edwards, J. C. Stevens, W. R. Andrews. Greater New York: R. D. Quinn, A. V. Cotton, L. T. Nicola, B. E. Miller, N. P. Neilson, J. K. Humphrey, E. Rosenwald, D. N. Wall, R. J. Bryant. Western New York: H. W. Carr, T. B. Westbrook.

Columbia Union Conference: B. G. Wilkinson. Eastern Pennsylvania: W. H. Heckman, R. E. Harter, A. R. Bell, C. S. Wiest. Western Pennsylvania: B. F. Kneeland, W. F. Schwartz, J. P. Gaede, N. S. Ashton. Chesapeake: R. T. Baer, R. H. Martin, H. S. Prener. Ohio: E. K. Slade, J. F. Olmsted, W. M. Campbell. District of Columbia: J. L. McElhany, A. J. Breed, W. H. Green, M. D. Wood, G. A. Stevens. Virginia: W. J. Stone, S. Kime, J. H. Tindall, C. E. Garnsey.

Lake Union: K. C. Russell, M. Serns.

This council was held for the purpose of giving careful study to the question of how best to carry on our work in the large cities. In opening the council, the chairman made this brief statement:—

"We are not here to study financial questions, nor administrative plans and policies. We are here to talk over our evangelical work—how to reach souls; how to get our message before the masses of the people in a way that will profoundly impress them with its character, bring conviction to their hearts, and lead them to obey God's truth. I know of no question more important for us as ministers to study than this, and I hope that this council will set on foot a new program in our evangelical work. The following are some of the topics that ought to receive very careful consideration by the ministers present:—

"1. Advertising. What is proper, consistent advertising for securing an audience?"

"2. The Scriptures; their value and their use in preaching our gospel message.

"3. Visiting; its great importance and efficiency in connection with public meetings.

"4. Bible workers. How can they labor to the best advantage in connection with the public meetings?"

"5. Magazine sellers. How can they be associated with, and used in, the city effort?"

"6. Medical missionary work. How can it be combined most effectively with the evangelistic work?"

"7. The press. How can its columns be secured for reporting lectures and sermons?"

"8. Preaching. How can it be made most powerful and effectual in winning souls to Christ?"

"9. The workers. What should be their personal association and relationship in their united efforts?"

"We have not arranged for the reading of papers, nor the giving of set addresses on these subjects. During the past two years we have listened to many instructive and valuable papers and addresses along these lines. What we wish to do at this time is to have heart-to-heart talks in round-table study of these important questions, and to reach a unanimous decision concerning them."

Advertising

This subject was introduced by the chairman, as follows:—

"Advertising is an important feature in carrying on evangelistic meetings. In some way, we must let the people know of our presence in their midst, of the subjects we propose to present in our public meetings, and of our desire to have them attend the services. It is hoped that we can here give this question careful study, and reach a unanimous agreement regarding the best way of advertising.

"Our ministers adopt various methods of making their announcements. Some of these methods receive general approval, but some of them receive a great deal of criticism. It would seem that we ought to ascertain what it is in the methods of advertising that meets the general approval of our workers; and if we find it of real value, we ought to adopt it generally. On the other hand, we should give careful study to those features that are criticized, and if we find the criticism well-founded, we should decide to eliminate them from our advertising.

"I might mention some of the methods of advertising with which many of our workers and our people are not pleased:—

"First, the extent to which the evangelist advertises himself by the use of his photograph, and the use of statements regarding himself,—where he is from, his former success, and the manner in which he will present his subjects.

"Second, the use of too many and too strong adjectives in describing his tent, outfit, subjects, music, etc.

"Third, the number and the character of the illustrations used.

"I am aware that we hold different views, and that all may be alike sincere and earnest in their views; but it does seem that we ought to reach common ground on so important a question as making public announcements. In many instances our public announcements are the first information people receive of us. First impressions, as we all know, are lasting, and will have much to do in leading to a decision to attend our meetings or to remain away. Surely all will admit that the announcements of religious meetings should be appropriate to the character of the subjects to be presented. A religious service is altogether different from an opera or a circus, and should be advertised in harmony with its character."

A. J. Clark: "I believe that in dealing with the question of advertising, we

should deal with it from the standpoint of the message that we bear. It is the message that we are endeavoring to get before the people; and while every individual should use individuality in the matter of advertising, there are certain methods that, for the sake of the message and the individual, we ought to discourage; and we are here to decide what those methods are. I believe that such words as 'great' and 'prominent,' when used of the speaker, savor of self-praise and boasting, and that we ought to put ourselves on record as opposing that kind of advertising. As we look back over the history of this cause, we see some who have held themselves up before the people. Some of them are not in the message to-day; and when they went out of the message, many of their admirers went out with them. They followed the man instead of the message. In all our work it is the message that we must place before the people as being great, and not ourselves nor our sermons."

A. V. Cotton: "I believe in plenty of advertising. We must remember that we are living in a time of popular advertising, and the people of the world expect it. While we should strive to magnify the truth and the subject to be presented, yet we can not divorce a man's personality from the advertising matter. It is sure to come out. To my mind, you will have to change the personality of a man if you expect to change the character of his advertising. The use of photographs is a form of education. The newspapers make free use of photographs of individuals in connection with special news items. It is so in advertising a series of meetings; the people expect to see the photograph of the man connected with the effort, unless it is in a small town where the people become acquainted with the man by seeing him on the streets. But in the city it is natural for the people to look for the photograph of the man advertising his meetings. In that case, I favor having the photographs on the advertisement."

R. E. Harter: "No doubt those who adopt methods of advertising which approach the sensational do so because they feel that this is the only way to secure a large audience. Some of our evangelists secure an audience of from four hundred to five hundred every Sunday night during a series of meetings, without using sensational methods of advertising, or expending large sums of money. They advertise in a simple way, and carry on systematic work. They secure good attendances, and many people accept the truth. It has been demonstrated over and over again that we can secure large congregations and bring people into the truth without sensational advertising."

K. C. Russell: "The use of the speaker's photograph and other striking illustrations seem to be becoming more general among us. I think that in my work in the future, I shall omit the photographs. Speakers of other organizations attract good audiences without the use of photographs. One of the great secrets in advertising is to keep in touch with the public pulse, especially in the cities where we are laboring, and then form our subjects in a way that will appeal to the people."

J. L. McElhany: "I would like to mention one effort that came under my

notice. A man had a great banner printed—'Hear the noted Evangelist from London at the Tent.' He stretched this across the principal street in the town. The first night he had a full tent, the second night a fairly good audience, and then the work fell flat, because the ability of the 'noted evangelist' was not up to what was suggested by his banner. If he had used a little more modesty in his advertising, the people might have been more tolerant when they heard him."

G. B. Thompson: "I think that in advertising we should always keep well within the limits of truth. If a man is able to deliver a series of great sermons, it might be proper to say so. If he is not able to do this, he should not say so. There is a difference between a great series of sermons, a series of great sermons, and a series of sermons on great subjects. We should use care in our advertising, which will commend our work to sensible people."

C. H. Edwards: "I think that in advertising we must be governed by the conditions we find in different localities. New York City is different from a small town. In New York City a man encounters great difficulties in securing an audience. He must, therefore, adopt methods that will meet the special conditions. In my opinion much of the criticism that comes from the methods of advertising in the large cities is from those who are not acquainted with the conditions that have to be met."

A. R. Bell: "In a great measure I agree with Brother Edwards. I believe that sensationalism in advertising is the praise that boosts the man, and the foolishness that illustrates the subject. There is a certain personality that enters into every man's work; so we can not form many concrete resolutions here. Let us pass resolutions of a general advisory character, but not with the understanding that all men must advertise in the same way."

L. T. Nicola: "I believe the people of New York City can distinguish between that which is sensational and that which is substantial and solid. Last summer we advertised our tent on 124th Street, in New York, as 'the big tent.' There was another tent near there much larger than ours, and one Sunday night one of the speakers of that tent referred to the advertising of our tent. He said that our tent would go twice inside of theirs, and yet we advertised it as 'the big tent.' I believe that we made a mistake in doing that way under the circumstances."

G. B. Starr: "I would like to make a suggestion in regard to modesty and the subject of individuality as involved in this matter of sensationalism. It seems to me we have come to the time when we can not allow young, untried men to go out to represent this work and all its issues without very careful investigation of their ideas of the plan. While it is proper to recognize individuality, yet every man who goes out represents the denomination, and should not work in a manner that is contrary to the wishes of the denomination or that will bring criticism upon himself. The workers in some of our cities have asked to be excused from distributing advertising matter, because of its sensational character. I believe that if one half of the money expended on sensational advertising during the past

year or two had been used in circulating information on present truth, we should have received much better results. I do not believe it is right, because some man has a certain individuality, that he should go out and misrepresent us all. We must study the people we are to reach. Are we going to reach people who are interested only in sensational advertising?"

A. G. Daniells: "Should not a minister be as careful and conscientious about putting his personality into his advertising as he should in exalting himself in preaching his sermons? I believe that we should spend more time in studying how to work our subject-matter into announcements. The subjects should be so clearly and wisely stated as to appeal to people. Let us encourage Christian modesty, and adopt methods by which the truth will be placed in the forefront, and made to appeal to those who read our announcements."

L. A. Hansen: "We can draw lessons from Christ's public ministry in this matter. If he were here to-day, and made use of our publicity methods, would it be to advertise himself, or would it be to call attention to his message? John the Baptist did not herald himself, but he drew large crowds. Even the Holy Spirit does not speak of himself. Men of power, such as Moody, do not need to tell of themselves in order to secure an audience. Their message speaks for itself and for them. If we lay emphasis on the message we have, people can pass judgment on that, and not on the men who give it. People should come to hear the truth that is given, not merely to hear the man. The man may not warrant strong advertising, but the subjects will; and if properly presented, they will not disappoint, while he may."

At the close of the discussion of this subject, a committee was appointed to prepare resolutions to be presented at a subsequent meeting. This committee reported the following resolutions, which were adopted:—

"Whereas, We are exhorted by the Lord to give 'no offense in anything, that the ministry be not blamed: but in all things approving ourselves as the ministers of God,' walking 'worthy of the vocation wherewith ye are called, with all lowliness and meekness,' be it therefore,—

"1. *Resolved*, That in giving publicity to our evangelistic efforts, we should avoid all that borders on sensationalism, and shun every expression that savors of self-exaltation, *always* endeavoring to magnify and exalt the message instead of the man.

"2. *Resolved*, That we discourage the general use of our photographs in advertising our meetings; that we would especially caution our young and inexperienced workers in this particular.

"3. *Resolved*, That we recommend that only such cartoons or illustrations be used as are of a dignified and modest character, which will teach the truth in a clear and elevating manner, *avoiding* all illustrations which caricature and burlesque.

"4. *Resolved*, That in advertising we maintain a high and dignified standard, in subject-matter, workmanship, and quality of material, ever seeking to exalt the message we are bearing."

A. G. DANIELLS, *Chairman*:
THADDEUS LEGG, *Secretary*.

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

TOPIC No. 3, "The Efforts of Various Protestant Organizations to Unite Religion and the State," was presented by C. M. Snow in a carefully prepared paper. Lack of space precludes giving the paper in full, but we will refer to some of the points contained in it. After showing the great progress made by our country in the cause of freedom, the speaker mentioned the different organizations that are now endeavoring to have the nation declare its acceptance of the Christian religion, and place upon a legal basis certain Christian customs and usages now practised in our government. He referred to the National Reform Association, which was organized in 1863 at Xenia, Ohio, as being the parent of this retrogressive movement. Dr. J. S. Martin, the general superintendent of the association, was quoted as saying at a meeting of the National Reform Association held at Winona Lake, Ind., in August, 1909, that "the no-religious-test guaranty of the national Constitution ought to be modified."

This purpose was also indicated at the World's Christian Citizenship Conference in Philadelphia, November, 1910. The paper says, among other things:—

"The association proposes that there shall be a recognition made in our nation's fundamental law that the law of God, as revealed through Jesus Christ, and not the will of the majority of the people, is the supreme law of the land. That would at once put the nation under ecclesiastical control; for 'the preachers are the successors of the prophets,' the expounders of the divine will, the authorized 'spokesmen' of God. Under such a régime no law could be formulated without their authorization, or enacted without their approval. That would mean the overthrow of representative government, and the establishment of an ecclesiastical hierarchy to rule over the people. They had that during the dark ages, and during the colonial days of America, and it created for them not a paradise, but a purgatory."

"That the organization's officials understand what is involved in the movement seems to us most apparent; for the president of the organization declared at Winona Lake, Ind., in 1910:—

"Uniformity [in religion] is essential to both peace and progress. The opinion of the majority must be decisive. Even in the matter of men's consciences a degree of uniformity is necessary. We would allow the greatest amount of individual rights of conscience consistent with the necessary uniformity."

"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 the parent organization."

"In 1884 the National Reform Association made a bid for an ally stronger in numbers and political influence than all four of these organizations, that is, the Roman Catholic Church, and received promise of cooperation; but of that organization and its purposes I am not now to speak, nor of the American Federation of Catholic Societies, which is also committed to the same ideas in government; nor yet of that great organization the American Federation of Labor, largely Catholic, which has promised its help to the National Reform Association in securing religious legislation."

"But there has recently been organized in this country a branch of the great organization now operating in England and Canada, known as the Lord's Day Alliance, whose secretary, Dr. Grannis, is an ardent advocate of many of the principles for which the National Reform Association stands, and who is encouraging the American branch of that organization to do all in its power to bring about legislation in all the States in behalf of a compulsory sabbath. Through this organization identical legislation is to be introduced into all the State legislatures. That work has actually begun."

"In addition to this, we have the International Federation of Sunday Rest Day Associations, whose purpose is to oversee them all, and assist in carrying out the purpose of them all; also the International Reform Bureau, which makes the securing of Sunday legislation one of the cardinal features of its operation."

"The great organizations of the Christian young people of the United States have also adopted the shibboleth of Sunday enforcement, and in their annual conventions are committing themselves by resolution to that principle. Said the Christian Endeavorers at their last convention in Atlantic City: 'We urge also upon civic authorities the enforcement of Sunday laws *without discrimination*.'"

"But greater than all these, more inclusive in its scope, and if possible more energetic and determined in its policy, is the great federation of the so-called Protestant churches of this country. It proposes, by means of the very instruments which Congress warned the country against in 1829, 'combination and influence,' to create a force which 'lawmakers and lawbreakers will respect and heed.' This organization, claiming to represent eighteen million communicants, not only advocates and urges a compulsory rest day, but refuses to recognize the right of a portion of its own constituency to observe the day of its choice. Thus the weight and force of all its power and influence are thrown into the scales against liberty of conscience and in favor of religious oppression. . . .

"These are some of the forces that have set themselves against the fundamental principles of our government, against the religious liberty of the individual. In doing so, they have set themselves against the process by which the mighty progress of our nation was achieved, and against the spirit of the gospel of Jesus Christ; but in the promised power of that gospel our preachers and teachers and colporteurs go forth to proclaim the last message of Jesus Christ in the face of, and against the prohibition of, these confederations, knowing that to him belongeth the victory, and that in him their triumph is sure."

Topic No. 4, "The Proper Setting for Protests Against Romanism and the Infringement of Religious Liberty," was assigned to F. M. Wilcox, editor of the REVIEW AND HERALD. This paper will appear later in the editorial columns of the REVIEW.

Both papers mentioned above were discussed by the members of the convention. This report will be continued next week.

S. B. H.

Church Missionary Work

[The following program was prepared by George Thomason, Secretary of the Medical Department of the General Conference.]

Suggestive Program for Fourth Sabbath Home Missionary Service

(June 22, 1912)

SONG: "Christ in Song," No. 380.

SCRIPTURE READING: Luke 10: 1-20.

PRAYER.

SONG: "Old Hundred."

READING: "Medical Evangelical Work."

SONG: "Christ in Song," No. 622.

READING: "Freely Ye Have Received, Freely Give."

REPORTS and offerings.

SONG: "Christ in Song," No. 316.

Medical Evangelical Work

It is for us always to remember that as Christ was, and as he is, so are we in this world. If we would know the secret of his successful life, we must study his method of labor, and endeavor to walk in his steps. "We shall find the footsteps of Jesus by the sick-bed, by the side of suffering humanity, in the hovels of the poverty-stricken and distressed. We may walk in these footsteps, comforting the suffering, speaking words of hope to the despondent. Doing as Jesus did when he was upon earth, we shall walk in his blessed steps."

If in the work that Jesus did when he was upon earth it was important and essential for him to spend much of his time in dealing with the sick and the suffering and the dying, it is, if possible, even more important and essential that we do, likewise in the work of God in the world to-day. Sickness and suffering are much more prevalent in our day than when Christ was upon the earth. In spite of the great advances in hygiene and sanitation, in medical and surgical knowledge and proficiency, disease and physical and mental degeneracy are constantly increasing. Although it is rare to see the devastating epidemics sweep over cities and countries as they did a few years ago, yet diseases of a more subtle nature, involving tissue changes in the vital organs of the body (such as the brain, heart, kidneys, liver, nerves, and blood-vessels), are rapidly and alarmingly increasing. It is almost possible now to see a thousand falling at our side, and ten thousand at our right hand. Nearly five hundred persons die every day in this country from tuberculosis alone, and the deaths from cancer are rapidly increasing. Brain degeneration, as indicated in the various forms of insanity, is constantly increasing. In England and Wales there are 135,000 insane persons confined in the

asylums; and facilities for caring for the constantly increasing numbers can scarcely be provided rapidly enough. In these same countries there are 125,000 feeble-minded children, 85,000 of whom are also physical cripples. Bright's disease has increased fifteen hundred per cent within the last fifty years. So statistics might be multiplied to emphasize that we are living in an age of physical, mental, and moral degeneracy, and that darkness covers the earth, and gross darkness the people.

But God has provided a way of escape. He has given to the world a special message of health and healing. Anticipating just such a condition of physical decay, the Lord in his love and mercy has given special light in wonderful principles of reform which, incorporated into the life, will enable men to escape the corruption that is in the world. To this people, above all others, these great principles have been committed. In view of the increasing darkness that is covering the earth, and the awful blackness and gloom of this night of ignorance, never in the history of the world could it have been more appropriately said to a people than to this people, "Rise, shine; for thy light is come, and the glory of the Lord has risen upon thee."

First of all, in reference to these great principles in our own lives, the prayer of Christ must be answered for us,—we must be sanctified by this truth. Just as the best evidence we can bring that God forgives sin is that we know that he has forgiven our sins, so the best possible evidence that God has committed life-giving principles to us is the demonstration in our own lives that they are giving us life more abundantly.

The warning of the world and the closing of the work of God upon the earth can never be fully done unless we or others do *neighborhood* work. When a certain lawyer desired to know the way to obtain eternal life, he was told to be a good neighbor. He that showed mercy was the good neighbor, and Jesus said with emphasis, "Go, and do thou likewise."

This, then, is the work for the hour. Here is introduced a work for everybody. The call now is especially for the lay members to work for those in their immediate vicinity.

"Church-members, let the light shine forth. Let your voices be heard in humble prayer, in witness against intemperance. . . . Find access to the people in whose neighborhood you live." "By personal labor reach those around you. Become acquainted with them. Preaching will not do the work that needs to be done. . . . Sermons will not do it. By visiting the people, talking, praying, sympathizing with them, you will win hearts. This is the highest missionary work that you can do." "It is not learned, eloquent speakers that are needed now, but humble, Christlike men and women, who have learned from Jesus of Nazareth to be meek and lowly, and who, trusting in his strength, will go forth into the highways and hedges to give the invitation." "Visit the sick and suffering, and show a kindly interest in them. If possible, do something to make them more comfortable. Through this means you can reach their hearts, and speak a word for Christ." "Work disinterestedly, lovingly, patiently, for all with whom you are brought in contact." "The angels look upon the distressed

of God's family upon the earth, and they are prepared to cooperate with the human agent in relieving oppression and suffering. They will cooperate with those who 'break every yoke,' who 'bring the poor that are cast out to thy house.'"—*Testimonies for the Church.*"

The work God would have us do for our neighbors is very clearly outlined in the fifty-eighth chapter of Isaiah,—“to loose the bands of wickedness, to undo the heavy burdens, to let the oppressed go free, and that ye break every yoke.”

In every neighborhood there are men and women who are bending under the yoke of bondage to habits of eating and drinking, or who are suffering and oppressed because of the god of appetite, whom they ignorantly worship. They need to be told what to eat, how to eat, and when to eat, and how to prepare simple foods. They need instruction as to the disease-producing effects of tea, coffee, alcohol, mustard, pepper, spices, and condiments of various sorts. They need to know that autointoxication is quite as harmful to the body as a moderate amount of intoxication from alcohol, and that by overeating, particularly of proteid foods, which readily undergo decomposition in the digestive tract, this condition of autointoxication, or self-poisoning, results, with direct effect upon the liver, kidneys, blood-vessels, brain, and other delicate structures, laying the foundation for disease, premature old age, and physical decay.

Every Seventh-day Adventist should be a veritable storehouse of information on rational living and as to what is embodied in true temperance, and should know what will in the highest degree contribute to a sound mind in a sound body. His soul can then be drawn out to the hungry, to teach them to eat that which is good, and he can satisfy the afflicted souls by his ministration of rational treatment. A knowledge of the great principles of health reform which were given to this people a half-century ago was never intended to be confined to a comparatively few doctors and nurses. They are for all the people for all time until Jesus comes. They are for the preservation of our own health, for, "Then . . . thine health shall spring forth speedily." Giving these principles to our neighbors will brighten our Christian experience and will save us from the darkness and discouragement of inactivity, for, "Then shall thy light break forth as the morning, . . . and thy darkness be as the noonday." This work will insure the answering of our prayers, for, "Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am."

To those who, endeavoring to walk in his steps, have performed these ministrations, comes the glorious invitation, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

GEORGE THOMASON, M. D.

"Freely Ye Have Received, Freely Give"

DURING the years of Christ's public ministry, the first disciples were associated closely with him, that they might be trained for the work that as his representatives they must carry forward when he should be no longer with them. For three years they labored with him, hearing his words of comfort and hope to the weary and desponding, beholding his

miracles in behalf of the suffering. When Christ returned to the Father, he bade the disciples continue the work he had begun. They were given power to heal "all manner of sickness and all manner of disease." By healing in his name the diseases of the body, they would testify to his power for the healing of the soul. Through ministry such as Christ had performed, they were to carry to all nations the gospel of his grace.

In the same way his disciples to-day are to labor. In sympathy and compassion they are to minister to those in need of help, seeking with unselfishness and earnestness to lighten the woe of suffering humanity; and through this means win men and women to the great truth for this time.

"Is not this the fast that I have chosen," the Lord through his prophet declares, "to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?" Wherever the people of God are placed, in the crowded cities, in the villages, or among the country byways, there is a mission field, for which a responsibility is laid upon them by their Lord's commission.

The denominational churches in our land are doing something in the line of Christian Help work. Some are working actively, walking in all the light they have. They would do much more if they understood the truths that we hold. Yet many of those who know the truth, who claim to believe that the last message of mercy is being given to the world, are fast asleep. Many, like the sluggard, are folding their hands in inactivity.

The Lord is calling upon his people to take up different lines of missionary work, to sow beside all waters. We do but a small part of the work that he desires us to do among our neighbors and friends. By kindness to the poor, the sick, or the bereaved we may obtain an influence over them, so that divine truth will find access to their hearts. No such opportunity for service should be allowed to pass unimproved. It is the highest missionary work that we can do. The presentation of the truth in love and sympathy from house to house is in harmony with the instruction of Christ to his disciples when he sent them out on their first missionary tour.

Those who have the gift of song are needed. Song is one of the most effective means of impressing spiritual truth upon the heart. Often by the words of sacred song, the springs of penitence and faith have been unsealed. Church-members, young and old, should be educated to go forth to proclaim this last message to the world. If they go in humility, angels of God will go with them, teaching them how to lift up the voice in prayer, how to raise the voice in song, and how to proclaim the gospel message for this time.

Young men and women, take up the work to which God calls you. Christ will teach you to use your abilities to good purpose. As you receive the quickening influence of the Holy Spirit, and seek to teach others, your minds will be refreshed, and you will be able to present words that are new and strangely beau-

tiful to your hearers. Pray and sing, and speak the word.

The medical missionary work presents many opportunities for service. Intemperance in eating and ignorance of nature's laws are causing much of the sickness that exists, and are robbing God of the glory due him. Because of a failure to deny self, many of God's people are unable to reach the high standard of spirituality he sets before them. Teach the people that it is better to know how to keep well than to know how to cure disease. We should be wise educators, warning all against self-indulgence. As we see the wretchedness, deformity, and disease that have come into the world as a result of ignorance, how can we refrain from doing our part to enlighten the ignorant and relieve the suffering?

Because the avenues to the soul have been closed by the tyrant Prejudice, many are ignorant of the principles of healthful living. Good service can be done by teaching the people how to prepare healthful food. This line of work is as essential as any that can be taken up. More cooking schools should be established, and some should labor from house to house, giving instruction in the art of cooking wholesome foods. Many, many will be rescued from physical, mental, and moral degeneracy through the influence of health reform. These principles will commend themselves to those who are seeking for light; and such will advance from this to receive the full truth for this time.

God wants his people to receive to impart. As impartial, unselfish witnesses, they are to give to others what the Lord has given them. And as you enter into this work, and by whatever means in your power seek to reach hearts, be sure to work in a way that will remove prejudice instead of creating it. Make the life of Christ your constant study, and labor as he did, following his example.

Precious are God's promises to those who minister in his name. He says: "Then shall thy light break forth as the morning, and thine health shall spring forth speedily. . . . Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am. . . . And the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones; and thou shalt be like a watered garden, and like a spring of water, whose waters fail not."

Then go, teach and preach Christ. Instruct and educate all whom you can reach who know not of his grace, his goodness, his mercy.

ELLEN G. WHITE.



THE most faulty people find the most faults in others. The most faultless are always the most charitable. "Perfect love," not perfect profession, looks for the Jesus traits in others, admires them, and passes by the rest. The most faultless are the most devoted and the busiest in the Spirit, and hence, the most exposed to the public view. Brethren, remember the exhortation: "Love one another with a pure heart fervently."—*The Pentecost.*



"DON'T forget that suffering is no proof of sin, but sin is always prophetic of suffering."

Medical Missionary Department

Conducted by the Medical Department of the General Conference

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

Reports From City Treatment-Rooms

SEVERAL treatment-rooms have sent in reports of last year's work. These reports show some interesting figures. The volume of business done is indicated by the average number of daily treatments, which was twenty-eight, the largest number given in any one day being forty-eight. In number of persons reached and treatments given, this compares favorably with quite a few sanitariums.

It will be seen, too, that a great deal of good is accomplished in giving to many a favorable impression of our work in general, and in creating openings for the presentation of the truth. Those conducting these enterprises carry the entire burden of financial support and management. No call is made for material assistance, but these treatment-room workers wish to be recognized as having a part in the spread of the truth, and they solicit the moral support and the prayers of our people.

Properly conducted, a treatment-room may be a strong factor for good. Not only can it build up a useful work of its own with an increasing constituency, but it can do very effective service in co-operating with our sanitariums by sending patients who need sanitarium care, and by continuing necessary treatments on the return of the patients. Sanitariums can reciprocate, and thus these health institutions work together to the mutual upbuilding of their work.

Dr. J. E. Froom, of Boise, Idaho, reports 2,606 treatments for 1911, which does not include office treatments nor his own professional work. He says:—

"Our work has brought us close to many in all walks of life, and we are often cheered to see the way open for presenting matters of more consequence than the mere alleviation of pain. Many times we have been surprised to find individuals well acquainted with the truth, and in their extremity many of them show a preference for Seventh-day Adventists."

"In loaning 'Ministry of Healing' to the wife of one of our leading public officials, we learned that her sister is a Seventh-day Adventist. That was the beginning of many interviews in which we tried to sow seed in faith."

"At another time, on being called to the leading hotel, I found a sufferer who had been reared in an Adventist family, and had taken pains to learn about the believers in Boise since locating here. She is not obedient to the faith, but still feels strongly drawn to it."

"A few words often result in a patient's carrying home one of our precious books and reading it with genuine interest, and a number of our patients are now receiving regular instruction from our conference Bible worker."

In Calcutta, India, treatment-rooms have been operated since 1908, when the

sanitarium was moved to Mussoorie. A report is given of 2,243 treatments for 1911. Brother J. H. Reagan, the manager, writes:—

"We started the treatment-rooms under somewhat discouraging circumstances, having a debt of three thousand dollars. It was an innovation in this country to run treatment-rooms without a doctor. Personally, I could undertake it only as I could put my trust in God's help to do what seemed impossible. My motto is, 'Work and pray.' I am thankful to say God manifested his power in a remarkable way. The first season we were overwhelmed with patronage, and managed to reduce our indebtedness very materially. We have now liquidated all our indebtedness, besides installing additional equipment. We have every reason to be grateful to God for the way he has helped us out of our difficulties."

"We have always kept in mind the primary object of this work—to bring the gospel before the people as opportunity offers. Our patrons are well up the rungs of the official, commercial, and business ladder. I can honestly say, hardly one gets away without some phase of the gospel being brought to his notice."

"Our best patronage is from the High Court and commercial houses, with a sprinkling from the military. From the High Court we have several judges and many barristers. From commercial houses, we have heads of firms. We have several from the banks, and have had quite a few ministers. Recently I treated a clergyman on Friday, and after his treatment he remarked, 'Well, I suppose you are closed to-morrow, as you are still under the law, and not under grace.' I replied, 'My dear sir, it is only by grace that you can keep the law.' Last month I had the privilege of treating a prominent bishop of the Church of England. He asked me how we differed from others. This gave me an opportunity, which I used to the best of my ability, telling him our belief in regard to the Sabbath and other Bible truths. He listened without comment."

The treatment-rooms at Bellingham, Wash., operated by C. D. Threlkeld, show a steady growth in business, a comparative report giving 1,209 treatments for 1906 and 3,184 for 1911. A good influence is extending to a considerable distance.

An excellent work has been built up in Decatur, Ill., by Brother and Sister R. B. Craig, embracing treatment-rooms, health food store, and nurses' exchange. They report 4,150 treatments for 1911, with an average of thirteen treatments a day, thirty-two having been given in one day. A few items of experience are mentioned by Brother Craig, as follows:—

"We have a nice class of patients. Nearly all the ministers of our city come frequently for treatment, and buy our foods. A leading minister recently called by phone on Friday to know if he could get a treatment before sundown. He sent his wife to one of our sanitariums not long ago, and she was pleased with the foods, treatment, etc."

"It is wonderful how we get patients to discard tea, coffee, tobacco, and injurious foods. I must tell you of two or three very sick persons whom we treated last summer. One was the wife of the president of a large university."

She told her husband not to call a doctor, although she was critically ill. She said medicine so disturbed her stomach that she would be sick a long time from it. She had Mrs. Craig go to her house every day for three weeks, paying her \$2.50 a visit. She got well, and is sending us other patients.

"Two men were given up by one of the best doctors. One was dying, as all who saw him said. I was permitted to treat them, and by persevering effort both recovered. We work carefully with the physicians, and they are our good friends, many of them sending us patients. The Lord helps us in many ways, and we do not forget daily to seek his help and the guidance of the Holy Spirit. We find many who are quite willing to correct their wrong dietetic habits.

"During the week of prayer we held one of the evening meetings in the ladies' waiting-room. A wealthy patient insisted on having a treatment that evening. She could hear everything that was said in the meeting, and really enjoyed it. Much can be done to teach the third angel's message in these places. We keep a supply of tracts and papers to give away when needed."

Brother Craig is modest in reporting all that is done by his work. We understand that it is a great strength to the local church and Sabbath-school, as well as a material benefit to the conference. The Sabbath-school offerings for the last quarter of the year amounted to seventy-five dollars. Other offerings and donations receive help from this source.

R. L. Mantz, of Cedar Rapids, Iowa, sends the largest report for the year, 9,412 treatments having been given. The week-day average was twenty-eight, and the largest number for a single day was forty-eight. He says: "Our work is among the leading people, and our endeavor is to help the patients morally and physically, and we see evidences of beneficial results to our patients and to the church because of the influence of the treatment-rooms." L. A. H.

News and Miscellany

Notes and clippings from the daily and weekly press

—During the recent celebration of the Passover, the oldest feast of the Jewish calendar, the Jews of Chicago consumed 2,000,000 pounds of matzoth (unleavened bread) and 150,000 bottles of wine.

—A great project for a French trans-african railway, extending from Tangier to Juba, on the banks of the Indian Ocean, has been revealed by Senator Gauthier. The cost is estimated at \$600,000,000. The motive power is to be electricity, generated by waterfalls in the neighborhood of Lake Tchad.

—An indication of the approaching completion of excavation work on the Panama Canal is found in the comparatively small amount of dynamite to be used during the next fiscal year. The canal engineers estimate that 3,986,500 pounds of the explosive will be sufficient, and bids for supplying this amount have been asked for. During the present year 8,533,000 pounds were bought.

—Municipal authorities in many larger cities might take note of a hygienic reform just instituted in Montgomery, Ala., where street-cars are to be cleaned every night, and thoroughly disinfected twice a week.

—The old frigate "Pensacola," first under command of Admiral Farragut, later a flag-ship at foreign stations, and in recent years a training-ship, was recently destroyed by fire in a remote section of San Francisco Bay.

—Thomas A. Edison recently announced that he expects to spend \$3,000,000 and devote eight years to the work of perfecting a repertory of educational films that will meet the requirements he has set to make the moving picture useful in the schoolroom.

—It is stated by Major F. F. Russell, of the American army medical corps, that as the result of antityphoid vaccination that disease has practically been wiped out from the army. He declared that 1,580 deaths resulted from typhoid during the Spanish-American war, but during the army maneuvers in Texas last year only one case developed.

—Much anxiety is felt regarding the outcome of affairs in Cuba. A condition of insurgency exists among the Negroes of Matanzas, Santa Clara, and Oriente provinces, especially in the last named, and the government is straining every nerve to stamp out the rebellion by the use of all the military forces at its disposal, even at the cost of reducing the garrison at Havana to a few companies.

—Instead of laboriously digging out coal and bringing it to the earth's surface for use as fuel, Sir William Ramsay has proposed the ingenious scheme of burning the coal where it is, and bringing the gas thus generated through pipes to the surface, there to be used in running gas-engines. Experiments are to be made in trying out the plan on a small scale.

—In a Negro school at Utica, Miss., the commencement program, following the example set at Hampton and Tuskegee, formed a practical demonstration of the industrial pursuits taught. Hats were made before the audience; a girl's waist was cut, sewed, and finished; iron was forged and welded; clothes were washed; and a farmer's dinner was cooked, served, and eaten on the platform.

—Why is the range of wireless telegraphy so much greater at night than by day? Mr. Marconi, in a recent address, said that this fact, first noticed by him in 1902, is due to the ionization of the gaseous molecules of the air affected by ultraviolet light. Ionization is a term used in describing electrolytic decomposition. In ordinary language, the sun's rays seem to deaden electrical potency just as they appear to kill the flames of a fire.

—It is rumored that the street railway interests of the country are becoming quite seriously concerned at the prospect for restoration of the three-cent piece to the national currency. The bill recently passed by the House authorizing the coinage of a three-cent and a half-cent piece was warmly indorsed by the mayors of Ohio cities which have three-cent street-car fares. The bill is now pending before the Senate Finance Committee.

—An expedition from Yale University, led by Professor Hiram Bingham, is to make further explorations this year in Peru, in the regions where a Yale party last year found human remains supposed to be not less than twenty thousand years old, embedded in glacial deposits.

—Massachusetts has a new law which makes it necessary for persons who have been divorced and apply again for license to marry, to produce a certified copy of the decree which granted them divorce. This certificate is presented to the town clerk, who issues the new license to marry, and is furnished to the minister for his information. The object of the new regulation is to make it clear whether remarriage on the part of the divorced is legal.

—Among other centenaries celebrated this year is that of the manufacture in France of beet-sugar, which has become one of the most important and lucrative of French industries. There are sections in the French provinces where the beet is the king of products, and where for miles around the sugar factories the ordinarily good French roads are often pulpy with the beets that have dropped from farmers' wagons on the way to the great yards, where they are piled in readiness to go through the factory processes.

—The tide of immigrants pouring through the gates at Ellis Island bids fair to swamp the government officials, and overtax the capacity of quarters provided for their care. It is said that more than 100,000 came in during the month of April last. To provide sleeping accommodations for 25,000 people each night is a task for a whole war department. To examine all these people, many of whom are children, and pronounce upon the condition of their health and mental powers, as the laws require in order to protect the country against physical and mental peril, seems to be impossible.

—The Erie Railroad recently dedicated at Harriman, N. Y., a monument commemorating the first telegraph train order ever sent over a railroad. This order was transmitted in 1851, when Charles Minot was general superintendent of the road. This is the order sent: "To agent and operator at Goshen: Hold the train for further orders. Conductor and engineer day express: Run to Goshen regardless of opposing trains." This message marked the transition from the days when trains crawled over single track, haphazard from switch to switch, to the present day of speed, limited only by the capacity of the locomotives.

—The Rothschild oil interests, a dominating financial factor in almost every European nation, have secured a lease on Southern Pacific land, facing the outer harbor, and purpose to make Los Angeles the seat of war against the Standard Oil. On April 24 application was filed with the Harbor Commission for permission to erect on this land oil-tanks and a distributing base that will represent an immediate investment of \$5,000,000. Forty big tank steamers, which are used by the Rothschild interests for transporting Oriental oil along the commercial highways of the Pacific Ocean, will bring petroleum from the oil-fields of the Far East.

— It is claimed that a little zinc patch on the roof of the church of the Holy Sepulcher, was the occasion of the Crimean war. There was a leak in the dome of the building, but neither the Latin nor Greek churches would allow the other to make the needed repairs; hence the deadly war.

— Marine insurance companies have sustained this year probably the severest losses in the history of such companies — that of the "Titanic," which may amount to \$10,000,000, and that of the "Oceana," which went down with \$5,000,000 in specie aboard. The Spanish galleons of old, with their fabled treasures, represented no such sums as these.

— The Territory of Alaska has yielded to its owner, the United States, \$206,600,000 in mineral wealth; and \$222,710,036 in fish and furs; and it has paid directly into the United States treasury \$14,792,461 in cash. Adding the tribute of fisheries, furs, minerals, and cash, the people of the United States have within forty-two years taken \$444,102,500 out of Alaska. The territory was bought from Russia in 1867 for \$7,200,000.

— A bomb explosion in Oporto, Portugal, recently was the means of revealing the existence of an extensive bomb-making industry. The explosion was caused through the accidental substitution of a loaded bomb for an uncharged one with which a man was experimenting. The premises were demolished by the explosion, and thirteen persons were killed. The police discovered nearly 500 uncharged bombs in the ruins, and also a considerable sum of money in gold and notes.

— Mr. and Mrs. Isadore Straus, who perished in the "Titanic" disaster, are widely and deeply mourned. They were noted for their activity in humanitarian and philanthropic work. Among their later manifestations of this spirit have been provision, made during a visit a short time before starting home, for the poor Jews of Jerusalem. Mrs. Straus had been so disturbed by what she saw during a visit to the Ghetto that her report made to her husband led him to provide the sum of \$10,000 annually for three years to support a soup kitchen. Since then between five and six hundred persons have been fed daily by this agency. The news of the death of their benefactors caused 30,000 Hebrews at Jerusalem to enter upon a season of fasting and mourning.

— In its policy of readiness to crush the Negro rebellion in Cuba, growing hourly more serious, the United States government on May 26 ordered two divisions of the battle-ship fleet in command of Rear-Admiral Osterhaus, commander-in-chief, to steam to Key West after taking 1,300 marines aboard for emergency service on the island. The rushing of this display of naval strength to the proximity of Cuban waters is admitted by all to be the last step which this government will take before actually intervening with armed force in Cuba. The army stands now ready to set 15,000 troops in motion toward Cuba at the tap of the gong, but the State Department is careful to explain that no actual intervention is ordered, and that the navy is merely carrying out the government's orders to be in readiness to protect American life and property if necessary.

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
 Nebraska Aug. 22 to Sept. 1

COLUMBIA UNION CONFERENCE

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

LAKE UNION CONFERENCE

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

NORTHERN UNION CONFERENCE

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

NORTH PACIFIC UNION CONFERENCE

Western Washington, South Tacoma June 6-16
 Upper Columbia, North Yakima, Wash. June 17-23
 Montana, Missoula June 24-30

PACIFIC UNION CONFERENCE

California, Santa Rosa June 20-30
 Southern California Aug. 5-18

SOUTHEASTERN UNION

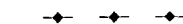
North Carolina Aug. 15-25

SOUTHWESTERN UNION CONFERENCE

Arkansas, Hiwassee June 17-16
 Arkansas, Little Rock July 11-21
 New Mexico Aug. 15-25
 Oklahoma Aug. 21 to Sept. 1
 North Texas July 25 to Aug. 4
 South Texas, San Antonio June 27 to July 7
 West Texas Aug. 1-11

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



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*.

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*.

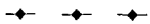


Montana Conference

THE fifteenth annual session of the Montana Conference of Seventh-day Adventists will convene on the camp-ground in Missoula, Mont., at 11 A. M., June 24, 1912, for the purpose of electing officers for the ensuing year, and of transacting such other business as may properly come before the delegates.

Each church is entitled to one delegate for its organization and to one additional delegate for every ten members. Ordained ministers are delegates at large. Members of the conference committee are delegates ex-officio.

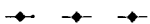
L. A. GIBSON, *President*.



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*.



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*.



Alberta Conference Association

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

C. A. BURMAN, *President*;
 U. WISSNER, *Secretary*.



Eastern Pennsylvania Conference

THE eighth 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. In addition to these temporal comforts, a spiritual feast will be provided for all.

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, at 9:30 A. M.

W. H. HECKMAN, *President*;
 S. D. HARTWELL, *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*.

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*.

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*.

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*.

Western New York Conference Association

THE annual meeting of the constituents of the Western New York Conference Association of Seventh-day Adventists, incorporated under the laws of the State of New York, will convene on the camp-ground at Dunkirk, N. Y., at 9 A. M., Friday, June 28, 1912, for the election of a board of trustees for the ensuing year, and for the transaction of such other business as may come before the session.

H. W. CARR, *President*;
F. H. HICKS, *Secretary*.

Western New York Conference

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

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

Price Changed on Third Quarter Memory Verse Cards

THE third quarter Memory Verse Cards will be furnished through the State tract societies at the following rates: Less than five sets, one order, one address, 6 cents a set; five or more sets, one order, one address, 5 cents a set.

It is time to order the third quarter Memory Verse Cards. The edition has been printed. Orders can be filled at once.

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*.

Pennsylvania Sanitarium and Benevolent Association

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

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

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

W. H. HECKMAN, *President*.

The "Signs Magazine" for July

THE cover design is a striking feature representing the heights of liberty. The flying machine gives the whole design a touch of modernity, besides showing the expanding power of man at the present time. The eagle, too, represents, in its wonderful sweep, the power of liberty and of life. And in the immediate foreground the great flag waving from its staff on the mountaintops expresses the noble freedom that it represents.

A Partial List of Contents

"Religious Freedom," by J. O. Corliss, clearly outlines the real meaning of religious liberty and the errors of religious legislation. "Religious Liberty and Religious Legislation," by H. W. Reed, is an article that clearly

shows the blessings of the one and the evils of the other.

"The Significance of the Fourth of July," by A. O. Tait. As this is the month when all citizens of the United States will give more or less thought to the celebration of the Fourth, it is timely to have an article that shows the real significance of this memorial day. What the Declaration of Independence meant then, and now, is clearly outlined in a brief survey of historical events.

"England and Liberty," by M. C. Wilcox. Nearly every American citizen knows that the great birthright of civil and religious liberty has come down to us through the years as a result of victories gained over tyranny in the great country of England.

"An American Reformer—William Miller," by Mrs. E. G. White, following her series of articles on the great Reformers of the Reformation.

A special article from our Canadian correspondent. This is of considerable interest in



Canada at the present time, and also of great interest in the United States.

Editorials on "Individualism Rampant," in which the great tendency of the times toward anarchy is pointed out; "Canada's Great Future," showing her place in the great march of events; "What Prevents War," showing why no great, world-wide struggle is going on at the present time. What is the restraining power?

The usual departments will be fully covered. There will be a Bible reading; and among the Current Topics we may mention "Religious Liberty in China," "War Preparations," "Mayor Gaynor on the Failure of Justice," "A World of Industrial Unrest," "Socialistic Tendencies," "Canada's Gain."

There is to be a Dominion day special issued for our Canadian patrons, containing several articles on Canada not printed in the regular edition for the United States. It also has a special cover, and will be of advantage to those selling the magazine within the borders of Canada.

Altogether, this is one of the most carefully thought-out and planned magazines we have issued for some time. It will prove a most helpful one to the reader. Its attractive cover will make it a valuable one for the agent. Advance orders for almost 20,000 of them were already in on the twentieth of May. A most wonderful circulation is assured. Your orders should be in early. The magazine will be ready early in June.

Prices: 10 copies, 50 cents; 20 copies, \$1; 50 copies, \$2; over 50 copies, only 4 cents each. Order through your tract society.

Early Publications Wanted

THE General Conference desires to secure copies of publications issued in the interests of the advent movement prior to 1844,—publications in any form, or periodicals of any kind,—also publications issued by the leaders of this movement prior to 1855. Any one having such copies which he would be will-

ing to donate or sell to the General Conference for permanent preservation and reference, would confer a great favor by writing to the undersigned. The following volumes of periodicals are specially desired to complete files: *REVIEW AND HERALD*, Vols. 1, 21, 47, 50, 51, 52, 62; *Youth's Instructor*, Vols. 4, 5, 15, 16, 17, 36; *Signs of the Times*, Vols. 12, 13, 14, 16, 17, 18, 26; *Sabbath School Worker*, Vols. 1, 6, 10; *Good Health*, Vols. 17, 20, 21, 22, 23. Address H. E. Rogers, Statistical Sec. Gen. Conf., Takoma Park, D. C.

Publications Wanted

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

Late clean copies of *Our Little Friend* are desired by Mrs. R. H. Gilman, Leatherman, N. C.

J. D. Mannes, Rector, Ark., would appreciate copies of the *Watchman*, *Life and Health*, *Signs of the Times*, and any of our tracts for free distribution.

Mrs. Addie Carroll, Afton, Okla., desires a continuous supply of literature for use in depot reading-racks. *Signs of the Times*, *Life Boat*, *Youth's Instructor*, and tracts are especially requested.

Nellie M. Butler, 804 Seventh St., East, Cedar Rapids, Iowa, requests clean copies of our periodicals and one thousand tracts on different doctrinal subjects, for free distribution in Bible work.

Copies of the *Signs of the Times*, *REVIEW*, *Youth's Instructor*, *Little Friend*, *Life Boat*, and *Life and Health*, or any of our denominational papers will be appreciated by Charles Downey, Box 35, Rock Hall, Md.

Mattie Hamilton Welch, Stanleyton, Page Co., Va., sends the following request: "I desire copies of the *REVIEW AND HERALD*, *Signs of the Times*, *Youth's Instructor*, and *Little Friend* to use in my work among the mountaineers this summer; also donations of any or all of our books to start libraries in three different districts. Kindly send the packages with postage or express charges prepaid, as I shall be far from the post-office, and strangers must call for my mail."

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.

If you need a plain, washable, durable, strong hammock, you have opportunity to get good value, and give work to your blind brother, John C. Rowe, 3205 First Ave., Oak Park, Sacramento, Cal. Price, \$1.80, prepaid.

FOR SALE.—160 acres unimproved land, adjoining school site of Thutuna Academy. Two miles from electric line. Terms: \$25 per acre. One-half cash; balance on time with reasonable interest. Address J. W. Shields, Viola, Idaho.

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, \$21.90; 50-gallon barrel, \$36. Purity Cooking Oil Co., Chattanooga, Tenn.

WANTED.—Position with Seventh-day Adventists by two experienced steam-engineers, thrashing, plowing, hauling, or stationary. Will go anywhere, together or separate. Best of references. State wages in first letter. Address Louis S. Winterton, Newellton, La.

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.

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.

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.

Obituaries

SHATTUCK.—On April 13, 1912, Mrs. Stella Shattuck died at her home in Dayton, Ohio, aged 54 years, 3 months, and 20 days. She and her husband gladly accepted present truth several years ago, and became faithful members of the Dayton Seventh-day Adventist Church. Our sister was a consistent Christian, and we believe she sleeps in Jesus. Words of comfort were spoken from Phil. 1:23 to a large company of friends and relatives, who sorrow not as those who have no hope. A. C. SHANNON.

TREAT.—Mrs. Pamela S. Treat was born in Jefferson County, New York, April 8, 1828, and fell asleep April 23, 1912, at the advanced age of eighty-four years. She was married to Mr. Treat in 1857, and to them were born two children, who survive. The deceased embraced present truth in 1883 under the labors of Elder H. W. Decker, and became a charter member of the Milton Junction, Wis., church in 1884. About fourteen years ago her membership was transferred to the Jonesville, Wis., church, with which she retained her connection until her death. Words of comfort were spoken by the writer, who conducted the funeral service. H. W. REED.

WILDER.—Nancy E. Keney was born in Cedar County, Missouri. When sixteen years of age she was converted and united with the Seventh-day Adventist Church at Nevada, Mo. Eight years later she was married to J. A. Wilder. They resided in Milton, Oregon, for five years, after which their home was in Los Gatos, Cal., where she died, at the age of 35 years, 2 months, and 26 days. She was a true Christian, a loving wife, and a faithful mother. The funeral service was largely attended, and many beautiful floral tributes bore testimony of the esteem in which the deceased was held. She is survived by her husband, four children, a father and mother, and three brothers. J. A. WILDER.

MARSHALL.—Mrs. Emeline Marshall died at the home of her son, in Paw Paw, Mich., Feb. 25, 1912. She was born in Onondaga County, New York, April 29, 1828, and when eighteen years of age was married to James L. Marshall. Two children were born to them. The family moved to Michigan about thirty years ago. Early in life Sister Marshall identified herself with the Methodist Church. Later she joined the Disciples, but about 1898 accepted present truth. She was faithful to this message until the end, and her consistent Christian life was an inspiration to all who knew her. She died in the hope of a part in the first resurrection. One son and two grandsons survive. The funeral service was conducted by Pastor A. T. Luther (Methodist). W. W. GROSS.

GRAVES.—Mrs. Geraldine Graves, *née* Free, was born in Salt Point, N. Y., and died suddenly at San Diego, Cal., April 30, 1912, aged 63 years, 7 months, and 26 days. She fell asleep in the hope of soon seeing her Redeemer when he comes to give everlasting life to all his children. An aged father, two brothers, and two sisters are left to mourn. W. M. HEALEY.

MILLS.—Frances Ann Thornton Mills was born near Newcastle, Ind., May 7, 1833, and died at her home in Middletown, Ind., April 26, 1912. At the age of sixteen she was converted and united with the Christian Church. In 1884 Sister Mills heard and accepted present truth. She loved the thought of the soon coming of the Lord, and her faith and confidence in the saving power of God never wavered. Her husband, five children, and a sister are left to mourn. The funeral services were conducted by the writer. Text, 2 Sam. 14:14. A. L. MILLER.

GOURLEY.—Thomas Gourley was born near Sarahsville, Ohio, Sept. 9, 1838, and died at his home near Neoga, Ill., April 20, 1912, aged 73 years, 7 months, and 11 days. Father was of a quiet disposition, and was a kind husband and a loving father. Though he was not a member of any church, yet he believed the Bible and loved to read it. He kept the Sabbath for years, and told many of his friends during his last sickness that he was ready to go. His wife, one daughter, and one son survive. The funeral service, which was largely attended, was held from the Presbyterian church, and was conducted by Elder Schwartz, assisted by the pastor of the church. F. M. GOURLEY.

HINCKLY.—Orin N. Hinckly was born in Columbia Township, Van Buren Co., Mich., Dec. 25, 1857, and died at his home near Bloomingdale, Mich., April 23, 1912, aged 54 years, 3 months, and 28 days. Thirty-one years ago he was united in marriage with Lois Nettie McCoy. Two sons were born to them. About ten years ago Brother Hinckly united with the Seventh-day Adventist Church, of Waverly, Mich. Later he transferred his membership to the Bloomingdale church, of which he remained a faithful and much loved member till his death. Brother Hinckly was of a genial nature, and a large circle of friends mourn with the bereaved family. His faithful wife, two sons, one brother, and three sisters survive. They sorrow not as those who have no hope, for his life was hid with Christ in God. The funeral service was conducted by the writer, assisted by Pastor Landis. CLIFFORD A. RUSSELL.

The Advent Review and Sabbath Herald

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

ISSUED EACH THURSDAY BY THE
Review and Herald Publishing Association

General Church Paper of the Seventh-day Adventists

Terms: in Advance
One Year.....\$1.75 Six Months.....90
Three Months.....50

No extra postage is charged to countries within the Universal Postal Union

Make all Post-office Money-orders payable at the WASHINGTON, D. C., post-office (not Takoma Park Station). Address all communications, and make all Drafts and Express Money-orders payable to

REVIEW AND HERALD
Takoma Park Station - Washington, D. C.

[Entered as second-class matter, August 14, 1903, at the post-office at Washington, D. C., under the act of Congress of March 3, 1879.]



WASHINGTON, D. C., JUNE 6, 1912

CONTENTS

GENERAL ARTICLES

- Home Preparation for Camp-Meeting,
Mrs. E. G. White 3
The Peace-Offering, S. N. Haskell..... 3
Comparing Scripture With Scripture,
David Paulson, M. D. 4
Missionary Visiting, F. Hall 4
The Prayer-Meeting, G. B. Thompson... 5

EDITORIAL

The Sabbath in the Patriarchal Age —
Forces in Active Antagonism to the Fun-
damental Principles of the American
Government — The Hand of God in
History, No. 12 — Presbyterians and
Methodists Versus Catholicism 6-10

- THE WORLD-WIDE FIELD 11, 12
HOME AND HEALTH 13, 14
THE FIELD WORK 14, 15
GOSPEL WORKERS' DEPARTMENT 15, 16
CHRISTIAN LIBERTY 17
CHURCH MISSIONARY WORK 17-19
MEDICAL MISSIONARY DEPARTMENT 19, 20
NEWS AND MISCELLANY 20, 21
MISCELLANEOUS 21-23

THE report of the city evangelists' convention on page 15 will be found interesting and instructive reading.

A REPORT of the recent auditors' convention, held in Takoma Park, D. C., was crowded out of this number. It will appear in the next issue.

DRS. George A. and Jessie Hare, of Fresno, Cal., are in the East attending medical conventions. They spent several days in Washington last week, visiting relatives and friends.

THE entire June number of *Life and Health* was sold out May 30, hence no more orders can be filled from this number. The July number is now on the press, and will be mailed by June 7.

THE commencement exercises of South Lancaster Academy were held May 27. Elder A. G. Daniells gave the graduation address. In company with his son, Grosvenor, who has been attending school there the last year, he returned to Washington last week.

WE hope all are studying carefully from week to week the excellent series of articles from the pen of Elder W. A. Spicer. Brother Spicer furnishes some valuable data not heretofore published. We believe that the copies of the REVIEW from week to week are well worthy of preservation, and could be advantageously filed by all our readers. The numbers, however, containing Brother Spicer's articles will be found of particular value for future reference.

OUR attention is called to a mistake in our Field Notes of May 23. The meetings held by Elder O. F. Frank were at Leno, Louisiana, instead of Leno, Florida. Twenty-six signed the covenant, and were organized into a company.

LAST week Elder A. N. Durrant and family of Jamaica, West Indies, reached Washington, D. C., on their way to connect with the West Pennsylvania Conference. Brother Durrant will locate in Pittsburgh, where he will carry on evangelistic work among the large number of colored people in that city.

OUR workers throughout the field who have desired a thin edition of "Desire of Ages," will be interested to learn that this is now available. There has been printed a trade edition from the subscription plates, eliminating the full page illustrations. Light opaque paper has been used so that the book is but a trifle larger than "Acts of the Apostles." Prices: cloth, \$1.50; leather, \$2. Order from tract societies.

THE camp-meeting season is now about to open. Beginning with the meetings of the Atlantic Union Conference, between seventy-five and eighty gatherings of this character will be held by Seventh-day Adventists during the next few months. What blessed opportunities are afforded by these meetings to those who attend, and every Seventh-day Adventist should feel a burden to attend these annual convocations. Begin to plan now to meet with the Lord and with your brethren and sisters in these gatherings. You may make them, in God's providence, a rich means of grace and strength through all the coming years.

FROM China comes the report that some of the Chinese native brethren and sisters have pledged themselves to give five cents a week a member for the cause of missions for the current year. These brethren give of their penury, and an amount like this for them represents a real sacrifice. With this example of devotion what shall be thought of some of our churches in this country that according to reports which have come in, averaged for the first quarter of this year less than two cents a week a member? The devotion of our Chinese brethren ought to stir us to greater liberality for the cause of missions.

AT the city evangelists' institute held in Washington, D. C., several workers representing different parts of the field urged the great value of the second Sabbath missionary service in creating in the churches a live interest in the cause of missions. Elder J. L. McElhany, the president of the District of Columbia Conference, told of his experience in bringing the Sabbath offerings of one church with which he was connected from five dollars up to fifteen dollars a Sabbath through the use of these readings. Other brethren testified to similar experiences. It would be well for our church officers to consider if the giving of a live missionary program in their churches every second Sabbath, obtaining such help from the Second Sabbath Readings as they might require, would not prove valuable in bringing up the offerings to foreign missions.

Ten Colporteurs for Foreign Fields

WE wish again to mention to the readers of the REVIEW the efforts which the Publishing Department of the General Conference is making to secure ten experienced colporteurs for foreign fields.

It is the plan of the General Conference to give these men a few months' special training in the Foreign Mission Seminary before sending them on. In connection with this plan, the following action has just been taken by the General Conference Committee:—

"Voted, That we authorize the Publishing Department to arrange for J. A. P. Green, the general agent of Mexico, to come to the Seminary next year, with the idea that while here he will take the lead in directing the colporteurs brought to the Seminary under provisional appointment."

As Brother Green has had a very successful experience in getting our books into many of the homes of the professional and most influential people in Mexico, the colporteurs who come to the Seminary next year under appointment will have a rare opportunity to secure good preparation before going to their fields. We invite correspondence with those who feel like responding to this call.

N. Z. TOWN,

Sec. Gen. Conf. Publishing Department.

Foreign Mission Seminary Closing Exercises

WE copy from the *Washington Post*, the following report of the work of the Foreign Mission Seminary:—

"Pastor A. G. Daniells, president of the General Conference of the Seventh-day Adventists, delivered the baccalaureate sermon at the commencement exercises at the Washington Foreign Mission Seminary, at Takoma Park.

"Pres. M. E. Kern presented a list of this year's students who have gone to the foreign field and those who are soon to sail.

"The list included Mr. B. P. Hoffman and wife, of Kent, Wash., who have left for Japan. Mr. E. R. Allen and wife, of Springfield, Mo., were appointed for work in Canada. Miss Rachel Jones, of Canada, sailed for India with Mr. and Mrs. Mead. Prof. T. M. French, from Sierra Leone, West Africa, was in school part of the year.

"Of those who are under appointment to sail soon are Mr. and Mrs. A. L. Shidler, of McAllen, Tex.; R. T. E. Colthurst, of the island of Dominica; William Spicer, Jr., of Washington, D. C., who are under appointment for Cuba. Miss Alma Gregory, whose home is in Brazil, will sail soon for Barcelona, Spain. Mr. and Mrs. A. R. Sherman, of Ferrisburg, Vt., sail for Argentina. Mr. and Mrs. V. E. Peugh, of San Fernando, Cal., are under appointment for southern India. Dr. E. W. Ingle, of Chicago, with his wife, sails for England for a postgraduate medical course, after which they will proceed to South Africa.

"The chapel of the Seminary was decorated with mountain-laurel and other wild flowers. The weather was ideal, and there was a large audience.

"The closing exercises of the Seminary were an informal reception given in the Seminary dining-hall. Music was furnished by Prof. Clemen Hamer. Short talks were made by Professor Kern, Mr. Peugh, and Dr. H. C. Menkel."