



The Advent Review and Herald Sabbath

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No. 24



The Bulwarks of God's Truth

WORTHIE HARRIS HOLDEN

FOREVER stand the bulwarks of God's truth
While ages roll and kingdoms rise and fall;
Within its towers the church of God uprears,
And angel watchmen ever guard its wall.

Unswerved, undaunted, and unmoved, fore'er
God's church withstands the ravages of time,
And all assaults of earthly power and might
Are vanquished by its glorious truth sublime.

Those who within his church confess his name,
Stand firm and brave as loyal soldiers true,
Unmoved by fear and unallured by sin,
Courageously to serve as Christ would do.

Forever stand the bulwarks of God's truth,
Unchanged by time, unscarred by scheme of sin.
Since God is God, the enemy defy,
And through salvation's portal enter in.



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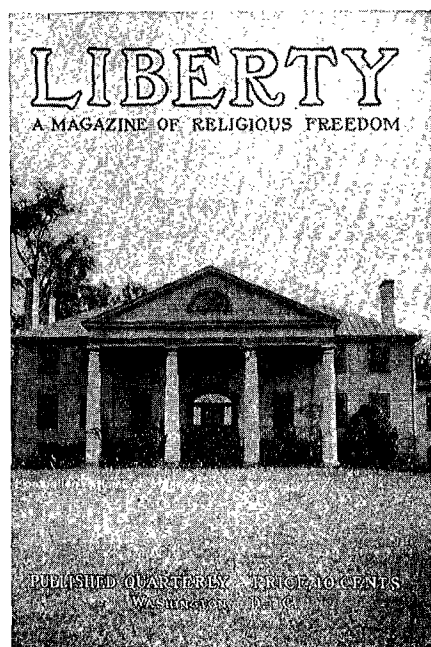


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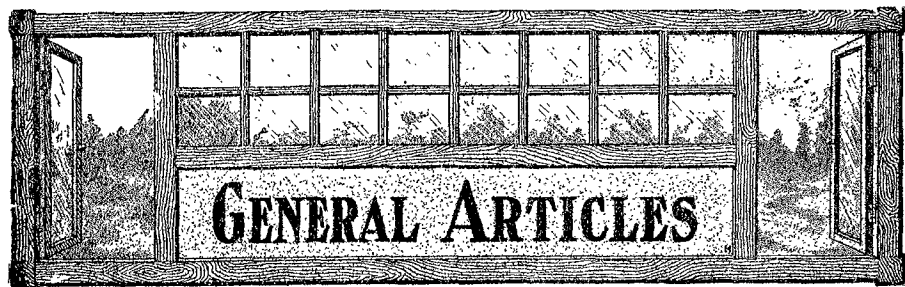
The Review and Herald

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

VOL. 89

TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, JUNE 13, 1912

No. 24



Joy

MRS. M. K. EMERSON

THERE is joy, pure and sweet, in the
favor of Heaven,

The warm, genial smiles from above;
Mid gems of blest truth the Father has
given

From the fathomless depths of his
love,

Bright hues in the rainbow succeeding
the storm,

To brighten and shine through our
tears,

And waves of sweet comfort awakened
by hope,

Borne on through the current of years.

Then why should we murmur though
mortal clouds rise,

And darken and dim for a while?

There is peace ever found in the pres-
ence divine,

And joy in the light of that smile.

Bright angels are near us to guard and
to guide

Our faltering steps on the way;

Till earth's passing night forever is lost
In the dawn of eternal day.

Philadelphia, Pa.



Overcoming Prejudice

MRS. E. G. WHITE

THOSE who labor in word and doctrine have an important work before them in removing from the minds of those for whom they labor fatal and lifelong deceptions, and impressing upon them the importance of aiming to reach God's great standard of righteousness. These workers should pray earnestly for divine enlightenment, and for wisdom to present the truth as it is in Jesus. Sympathy, tenderness, and love, woven into their discourses and manifested in their lives, will disarm opposition, weaken prejudice, and open the way to many hearts.

Christ came to break the yoke from the necks of the oppressed, to strengthen the weak, to comfort the mourning, to set at liberty those who are bound, and

to bind up the broken-hearted. His servants are to take up the work where he left it, and carry it forward in his name. But it is Satan's constant aim so to shape circumstances that the workers will become disconnected from God and labor in their own strength.

Our workers need more of the wisdom that Paul had. When he went to labor for the Jews, he did not first make prominent the birth, betrayal, crucifixion, and resurrection of Christ, notwithstanding these were the special truths for that time. He first brought them down step by step over the promises of a coming Saviour, that had been given, and over the prophecies that pointed him out. After dwelling upon these until the specifications were distinct in the minds of all, he then declared that this Saviour had already come, and had fulfilled every specification of prophecy. This was the "guile" with which Paul caught souls. He presented the truth in such a manner that their former prejudices did not arise to blind their eyes and pervert their judgment.

Brethren, as you go forth to labor for those who are bound in chains of prejudice and ignorance, you will need to exercise the same divine wisdom that Paul manifested. When, as you labor in a place, you see that the scales are beginning to fall from men's eyes, that they see people as trees walking, be very careful not to present the truth in such a way as to arouse prejudice and close the door of the heart to further light. Agree with the people on every point where you can consistently do so. Let them see that you love their souls, and want to be in harmony with them as far as possible. If the love of Christ is revealed in all your efforts, you will be able to sow the seeds of truth in some hearts. God will water the seed sown, and the truth will spring up and bear fruit to his glory.

O that I could impress upon all the necessity of laboring in the spirit of Jesus! for I have been shown that souls have been turned away from the truth because of a lack of tact and skill in

presenting it. In kindness and love seek to instruct those who oppose you. Preach the truth with the meekness of simplicity, remembering that it is not your words, but the Word of God that is to cut its way to the heart.

It should ever be manifest that we are reformers, but not bigots. When our laborers enter a new field, they should seek to become acquainted with the pastors of the several churches in the place. Much has been lost by neglecting to do this. If our ministers show themselves friendly and sociable, and do not act as if they were ashamed of the message they bear, it will have an excellent effect, and may give these pastors and their congregations favorable impressions of the truth. At any rate, it is right to give them a chance to be kind and favorable if they will.

Our laborers should be very careful not to give the impression that they are wolves stealing in to get the sheep, but should let the ministers understand their position and the object of their mission, — to call the attention of the people to the truths of God's Word. There are many of these which are dear to all Christians. Here is common ground, upon which we can meet people of other denominations; and in becoming acquainted with them, we should dwell mostly upon topics in which all feel an interest, and which will not lead directly and pointedly to the subjects of disagreement.

On entering a new place to labor, we should be careful not to create prejudice in the minds of the Catholics, or do anything to lead them to think us their enemies. The Lord has shown me that there are many among them who will be saved. God will just as surely test this people as he is testing us; and according to their willingness to accept the light he gives them, will be their standing before him. We should sow the seed beside all waters, for it is God that gives the increase.

The apostle Paul, in describing his manner of labor, says: "Though I be free from all men, yet have I made myself servant unto all, that I might gain the more. And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; to them that are without law, as without law (being not without law to God, but under the law to Christ), that I might gain them that are without law. To the weak became I as weak, that I might gain the weak: I am made

all things to all men, that I might by all means save some."

Many people had assembled where John was baptizing in Jordan. As Jesus walked among them, the observing eye of John recognized him as the Saviour, and with kindling eye and earnest manner he cried, "Behold the Lamb of God!" Two of John's disciples, whose attention was thus directed to Jesus, followed him. Seeing them following him, he turned and said, "What seek ye? They said unto him, . . . Master, where dwellest thou? He saith unto them, Come and see." And when they had come and seen where he dwelt, he opened to them the great plan of salvation.

The words that he there spoke to them were too precious to be kept to themselves, and the disciples immediately went and found their friends and brought them to Jesus. At that very time Nathanael was praying to know whether this was indeed the Christ of whom Moses and the prophets had spoken. While he continued to pray, one of those who had been brought to Christ, Philip by name, came to him and said, "We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph."

Notice how quickly prejudice arises. Nathanael says, "Can there any good thing come out of Nazareth?" Philip knew the strong prejudice that existed in the minds of many against Nazareth, and he did not try to argue with him, for fear of raising his combativeness, but simply said, "Come and see."

Here is a lesson for our ministers and colporteurs and missionary workers. When you meet those who, like Nathanael, are prejudiced against the truth, do not urge your peculiar views too strongly. Talk to them at first upon subjects upon which you can agree. Bow with them in prayer, and in humble faith present your petitions before the throne. As you come into a closer connection with heaven, prejudice will be weakened, and it will be easier to reach the heart.

To those who expect to go to other lands to labor, I wish to say: Remember that you can break down the severest opposition by taking a personal interest in the people whom you meet. Christ took a personal interest in men and women while he lived on this earth. Wherever he went, he was a medical missionary. We are to go about doing good, even as he did. We are instructed to feed the hungry, clothe the naked, and comfort the sorrowing.

The sisters can do much to reach the heart and make it tender. Wherever you are, my sisters, work in simplicity. If you are in a home where there are children, show an interest in them. Let them see that you love them. If one is sick, offer to give treatments; help the careworn, anxious mother to relieve her suffering child.

Some of you expect to go abroad as canvassers. Sometimes you may wish to canvass a man whose time is fully occupied. You may have to put off your canvass, and it may be possible that you

can join him in his work, and talk with him then. The sermon which you thus preach by your helpfulness will be in harmony with the sermon which you preach with your tongue; and the two, together, will have a power that words alone could never have.

When staying at the homes of the people, share the burdens of the household. Be thoughtful enough to keep the water bucket filled. Help the tired father do the chores. Take an interest in the children. Be considerate. Work in humility, and the Lord will work with you.

Christ drew the hearts of his hearers to him by the manifestation of his love, and then, little by little, as they were able to bear it, he unfolded to them the great truths of the kingdom. We also must learn to adapt our labors to the condition of the people,—to meet men where they are. While the claims of the law of God are to be presented to the world, we should never forget that love—the love of Christ—is the only power that can soften the heart and lead to obedience. All the great truths of the Scriptures center in Christ; rightly understood, all lead to him. Let Christ be presented as the alpha and omega, the beginning and the end, of the great plan of redemption. Present to the people such subjects as will strengthen their confidence in God and in his Word, and lead them to investigate its teachings for themselves. And as they go forward, step by step, in the study of the Bible, they will be better prepared to appreciate the beauty and harmony of its precious truths.

God's workmen must have breadth of character. They must not be men of one idea, stereotyped in their manner of working. They must be able to vary their efforts, to meet the needs of the people under different circumstances and conditions. God would have his servants, young and old, continually improving, learning better how to minister to the wants of all.



The Call of God to the Young

R. A. UNDERWOOD

"The Master is come, and calleth for thee." John 11:28.

THE call to serve, like the care of God, is universal. Christ said, "I am among you as he that serveth." No member of the human body can be separated from its vital function, and the body remain perfect. Neither can any member of the human family be released from his appointed work, and the purpose of God remain unmarred; for the Creator has given "to every man his work." Mark 13:34.

In Christ's example he has enforced the great law of existence only for service. To this end Christ has distributed the gifts and callings of men to meet the varied needs of man's spiritual and physical being.

It therefore follows that the call to life's work comes to man in his youth. God has so ordained that man's life may be rounded out in useful service even to

a good old age, provided he has gained a rich experience in his early years.

One of the happy provisions of the Almighty is that man may live over again for the good of others his early experience; especially is this so if his life has been one of joyful service for the cause of Christ and humanity.

If a man's early life has been rich in conquests for the cause of Christ, broad in the conceptions of the truth, unfaltering and aggressive in the march of advancing light, always making difficulties but stepping-stones to a higher Christian experience, it will be found in old age that he has a fund stored up from which he can draw to bless both young and old. But if the early life has been barren of precious fruit in ministry, then the declining days can not be the service to the world that God intended they should be. It is therefore evident that God's call to the ministry and the work of soul-winning is in early life.

I will briefly notice some of the examples of God's call to men to do a great work:—

When King Ahab and Israel were brought into distress by the warring kings of Syria, a prophet came to Ahab and said that this great company should be delivered into Ahab's hand. When the king asked, "By whom?" the prophet replied, "Thus saith the Lord, Even by the young men of the princes of the provinces." Then Ahab asked, "Who shall order the battle?" and the answer was, "Thou." 1 Kings 20:1-16. Out of seven thousand people two hundred thirty-two young princes were found whom God used to deliver his people under the direction of King Ahab.

When God wanted a man to save Israel and all Egypt through the seven years of famine, and to be a light-bearer to Egypt, he selected the young man Joseph. Years later when the people of God were called out of Egypt, a child had been chosen and trained for a mighty leader.

When the temple was to be built, God raised up Solomon, a young man, and gave him great wisdom for the task.

Again, Daniel, the mighty seer and statesman, was chosen for his great work in his youth. So was John the Baptist, the forerunner of the first advent of Christ.

The twelve disciples were all young men in the vigor of life, except one, when chosen by Christ.

When God wanted a man to be the apostle to the Gentiles and to open to the Christian church the work and ministry of Christ as high priest in the heavenly sanctuary, the young man Saul was chosen. These are a few of the many Bible characters called of God in youth to the work of saving men.

Since the days of the apostles, in every great movement of the church God has called young men to pioneer the way. The leaders of the Reformation were young men. Luther and Melancthon gave their best days to the cause of reform. So it was with John and Charles Wesley, Whitefield, and many others.

When the clock of time struck for a

world-wide movement to carry the gospel to all the world and to awaken the heathen nations, such young men as Carey, Moffat, Judson, Williams, and Livingstone were fired by the Spirit of God to go forth into the dark places of the earth with the gospel, and to learn new languages, and to translate the Bible into many tongues.

When the third angel's message was due to the world, God chose the young to pioneer the work. James White and his wife, J. N. Andrews, Uriah Smith, J. H. Waggoner, J. N. Loughborough, and many others who were leaders in this movement entered the ministry of the third angel's message in the vigor of youth.

Now that the message has encircled the world from east to west and from north to south, dotting every land, the call of God to ten thousand young people among Seventh-day Adventists to-day is to arise and quickly finish the work. With such an army of young "princes," and older men of experience to assist in ordering the battle, the work will soon be finished. Will the young respond to the call?

"The Master is come, and calleth for thee."

Mesopotamia, Ohio.

The Peace-Offering

(Concluded)

S. N. HASKELL

THERE was another feature of the typical peace-offering which every one should consider who wishes to experience the abiding peace of the antitypical peace-offering. The two cheeks of each peace-offering were given to the priest. Deut. 18:3. The great antitypical Prince of Peace could say, "I gave . . . my cheeks to them that plucked off the hair: I hid not my face from shame and spitting." Isa. 50:6. And to the one who would enjoy the peace that the world can neither give nor take away, he says, "I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also." Matt. 5:39. Job, who the Lord said was "a perfect and an upright man," could say, "They have smitten me upon the cheek reproachfully." Job 1:8; 16:10. The child of God is often asked to bear reproach and shame.

Unleavened cakes anointed with oil were eaten with the peace-offering. The unleavened bread indicated sincerity and truth, and oil is used as an emblem of the Holy Spirit, which brings peace to the heart. 1 Cor. 5:8. Leavened bread was also eaten with the peace-offerings of thanksgiving. After Abraham had received the promise that Sarah should have a son, two angels visited the patriarch as "he sat in the tent door in the heat of the day." No doubt remembering the promise, and in token of thanksgiving, Abraham at once prepared a peace-offering for them of unleavened bread and flesh, and they ate of it, and

immediately confirmed again to Abraham the promise of a son. Gen. 18:1-10.

There was one rigid restriction in the eating of the peace-offering. The flesh was all to be eaten either upon the first or second day. The command was very plain: "If any of the flesh of the sacrifice of his peace-offerings be eaten at all on the third day, it shall not be accepted, neither shall it be imputed unto him that offereth it: it shall be an abomination, and the soul that eateth of it shall bear his iniquity." Lev. 7:18. If one ate of the flesh upon the third day, it indicated that he counted the Antitype of his peace-offering still dead upon that day. On the other hand, the one who refused to eat the flesh upon the third day, and burned in the fire all that was left, showed his faith in a risen Saviour. In the warm country of Palestine the body would begin to decay upon the third day. Of Lazarus Martha said, "By this time he stinketh: for he hath been dead four days." John 11:39. But the psalmist, in prophesying of the resurrection of Christ, said, "Neither wilt thou suffer thine Holy One to see corruption." Ps. 16:10. David knew the Saviour would live the third day. Those who lived near the Lord saw the light that was reflected from the typical service. The eyes of even the disciples were so blinded by sin and doubt that they could not comprehend the light that flashed from the sacrificial offerings. Just as the moon, reflecting the rays of the sun, gives sufficient light to guide one safely through the night, so the light of the great antitypical Lamb of God reflected from the Levitical laws and sacrificial offerings was sufficient to lead the people safely unto the kingdom of God.

There are many to-day who long for peace, and claim to feast upon God and his Word day by day; and yet they stumble along in darkness, because, like the one in the type who ate of the flesh the third day, thus signifying that he believed the Lord still dead on the third day, they go through life mourning as if the Lord of life and glory were still lying dead in Joseph's tomb, instead of being alive in heaven at the right hand of the Father, ready to send light and help to every trusting follower here upon the earth. The message he sends to us from the heavenly sanctuary is, "I am he that liveth, and was dead; and, behold, I am alive for evermore." Rev. 1:18.

Christ is our peace. Eph. 2:14.

Type	Antitype
Lev. 3:1: Without blemish.	1 John 3:5: No sin in Christ.
Lev. 7:29, 30: Fat separated from the offering. Fat a type of sin. Ps. 37:20.	2 Cor. 13:5: "Examine yourselves, . . . prove your own selves."
Lev. 7:31: The fat burned.	Matt. 25:41: Sin and sinners burned.
Lev. 7:32: The shoulder the priest's portion.	Isa. 9:6; Luke 15:5: The government shall be upon Christ's shoulder.
Lev. 7:31: "The breast shall be Aaron's and his sons'."	Isa. 40:11: He shall carry the lambs in his bosom.

Type

Deut. 18:3: The two cheeks given to the priest.

Lev. 7:15-17: Flesh could be eaten the first and second days.

Lev. 7:18: None of the flesh to be eaten the third day.

Antitype

Matt. 26:67; Isa. 50:6: They spit in the Saviour's face.

1 Cor. 15:3, 4: Christ in the grave the first and second days.

Matt. 28:6; Luke 24:21-23: The third day the angel over the empty tomb said, "He is not here: for he is risen."

Portland, Maine.

Controversial Way of Presenting the Truth

H. J. ROGERS

OBSERVATION and long experience have taught me that in presenting the truth to persons, either privately or publicly, it is not best to assail what we conceive to be their views of Scripture doctrine, or the "popular view," but to give the word of the Lord direct and straight; then the Spirit of the Lord will impress the heart more than could all the controversy we might bring to bear. "If any man will do his will, he shall know of the doctrine." John 7:17. Human nature is always ready when assailed to vindicate "our position," especially long-cherished ideas and customs.

To plant the truth in the minds of the conscientious I have found it better to present the Sabbath as recognized by Christ and the disciples, rather than to tear down the observance of Sunday. Combating in a critical spirit their errors does not convert them, but leaves them of the same opinion still. This is true also of the doctrines of natural immortality, the conscious state of the dead, and eternal torment. These ideas have been instilled into the minds of the people from earliest recollection, and are hard to give up until they learn that "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not *perish*, but have *everlasting life*." Thus we get a view of God's love, and lose sight of his wrath as seen in the doctrine of eternal torment.

God is love, and desires to impute unto us righteousness through faith in the Lord Jesus Christ as our personal Saviour. Then, as the mist of darkness rolls away, we can see the truths of his Word as a light shining more and more.

Los Angeles, Cal.

NEVER trifle with truth. A lie is bad, not only because it may lead others astray, but also because it is a fault in the character of the one who utters it. Truth is the foundation and substance of character. When a man becomes a liar, his character is gone. His whole life is out of joint. No one can trust him. He can not trust himself. He is like a bridge with a rotten foundation. He is not safe. He is an unsafe friend, an unsafe neighbor, an unsafe business man. "Buy the truth, and sell it not." —Selected.



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Editorial

Stand Fast in the Faith

EVERY great undertaking has its time of supreme trial, its great crisis up to which all other trials and all lesser crises have led. In every great battle there has come a time when men and officers have felt that they must literally anchor themselves to the ground, or the day would be lost. At such a time they have thrown aside everything that would hinder the most effective fighting; and with pieces loaded and bayonets fixed, they have waited for the charge which they must repel or suffer defeat. Then it is the officers walk along the lines calling out, "Steady, men, steady!"

That is where we stand to-day. The greatest conflict of the ages is nearing its culmination. At such a time there comes to us this admonition from our great Commander: "Watch ye, stand fast in the faith, quit you like men, be strong." True it is, that admonition has been applicable in all ages; but now, when the forces of the enemy of souls are making the final assault, that admonition has a deeper significance, and should sound the louder in our ears. The din of the conflict may deaden our sense of hearing; the sophistries of the enemy may deplete our ranks like exploding shells; or here and there a leader may go over to the enemy, and so bring discouragement into the hearts of the rank and file. Then is the time when we should listen to the voice of the One in command: "Stand fast . . . quit you like men, be strong."

Many of those who help win an earthly battle go down in death, and never see the fruit of their sacrifice, never know that a victory was won. Not so in this struggle. Every loyal participant is bound to be a living victor. He will know of the victory, and share in its fruits.

For nearly two thousand years there have been on record these words of our Saviour: "Behold, I come quickly; and

my reward is with me, to give every man according as his work shall be." Prophecy fulfilled and fulfilling indicates most surely that we are nearing the time when those words are to meet their fulfillment. This earth will not be a pleasant place at that time for those who have refused to accept God's last message to the world. Having chosen a doomed world instead of an inheritance in the new earth, they must perish with the world. But the way is open for every soul in this doomed world to meet that day of the world's doom with rejoicing. There will be a company that will look up and say: "Lo, this is our God; we have waited for him, and he will save us: this is Jehovah; we have waited for him, we will be glad and rejoice in his salvation." Isa. 25:9.

We can be among the class that will call for the rocks and the mountains to fall upon them and hide them from the face of the Saviour who died to save them, or we can be among the class who will at that same time lift up glad hands and glad faces to welcome that same Saviour. The rewarding is with him, but the choosing is with us. Therefore, "Stand fast in the faith, quit you like men, be strong." C. M. S.



The Hand of God in History — No. 13

Notes on Important Eras of Fulfilling Prophecy

Rise and Work of the Papacy

In the vision of the four great kingdoms of Daniel 7, the fourth was the one that engaged the special attention of the prophet. Though he lived in the days of Babylon, it was that fourth monarchy, Rome, and especially the events following the division of the empire, that gave him deepest concern:—

"Then I would know the truth," he said, "of the fourth beast. . . . And of the ten horns that were in his head, and of the other which came up, and before whom three fell; even of that horn that had eyes, and a mouth that spake very great things, whose look was more stout than his fellows. I beheld, and the same horn made war with the saints, and prevailed against them; until the Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom." Dan. 7:19-22.

The symbol is clear. It shows an ecclesiastical, kingly power rising in the field of the divided Roman empire.

The empire, in fact, as shown by another line of prophetic history in the Revelation, was to give its ancient seat to this ecclesiastical power: "And the dragon [that had been working through pagan Rome] gave him his power, and his seat, and great authority." Rev. 13:2. When Constantine removed the capital to Constantinople, that ancient

city of the Cæsars was left to come into possession of the Papacy,— "that great city, which reigneth over the kings of the earth." Rev. 17:18.

So the prophecy declared, and so it came to pass. Cardinal Manning wrote:—

From the hour when Constantine, in the language of the Roman law, "*Deo jubente*," by the command of God, translated the seat of empire to Constantinople, from that moment there never reigned in Rome a temporal prince to whom the bishop of Rome owed a permanent allegiance. From that hour God himself liberated his church.—"*The Temporal Power of the Pope*," page 12 (London), 1862.

And according to the prophecy, this ecclesiastical power that secured the ancient seat of empire, was to set itself forth as a king, even to rule "over the kings of the earth." The Rev. Jas. P. Conroy, in the *American Catholic Quarterly Review* (April, 1911), has said of the succession of the Papacy to the kingly throne:—

Long ages ago, when Rome through the neglect of the Western emperors was left to the mercy of barbarous hordes, Romans turned to one figure for aid and protection, and asked him to rule them; and thus, in this simple manner, the best title of all to kingly right, commenced the temporal sovereignty of the popes. And meekly stepping to the throne of Cæsar, the vicar of Christ took up the scepter to which the emperors and kings of Europe were to bow in reverence through so many ages.

The apostasy developed. The bishop of Rome gradually came to assert precedence over all the bishops. With the removal of the seat of the empire to Constantinople, the bishop of that city was a rival. Schaff says:—

In this long contest between the two leading patriarchs of Christendom, the patriarch of Rome at last carried the day. The monarchical tendency of the hierarchy was much stronger in the West than in the East, and was urging a universal monarchy in the church.—"*History of the Christian Church*," Vol. III, page 236, sec. 57.

Of the times of Pope Simplicius (A. D. 468-483), when the Western empire fell, and the division into ten kingdoms was completed, Schaff says:—

Now, to a certain extent, it [the Papacy] stepped into the imperial vacancy, and the successor of Peter became, in the mind of the Western nations, sole heir of the old Roman imperial succession.—*Id.*, page 323, sec. 64.

The "little horn" of Daniel's prophecy was lifting itself up, with a look "more stout than his fellows." The Papacy was inheriting the power and seat and great authority, or prestige, of the universal Roman empire. The historical development was an exact filling in of the prophetic outlines. As an old English writer, Thomas Hobbes, of Malmesbury, quaintly said long ago:—

If any man will consider the original of this great ecclesiastical dominion, he will easily perceive that the Papacy is none other than the ghost of the deceased Roman empire, sitting crowned upon the grave thereof.

Of the special work of this apostasy in relation to the truth of God, the angel said to Daniel:—

"And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time." Dan. 7:25.

That was why Daniel said, as he pondered it after the vision, "My cogitations much troubled me, and my countenance changed in me." Verse 28. It is a mournful story that history tells of the fulfilment. A few glances at the sad record must suffice for this outline review:—

1. "He shall speak great words against the Most High."

All names which in the Scriptures are applied to Christ, by virtue of which it is established that he is over the church, all the same names are applied to the Pope.—*Cardinal Bellarmine, "On the Authority of the Councils," Vol. II, page 17.*

All they of the West have their eyes bent on our humility; they regard us a god on earth.—*Pope Gregory II, to the Emperor Leo (Ranké's "History of the Popes," page 9, London, 1843).*

The decision of the Pope and the decision of God constitute one decision. . . . Since, therefore, an appeal is always taken from an inferior judge to a superior, as no one is greater than himself, so no appeal holds when made from the Pope to God, because there is one consistory of the Pope himself and of God himself, of which consistory the Pope himself is the key-bearer and door-keeper. Therefore no one can appeal from the Pope to God. . . . There is one decision and one curia of God and of the Pope.—*Augustinus de Ancona, On an Appeal From a Decision of the Pope (from Latin copy of the writings of Augustinus, in British Museum).*¹

How great a dignity God has conferred upon you [the priest]! how great is the privilege of your order! God has set you above kings and emperors, he has set your order above all orders; nay, rather, to express the idea more profoundly, he has set you above angels and archangels, above thrones and dominions.—*St. Bernard, quoted in "Jesus Living in the Priest," by Rev. P. Millet, S. J. (New York, 1901, Benziger Brothers, printers to the Holy Apostolic See).*

The prophet described that "little horn" rightly by the words, "Whose look was more stout than his fellows."

2. "And shall wear out the saints of the Most High."

The history fills in the prophetic out-

line in colors red and terrible. In the second century, when pagan Rome oppressed the Christians, Tertullian, one of the Catholic Fathers, wrote:—

It is a fundamental human right, a privilege of nature, that every man should worship according to his own convictions; one man's religion neither harms nor helps another man. It is assuredly no part of religion to compel religion—to which free will and not force should lead us.—"*Ad Scapula,*" chap. 2 (*Library of "Antenicene Fathers"*).

In the third century, Lactantius, another great Catholic Father, wrote:—

It is religion alone in which freedom has placed its dwelling. For it is a matter which is voluntary above all others, nor can necessity be imposed upon any, so as to worship that which he does not wish to worship.—"*Epitome of the Divine Institutes,*" chap. 54 (*"The Antenicene Fathers," Vol. VII.*).

This is in accord with the teaching of Jesus:—

"Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's." Matt. 22:21. "If any man hear my words, and believe not, I judge him not. . . . The word that I have spoken, the same shall judge him in the last day." John 12:47, 48. "My kingdom is not of this world." John 18:36.

"The weapons of our warfare," said the apostle Paul, "are not carnal." But a change came, a "falling away," as the prophecy predicted. The fallen church coveted the power of earthly kingdoms; and laying aside the "sword of the Spirit," it seized the sword of civil power. Prof. Alfred Baudrillart, rector of the Catholic Institute of Paris, says:—

The Catholic Church is a respecter of conscience and of liberty, as we were lately reminded in clear and beautiful language from the pulpit of Notre Dame; with Saint Bernard, the Fathers, and other theologians, she believes and professes that faith is a work of persuasion, not of force, "*fides suadenda est, non imponenda.*" She has, and she loudly proclaims that she has, a "horror of blood." Nevertheless when confronted by heresy, she does not content herself by persuasion; arguments of an intellectual and moral order appear to her insufficient, and she has recourse to force, to corporal punishment, to torture. She creates tribunals like those of the Inquisition. She calls the laws of state to her aid; if necessary, she encourages a crusade, or a religious war, and all her "horror of blood" practically culminates into urging the secular power to shed it, which proceeding is almost more odious—for it is less frank—than shedding it herself. Especially did she act thus in the sixteenth century with regard to Protestants. Not content to reform morally, to preach by example, to convert people by eloquent and holy missionaries, she lit in Italy, in the Low Countries, and above all in Spain, the funeral piles of the Inquisition. In France, under Francis I and Henry II, in England under Mary Tudor, she tortured the heretics, whilst both in France and Germany

during the second half of the sixteenth and the first half of the seventeenth century, if she did not actually begin, at any rate she encouraged and actively aided the religious wars. No one will deny that we have here a great scandal to our contemporaries.—"*The Catholic Church, the Renaissance and Protestantism,*" pages 182, 183 (*Kegan Paul, Trench, Trübner & Co., London, 1908*).

The testimony is sufficient to recall the long history of those dark days when the Roman Catholic Church was dominant among earthly powers. It shows that the cruel work predicted was accomplished. The Catholic writer states the facts frankly; for his answer to this record of the past is that a change has come. "A gentler spirit prevails." "The church no longer thinks of using its ancient rights, and the state, supposing it returned to Catholicism, would beware of helping her even if asked."—*Id., page 184.* And, furthermore, the writer shows that some Protestants in the old days got possession of civil power and used it against Catholics, even to the death, and against dissenters from popular religious practises and teachings.

But this is only to argue that those who came out from the Roman Papacy in the Reformation times saw many things with the eyes of their former teacher. The leaven of the papal principle of union of the civil and the religious was still working. And no Protestant can consistently protest against the persecutions of the dark ages who does not take his stand squarely on the Christian principle that religion shall not seek the aid of civil power.

3. "And think to change times and laws."

As the apostasy was a "falling away" from the truth of God, the change in times and laws must relate to God's law and God's time. Yet it was all to be done in the name of divine authority; for the "lawless" one of prophecy was to sit "as God," "in the temple of God, showing himself that he is God."

The standards of the Roman Church plainly declare that the church has made one great change that affects God's law at the very point of God's time. The law of God says:—

"Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God."

The Catholic Church claims to have changed the day of the Sabbath. In the Catholic work, "An Abridgment of the Christian Doctrine" (page 58), under questions on the fourth commandment, we read:—

Question.—By whom was it changed?
Answer.—By the governors of the church.

Ques.—How prove you that the church hath power to command feasts and holy days?

¹ The Latin text is given in the *Protestant Magazine* (first quarter, 1911), from which all these extracts are selected from among many others.

Ans.—By the very act of changing the Sabbath into Sunday, which Protestants allow of, and therefore they fondly contradict themselves by keeping Sunday strictly, and breaking most other feasts commanded by the same church.

Ques.—How prove you this?

Ans.—Because by keeping Sunday they acknowledge the church's power to ordain feasts and to command them under sin.

The prophecy foretold that this apostasy, which began its lawless working in apostolic days, would "think" to change times and laws. In Challoner's "Catholic Christian Instructed," page 211, we read again:—

Ques.—What was the reason why the weekly Sabbath was changed from the Saturday to the Sunday?

Ans.—Because our Lord fully accomplished the work of our redemption by rising from the dead on a Sunday, and by sending down the Holy Ghost on a Sunday; as therefore the work of our redemption was a greater work than that of our creation, the primitive church *thought* [italics ours] the day in which this work was completely finished, was more worthy her religious observation than that in which God rested from the creation, and should properly be called the Lord's day.

That is what the primitive church "thought," the catechism says; and that is what the prophecy said the church of the "falling away" would "think." However early it began to work, it came to its full development within a few centuries of apostolic times. The councils of this church denounced the keeping of the seventh day, which God had made holy, and enjoined the Sunday festival, which men had substituted. The Scriptures know nothing of First-day sacredness. Cardinal Gibbons says:—

You may read the Bible from Genesis to Revelation, and you will not find a single line authorizing the sanctification of Sunday. The Scriptures enforce the religious observance of Saturday, a day which we never sanctify.—"*The Faith of Our Fathers*," page 111.

The three counts of the prophecy are sustained by history. The Roman Papacy has spoken great words against the Most High; it has worn out the saints of the Most High; and it has thought to change the times and the laws of the Most High.

W. A. S.

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

IN considering the setting for the protests which we may make against Romanism and the infringement of religious liberty, it is proper that we first consider our work as a denomination, and the position which Providence has assigned us in this thrilling and eventful period of earth's history.

Our work is the giving of the great threefold message of Revelation 14. This message embraces the everlasting gospel, with particular reference to the climax of its long conflict with Anti-christ and the powers of evil, the development of a people who take their stand on the broad platform of truth, as represented in the commandments of God and the faith of Jesus, and the final judgment of character as determined by the last great tribunal.

The message with which we are entrusted is both positive and negative in its character. It is positive in that it proclaims and carries in the forefront the great positive upbuilding principles of eternal truth. It calls upon men to fear God and to give him glory, to worship the Creator instead of the creature, and gives as a reason for doing this the fact that the hour of God's judgment has been reached. The message is negative in that it sounds a solemn warning against the worship of the beast, against his image, and against the reception of his mark.

When we consider the character of this great threefold message, and the fact that we have been made its conservators, the special messengers to give it to the world, the proper setting for protests which may be made against Romanism and the infringement of religious liberty is not difficult to determine. The setting of our protest against the beast, his image, and his mark must be that of the third angel's message, and other prophecies of the Bible which foretell the very conditions now existing, and the events which are soon to take place.

It is not enough that we look at the efforts of Romanism with the eye of the statesman. He may recognize her steady advance, her crafty designs, her efforts to shape and mold legislation to suit her own interests. Seeing this, he may take alarm for the liberties of his country, and raise a note of warning. This, so far as it goes, constitutes a deterrent force against Roman ascendancy. But this falls far short of the warning committed to us. This man, though used of God to stay the oncoming flood, is not giving the third angel's message.

The same is true of many religious teachers, ministers, and editors to be found in the so-called Protestant church. These men, judging Rome to-day from the Rome of the past, realize that the same causes operating in the twentieth century will produce the same results as they did in the fourth century. They see Protestantism slowly but surely succumbing to this monster evil, and they cry out against Roman aggression. But they know but little, if anything, of the declarations of Scripture regarding the conflict before us. Their protest must be weak at best, and fall far short of the

stirring testimony to be borne in God's order against this evil system.

The standard of these Protestants can not be our standard. For us to oppose Roman principles and aggression from their standpoint would be much the same as to consider the great industrial conflict or the conditions obtaining in the social world from the standpoint of economics or social ethics rather than in their relation to the prophecies of the Bible, which clearly point them out as signs of the times in which we live. Those connected with this movement occupy a unique position; they belong in a class by themselves. They have a message to proclaim of divine origin, the warning of God, and not merely their own deductions drawn from the history of the past or from present-day observations.

In pointing out sin, we should also point out the remedy. This is the principle of the gospel. The only remedy for the malefic influences of Rome is found in the positive truths of the third angel's message. Those men in the great Christian church who recognize the evils of the Roman system, not knowing the message of God for this day, or the prophetic setting of the true protest to be made against papal principles, are powerless to point out the remedy. The principles of true Protestantism, even in *their* experience, have been corrupted. They lack a knowledge of the truth for this time to give point and power to their protest. This emphasizes the necessity of our giving our protest with such a setting as shall make it vibrant with power in giving the message of God for this day and generation.

Many who listen to our protests against Romanism and the infringement of religious liberty, or who read some copy of our journals dealing with this question, perhaps may never have another opportunity to hear or read the truth. How necessary, then, that in what they learn, whether it be in a sermon or an article, there shall be presented not merely the negative side of the message, the warning against the beast and his image, but as well the setting of that warning in the prophecy of which it is a part.

And how desirable also that the world should clearly recognize the difference between our viewpoint and reasons of attack against Romanism and those leading to the unwise attacks of others. Otherwise, if it be not clearly recognized that our protest springs from other than personal considerations, we shall be counted in the same class as the violent religious demagogue. Our effort may be more dignified, our arguments more logical, but our opposition will be considered as springing from class hatred or religious prejudice. "What is the chaff to the wheat? saith the Lord." "He that

hath my word, let him speak my word faithfully." This, we believe, has been well done by our excellent journals which particularly deal with these questions.

It is necessary in the proclamation of the truth to unmask error and warn men of the specious deceptions of sin. Sometimes the cloud of superstition and error must be broken through in order for the rays of truth to penetrate. But it must always be a question for careful study as to how much time should be spent directly in combating evil teaching. This is a matter that concerns every missionary dealing with the subtle philosophies of heathen religions. They might expend all their energy in disputation, and in many instances, from the standpoint of the logician, they would find foemen worthy of their steel. As the darkness of night is dissipated by the penetrating rays of the sun, so we believe that as a rule error is best met by the preaching of the plain, straightforward truth. "The burden of our message should be the commandments of God and the faith of Jesus."

The conflict in which we are engaged will become so complex and complicated in the days before us that many phases of religious and political questions will be involved. It will be necessary many times to give consideration to these religio-political questions, but let us realize that in doing so we are treading on dangerous ground. The times before us are full of peril, and it is only by heavenly wisdom that we shall be kept from serious mistakes that would mar and retard rather than advance the cause of truth. We shall be tempted to discuss these complicated questions from the standpoint of the logician or would-be reformer, holding in abeyance the message of God.

Satan will seek to switch us off from the great main track, the giving of the message, to the discussion of technicalities and subsidiary questions, which, while connected in a way with the great issue, are brought in only to confuse and divert our effort. He sought to divert the early Christian teachers by controversies over genealogies, strivings about the law, and oppositions of science falsely so-called. He will seek to side-track us by the same methods. Only the guiding of the divine Spirit, with careful consideration of the question involved, and the time, place, and circumstances, can determine our proper course. We believe, however, that if we make our chief burden the proclamation of the positive truths of the message, and show the prophetic setting of our protest, these subsidiary questions will largely fall into their natural place in the discussion.

We believe that it is in God's order that changing methods in political procedure shall enable us to bring more

directly before the people the issues involved in religious legislation. Perhaps we shall not be confined so closely as in the past to the discussion of constitutional technicalities, but can more freely explain to the public the basis of our opposition as contained in the Scriptures.

We would not suggest in this that every effort put forth against Romanism, or in opposition to religious legislation, should be tagged the third angel's message. There is an eternal fitness in all things, particularly in the presentation of religious truth. The time, the place, the circumstances, and the subjects of labor involved must all enter into a determination of the extent to which the principles of the message shall be given, and the manner of their presentation. We do mean, however, that we should never forget why Providence has called into existence this movement with its multiplied agencies, and that the spirit of the message should give point and direction to all our labor. Our business in the world to-day is to give the third angel's message. This principle of labor actuated our Lord and his apostles. They saw in every occasion, in personal converse, in the home, in the market place, in the synagogue, in the palace of Cæsar, and before judicial assemblies, an opportunity to preach the truths of a saving gospel. These opportunities they eagerly embraced for this purpose. We can not improve on their methods.

The situation confronting us to-day is greatly intensified over the conditions that existed ten, five, or even one year ago. The Roman peril, which heretofore we have thought was still future, is now here. We face it. It meets us in the open. It stands, not alone in our thought but in the minds of thousands of our fellows, as the great, burning question of this time. But by many, even among our own membership and with some of our laborers, the seriousness of the situation is not appreciated. We must arouse our people to the great importance of the question. We must study the problem more deeply, and thus become better informed as to the principles involved.

Already others are looking to us for ammunition to use in the conflict. We should be in a position where we can afford them help, and show them as far as possible the true basis of opposition found in the message of warning which God commissions us to give.

But it is not enough that we merely warn men. Our message is to save men, to give the warning in such a way and with such a spirit that while they see the terribleness of sin, they will be won to the beauty of the gospel truth and to the righteousness of the Lord Jesus Christ. Hence our protest against Romanism should be Christlike and dignified. No harshness should mar our ef-

fort. No words of gall should embitter our message. While we must speak the truth plainly, and unmask error boldly, let us seek to do so kindly and in the spirit of the Master. Says the spirit of prophecy:—

It is true that we are commanded to "cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins." Isa. 58:1. This message must be given, but while it must be given, we should be careful not to thrust and crowd and condemn those who have not the light that we have. We should not go out of our way to make hard thrusts at the Catholics. Among the Catholics there are many who are most conscientious Christians, and who walk in all the light that shines upon them, and God will work in their behalf. . . . Let every one bear in mind that we are in no case to invite persecution. We are not to use harsh and cutting words. Keep them out of every article written, drop them out of every address given. Let the Word of God do the cutting, the rebuking; let finite men hide and abide in Jesus Christ. Let the spirit of Christ appear. Let all be guarded in their words, lest they place those not of our faith in deadly opposition against us, and give Satan an opportunity to use the unadvised words to hedge up our way.—"Testimonies for the Church," Vol. IX, pages 243, 244.

We are not carrying on an anti-Catholic campaign as such. We have no controversy with individuals. We represent not ourselves, but a cause, a great movement, eternal principles, even the principles of the government of heaven. Let the consciousness of this exalted ministry dignify our lives, eliminate cheapness from our methods of labor, and make us humble, meek, and gentle, but faithful and fearless representatives of true present-day Protestantism.

F. M. W.

Protestants Working for Catholics

CRITICISM of the action of the World's Missionary Conference at Edinburgh in declining representation to Protestant missions in Catholic countries is still heard. Some of the Baptist journals have taken serious exception to this action of that conference. At the Southern Baptist Convention, which has been in session during the last few weeks, the following resolutions were passed according to the *Western Recorder* of May 30, 1912:—

Whereas, The Edinburgh Missionary Conference expressly agreed to exclude all mention of Protestant and Baptist missions in papal lands; and,—

Whereas, The Lord has blessed and is so richly blessing our missions in papal countries; therefore—

Be it resolved, That Southern Baptists, in convention assembled, disown any and all part in such agreement, and that we reaffirm our time-honored contention that papal countries present an opportunity and an obligation for Southern Baptist missions.



Exchange

IVA M. LAWSON

I'VE a white robe of glory, transcend-
ingly bright,
Saith the Saviour and King to the pil-
grims of night,
To exchange for the dark robe of sin;
This robe of bright glory, its fabric di-
vine,
For aye in the kingdom eternal shall
shine;
This pure robe of righteousness never
can fade,
Nor aye in the ages eternal grow old:
Wilt thou make the exchange?

I've a mansion above in the city of love,
Where the streets are of gold, which I
gladly will give
In exchange for thy home in this world.
This mansion is builded of jewels and
gold,
Its brightness by mortal can never be
told.
Near by flows the wonderful life-giving
stream,
And life's tree in its beauty forever shall
bloom,
And its sweet, healing shade shall be
thine.

I've a life that's eternal for thy life to
give,—
A pure life of righteousness, holiness,
love,
To exchange for thy life that must
cease.
This life is not darkened by sorrow or
pain
Or grief or remorse, nor clouded by sin;
This life is immortal, unburdened, and
free,
And its joy and its happiness all are for
thee:
Wilt thou give me thy life?

I've riches to give which thy heart can
not know,
Of gold and of lands and of treasures
untold,
For the riches thou claimest below.
These riches shall never, no never de-
cay,
Nor rust nor corrupt through eternity's
day;
No foe shall defraud, and no thief enter
there,
E'en death can not rend thee from treas-
ures so fair;
Thy wealth shall remain.

I'll give thee the friendship of angels
of God,
The redeemed of the earth, and the
friends thou hast loved,
For the friendship of those of the
world;
These pleasures I'll give, which forever
shall last,
When the pleasures of earth are but
thoughts of the past.
Thy heart shall be glad in that kingdom
of love,

If the world thou wilt give for these
treasures above:
Wilt thou make the exchange?

This life that's eternal, I bought at the
cost
Of the death that I suffered on Calvary's
cross,
That thou mightest be with me above.
Wilt thou give up the dark robe of sin
thou dost wear,
The friendships of earth, and its pleas-
ures so fair?
Wilt thou give up the gain that so soon
must decay,
That thou mayest receive what I've pur-
chased for thee?
Canst thou give up these trifles for me?
Milton, Fla.



A Visit to the Basutoland Missions

E. C. SILSBEE

LEAVING Bloemfontein, I passed
through a rolling country for several
hours on the train; then the hills and
mountains began to make their appear-
ance.

Brother H. C. Olmstead met us at the
siding called Generaal's Nek (General's
Pass), with a cart and four oxen. He
also brought a pony, which he and I took
turns in riding, as that method of travel
is much more satisfactory in every way
than the ox-cart.

It was rapidly getting dark as we ap-
proached the river, which was little less
than a torrent in some places, as a re-
sult of recent rains. After a hasty coun-
sel, however, we decided to cross over,
if possible, that night. Brother Olmstead
went on ahead and procured the use of
an old boat, which sometimes serves the
purpose of a ferry here at the drift, and
into this we all climbed, deeming it bet-
ter to try going over this way than to
attempt going over in the cart, as some
of the oxen were small, and the river was
large; and besides, we had quite a little
baggage, as Sister Olmstead and little
Lola were also on their way to the mis-
sion from Kimberley. It was now dark,
but we launched out for the other shore
without rudder or sail, but with two small
oars; and a great launching this was.
First we were headed straight across the
river, but struck a sand-bar; then we
pushed off and headed down stream, and
came to deep water where I could not
touch bottom with my oar, and our boat
nearly capsized. As there was a sharp
turn in the bank of the river here, we
returned to the same shore from which
we started. This not being our goal, we
headed the other way, and after turning
and twisting, rowing and poling, now
ahead, now sidewise, then backward, but
ever with the opposite shore as our aim,

we landed, or rather stuck in the mud.
Brother Olmstead, who was ever to the
rescue, and full of resources, and who
had previously displayed his sailor wis-
dom by removing his shoes, got out and
waded ashore, pulling the boat as far up
as possible. It looked to me an easy
jump to dry land, so I made the attempt,
landing in soft mud and wading out.

After restoring the boat to the op-
posite shore, Brother Olmstead started
the drivers over with the cart, he him-
self riding the pony. The oxen got in
deep water and stuck. The luggage had
to be carried ashore. After clambering
up the steep bank with it, we loaded it
onto the cart, and started on our way
rejoicing. The fact that it was quite
dark made the crossing of the river all
the more interesting. We arrived at the
mission about midnight, and fully appre-
ciated a place to rest.

When I awoke the next morning, a
most delightful scene met my view. The
mission house is a good stone building
situated at the foot of a mountain; and
looking away across the beautiful green
valley, one can see the native villages in
the distance, and the mountains (the Ma-
luti range) beyond. The mountains are
almost treeless, but their rugged appear-
ance is grand and awe-inspiring. They
rise to precipitous heights, and are many
times capped with great masses of solid
rock, often overhanging.

The mission garden is doing well, and
we relished a treat of plenty of green
sweet corn, tomatoes, potatoes, etc.
There are a number of springs (at least
three) on the mission which furnish
water the year round. There is a fair
crop of mealies, Kafir-corn, and oat for-
age. The goodly number of fruit-trees
and berry-bushes in the garden, and for-
est-trees around the mission place and in
various nooks and corners, shows that
Brother Olmstead has not been idle.

There is an interruption in the school
work just now, as the chief whose house
had been lent for a schoolhouse, de-
sired it for another purpose. A holi-
day of two weeks was declared, during
which Brother Olmstead could vacate his
present dwelling-house by moving into
the new one. His old house will be used
for a schoolhouse until a new one can
be built.

Friday we procured two ponies and
went to visit some of the chiefs. Chief
Jonathan, who is head chief of all this
section, received us cordially, inviting us
to come again. We also visited various
other chiefs and villages, and were wel-
comed by each and all of them. I was
glad to note that without exception these
chiefs held the "Sabbatarian mission-
ary" in high esteem; especially did Chief
Jonathan mention the fact that his people
did not care for trees, but he did, and
the missionary (Brother Olmstead), who
for this reason was his friend.

As we visited a few of the villages, and
saw many others about us which we had
not time to visit, we realized to some
extent the great work that is to be done
in giving the gospel to this nation in this
generation, but we believe that God has

again set his hand to this work, and that with his blessing it will now go forward, as we hope soon to begin aggressive evangelistic touring. Pray for the work in Basutoland.

(To be concluded)

Meetings in South China

I. H. EVANS

LEAVING Shanghai on March 17, on a small eight-hundred-ton boat that had been in service for over thirty-two years, I reached Amoy in three days, where our general meeting, which was attended by most of the workers of the Southeast China Mission, was in progress. The foreign workers present were Elder W. C. Hankins, Elder B. L. Anderson and wife, and the writer. The object of the meeting was to hold an institute for the evangelists, Bible workers, and colporteurs in that mission field; and in addition to the Chinese workers belonging in that field, Evangelists Keh, from Shanghai, and Ang, from Swatow, were present throughout the entire meeting. The day services were given up to the study of Bible doctrines, and methods and plans of work. Regular preaching services were conducted in the evening, and were fairly well attended.

After the sermon on Sabbath morning, Evangelist Ang Tsu Kiet was ordained to the work of the gospel ministry. Brother Ang is the second ordained evangelist we have proclaiming the third angel's message to the millions of China. He is a promising, consecrated man, with a well-trained family of six girls and one boy, who, together with his devoted wife, are united in the worship of the true God. Not only is he devout and sincere, but he is also a very pleasant, capable man, having been a mandarin. Even since professing the truth, he has been urged to accept an official appointment from which he would receive a large salary. He declined this opportunity for worldly gain and advancement, and has given his whole heart and life to the preaching of the third angel's message. His home is in Swatow, and he speaks the Swatow dialect.

In Amoy two schools are conducted, one for girls, and the other for boys. In the girls' school we have two teachers, and fifty-six students, all but two of whom are day-students. In the boys' school, with thirty enrolled students, fifteen are day-students. The others are roomed and boarded, about one half of whom pay for their food, others being supported by the mission.

At Chin Chow also a school is conducted, with an attendance of seventy students, five of whom are girls. At Hui An another school is in operation, with an attendance of twenty students; and at Tang Chu a school of fifteen students is just starting. All these are day-schools, the students living at home, and being supported by their parents. The future alone can tell what benefits the cause of God may derive from these schools. Much depends upon the management, the consecration of the teach-

ers, and the proper following up and supplementing of the work of the teachers by those in charge of the schools.

The Southeast China Mission has three foreign families, also nine native evangelists and four colporteurs. However, as Elder W. C. Hankins and family are in the United States on furlough this year, there are really but two foreign families in this field at the present time. One of the native colporteurs is working in Formosa, where he has taken eight hundred annual subscriptions for our Chinese paper. One person has already begun keeping the Sabbath on that island. This is the first-fruits of the third



ANG TSU KIET

angel's message in Formosa, with its population of three and one-half millions. About one thousand copies of the monthly Chinese paper go to the province of Fukien, besides the annual subscriptions. These papers are sold from house to house by the colporteurs, evangelists, and foreign workers. During the closing meeting four Chinese students from the Amoy school sang, in English, the beautiful hymn "Almost Home." The words, the rendering, and the occasion combined to make the song most effective. Surely the desire of all hearts in these neglected, difficult fields is to reach speedily that goodly land. But before that glad day can come, a mighty work must be done, to accomplish which there must be the outpouring of the Holy Spirit. Five persons were baptized at this place.

At Swatow we found Brother and Sister W. F. Hills of good courage, enjoying the work, and making progress in the study of the language. The brethren there like them much, and there is a great work before them, which can be done only by the blessing of God. No other field in China is more promising, nor is there any territory seemingly more ripe for the third angel's message, than that of Swatow.

In the evening Brother Keh and I sailed for Hongkong, where I spent two days visiting Brother and Sister S. A. Nagel and Sisters Ida and Gertrude Thompson. Brother Nagel was unable to remain in

Wai Chow, his field of labor, and had come to Hongkong, waiting the settlement of conditions in the interior. He and the Sisters Thompson were engaged in Bible work, and had some interested families whom they were expecting to accept the message. We had intended to visit Wai Chow on Friday; but Thursday night Elder George Harlow came to Hongkong, and told us that it was not safe for us to venture into that territory, and he could not advise that we carry out our plan. I therefore went to Canton with Brother Harlow, where it had been planned to hold the general meeting for the South China Mission. However, Canton was in such a state of unrest that it was decided to hold the meeting in Fat Shan, about an hour's ride by boat and train from Canton. Here we had a good meeting.

I greatly enjoyed my trip in the south, and hope that the conditions in the interior will soon warrant the return of our workers to their stations, and the carrying forward with great activity of the work committed to their trust. Brother J. P. Anderson has been at his Wai Chow station during the entire time, his wife remaining in Canton and taking charge of the Bethel school. The workers in the south are of good courage. The Lord has many precious souls in that field for us to search out and train for his kingdom. I have never before visited the field when I felt so much encouraged, nor saw such a desire on the part of the workers to preach the message and to bring souls to Christ. It was with sorrow that I bade them good-by and returned to Shanghai.

How India Is Related to the \$300,000 Fund

G. W. PETTIT

THE writer has been in India only a short time, yet it has been his privilege to travel more than thirteen hundred miles, to meet a number of our workers, and to see some of our mission stations where aggressive evangelistic work is being carried on. Some of these places have been greatly benefited by a small amount from the \$300,000 Fund, and others ought to be, but patiently wait their turn when funds are in the treasury.

Our people are loyal, and our missionaries in India all appreciate that fact, and willingly endure many hardships in order to save funds for other needy fields. The work in India has been wonderfully strengthened by the money received from the \$300,000 Fund and by other liberal offerings. Schools, a printing plant, and mission bungalows (where no place could be found fit for our workers to carry on their work) have been built. In many places only native huts are obtainable, and these are built of mud, without even a floor, with thatched roofs of straw, and without light or ventilation. Often these huts are in plague districts, where filth in its worst form abounds.

Last week the writer visited one of

our stations where two young women are working hard to teach the natives the truth, and are compelled to live in not only insanitary quarters, but in the midst of a native district infected with disease. There they work without complaint, and risk not only health but life for the sake of this message. These two Seventh-day Adventist girls are the only foreigners in the large native district or within a radius of over twenty-five miles. They drink water from a well in which it is not uncommon for some poor native to put an end to his miseries. The mission superintendent longs to better the situation in many of these places, and would gladly do it were it in his power; but better quarters are not obtainable, and funds are lacking to secure the place to put up necessary buildings.

I am certain our people at home will rally to the call, and will help complete the \$300,000 Fund by paying pledges, etc., before the fund is finally closed on July 1. No object more worthy has ever been before our people. Already it has placed our work on vantage-ground in many places in India, and has been the means of strengthening our institutional work, and of saving the lives of men and women who have nobly placed themselves on the altar of sacrifice. It has brought courage to those in charge of the work, as well as to the other workers in the field who are more favorably situated on account of climate and the possibility of securing comfortable places in which to live.

The writer, having been called to India to labor for the English-speaking people in the great centers of population, can find quite comfortable European houses in which to live. But not so with his coworkers in the native villages. Then, too, those working in European districts can secure vegetables, tropical fruits, and sometimes fresh fruits of the home land, such as strawberries, pears, etc.; but those in the native villages can seldom secure these.

Let us remember by our prayers and means these dear workers, almost nerve-wrecked, in these trying climates, and come to the rescue in the last grand effort to complete the \$300,000 Fund, which with God's blessing will be a mighty factor in bringing many a jewel into the kingdom from India's millions now carrying the heavy load of darkened heathenism, superstition, disease, and famine. "Lift, brother, lift!"

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I USED to think that God's gifts were on shelves one above the other, and that the taller we grew in Christian character, the easier we should reach them. I find now that God's gifts are on shelves one beneath the other, and that it is not a question of growing taller, but of stooping lower, and that we have to go down, always down, to get his best gifts. —Rev. F. B. Meyer.

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"WHATSOEVER a man soweth, that shall he also reap."



THE FIELD WORK



Memories

HARRIETT I. MORSE FARNUM

FACES and forms beloved of yore
Are changed and gone away,
And silence spreads her soft wing o'er
The home that was so gay
With tender word, with song, with smile,
With loving, helpful deeds;
But lengthened mile or weary while
Were scattered thick with seeds
That burst and grow, as to and fro
Life's pend'ulum swings alone,
And mem'ry calls from sacred halls
Each word and deed and tone.

Though hid away in dust to-day,
Those fragile, transient flowers,
Once passing fair with fragrance rare,
Still beautify the hours;
For bygone brings her hoarded things;
And all the lessons taught
Come trooping home, nor try to roam,
As once—the truant thought!

Though life seemed brief as summer leaf,
And men may count them lost,
Yet nevertheless, while skies bend o'er,
Or falls the wintry frost,
To earth is goodness lost.

And so we live, and courage give
To comrades in the fray,
Who'll view through tears the vanished
years

When we have passed away.
No life is brief that lends relief
When, stag'ring 'neath a load,
Despair assails, hope almost fails,
Along a heavy road.

The song we sing, or pain we bring,
To lives with ours enwrought,
May pass from mind, nor leave behind
The tracery it ought;
But years and years of joy or tears
May waft their balm or sting;
No puny pen of mortal men
Can half the record bring.

A mighty world of mighty deeds
Throgs round us all the time.
Thoughts, words, and deeds, like mystic
seeds,

Attest, at harvest prime,
And seal the tome of Time.
Then, every sigh will cease,
When righteousness and peace,
In undisputed sway,
Chase all the mists away.

Peterborough, Ontario.

Camp-Meeting Rules

HERE is a set of camp-meeting rules prepared for the use of construction camps, and recommended by the *Journal American Medical Association* for summer camps. Many of the cautions given here might well be heeded in our camp-meetings:—

- "1. Open windows must be carefully screened to exclude flies and mosquitoes.
- "2. No food shall stand about uncovered except at meal-time.

"3. Water from brooks and creeks must not be used for drinking or cooking purposes.

"4. All kitchen waste, solid or liquid, must be put in tightly covered tins, or into garbage holes and every evening covered with earth.

"5. Dry-closet pails must be emptied frequently, and the contents covered with earth or otherwise satisfactorily disposed of, and not allowed to become a nuisance.

"6. The camp closets must be used exclusively.

"7. No paper nor rubbish must be scattered about the camp. Such material must be collected and burned or buried.

"8. Mosquito pools in or about the camp must be treated with kerosene or other oil at least every ten days, or oftener if found necessary.

"9. Weeds and grass must be kept short about the camp.

"10. All dead animals found around the camp must be immediately buried or otherwise disposed of.

"11. Proper precautions must be taken against infectious diseases.

"12. All other sanitary rules shall be strictly enforced as made or ordered by the State board of health."

This is an admirable set of rules for the summer camp, and should be borne in mind by any of our readers who expect to camp for recreation or for health, or on a colporteur tour. Our readers should also remember that the Review and Herald publishes a tract on "Camp Sanitation," which can be obtained either directly or from your State tract society. The price is two cents a single copy, by mail; in quantities, 3/4 cent.

G. H. HEALD, M. D.

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Southern Oregon Camp-Meeting

THE recent camp-meeting was the best ever held in Southern Oregon, or, as nearly all expressed it, the best we ever attended. It seemed as if all hearts were set to seek the Lord at the beginning of the meeting. There was no need for the ministers to work for a revival, for every meeting was a revival because of the presence of the Holy Spirit. From the first, the deep, quiet moving of the Spirit of God was noticed, and the manifestation of the presence of God increased day by day till the meeting closed.

It was somewhat of a disappointment to us that none of the General Conference men were present at this meeting, but the Lord was present, and his presence was more than all else. We were glad to have Elder A. O. Tait with us one day. Elders C. W. Flaiz and W. F. Martin represented the union conference.

The meetings of the conference were harmonious throughout. The guiding hand of God was evident in all the business transactions. But little change was made in the personnel of the officers. Elder F. S. Bunch was reelected president, and Brother J. P. Wheeler secre-

tary and treasurer. The members of the executive committee are F. S. Bunch, W. E. Cook, A. D. Owens, J. C. Dutcher, and T. G. Bunch. The office of vice-president was abolished by an amendment to the constitution.

All departmental secretaries are appointed by the executive committee. The following appointments have been made by the committee: Secretary of Sabbath-school, young people's, and educational departments, Miss Grace Davison; religious liberty secretary, Elder T. G. Bunch; State agent, J. A. Holton.

Ministerial credentials were issued to F. S. Bunch, R. W. Airey, C. J. Cole, and T. G. Bunch. Honorary credentials were given to B. C. Tabor. The conference voted ministerial license to E. H. Emerson, F. A. Hartley, and Lowell Tupper. The executive committee afterward voted a license to E. M. Babcock, J. P. Wheeler, J. A. Holton, Mrs. C. J. Cole, Mrs. Mary C. Wilson, and Miss Grace Davison were granted missionary credentials.

The outlook is favorable for a good year's work in Southern Oregon. Our courage is good as we enter the conflict again to assist in finishing the work and to hasten the coming of our King.

F. S. BUNCH.

The Auditors' Convention

IN order to give more careful consideration to methods of work in the various union conferences, and if possible to recommend a uniform method of accounting and reporting for all our conferences and institutions, the General Conference arranged for holding a convention of the union conference auditors in the United States and Canada. This convention was held in Takoma Park, May 21-26, and was attended by thirty auditors, treasurers, and representatives of institutions. All the auditors of union conferences in North America were present, with one exception. Elder W. T. Knox acted as chairman of the meetings.

This was the first meeting of this nature ever called by the General Conference. The necessity of calling it, as well as the advantage to be realized in the future, will be understood when it is stated that the auditors who attended this meeting are now auditing annually between twelve and fifteen million dollars.

Prior to the convention, persons were assigned various topics upon which they were requested to prepare papers, covering such questions as: "Sane Business Principles for Operating Institutions;" "Advantage to Be Gained by Uniform System;" "The Most Important Features to Be Introduced in Planning a System for Denominational Accounting Covering All Lines of Work;" "Banking;" "Duties of an Auditor;" "Methods in Auditing;" "Duties of a Conference Treasurer Outside of His Office;" "How Our Educational Institutions May Cooperate in Improving the Accounting of the Denomination;" "Forms of Financial Statements."

Opportunity was given for a full discussion of each paper, which afforded an exchange of thought regarding the best methods in the subjects considered. This phase of the meeting was very helpful, and enabled the convention to arrive at decisions with reference to systematic method in dealing with such questions as the following:—

Inventory of land, of buildings, and of improvements; depreciation of various classes of personal property and of buildings; methods in auditing; cooperation between conference officials and educational institutions in endeavoring to secure practical work for students of our commercial schools; the necessity of raising the standard of training for the education of business men; the preparation of a new form of record book for use by church treasurers, which shall be kept in duplicate, which duplicate may be readily transmitted with remittance to the conference treasurer, thus greatly lessening the work on the part of both officials; keeping separate sets of books for each of the following departments: the legal corporation, the conference department or the evangelical work, the missionary department or the tract society, the educational institution, the publishing house, and the sanitarium; that church property (in which the conference association has made no investment) should not be listed on the books of the association among its assets, but its value and other information recorded in a real-estate register, which register is to be prepared by a committee named, with power to act.

The convention disapproved the use of the voucher check system for general use in this denomination; and recommend that "a duplicate deposit slip of every bank deposit should be retained on file, and that deposit slips be explanatory for all checks deposited, unless another record is kept."

In order that comparisons may be made in the reports of various institutions, it is necessary that our auditors agree upon a uniform method of doing their work, especially in the matter of depreciation, and whether or not interest shall be considered an operating loss. If some institutions, in making up their annual statements, regard interest as an operating loss, and others do not, great differences obtain, and comparative results can not thus be secured. The convention therefore voted that interest should be figured as an operating loss.

In considering the work necessary in tract society journals, it was voted to recommend two columns, one for merchandise and one for periodicals.

It was voted that all church, local, and union treasurers conform as closely as possible to the plan of making monthly remittances, as recommended by the General Conference.

It was also voted to recommend that the union conference auditor be recognized as the official auditor of local conferences, and to ask that the General Conference Committee recommend to the various local conferences the advisability of having the conference treasurer act as the auditor of the local church accounts, or if he can not do the work, that he be held responsible for the performance of this work.

After a thorough consideration of the forms for accounting to be recommended for general use, and an exhibit and careful study of the various forms in use at the present, it was voted to refer this question to the General Conference Committee for further consideration, in the effort to unite upon a systematic form.

It was voted that H. H. Hamilton, C. L. Kilgore, B. B. Smith, E. C. Taylor, and C. C. Pulver be a committee to prepare bookkeeping sets for use in educational institutions, which shall embody

the systems used in our institutions and conferences.

This was a very profitable meeting. Many questions of a technical nature were carefully considered, and concert of action agreed upon; but since these are not of general interest, only this brief outline is presented. The action of the convention on all the questions discussed was unanimous, and it is confidently believed that the results of the work done at this meeting will be plainly seen in the future of this cause.

A comprehensive report is now in preparation, and will soon appear in pamphlet form, announcement regarding the price of which will be made in due time.

H. E. ROGERS,
Secretary.

Wisconsin

For some time I have desired to write of the work in Wisconsin. Last year our annual reports were better than those of the previous year, and this year shows a decided gain over last year. There seems to be more of the spirit of oneness and unity manifested among the believers, and a coming up onto a higher plane of Christian living. We are instructed that union with Christ and with one another is our only safety, and this brings success.

Our schools have had a prosperous year, and workers are going into the vineyard to labor for souls. Prof. C. L. Stone has responded to a call to take charge of the Southern Training-School, at Graysville, Tenn.; and Prof. E. E. Gardener, of South Lancaster, Mass., has been elected principal of Bethel Academy. The principals of the other schools will probably remain the same the ensuing year. On the whole, our church-schools are improving in methods and in character, and others will be started in September. All church-school teachers who expect to teach the coming year are required to attend the summer school at Berrien Springs, June 12 to July 26.

Our sanitarium work is in a prosperous condition, and the annual report shows an encouraging gain financially, and the spiritual work is showing greater results. The Lord is blessing the faithful services of those associated in the sanitarium.

When the heart turns to the Lord, the veil is taken away, and success follows. Considerable has been done with "Ministry of Healing" by some, and but little by others. We are thankful for what has been accomplished, but none can say we have done our best. When all are converted to the plan and heartily engage in the work, much more will be accomplished. It is the doers who are blessed, and who in turn are a blessing to others. We are selling this book, and also soliciting offerings, to relieve the burden of debt. It is not a question whether we can pay off the indebtedness; it is a question whether we will do it. It is quite largely the belief that we will, and the work moves on.

We are not satisfied with what we have done for foreign missions, but we have been so hampered with debts on every hand that it has been hard to meet all demands. However, we are hoping and praying and giving, and the outlook is growing brighter. Our workers are all having some success. It is not so much the question of more work, but better work. The openings for labor are in-

creasing, and people here and there are accepting Christ. Our book work is being revived, and we have a prospect of more canvassers in the field this year than we have had for many years.

Our tract society work is building up, and prosperity is attending the efforts. The Sabbath-school work is prospering, and the offerings are increasing.

We are nearing the time of our annual conference and camp-meeting. This meeting will be held in Wausau, June 20-30. Wausau has a population of about twenty thousand, and this will be our first annual conference and camp-meeting held there. The citizens are expecting a profitable time, and it certainly should be such to those of our faith. We hope for a good attendance. The help and counsel of our people are much needed at this time, and they need the meeting. Aside from local and union workers, experienced help is promised from the General Conference. It is not only a privilege to attend these annual gatherings, but it is our duty, as far as possible, to be present.

This is a brief sketch of the situation in our conference, and of what is being done. Come to the camp-meeting and see and hear for yourselves, and then join in counsel and plans for the future work in our State. This is your work, your responsibility, and the blessing awaits you. When we all unitedly engage in the work with watching and prayer, prosperity will be ours, under God. It is the Lord's work, and we are laborers together with him. We are safe when united with Christ and with one another. Let all come to the camp-meeting and share the burdens as well as the blessings. Heb. 10:23-25.

W. H. THURSTON.

Remember June 29

JUNE 29 is the date of the next thirteenth Sabbath offering to be taken in our Sabbath-schools.

The brethren in South Africa, continually urged on to new conquests by the terrible need of lost millions, have been endeavoring to open a new mission station in the Dark Continent. Some time ago they made a request from the government for a grant of land in the Selukwe Reserve in Mashonaland. The government has recently acceded to their request and given us this desirable tract, which is reported to be well watered, fertile, and well adapted as a mission station where the banner of the truth can be unfurled.

Pastor R. C. Porter, president of the South African Union Conference, wrote a very touching appeal some months ago, asking for an appropriation that would enable them to undertake the work of erecting buildings, and otherwise equipping the station with the things that are necessary to carry forward the work properly. But for lack of funds the General Conference Committee was forced to deny the request, and let millions still sit and wait in darkness.

But we are glad they need wait no longer. The General Conference Committee has invited our Sabbath-schools in the United States and Canada to give the thirteenth Sabbath donations to the opening of this station in the Selukwe Reserve. The thirteenth Sabbath comes June 29. Thus our Sabbath-schools, which have furnished means to pioneer

the way with the message into so many lands, have an opportunity fully to establish another mission station in the midst of heathen darkness. Should more be donated than is actually needed to open this station, the surplus will be used in the dark land of Africa.

We look for a liberal response in all our Sabbath-schools to this call on June 29. Some will perhaps wish to give quite liberal donations. Many will give dollars. Whole conferences have already adopted the idea of having a "dollar day" each quarter in the Sabbath-schools. The idea is a good one. The thirteenth Sabbath is a good time for churches that are behind on the Fifteen-cent-a-week Fund to make up their deficit.

G. B. THOMPSON.

Experiences in Mexico

WHEN traveling in Mexico, I am frequently reminded of a selection that I used to read when a boy going to school. It was with reference to the Indians, and began something as follows:—

"Not many years ago, where you now sit, encircled with all that exalts and embellishes civilized life, the rank thistle nodded in the wind, and the wild fox dug his hole unscared. Beneath the same sun that shines for you, the Indian hunter pursued the panting deer. Gazing on the same moon that smiles on you, the Indian lover wooed his dusky mate. Here lived and loved another race of beings."

When one leaves the lines of railroad travel for a short distance, he finds himself almost entirely out of civilization. Instead of rank thistle, it is the cactus and other thorny vegetation that meet his sight. Within a very few rods of where one of our companies meet for religious services, I saw two foxes trot down the path, leap over the wall, and disappear; and in the near-by mountains the Indian hunter still pursues the panting deer; and venison is found for sale in many markets. The Indian lover still woos his dusky mate, and it has been my privilege to perform the marriage ceremony for a few of them. This brings us to the most common difficulties we have in Mexico.

Here lives and loves another race of beings, with other customs, practises, and ideals, many of which are not in harmony with the gospel of Jesus Christ. The state does not recognize ecclesiastical marriage. The Catholic Church teaches that civil marriage is no marriage at all, and that those who live together married only by the state are living in adultery; and yet it charges so much for its services that the poor are unable to pay, and so thousands of them live together without any ceremony, either of church or of state. Of course, under such conditions, if those so living together desire to separate, there is nothing to prevent their doing so. Frequently we find that those who accept the truth were married in earlier days, and having separated for some cause or other, are now living in harmony with neither the laws of God nor of man. Neither church nor state admits divorce for any cause, but the people separate just the same, and then go and live with some one else. Some of these cases are exceedingly difficult to arrange in harmony with the Word of God.

The charges of the church are high. We know this is true from the fact that a servant girl of our acquaintance desired to be married by the church. She asked the priest how much it would cost, and he told her twenty-two dollars. Very few of the poor people can possibly get together this sum of money, their wages being so low that it requires almost every cent for their daily living. This girl and her intended husband could not pay the price, and so got along without any ceremony whatever.

Many of the poor people that live in the country are honest, earnest, and sincere; but they certainly have to encounter many difficulties. It is a great pleasure to preach the gospel to them. Many times recently I have thought of the words of the Saviour, "And the poor have the gospel preached to them." There is a great deal to be done among the poor in Mexico. It will have to be done under difficulties, and at some expense. The financial returns will be very small, for these people are unable to give much for the support of the work. Yet in the providence of God, this last message will be preached even to these poor, ignorant Mexicans who live in the remote parts of the country.

G. W. CAVINESS.

The Work in Virginia

I HAVE now been in Virginia a little over six months. The first two months were devoted to getting acquainted with the work and to formulating plans for the future. Extensive repairs have been made in the Richmond church building, a schoolroom has been fitted up, and a church-school started.

Meetings have been held by our workers during this time at Richmond, Norfolk, Lynchburg, Guinea Mills, and Rileyville, and a number of our churches have been visited.

Two series of meetings, each of three months' duration, have been conducted in Richmond,—one for white people and one for colored people. We read in "Testimonies for the Church," Vol. IX, page III, that "a well-balanced work can be carried on best when a training-school for Bible workers is in progress."

In harmony with this instruction we decided to hold an institute in connection with each of these efforts. We sent out invitations to our churches to send in persons to receive instruction in Bible study, healthful living, healthful combination of foods, simple treatments, and gospel medical missionary work.

We had quite a good representation at these institutes, and also had the assistance of these persons in our public efforts. We found this a profitable means of educating workers, and the assistance rendered in distributing notices, singing, selling literature, etc., was valuable.

In these efforts at Richmond we combined the evangelical and the medical work, making the medical feature—visiting the sick and giving free treatments—very prominent. This allayed prejudice, and opened many doors to us. Brethren J. H. N. Tindall and C. E. Garney had charge of the effort for the white people. Thus far twenty-two have been baptized and received into the First Seventh-day Adventist Church at Richmond. Eleven others have offered themselves for baptism; and still others are keeping the Sabbath. Several persons

have been converted under the labors of Brother J. B. Mallory for the colored people.

Elder Stewart Kime held a series of meetings at Rileyville, and quite a number made a start for the kingdom. He baptized ten at that place.

Fifty persons have begun the observance of the Lord's Sabbath in the Virginia Conference thus far this year. We attribute the progress that has been made largely to the combining of the evangelical and the medical work, and are planning to combine this work in three tent efforts this summer.

We are glad to report that we have secured an efficient faculty for the Shenandoah Valley Training Academy, who are on the ground. The whole premises are being put in good condition, and we believe the coming year will be the most successful in the school's history. Any one wishing to correspond with the school can address Prof. J. H. Smith, New Market, Va. W. J. STONE.

British West Indies

KINGSTON, JAMAICA.—On January 7, soon after the close of our conference, Elder D. E. Wellman, myself, and others began the work of enlarging our church-school building. It is now large enough to accommodate about one hundred pupils. It has two good rooms, is well-seated, lighted, and ventilated, and will be a great help to our Sabbath-school and young people's work, as well as to our day-school. We next began seating our church, putting in forty-three new pews, which have greatly added to the appearance and comfort of the building. We also built a conference storeroom and janitor's room, which were greatly needed.

The church has reduced its indebtedness about one half, having paid thirty pounds, and is making a determined effort to pay the remainder, to finish seating the building, and to paint it, hoping to have it ready to be dedicated at the next conference.

We have worked with all our might, and are glad to say that the Lord has helped us hitherto, and has blessed us with health and strength, for which we are very thankful. There are many difficulties to be encountered in this field. Especially is this true in the matter of financial support. The great mass of the people are very poor, and while there are noble examples of real self-sacrifice, some are indifferent to the needs of the cause.

One of our greatest needs is a higher type of spirituality and a greater love for the perishing. O that the Lord would breathe upon us all a real spirit of soul travail, which would lead to prayer and to work for the lost. Could we have this, our work here would move.

Since reporting last, I have baptized five persons, making, in all, twenty that have been added to the church by baptism in the last ten months. Some of these have been new converts, who have given good evidences of the work of the Holy Spirit in their lives. There are several others who have become interested through our district workers' meetings. These meetings are proving very helpful. Pray for the work here, and the workers that they may do efficient service for God. H. J. FARMAN.

Christian Education

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

Emmanuel Missionary College

At the biennial meeting of the Lake Union Conference held in Battle Creek, Mich., early in May, the president of the college, Prof. O. J. Graf, gave his report, which showed that the blessing of God had been with the institution, and that prosperity was seen in every department. I earnestly hope that all our members in the Lake Union Conference will see in the prospering hand of the Lord in the college, a call for all the young men and women to leave the schools of the world, and crowd its halls to overflowing. I quote quite fully from the report, that all may know of the success of this school:—

"The past two years have been good years for Emmanuel Missionary College in many ways, for which we are indebted to a loving Heavenly Father, who has worked out his plans for us through a loyal and cooperative body of teachers and students. I think that I do not put it too strongly when I say that the working together of the board, faculty, and students in unity and harmony has, more than anything else, achieved the degree of success that we have experienced. The enrolment and attendance, as well as the per cent of advanced students and the number of graduates, are increasing, the attendance this year reaching 174.

Reincorporation

"In harmony with the action of the Lake Union Conference two years ago, the college has been incorporated under the College Act of Michigan, and bears the corporate name of 'Emmanuel Missionary College.' The school is now authorized to confer literary honors upon its graduates. At the close of this year, the college will have conferred the degree of Bachelor of Arts upon fourteen of our college students. Our degrees are honored and accepted at full value by the leading universities of this country.

The Normal Department

"At the time of the last Lake Union Conference, it was recommended that we accept the offer of the Berrien Springs church to turn its church-school and church-school building over to our normal department. This was done, and the following summer the building was moved onto the college grounds. The school has now been under the supervision of our normal department for nearly two years, with the most gratifying results to all concerned. This arrangement makes it possible for our normal graduates to do actual teaching under the direction and criticism of an experienced teacher. It combines theory and practise. We also plan to have it in operation during the coming summer school.

Equipment and Improvements

"During the past two years we have added quite freely to our musical, library, laboratory, and commercial equipment. Among these additions may be mentioned three pianos for the music department; three hundred books for the

library; an adding machine and new typewriters for the commercial department; and a great deal of general equipment for the science department.

"Some of the improvements worthy of mention are the following: A one-hundred-loaf bake-oven for the kitchen. By means of this oven one of the students has been able to earn a large part of his school expenses, and at the same time provide the school with an excellent quality of bread at a lower price than it could be purchased from bakeries.

"The cow-barn has been provided with new cement and cork-brick floors, swinging stanchions, and a silo.

"The college grounds have been, are being, and will continue to be improved by grading, sodding, and the planting of trees and making of flower beds.

Industries

"We have four leading industrial departments, each under the supervision of a competent manager and instructor,—the printing, the farm, the fruit, and the carpentry departments.

"From two to twenty students are given employment in the printing department, a number of them earning nearly all their way through school. Practically all the typesetting, presswork, folding, stitching, trimming, and addressing of the *Lake Union Herald* is done by these students.

"The farm department has under cultivation about one hundred acres of land, the producing powers of which are being continually increased by means of fertilizing. The dairy consists of fifteen profitable milch cows. The sale of milk, cream, and butter now amounts to from \$150 to \$200 a month. Next year we hope to supply our kitchen with butter. This will be a great saving, for during the past winter we have paid out seventy dollars a month for butter alone.

"Seventy acres are devoted to the raising of fruit. The past season was a good one for this department, with the exception of a hail-storm which damaged our grapes to the extent of about \$1,000. Notwithstanding this misfortune, we were able to market about five car-loads of grapes, between four and five car-loads of pears, and one or two car-loads of cherries and various kinds of berries. Aside from this, thousands of quarts of fruit were canned, both for our kitchen and for the market.

"The carpentry department has charge of all the repairs and construction work. In this department, as well as in the others, the work is done by students, under the guidance and instruction of an able workman. Last year the various industrial departments of the school gave to the students \$8,012 worth of work.

Financial Condition

"Up to the time of the last session of the Lake Union Conference, the financial interests of the school were looked after by two departments,—the operating department meeting all running expenses, while the Central Educational Association made all improvements, paid insurance, and the interest on the debt. This arrangement relieved the school management of some very heavy burdens, which, however, had to be borne by an association that had no income, and hence found it necessary to borrow money to pay interest and make improvements. While this was embarrassing to the association, it was a great relief to the operating department, and we were

able to show good gains each year. But two years ago the debt, with its interest of about \$1,900 a year, together with the other burdens formerly borne by the association, were passed over to the management of the school. We feared the result; but the Lord prospered us, and, with the aid of the two per cent fund, we were able last year to meet all expenses, including interest, and show a gain of \$513. This year, the financial report for ten months shows a gain of \$6,000. Of this gain only \$659 was received from the two per cent fund, while all running expenses, and interest to the amount of \$1,654 were paid, and improvements made to the amount of over \$1,900. Our inventories have been increased over \$2,000, and \$1,383 of the college debt has been paid. This gives us courage to believe that we have been moving in the right direction, and we are hoping and earnestly praying that the Lord will in some way touch the hearts of his people in the Lake Union that they may now, in times of prosperity, roll away the reproach of debt, and free the school from its interest-bearing burden.

Spiritual and Missionary Interests

"But what should be of greatest interest to the conference is not the equipment, improvements, financial prosperity, or even the industrial or intellectual work of the school. All this and much more can be found in the schools of the world. That for which we are most thankful is that under the influence of the school, young men and women are giving their lives to God, and are preparing for service in giving the third angel's message to a lost world. During this school year, twelve have taken their stand for God for the first time. Each school year about sixty of our students actively enter some department of the denominational work.

"Various lines of missionary work have been carried on during the school year. Tracts, papers, and books have been sold, given away, and loaned. Three native missionaries—one in Japan, one in Korea, and one in China—are being supported by the Missionary Volunteer Society. Some of the young men who are looking forward to the ministry have held meetings in near-by halls and school-houses, and already some fruit of their labor has appeared.

"We have organized four missionary bands,—the canvassers' band, the foreign missionary band, the Missionary Volunteer band, and the evangelical band. These meet every Tuesday morning during the chapel hour to study the problems connected with these various lines of work. The evangelical band is for those who are planning to become ministers and Bible workers, and enrolled forty during the year. I think I can safely say that at least ninety per cent of our students are definitely preparing for service in the Lord's work."

WHAT is a stairway but a series of obstacles? Yet you rely on the stairs to help you mount to a higher place. If the life road had no obstacles to surmount, who would ever get up? No one can climb on thin air.—*Wellspring*.

IN the deepest night of trouble and sorrow God gives us so much to be thankful for that we need never cease our singing.—*Coleridge*.

The Publishing Work

Conducted by the Publishing Department of the General Conference

N. Z. Town - - - - - Secretary

Earning Scholarships in England During the Coal Crisis

Now that the disastrous coal strike is a thing of the past, our workers may begin to breathe more freely. In looking back over the past few weeks, it is highly gratifying and encouraging to notice some very remarkable figures in connection with our canvassing work. During

edition of "Thoughts From the Mount of Blessing," and reported 211 orders with helps, amounting to \$129.42; also a delivery of 167 books, valued at \$101.64.

The last one I will mention is Brother Maych, who worked the same number of hours (197) as Brother Barras, and booked 166 orders for "Mount of Blessing," amounting to \$109.82, and delivered 129 copies, valued at \$78.52. These were sold just outside Manchester, where business was very quiet, owing to the strike.

These figures are highly encouraging, and demonstrate what can be done with our books even in the face of a great



MEMBERS OF OUR FIRST CANVASSERS' INSTITUTE IN INDIA

the strike many of the leading industries were paralyzed, yet many of those who were engaged during that time in the sale of books containing the precious truths of the third angel's message have been greatly blessed and encouraged.

The most encouraging figures follow the name of Brother L. W. Barras, who is selling "Bible Readings" in territory where "Great Controversy" has been freely circulated. He worked 197 hours in five weeks, or almost full time,—40 hours weekly,—obtained 202 orders for "Bible Readings" and helps, amounting to \$384.97, and delivered 175 copies of "Bible Readings," valued at \$329.44. This is a fine record; and Brother Barras is faithful in ascribing praise and glory to God for what he has done for him. From February 28 to March 7 inclusive, Brother Barras canvassed seven days and secured 98 orders for books, amounting to \$190.77. This is more than is required for a scholarship, and was earned in four days' less time than any previous scholarship; and these books were delivered while the coal strike was most severely felt.

Brother F. Bates, who is working in the same district with Brother Barras, made the second best record for March. In one month he had \$240.07 worth of orders to report, and a delivery of \$205.75 worth of "Bible Readings," or \$18.73 more than is required for a scholarship.

Brother Pain comes next, with 71 orders for "Bible Readings," amounting to \$146.46; and he is followed closely by Brother Brandt, with \$146.22 worth of orders for "Great Controversy." Sister Maych also did well with our new

national crisis. Let us hold on to this good work until it triumphs gloriously.
S. JOYCE.

Literature Work in India

CONCERNING the encouraging progress of the work in India, Brother C. E. Weeks writes:—

"The work is progressing in this field. The prospects are encouraging. Our native agents have never done so well before. The Burmese quarterly has been launched, and is now in the hands of the agents. The circulation of the Bengali paper was 1,500 at the time of our institute in December. This month we sent out 4,500. Two men have begun colporteur work in south India. One of them is already making sales almost equal to his salary. Brother Peter Rick continues to do well. His last report was the best yet, 146 rupees on papers alone.

"I am sending you a picture of those who attended our institute, which was held in connection with the Bengali conference. I believe this was the first canvassers' institute ever held in India. Ten of these native workers are giving their entire time to our periodical work. The native man at the far left is the most successful. He took over fifty yearly subscriptions last month, besides selling a large number of single copies. The sales of these men have doubled since our institute. Most of these workers are in the fever districts to the east of Bengal, where Brother Little died of cholera. The larger paper which these men are holding is the Bengali *Signs of the Times*. It sells for one-half cent a copy. The small pamphlet is the Sabbath-

School Quarterly. The English boy at the right is Brother Carratt, who was converted while in the British army in India. He bought his release, and is our most successful canvasser."

Pacific Press Notes

DURING the last two or three weeks our foreign orders have been particularly heavy. Here is a list of some of the countries to which shipments have been made:—

Australia has led, with a shipment of almost five tons of books in unbound form.

Spain followed with an order for "750 copies of 'Coming King,' Spanish, the same to be forwarded by mail." Cuba has ordered 400 copies of the same book, and Peru 750 copies.

Chile has ordered 300 copies of "Patriarchs and Prophets" and the same number of "Home and Health," both Spanish.

Even far-away Burma has had a shipment of a little over 300 copies of "Daniel and the Revelation." India has had a shipment of eight hundred pounds of assorted books.

The Philippines have had a shipment of 300 "Patriarchs and Prophets," in the Spanish, and have just placed an order for 430 copies more.

Orders from Mexico have been few of late on account of the revolution. The brethren are confined to the city of Mexico itself, where they are selling periodicals until the war-clouds lift.

H. H. HALL.

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. 5, "The Education and Development of Religious Liberty Secretaries," was considered by A. G. Daniells and D. W. Reavis. Emphasis was laid upon the fact that the religious liberty secretary should be very fully informed upon current events, and should qualify for his work by careful and painstaking study. Among other things, Brother Reavis said:—

"The religious liberty secretary should develop into an organizer,—a general who can lead the people at his disposal in a strong, systematic effort. He must be a strong believer in the efficiency of our message-filled literature in changing public sentiment, and in leading the people back to true principles. He must know the value of ink, the power of the press, and be able to create and to use a strong constituency in promoting his work."

Topics Nos. 6, 10, "Campaign Work; Petitions, Protests, Mass-Meetings, etc.," and "Work With Legislative Bodies," were considered by K. C. Russell and S. B. Horton. In these topics the importance of the petition work, and its utility in bringing our message before the attention of leading officials as well as before the rank and file of the laity,

were dwelt upon. The value of protests and how to plan for mass-meetings and publicity work, also received proper attention. Experiences in dealing with public men in Congress and in State legislatures and constitutional conventions were referred to. Religious liberty secretaries were urged to deal with public men in a wise manner.

N. Z. Town prepared a paper on "The Place of Literature in Our Campaign Work," in which he said, among other things:—

"In the rise and progress of the third angel's message our literature has been one of the most important factors in promulgating the truth. It enters largely into every department of our work, not only in pioneering in new fields, but also in establishing those who are brought into the truth. Elder H. P. Holser once said, 'This work of circulating the printed page will probably be one of the greatest in the closing message.'

"As the great final struggle is to be especially over this particular phase of the message which relates to religious liberty, we believe that what Brother Holser said will be true concerning the literature of this department of our work."

A good paper was read by A. J. S. Bourdeau on "The Use of Our Magazines *Liberty* and the *Protestant* in Religious Liberty Campaigns," and we regret, as in the case of other papers, that we are compelled to follow brevity in referring to it:—

"Our chief effort in all campaigns should be to reach the great common people with our religious liberty principles; for, in the words of Lincoln, 'He who molds public sentiment, goes deeper than he who enacts statutes or pronounces decisions. He makes statutes and decisions possible and impossible to be executed.' Public sentiment is everything. With public sentiment, nothing can fail; without it, nothing can succeed."

"The sale of the magazines through agents is perhaps the best of all methods to be used in their distribution. It insures a most careful reading because of the financial investment on the part of the purchaser. It also provides a good living to the agent, as well as a particular education in the great university of life, and oftentimes he earns from one to three yearly scholarships in our own schools during a single vacation. . . .

"The sale of these publications in connection with public lectures or tent efforts, is another excellent method. Hundreds of copies may be sold with ease at the conclusion of a religious liberty lecture."

Topic No. 8, "The Preparation and Publication of Articles in the Public Press," was considered by W. L. Burge in a formal paper, and by S. B. Horton. In referring to the Press Bureau work since January 1, the paper said:—

"Many pages dealing with our denomination have been published in newspapers in different parts of the country. In fact, different phases of our truth have been published through the secular press from Maine to California and from Michigan to Texas. . . . In all the cities where the eight union conferences in the United States have been held this year, the newspapers have received the writers of the reports very courteously, and have also printed their articles. No estimate

can be made of how many people have had an opportunity to read some phase of the last gospel message, and to learn the progress that is being made in carrying it to the ends of the earth. . . . Coming directly to the part that religious liberty secretaries can take in publishing our views to the world, there are many opportunities to bring the truth to the attention of the people. One of the most opportune times of having religious liberty principles published through the newspapers is during the session of the State legislature. . . . It would be best for our own workers to furnish the reports to the newspapers; there will then be no chance for a misrepresentation of our views, as might happen should any one not acquainted with our position on this question write the reports."

Attention was called to an instance in connection with press work. A synopsis of a sermon delivered in New Orleans was published in one of the local papers of that city, a copy of which found its way into the hands of a family living in Mississippi. Correspondence followed the reading of this synopsis, and as a consequence, three or four members of that family are now in the message.

Topic No. 9, "The Vital Topics for Short Institutes," was presented by W. A. Colcord in a very comprehensive paper.

Subjects selected for consideration at an institute should be such as will give those in attendance a clear conception of the forces, the issues, and the conditions which we have to meet. They should be such as will awaken a lively interest in the subject of religious liberty and inspire a desire to engage in religious liberty work, and should clearly outline both the *work* that needs to be done and *how* to do it. Such subjects as those planned for this short institute, or similar subjects, naturally suggest themselves for study and consideration in such a convention, and might be enumerated under the following topics:—

1. A Brief Study of the Fundamental Principles of Religion From a Bible Standpoint.

2. A Brief Study of the Papacy From the Standpoint of the Prophecies.

3. The Place and Importance of the Religious Liberty Work in Our Message.

4. The Rapid Strides Now Being Made by the Roman Power.

5. Protestant Organizations and Efforts to Unite Church and State.

6. The Sabbath; Its Origin, Nature, and Object, and How Its Blessings Can Be Secured.

7. Petition Work, Protests, Memorials, and Mass-Meetings.

8. The Circulation of Our Religious Liberty Literature.

9. The Preparation and Publication of Articles and Reports for the Public Press.

10. Work With Legislative Bodies—National, State, and Local.

11. Evils of a Union of Church and State From a Historical Standpoint.

12. A Brief Study of Our Religious Liberty Literature—the Leaflets, the magazines *Protestant* and *Liberty*, and "American State Papers."

13. What Can We Do to Help in This Work?

These are all vital and pertinent questions for us to consider at this time.

The closing topic of the convention, "Securing the Cooperation of Church-Members in the Department Work," was considered by J. L. McElhany and W. H. Heckman, who emphasized the impor-

tance of definite planning on the part of the churches.

In the Round Table Talk, the following books were recommended for religious liberty secretaries to secure: "The Story of Liberty," by Chas. C. Coffin (Harper and Brothers, 1876); "The Papacy and the Civil Power," by R. W. Thompson, ex-Secretary of the Navy; S. M. Cobb's "Rise of Religious Liberty in America;" D'Aubigne's "History of the Reformation;" J. A. Wylie's "History of Protestantism;" "Historical Studies," by Eugene Lawrence (Harper and Brothers); "Religious Liberty," by H. M. King (Preston and Rounds, publishers); "Church and State," A. Taylor Innes (Brentano); "Emancipation of Massachusetts;" and "American State Papers."

It was the sense of the convention that each union conference should place a man in the field who would give his entire time to the religious liberty work, and that local secretaries should be retained to assist as far as possible. The union conference presidents and committeemen who were present coincided with this recommendation. The Atlantic Union has already adopted this plan, and has a secretary devoting his entire time to religious liberty work. S. B. H.

Gospel Workers' Department

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

Conducted by A. G. DANIELLS

Council of City Evangelists

The Scriptures; Their Value, Place, and Use in Preaching Our Gospel Message

ONE of the questions that received very careful consideration in the council of city evangelists was the value, the place, and the use of the Scriptures in gospel work. In placing the subject before the members of the council, the chairman called attention to the following points:—

"Let us consider this question from three viewpoints: First, the value of the Bible to the worker personally; second, personal, original study of the Bible in the preparation of subjects; third, the use of the Bible in the presentation of subjects.

"The whole tendency of human nature and of the age in which we live is away from the Bible. There is nothing in this world that leads toward God's Word. Everything, almost, in intellectual and commercial affairs, and also in the moral conditions around us, leads away from the Bible. How can we avoid this drift away from the Bible? How can we live without being affected by it personally, unless counter-influences work upon our minds and our hearts to lead us in the other direction?

"No doubt we all realize from personal experience that the current is powerful, and that it affects us. We find a tendency to be occupied with other things rather than with the Bible. It is easier at the beginning of the day to go at our work than to take up the Book of God. We naturally swing into the busy activi-

ties of life rather than occupy ourselves with the Word. The pressure of the age and the strenuous conditions around us encourage this tendency. There is so much to do, so many activities of varied kinds that are pulling on us all the time, that we have to struggle to keep from drifting away from the daily, personal contact with the Scriptures.

"We must fight against these influences. Seventh-day Adventist ministers should be mighty men in the Scriptures. Their ministry must be attended by the power of the Word of God. But that will be true only to the extent that the minister comes in daily, personal contact with that Word. He can not live on past experience and study. Day by day he must obtain personal instruction, help, zeal, and enthusiasm from the Scriptures.

"How shall we study the Bible in the preparation of our sermons? Shall we study our subjects principally from the books that are written? or shall we use them as aids and helps as far as we can, making the Bible itself the main object of our earnest, deep study?

"Then in delivering our message, what direct use shall we make of the Scriptures? Shall we swing into the general custom of a very sparse use of the Scriptures in preaching? or shall we follow closely the methods adopted by the pioneers in our cause, who made much use of the Scriptures, being so familiar with them that people who heard them were deeply impressed that these men were giving them the Word of God?"

G. B. Starr: "I believe we must have the Word in our own hearts in order to preach it. We ought to make the impression upon the people that we have a message from that Book. This will give us power with the people. I believe in the old method of holding the Bible in our hands and reading from it. I believe it has a better influence if we turn with sacred reverence to the Word itself and read it just as it is written."

K. C. Russell: "'Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.' We teach this to people, exhorting them that, if they want spiritual vitality, strength, and power, they must partake of that Word daily. I believe that it applies infinitely more to the man who delivers this message to others, and that in our tent work we must constantly be getting light and truth from the Bible. We must study the Bible alone and together, feeding on it continually, and thus receive power and inspiration from it."

W. W. Prescott: "I would raise the question whether we study the Bible, or whether we study certain subjects upon which we think we must preach. When we have preached on all the subjects of a certain list, have we presented the subject, the real theme? The real subject is salvation through Jesus Christ; and when we do not teach that, no matter what we do teach, I think we get away from the real subject of the Bible. Whatever phase we may emphasize at any particular time, it seems to me that one subject we should aim to teach in every lesson is personal salvation, and how to obtain it."

K. C. Russell: "I have long been impressed that we should make personal salvation stand out prominently in our evangelical work. While we are criticized for protesting against many things, it is well to let the people know that we be-

lieve in personal salvation, as most denominations profess to believe, and that we consider that the great object of the gospel is to reach the souls of men. Personal salvation is the objective point of every subject of Scripture."

C. H. Edwards: "Many of the doctrines we as a people hold, are antagonistic to the general belief of the Christian world. Many times we build up an argument for the purpose of convincing the mind and showing the distinction between truth and error, taking so much time to present arguments and build up a particular theory, that when we get to the real thing itself,—personal salvation,—the time has come to close the meeting."

A. J. Clark: "There are two great subjects in the Bible that we have to give to the people to-day,—the general truth of personal salvation, and the present truth of the coming of the Lord,—and both should be made prominent."

M. H. Serns: "I find that people will take an interest in the truth when they learn that we believe in personal salvation. Many who do not accept the truth are those who suppose we preach nothing but doctrine."

C. S. Wiest: "I have been much interested in studying the Bible in book form, noting the relation that each book sustains to the entire Bible. I believe that every book has a peculiar setting in the Bible, and I have been concerned to know the reason why certain books have been contained in the Scriptures, and what their bearing is upon the message for to-day."

C. Sorenson: "Failure in properly presenting a subject often results from failure to study the subject. Sometimes we are so anxious to have some argument and clearly cut presentation of doctrine that we fail to study the Bible as a whole. If we study the books, one by one, we shall find that each book is permeated with the idea of salvation through Christ. While we need to give definite texts, I believe we present our doctrines a little too much by piecemeal."

G. B. Thompson: "I find that I can always handle my subject to better effect if I turn to the texts and read them out of the Bible, even though I may be able to quote them correctly. A great many, at least of the common people, have respect for the Bible. It is better to read texts, centering the attention of the people on the Bible. It is the most interesting book in the world. We should study it, to find not some curious thing to interest people, but that which will help the people. The study of the Scriptures should be a personal benefit to us. We should feed on the Word of God ourselves, then we can make it a great blessing to others. We should not seek to impress people with the facility with which we can quote many texts, but should rather draw their attention to the Scriptures themselves."

S. B. Horton: "I shall never forget the first sermon I heard on present truth—'Man's Nature and Destiny.' The preacher presented the subject very thoroughly from the doctrinal standpoint, and then wove in practical statements, making the application, and then drawing lessons. He handled the subject in such a way that I made a covenant with the Lord that night that, if he would permit me to handle the Scriptures as that man did, I would work for him."

W. M. Campbell: "I find that it makes

a better impression upon the minds of the people if, when they ask questions in regard to certain subjects, I turn to the Scriptures and read to them, rather than tell them the answer myself."

J. L. McElhany: "Special emphasis should be placed upon the point of reading the Word to the people and fixing their attention on what the Bible says. This appeals to me as I listen to other men preach. I believe that in our personal work, if we sit down with the people, and place the Bible in their hands and have them read the Word, it will carry great weight. Some people believe that we have a Bible of our own, different from others; and if we quote largely, they may think we are quoting from our own Bible."

A. G. Daniells: "The preacher is a man with a message. His message is in the Book. He must therefore be a man with the Book—the word of the living God. He must live with that Book. He must understand and know that Book, and he must give that Book to the people. In view of the discussion we have given this subject, would it not be well to express our views in some brief, definite form?"

A committee composed of G. B. Thompson, M. H. Serns, G. B. Starr, and L. T. Nicola was appointed to formulate a brief statement. They presented the following report, which was unanimously adopted:—

"We are deeply impressed through the instruction given during this convention, with the importance of the *proper* presentation of the great gospel message, which we are commissioned to carry to all the world. We believe that our three-fold message is founded directly upon the Bible, and that it will be made most effectual in warning, converting, and saving the lost when the Scriptures are made the *basis of authority and appeal*; and we know that we can not effectually teach the gospel to others without having by diligent study, aided by the Holy Spirit, acquired a personal knowledge of the Scriptures themselves. We, therefore, express our deep convictions as follows:—

"1. That we, as laborers, should give ourselves 'continually to prayer, and to the ministry of the word.' Acts 6:4.

"2. That we should daily give prayerful study to the Scriptures for the deepening of our own personal experience, and the increasing of our knowledge of the things of God.

"3. That we may truly be workmen that need not to be ashamed, more fruitful in the work of winning souls, we solemnly urge the importance of making a thorough preparation for our ministry, by earnest, original study of the Bible as a *whole*, as well as the *special truths* of the message.

"4. That in the public presentation of the gospel, we follow the example of Jesus, who, when preaching in the synagogue, '*opened the Book*,' and when he had 'found the *place* where it was written,' *read* the word to the people; and that we encourage a clear, *reverential* reading of proof-texts in support of the truths presented, instead of merely alluding to, or quoting from memory, the texts used, that the attention of the people may be *closely, devoutly* directed to the clear statements of the written Word."

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

News and Miscellany

Notes and clippings from the daily
and weekly press

— Elections have been held in thirty-six towns in California for local option. The women exercised their new right of voting, with the result that twenty-one of the towns voted for whisky.

— Since the establishment of the United States, the federal government has spent more than \$125,000,000 in improvement of the Mississippi River, and States and municipalities in the lower Mississippi Valley have spent nearly \$50,000,000, while other federal expenditures upon the Ohio and Missouri Rivers, bearing directly upon the Mississippi problem, bring the total to more than \$200,000,000.

— A railway accident of an unusual kind occurred at San Antonio, Tex., recently. An oil-burning locomotive standing on a track ready to take out a train, suddenly exploded with terrible violence, wrecking an engine-house and smith shop near by, and killing twenty-eight persons. Boiler Inspector Ensigen, of the Interstate Commerce Commission, says that the explosion was the most terrific in its results of any that he had ever known.

— A more drastic law for the protection of animals has been enacted in England. It is an offense cruelly to beat, kick, override, overdrive, overload, torture, or terrify any animal. The penalty is raised from \$25 to \$125 and from three to six months' imprisonment. The judge can impose both fine and imprisonment. In the pounds, the animals to be killed must be killed in two days. None must be killed in the sight of other animals, and no one under sixteen years old must be allowed in the slaughter-pen.

— The extension of the Turco-Italian war is awakening the powers to the necessity of making renewed attempts to bring the conflict to an end. Italy's steady occupation of Turkish islands in the Aegean Sea, which Turkey answered by expelling Italians from the Ottoman empire, is regarded with considerable inquietude. Italy is now in control of eleven Turkish Islands in the archipelago, and this, it is pointed out, totally modifies the equilibrium of force in one section of the water route round the world, which, with the completion of the Panama Canal, means a continuous global marine movement.

— In far-off Persia there grows a shrub which is called the sorrowful tree, the night-jasmine, or the sad tree. It blooms only at night. When the first star appears in the sky, the first bud opens on this wonderful tree. As the evening advances, the buds open more rapidly until the tree is covered with the delicate blooms, and it appears like one vast flower. The bloom is quite fragrant, and the odor is like the perfume of the evening primrose. As the stars begin to grow dim and the dawn approaches, the flowers begin to fade, and by the time the sun has risen, not a flower can be found on the tree. During the hours of daylight, the tree appears to be withering as if it had been injured in some manner.

— Four women will occupy seats as delegates at the Republican national convention on June 18. Two will come from California, and two from other Western States.

— Wilbur Wright, who, with his brother Orville, was the first man to navigate the air in a machine heavier than air, died of typhoid fever at his home in Dayton, Ohio, May 30, 1912.

— A despatch from Fez, the Moroccan capital, sent by courier to Tangier, says that the French lost 40 men killed and 75 wounded in the fighting on May 25 and 26, when the hostile Moors, who practically surround the capital, stormed the city. A holy war has been proclaimed, and several tribes have risen and joined forces with those surrounding Fez.

— On June 3, President Taft welcomed to America the visiting division of German war-ships under command of Rear-Admiral von Rebeur-Paschwitz, which was sent by Emperor William. This is the most marked honor that Germany has paid to the United States since the visit of Prince Henry, of Prussia, in 1902. The squadron anchored at Hampton Roads.

— The destruction occasioned by the Mississippi River floods is frightful to contemplate. Property losses are said to amount to \$100,000,000, and the loss of life can not be accurately estimated. The federal government is now feeding more than 30,000 people who have been driven from their homes by the water, and as many others will eventually have to be cared for.

— Now that the "meteor flag of England" is so often intertwined with the stars and stripes, it is interesting to know just what the design on Great Britain's flag really means. The Union Jack of to-day contains the three crosses of the three nations of the United Kingdom—the red cross of St. George occupying one fifth of the width of the flag; the white border of St. George, the red cross of St. Patrick and its white border, and the broad white of St. Andrew's cross, occupying one half of the red of St. George. The cross of St. George represents England, the cross of St. Andrew Scotland, and the cross of St. Patrick Ireland.

— The Philippine government has sent a commissioner to the United States whose duty is to be, he announces, the correction of the "wide-spread misinformation in this country about the Philippine Islands." He particularly objects to the impression that the islands are a continual expense to the federal government, when the fact is they are self-sustaining. As to commerce, they exported 200,000 tons of sugar last year, and will soon, the commissioner says, be exporting enough to supply the whole of the United States. The copper export has increased since 1898 from \$100,000 to \$10,000,000; rubber culture is turning out a profitable experiment. In the last four years 2,500 miles of good roads have been made and 520 miles of railroad have been built. There are now 620,000 children in the public schools of the islands, and English has become the language of communication for the people that speak the thirty-four languages that are native to the islands.

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
 West Virginia July 18-28
 Ohio, Springfield Aug. 15-25
 West Pennsylvania Aug. 22 to Sept. 1
 Virginia Aug. 29 to Sept. 8

LAKE UNION CONFERENCE

North Michigan, Bark River June 17-23
 Wisconsin, Wausau 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
 Arizona Oct. 17-27

SOUTHEASTERN UNION

South Carolina, Columbia Aug. 1-11
 North Carolina Aug. 15-25

SOUTHERN UNION CONFERENCE

Kentucky (colored) July 5-14
 Louisiana, Baton Rouge July 18-28
 Alabama Aug. 1-11
 Kentucky Aug. 8-18
 Tennessee River Aug. 22 to Sept. 1
 Mississippi Sept. 5-15
 Mississippi (colored) Sept. 13-23
 Alabama (colored) Sept. 27 to Oct. 5

SOUTHWESTERN UNION CONFERENCE

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

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

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*.

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*.

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*.

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*.

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*.

Quebec Conference

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

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

Montana Conference Association

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

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

New Jersey Conference Association

THE fifth annual session of the New Jersey Conference Association of Seventh-day Adventists will be held in connection with the camp-meeting at Plainfield, N. J., June 27 to July 7, 1912, for the election of officers for the ensuing year, and the transaction of any other business that may properly come before the meeting. The first meeting will be called at 10:30 A. M., June 28.

A. R. SANDBORN, *President*;
 W. B. WALTERS, *Secretary*.

New Jersey Conference

THE tenth annual session of the New Jersey Conference of Seventh-day Adventists will be held at Plainfield, N. J., in connection with the annual camp-meeting, June 27 to July 7, 1912, for the election of officers for the ensuing year, and for the transaction of any other business that may properly come before the assembly. Each church organization is entitled to one delegate, and to an additional delegate for each ten members. It is important that delegates attend this meeting, and that their credentials be sent at once to the conference secretary.

A. R. SANDBORN, *President*;
 W. B. WALTERS, *Secretary*.

South Texas Camp-Meeting

THE South Texas camp-meeting is to be held in San Antonio, June 27 to July 7. We hope this will be the best meeting ever held in South Texas, so are anxious that all our people plan to attend.

We have quite a desirable location on South Flores Street, just half a block from the Harlandale car line. The grounds will be reached by the same car that took passengers to our camp last fall, but the camp this year will be about one mile nearer town.

Those coming to the city by way of the S. P. lines, the M. K. & T., or the I. & G. N. will take any car going from depot to town, and transfer to Harlandale car at South Flores Street. Those coming by way of the S. A. & A. P. will take the Harlandale car at the depot. Ask to be put off at the Adventist camp.

It will be a favor if those who desire a tent will write us at once, that we may know how many tents to provide. Please address me at Box 392, Austin, Tex.

J. I. TAYLOR.

South Texas Conference Association

THE South Texas Conference Association of Seventh-day Adventists will meet on the camp-ground in San Antonio, Tex., Tuesday, July 2, 1912, at 10 A. M., for the purpose of electing officers for the ensuing year, and of transacting such other business as may properly come before the delegates. The regularly accredited delegates to the conference are delegates to the association.

J. I. TAYLOR, *President*;
E. L. NEFF, *Secretary*.

Louisiana Conference

THE annual conference and camp-meeting of the Louisiana Conference of Seventh-day Adventists will be held July 18-28, 1912, at Baton Rouge, La. The first meeting of the conference will be held at 9 A. M., July 19. Each church is entitled to one delegate, and to one additional delegate for each fifteen members. Notice of the election of delegates should be sent at once to Mrs. C. A. Saxby, Woodlawn, La.

E. L. MAXWELL, *President*.

Louisiana Conference Association

THE regular annual meeting of the Louisiana Conference Association of Seventh-day Adventists will be held in connection with the annual conference and camp-meeting of the Louisiana Conference, at Baton Rouge, La., July 18-28, 1912. The first meeting of the association will be held at 9 A. M., Monday, July 22, for the transaction of such business as may come before its members. All the delegates to the Louisiana Conference of Seventh-day Adventists (unincorporated) are members of the above-mentioned association.

E. L. MAXWELL, *President*.

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. BARCOCK, *President*;
G. W. STILSON, *Secretary*.

Medical Missionary and Benevolent Association of Wisconsin

THE annual session of the Medical Missionary and Benevolent Association of the State of Wisconsin (incorporated) will be held at Wausau, Wis., in connection with the camp-meeting of the Wisconsin Conference, June 20-30, 1912. The first meeting of the session will be held on Tuesday, June 25, at 11:30 A. M. At this session officers and trustees will be elected, and such other business transacted as may properly come before this body. The accredited delegates to the Wisconsin Conference are delegates to this association.

W. H. THURSTON, *President*;
P. L. LARSON, *Secretary*.

Wisconsin Conference Association

THE annual session of the Wisconsin Conference Association of Seventh-day Adventists (incorporated) will be held in Wausau, Wis., in connection with the camp-meeting of the Wisconsin Conference, June 20-30, 1912. The first meeting will be held Monday, June 24, 1912, at 11:30 A. M. Officers and a board of trustees will be elected for the ensuing year, and such other business transacted as may properly come before the association. All accredited delegates to the Wisconsin Conference are delegates to this association.

W. H. THURSTON, *President*;
J. C. McREYNOLDS, *Secretary*.

Wisconsin Conference

THE forty-second annual session of the Wisconsin Conference of Seventh-day Adventists will be held in connection with the camp-meeting at Wausau, June 20-30, 1912, for the election of officers for the ensuing year, and the transaction of other conference business. The first business meeting of the session will be held at 10:30 A. M., on Friday, June 21. Each church is entitled to one delegate without regard to members, and to one additional delegate for each fifteen members or fractional majority. The churches should elect their delegates at once, and send the names to J. C. McReynolds, Grand Rapids, Wis.

W. H. THURSTON, *President*;
J. C. McREYNOLDS, *Secretary*.

South Carolina Conference

THE South Carolina Conference session will be held in connection with the camp-meeting at Columbia, S. C., Aug. 1-11, 1912, for the purpose of electing officers for the ensuing year, and of transacting any other business that may properly come before the conference. All members of the Seventh-day Adventist churches in South Carolina who are in good and regular standing are delegates. The first meeting of the conference will be held Friday, August 2, at 9:30 A. M.

W. H. BRANSON, *President*;
ELIZA WARNER, *Secretary*.

Annual Meeting of the Michigan Sanitarium and Benevolent Association

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

By order of the board of trustees.

GEORGE E. JUDD, *Secretary*.

Give Attention

THIS is to notify our brethren and sisters that I am not now officially connected with the work for the colored people in the South, and any funds being sent for this work in the Southern Union Mission should be sent through the regular channels, and not to me personally.

F. R. ROGERS.

To the Absent Members of the Los Angeles Church

AN earnest effort is now being made by the Carr Street church of Los Angeles, Cal., to secure the present address of its non-resident members. As far as such addresses are obtainable, letters have been sent to these persons. The church feels that it will be necessary to drop from its membership roll the names of all absent members from whom no response is received. Hence, it is earnestly requested that all absent members of this church correspond immediately with the clerk, Miss Winnifred Harris, 259 South Hill St., Los Angeles, Cal.

The "Watchman," the Present Truth Evangelizer

THE summer's campaign certainly opened well. The June *Watchman*, vividly portraying the catastrophes by land and sea, proved to be a rapid seller. Our unusually large edition was completely exhausted eight days after coming off the press. An additional run of 5,000 was in its turn exhausted as soon as finished, necessitating a third run of 5,000 copies. This breaks all records in our magazine work, and shows how the Lord is working successfully on the hearts of men through our faithful field workers. We are doubling our printing order for July, as we have an unusually attractive and patriotic cover design. Please note below a few leaders:—

The editor writes on "Is Our Ship of State Unsinkable?" In view of the policy on the part of our general government to concede privileges to certain church classes, and a gradual undermining of the grand principles upon which our government was founded, we believe this article will prove interesting and timely.

J. S. Washburn treats the interesting subject of "What Is Transpiring in Heaven?"

In view of our firm belief that the Sabbath will result in separating mankind into two classes, we believe that Elder J. L. McElhany's article, "The Seal of Heaven," will be very instructive.

"The Invincible Life," by Geo. B. Starr, clearly outlines foundation principles upon which every successful life should be laid.

"The Return of Our Lord," by E. E. Andross, is a treatise on things both new and old, in a striking and attractive setting, dealing with the culminating event of the ages.

Can you not secure twenty-five copies of the *Watchman* and dispose of them gratis or otherwise among your neighbors? We believe that if this is done, and the work followed up month by month, interested ones can be found and a substantial route built up. One middle-aged woman in Georgia, working upon this plan, now enjoys a dependable patronage of over 700 regular customers to whom she brings the *Watchman*. She sells several hundred in addition to this regular route. Surely the blessings of this sister are without number, and can be enjoyed by any one else who will work diligently toward this end. Our July *Watchman* will be our best.

Rates in quantities: Five to forty copies, 5 cents a copy; over fifty copies, 4 cents each. Subscription price, \$1 a year. Order through your local conference tract society.

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 Thatuna 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.

FOR SALE.—My 18-acre ranch, partly under cultivation; 7-room house. Hot and cold water in kitchen and bath. Near Royal Academy. Telephone and mail delivery. Stock and furniture go with the place. Address L. C. Parmele, Cottage Grove, Oregon.

WANTED.—Place to work by year among Adventists, by a strong, healthy man aged thirty-five years. Would do any honorable labor, but prefers work in some institution. Recommendations given and required. Address C. C. Brentlinger, Brady, Nebr.

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.

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.

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

Obituaries

Shall Wipe All Tears

ARTHUR W. SPAULDING

SHALL wipe all tears! his hand shall wipe all tears!

How sweet the promise in the mourner's ears! Sin-cursed and sorrow-drenched, the old Earth cries,

In wonder from the couch whereon she lies: "Ah, life! ah, love! my fainting spirit hears, 'God's hand, his hand, shall wipe away all tears!'"

All tears? Those tears of pain the corded brow Wrings forth despite the hero's fiercest vow? Tears that are sweat-drops of o'erlaboring life?

That ooze from blow of bludgeon or of knife? Shall there be surcease of the pain-swept years?

E'en so! for God shall wipe away all tears.

All tears? The tears of anguish none can miss:

That mock the suffering mother's loving kiss? That shriek their farewell on the fateful seas? That smite to prostrate forms the bended knees?

Yea, these: the awesome and the glad some epoch nears, When God, our God, shall wipe away all tears.

God's hand shall wipe the tears! O gracious touch!

We who have nothing shall receive so much! Stooped from the throne to heed our tearful prayers,

He lifts us where unknown are tears and cares.

The hand that guides the stars and shapes the spheres,

Our Father's hand, shall wipe away our tears. *Attala, Ala.*



WILSON.—Georgia Alfred, infant son of Brother and Sister Elmer Wilson, of Cedar Springs, Mich., was born Dec. 28, 1911, and died April 9, 1912. Words of comfort were spoken by the writer, after which we laid the little one to rest, in the hope of meeting him again on the resurrection morning.

E. G. BENTON.

MARSA.—Elizabeth Fowler was born in London, Canada, Aug. 26, 1842. There she met and married Samuel Hopkins, who died a year later. One child was born to this union. Some years later she was married to Mathias Marsa, and to them seven children were born, six of whom survive. Sister Marsa was among the pioneers who settled in Huron County, Michigan. Early in life she gave her heart to the Saviour, and joined the Baptist Church. Later she accepted the third angel's message, in which she died on March 29, 1912. The funeral service was conducted by the writer.

CHANCY WOOD.

BELL.—Died at Oceanpark, Cal., April 14, 1912, Franklin Bell, aged 66 years. Brother Bell was born in Mississippi, and came to California in 1873. He was married to Clara A. Morrell in 1883, and resided in Vernon District, Los Angeles, for twenty-five years. He accepted present truth in 1884, and was a faithful member of the Los Angeles church until his death. He served as elder of the church for a number of years. Brother Bell was a very quiet, unassuming, faithful Christian, highly esteemed by all who knew him. He sleeps in Jesus. The funeral service was conducted by Elder J. H. Adams, assisted by the writer.

R. S. OWEN.

KIMBLE.—Died near West Salamanca, N. Y., April 24, 1912, at the home of her parents, Delight M. Kimble, aged 24 years, 8 months, and 11 days. Sister Kimble was laboring as teacher and preceptress in the Tunesassa Intermediate School when sickness called her from her post of duty. She had previously served as secretary and treasurer and Missionary Volunteer secretary of the Western New York Conference. She had been an earnest Christian from a child. Her death is mourned by all who knew her. She rests from her labors, and her works do follow her.

H. W. CARR.

MOORE.—Another pioneer has fallen. Brother Edwin Moore fell asleep in Hollister, Cal., April 3, 1912, at the ripe old age of 85 years, 3 months, and 20 days. He was born in Clinton County, New York, Dec. 13, 1826. The family moved to Grand Rapids, Mich., in 1830. Twenty-two years later Brother Moore crossed the plains to California, using ox-teams for the journey. He was married to Catherine Ann Salter in 1846, and four children were born to them. Sister Moore died in 1873, and some time later he was united in marriage with Eliza Spaulding, who, with three sons and two daughters, is left to mourn. Brother Moore accepted present truth in August of 1868, under the labors of Pastors J. N. Loughborough and D. T. Bourdeau. He died in the hope of a soon-coming Saviour, and we laid him to rest to await the call of the Life-giver. The funeral services were conducted by the writer. Texts, Rev. 14:13 and 2 Tim. 4:6-8.

E. H. ADAMS.

BAKER.—Died at the home of her son, William Baker, in Nevada, Iowa, April 14, 1912, Rosetta Baker, wife of Geo. W. Baker, in her seventy-fourth year. She was born in New York State, and in early childhood moved with her parents to Wisconsin. While her husband was in the civil war, she was working just as truly for her country in caring for their five small children. During that time Elders Grant and Morse held meetings in their town, and on her husband's return they both listened to the truths of the third angel's message, which she accepted, and to which she remained faithful till her death. She leaves a husband, five sons, one daughter, and a large number of grandchildren and great-grandchildren to mourn their loss. The services were held at the Seventh-day Adventist church, and were conducted by Prof. J. G. Lamson, who spoke words of hope and comfort from 1 Cor. 15:22 and other texts. She was laid to rest in the Nevada cemetery to await the call of the Lifegiver. * * *

STOCKTON.—E. A. Stockton was born in St. John, New Brunswick, Sept. 21, 1844, and died at the Glendale Sanitarium, near Los Angeles, Cal., March 12, 1912, in his sixty-eighth year. Brother Stockton moved to San Francisco in 1868. In 1871 he accepted present truth through the labors of Elder J. N. Loughborough, and became a charter member of the San Francisco Seventh-day Adventist Church. He was married to Miss Rachel B. Wilkinson in 1872. They removed to Healdsburg in 1891 that their children might have the benefits of a Christian education. Brother Stockton was a man of intense purposes, a conscientious, faithful Christian, and an earnest Bible student. He leaves a wife, two daughters, and a son to cherish his memory. The funeral services were conducted by Elder B. E. Baldwin.

G. D. BALLOU.

ROSS.—Joel Isaac Ross, son of Mr. and Mrs. I. P. Ross, died in San Diego, Cal., March 16, 1912, aged 31 years, 2 months, and 21 days. He was a native of California, and will be greatly missed by all who knew him. He was a kind brother and dutiful son.

W. M. HEALEY.

BUCKNER.—My son, Leonard W. Buckner, was born at Brunswick, Miss., Jan. 21, 1886, and died at Kansas City, Mo., April 7, 1912, aged 26 years, 2 months, and 16 days. He was married to Buena Henry, of Prattville, Ala. Leonard was reared in a Seventh-day Adventist home, and was a bright, ambitious boy. The funeral was held at Prattville, words of comfort being spoken by a Baptist minister, from John 11:25.

T. B. BUCKNER.

RILEY.—Brother Riley died at Walworth, Wis., March 30, 1912, aged 72 years. He was born at Roscoe, Ill., Jan. 25, 1840, where he resided until November, 1861, when he enlisted in the army. Although born of Adventist parents, he did not fully identify himself with our people until June, 1911. At that time he was baptized and united with the Seventh-day Adventist Church at Beloit, Wis. His beloved companion and many relatives and friends are left to mourn. The funeral service was conducted by the writer.

L. E. WELLMAN.

ENGLAND.—Sarah Ann England was born Sept. 28, 1856, in Bristol, England, and died at Philadelphia, Pa., April 23, 1912. She was married Aug. 16, 1882, and was the mother of two sons and one daughter. Present truth was brought to her through the labors of Elder W. J. Fitzgerald, and she withdrew from the Baptist Church and united with the North Philadelphia Seventh-day Adventist Church. Sister England was a loyal, faithful Christian, always ready to extend a helping hand to those in need. We believe that she will have a part in the first resurrection. Her husband, two sons, and many friends are left to mourn. Words of comfort were spoken by the writer from 2 Tim. 4:7.

C. S. WIEST.

PEARSON.—Charlotte Eleanor Pearson was born Oct. 12, 1858, at San Francisco, Cal. Her early life was spent in Napa, where she received her education. Her father and mother were prominent members of the Zion Church of San Francisco, but she embraced present truth and united with the Seventh-day Adventist Church at the age of fourteen. On Aug. 13, 1876, she was married to Thomas Pearson. She was much interested in philanthropic work, and founded the Old Peoples' Home at Beulah Heights, Alameda Co., Cal. She and her husband came to Chicago in 1905, and here she continued the same line of work, and was loyal to the truth until her death, which occurred April 30, 1912. A faithful and devoted husband, a sister, and many friends mourn their loss. The writer conducted the funeral service.

W. D. FORDE.

REID.—Blondinette Fero-Reid died April 10, 1912, at her home in Mountain View, Cal. She was a great sufferer for three or four years, and but few who are called upon to suffer manifested greater patience and Christian fortitude than did she. She was the daughter of Elder and Mrs. D. T. Fero, one of our oldest ministers, who is now the Bible teacher in our school at Lodi, Cal. Sister Reid was born at North Liberty, Ind., Aug. 7, 1868. She spent her early life in New York, where she was converted and baptized. She received a greater part of her education at the South Lancaster Academy, Prof. G. H. Bell being one of her teachers. In 1887 she, with her parents, moved to the State of Washington. After remaining there several years, they came to California, where on Nov. 7, 1902, she married O. G. Reid. Brother Reid at the present time is one of the employees of the Pacific Press. Previous to coming to the Pacific Press he had been engaged in canvassing and in other lines of missionary work. The funeral services were conducted by the undersigned in the Seventh-day Adventist church at Mountain View, on April 12.

A. O. TAIT.

FACE.—Mabel Minnie Garlock was born May 12, 1891, and died at Shelby, Mich., May 9, 1912. When eighteen years of age she gave her heart to God, and from that time until her death was a consistent Christian. She was married to Harrison Face in March, 1911. Her husband, an infant son, her mother, brother, and foster-parents, Brother and Sister Elwood, of Flint, Mich., are left to mourn. The funeral services were conducted by the writer, words of comfort being spoken from James 4:14.

W. REEFMAN.

ALLEN.—Sister Eva Allen, of Davenport, Iowa, died at the age of 16 years. She suffered intensely during her illness, but bore all with patience and fortitude. Her father, mother, three brothers, and two sisters are left to mourn. Eva's beautiful character endeared her to all who knew her, and she will be greatly missed in the church and Sabbath-school. The funeral services were conducted by the writer, and the large attendance of friends and neighbors witnessed to their deep sympathy. Text, 1 Cor. 15:49.

L. D. SANTEE.

KING.—Died at his home in Battle Creek, Mich., April 29, 1912, Martin L. King, aged 22 years, 1 month, and 22 days. Martin was born in Obion County, Tennessee, and was a son of Brother R. M. King, known to many of our people as having passed through a term of imprisonment in Tennessee because of Sunday labor. For the last twelve years Brother King's home was in Battle Creek. Several weeks before his death he gave his heart to the Saviour, and became fully reconciled to the divine will. His widowed mother, two brothers, and three sisters are left to mourn. We laid him to rest in Oak Hill Cemetery until the Life-giver comes to awake his sleeping children.

CLIFFORD A. RUSSELL.

HOVEY.—Brother Lafayette Hovey, of East Randolph, N. Y., died May 8, 1912, of apoplexy, at the home of his daughter, Mrs. W. S. Eastman, of Falconer, N. Y. Brother Hovey lived to the advanced age of 81 years, 1 month, and 23 days. He embraced the third angel's message in 1882 under the labors of Elders J. E. Robinson and F. Peabody. He was one of the charter members of the Seventh-day Adventist Church of Steamburg, N. Y., where he continued as a member until his death. He leaves three children to mourn his death, Mr. Fernando Hovey, Mrs. W. S. Eastman, and Mrs. K. C. Russell, the wife of the writer, besides five grandchildren and numerous other friends and relatives. Before Brother Hovey lost consciousness, he asked one of his daughters to read some of the beautiful promises in the Bible. His dying testimony was to the effect that he had confessed all his sins, and believed they were forgiven. Words of comfort were spoken by the writer from 1 Cor. 15:51.

K. C. RUSSELL.

HANSON.—On the evening of April 27, 1912, the home of Elder P. A. Hanson, the president of the Upper Columbia Conference, was destroyed by fire, occasioned by the explosion of a kerosene lamp. Although desperate efforts were made to get all the family out of the house, next to the youngest child, Orlando Webster Hanson, aged 6 years, 8 months, and 2 days, perished in the flames. Though of such tender years, Orlando had given evidence that he loved God's ways, and was especially interested in Sabbath-school attendance. Elder and Mrs. Hanson are sustained by their hope in the Master, and this dreadful calamity that has come to them but makes more precious to them the faith in the soon-coming Master. We laid the poor charred remains to rest in the College Place cemetery, there to await the call of the Life-giver. Words of comfort were spoken by the writer from Jer. 31:16 before a large concourse of friends. The incident was the more impressive because of the fact that the preacher had passed through a similar experience just eight months before, at the same place.

W. A. WESTWORTH.

WARNER.—Mary E. Warner was born March 4, 1831, and fell asleep April 26, 1912, aged 81 years, 1 month, and 22 days. She was converted at the age of sixteen and united with the Methodist Church, remaining a faithful member until about ten years ago, when she heard and accepted present truth. Her death was peaceful and triumphant. One daughter, several grandchildren, a sister, and a brother are left to mourn. The funeral service was conducted by the writer. Text, Ps. 17:15.

J. W. ADAMS.

EVANS.—Died at Chicago, Ill., April 28, 1912, H. Clifton Evans, aged 32 years. In his early youth the deceased was baptized and united with the Seventh-day Adventist Church at Monroe, Iowa. Later he drifted away from the truth, but just before his death he returned to the Father's house, and died in the hope of a part in the first resurrection. His faithful wife and two small children, together with his mother, two brothers, and one sister, are left to mourn. The funeral service was conducted by the writer in the Methodist church at Monroe, and a large attendance witnessed the high esteem in which Brother Evans was held.

M. N. CAMPBELL.

NELSON.—Fred E. Nelson was born in Denmark, Feb. 15, 1883, and died at Otsego, Mich., April 9, 1912. When quite young he became acquainted with the truths of the third angel's message, and some time later decided to obey the commandments of God. Though meeting with bitter opposition from relatives and friends, he remained firm in his decision for the right. Brother Nelson was a thoughtful, earnest Christian, and loved by all who knew him for his kind and gentle manner. We believe that he sleeps in Jesus. He leaves a wife, father, mother, and brothers, who mourn their loss. Words of comfort were spoken by the writer from Ps. 115:16; Rev. 14:13.

W. C. HEBNER.

WALLS.—Ernest C. Walls was born in Wyandotte, Tex., March 24, 1878. His early life was spent on the farm, but at the age of fourteen he took up the study and practice of telegraphy, and held numerous and important positions in and near St. Louis, Mo. About five years ago typhoid fever left him an invalid, but though a constant sufferer he was always hopeful, amiable, and cheerful. March 31, 1910, he was united in marriage with Miss Jessie M. Cookston, at Indianapolis, Ind. Last October Mr. and Mrs. Walls accepted the truths of the third angel's message and united with the Seventh-day Adventist Church at Indianapolis. About two months ago they moved to Sapulpa, Okla. Here on April 8, 1912, he fell asleep, at the age of 34 years and 19 days. The remains were brought to West Liberty, Ohio, where the writer conducted the funeral service. The confidence of the deceased in the soon coming of Christ, and the sincerity of his life, give us reason to believe that he will come forth in the first resurrection.

O. F. BUTCHER.

KIEHNHOFF.—Elizabeth Edwardson Kiehnhoff was born near Stavanger, Norway, Sept. 29, 1849, and died at Magnolia Springs, Ala., April 15, 1912, aged 62 years, 6 months, and 16 days. When seventeen years old she came to America, making her home in Chicago for a number of years, where she accepted present truth. She attended Battle Creek College in 1881. Later she went to Doniphan County, Kansas, where in 1884 she was united in marriage with August M. Kiehnhoff. Six years ago they came to Alabama, and established a comfortable home near Magnolia Springs. Her husband, two sons, one stepson, one stepdaughter, and three brothers are left to mourn, but they sorrow not as those who have no hope. Sister Kiehnhoff was a member of the Seventh-day Adventist Church for thirty-seven years, and though many times severely tried, remained steadfast unto the end. The funeral services were conducted by the writer, who spoke words of comfort from Ps. 116:15.

E. G. HAYES.

STEVENS.—Mrs. Barbara A. Stevens was born Sept. 25, 1836, in Scranton, Pa. She came to Ottawa, Ill., when a young woman, and resided there until her death, which occurred April 19, 1912. Sister Stevens accepted present truth about twenty years ago. The writer conducted the funeral service, speaking words of comfort and hope to the sorrowing, from Isa. 26:19-21.

J. C. HARRIS.

NICHOLS.—Emma E. Bliss was born at Fredonia, N. Y., Jan. 21, 1849. In 1854 the family moved to Ashtabula, Ohio. She was married to John E. Nichols April 5, 1877. To this union were born two children. For some time Mrs. Nichols had been failing in health, and she passed quietly away at her home in Steuben, Ohio, April 22, 1912, aged 63 years, 3 months, and 1 day. She was converted when sixteen years old, and about four years ago accepted the truths held by Seventh-day Adventists, in which faith she continued a firm believer until her death. The funeral services were conducted by the writer.

O. F. BUTCHER.

SMITH.—Elder Charles A. Smith was born Feb. 11, 1840. His mother died when he was only six years of age. At the beginning of the civil war Brother Smith was among the first volunteers in the Eighth Wisconsin regiment. He served four years in the army, and was promoted to the position of first lieutenant. After the close of the war, he returned to Wisconsin, where he resided until seventeen years ago, when he came to Ohio. At the time of his death, which occurred May 16, 1912, he was 72 years, 3 months, and 5 days of age. His oldest daughter, Mrs. Harriett Brasier, of Wisconsin, preceded him in death only five days. He leaves a wife, one daughter, two sisters, and many friends to mourn their loss. When only a young man Elder Smith was converted and united with the Baptist Church, in which denomination his father was a minister; but when he listened to the truths held by Seventh-day Adventists, as presented by Elder H. W. Decker in Wisconsin, he, with Elder A. J. Breed, began the observance of the Sabbath, and a little later entered the ministry in this denomination, in which he continued for eight years after coming to Ohio. Elder Smith was always active in missionary endeavor, and he looked forward with strong faith to the second coming of Christ, at which time we believe he will come forth in the first resurrection.

O. F. BUTCHER.

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ELDER N. Z. TOWN left Washington last Thursday to attend the camp-meetings in Minnesota and South Dakota.

ELDER V. H. LUCAS has been spending several weeks in the East in the interests of the Loma Linda Sanitarium. He was in Washington a few days last week.

SUNDAY evening, June 2, Elder B. G. Wilkinson, the president of the Columbia Union Conference, was called to College View, Nebr., by a telegram announcing the sad and unexpected death of his wife.

LEAVING Washington last week, Elder G. B. Thompson will attend the camp-meetings in the British Columbia and Alberta Conferences, and later the camp-meetings in the conferences of the Central Union.

WE were pleased to greet last week Elder and Mrs. I. J. Hankins, of South Africa. They have been absent from this country for twelve years, and will spend the summer months visiting various sections, planning to return to their field of labor in the autumn.

BROTHER J. M. COMER is having some very interesting meetings in Rangoon, Burma. From one hundred to one hundred fifty attend services each Sunday evening, and several are deeply interested in the truth. The secretary of the Y. M. C. A. has begun keeping the Sabbath. Three other young men from the association are engaged in Bible study. Brother Comer says: "I can see now with the eye of faith a strong mission work started at Madras by some of these men with whom I am working."

THE latest addition to union conference papers is the *Western Canadian Tidings*, representing the Western Canadian Union Conference. It is a neat four-page paper, published at Regina, Saskatchewan, at fifty cents a year. Brother A. H. Brigham is the editor.

A LETTER from Elder T. L. Copeland, secretary and treasurer of the Southern Idaho Conference, informs us that their conference headquarters have been permanently located at Nampa, Idaho. This will be the address of the conference and tract society from this time forward, and all correspondence should be sent to that place.

AN effort has recently been made in South Africa to get a bill through parliament making it compulsory for all young men to take military training. Our brethren have been working diligently to oppose this measure, and have circulated freely a little leaflet entitled "Should Christians Bear Arms?" Prof. H. Elffers reports that after visiting members of the select committee in charge of the bill, and as a result of the efforts of all, an exemption clause was agreed to, as follows: "That any young man whose religious convictions conscientiously forbid him to carry arms, shall be exempted from the operation of this law, provided always he may be called upon to perform ambulance service."

ON returning from a visit out in the jungles among the Karens, Brother H. H. Votaw writes as follows: "I arrived home this morning from the Karen country to the north of Moulmein. The trip was one of the most enjoyable that I have ever made in Burma, and that is saying a great deal. I found that the man whom I baptized last year had remained firm through the whole year all alone, and that through his influence another man is keeping the Sabbath. This second man I baptized. In some ways he is the most progressive Karen that I have ever met in the jungle. There is a good interest there now, and Brethren Hpo Hla and Chit Hla are remaining for a week or so to follow it up. I fully expect others will accept the truth."

JUDGING from the world's record, the completion of the Temple of Peace at The Hague will not be marked by the beginning of international disarmament and arbitration. The *Washington Post* gives the following summary of international difficulties since the beginning of the peace temple: "As Andrew Carnegie's cherished building, the Temple of Peace at The Hague, progresses, it becomes more and more a record of warlike deeds. When it was decided to build it, the Anglo-Boer war broke out. With the adoption of the plans came the Russo-Japanese war. The first stone was laid on the day Kaiser William started out for Tangier, and inaugurated the Morocco-European complications, the end of which is not yet in sight. Austria emphasized the completion of the first story of the Temple of Peace by grabbing Bosnia and Herzegovina. The finishing of the second story found France and Germany making faces at each other. As the roof is being put on, Italy wages war with Turkey."

CORRESPONDENTS of the various departments of the General Conference should be particular in seeing that their mail is correctly addressed. For instance, mail designed for the Educational Department of the General Conference comes addressed only Educational Department, Takoma Park, Washington, D. C. There are several schools located within Takoma Park, and it is difficult for the postmaster to know to which of such schools mail thus addressed belongs. Properly this communication should be addressed to the Educational Department of the General Conference of Seventh-day Adventists, Takoma Park, Washington, D. C.

THERE are many excellent ways of advancing the interests of the Lord's work. A willing mind will find many methods by which money can be saved for the missionary cause. One sister whose heart is burdened for the gospel cause in the regions beyond writes: "Suppose we were to set apart a self-denial week and the whole great body of Seventh-day Adventists set faithfully and conscientiously to work to cut down every item of expense to the barest necessities. Would not this sacrifice bring in a harvest of nickels, dimes, and even dollars to gladden the hearts of these weary workers? What a glorious thing it would be to thus rise up as one man to the finishing of the Lord's work."

A RECENT letter from Elder W. L. Foster, of Japan, speaks of the work he is seeking to carry forward in Saseho: "Brother S. Miyake began work here during the summer. The city has a population of eighty thousand, and is Japan's largest naval port. Our tent-meetings still continue, with a fair attendance. Several are convinced of the truth; but when one begins to keep all the commandments in Japan, it means much more than in America. However, we hope that some will soon take their stand. A number have invited us to visit their homes, and are anxious to receive special instruction."

THE good news comes from South Africa that the Solusi Mission (our oldest African mission), with its twelve out-schools, will join the Barotseland Mission in reaching the self-supporting goal for 1912. Although an appropriation was voted them for this year, they will return it, and through the good hand of God upon them, be able to maintain their work from this on without using mission funds from America. For this evidence of prosperity all will unite with our brethren in Africa in thanking the Lord.

FIJI mourns the loss of one of her native laborers, Alipati. He was a faithful and efficient worker, and his death is a severe loss to this island field. He was the stepfather of Bennie's wife, who just recently returned with her husband to New Guinea, where Bennie has been engaged in the work for the last two years. Alipati died of fever.

BRETHREN R. T. E. Colthurst and Henry S. Brown left Washington last week for Cuba, where they will engage in the sale of Spanish books for the summer. Both plan to return to the Seminary in the autumn.