



The Advent Review and Herald Sabbath

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No. 27



When We Feel the Strongest

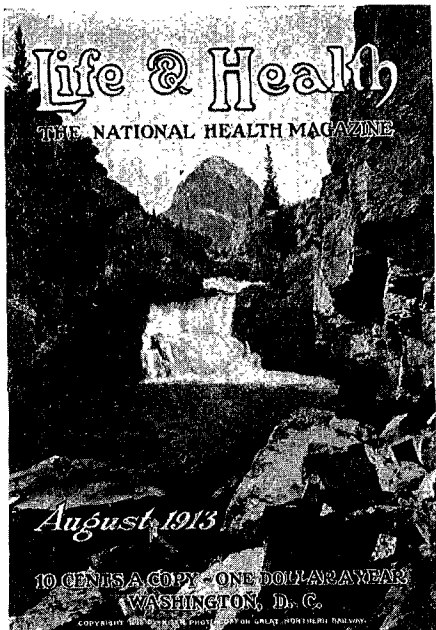
IRENE C. AVERY

O God, our God, who art our all,
Our strength in weakness and our light
When sorrow comes: to Thee we go,
And know Thou wilt not turn Thine own
Away. Thou God in whom we know
All things are possible, all help complete,
Be with us when we think we are the strongest.

Not when we feel oppressed and weak
The tempter has the greatest power.
Not when, kneeling in conscious need
Of strength divine to help us meet
Life's tests, we hesitate and faint;
But it is when we do not think of sin.
We falter when we feel we are the strongest.

So keep us close to Thee. Remind
Us that self-confidence means only death.
Be near when all the world is bright
And happiness and love seem everywhere;
For it is then temptation softly grips
Our hearts, and thoughtlessly we turn from Thee.
Protect us when we think we are the strongest.

— Sunday School Times.



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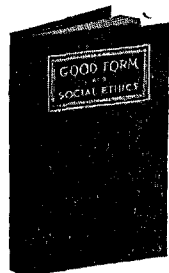
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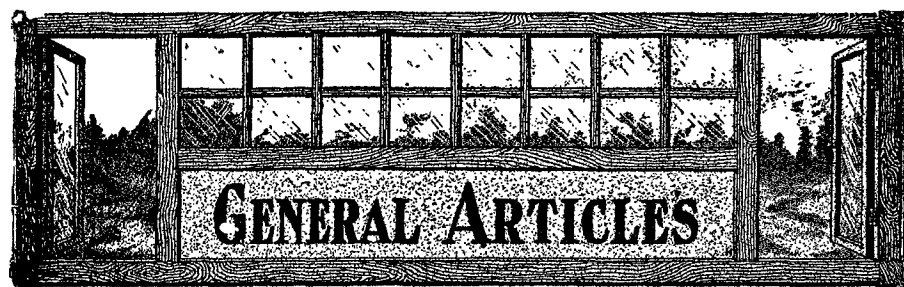
The Review and Herald

"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. 90

TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, JULY 3, 1913

No. 27



Prayer

ANNA MAJEL ROSS

"LEAD me in thy truth, and teach me;
Show me clearly, Lord, the way;
Take me by the hand and guide me,
Hour by hour and day by day.

Help me, Lord, for I am weary,
And my soul is filled with fear;
Life's long pathway seems so dreary,
Let me feel thy presence near.

Surely now I seem to hear thee
Softly answer while I pray,
"Peace, dear child, thy Father hears
thee,
He is with thee all the day."

O, what peace, what joy and gladness,
Fills my heart those words to hear,
Banishing all doubts and sadness!
Yes, I know my Father's near.

Brawley, Cal.

The Rending of the Kingdom

MRS. E. G. WHITE

"SOLOMON slept with his fathers, and was buried in the city of David his father: and Rehoboam his son reigned in his stead." 1 Kings 11: 43.

Soon after his accession to the throne, Rehoboam went to Shechem, where he expected to receive formal recognition of authority from all the tribes. "To Shechem were all Israel come to make him king."

Among those present was Jeroboam, the son of Nebat,—the same Jeroboam who during Solomon's reign had been known as "a mighty man of valor," and to whom the prophet Ahijah the Shilonite had delivered the startling message, "Behold, I will rend the kingdom out of the hand of Solomon, and will give ten tribes to thee."

The prophet had spoken plainly regarding the necessity for a division of the kingdom. God had declared that this division must take place, because "they have forsaken me, and have worshiped Ashtoreth the goddess of the Zidonians, Chemosh the god of the Moabites, and Milcom the god of the children

of Ammon, and have not walked in my ways, to do that which is right in mine eyes, and to keep my statutes and my judgments, as did David his father." The kingdom was not to be divided, however, before the close of Solomon's reign. "I will not take the whole kingdom out of his hand," the Lord declared through his prophet; "but I will make him a prince all the days of his life for David my servant's sake, whom I chose, because he kept my commandments and my statutes: but I will take the kingdom out of his son's hand, and will give it unto thee, even ten tribes."

To Solomon himself, as well as to Jeroboam, the Lord had revealed the sure result of apostasy. "Forasmuch as . . . thou hast not kept my covenant and my statutes, . . ." was the message of the prophet, "I will surely rend the kingdom from thee, and will give it to thy servant. Notwithstanding in thy days I will not do it for David thy father's sake: but I will rend it out of the hand of thy son."

It was this prophecy of impending ruin that had awakened the apostate king as from a dream, and had led him to repent, and to seek to stay, so far as possible, the terrible tide of evil that during the later years of his reign had been rising high and still higher. But at the time of his repentance, only a few years of life remained to him, and he could not hope to avert the consequences of long years of wrong-doing. His course of evil had set in operation influences that afterward he could never fully control.

Especially was this the case in the training of the children born to him through marriage with idolatrous women. Rehoboam, the son whom Solomon chose to be his successor, had received from his mother, an Ammonitess, a stamp of character that led him to look upon sin as desirable. At times he endeavored to serve God, and was granted a measure of prosperity; but he was not steadfast, and at last he yielded to the influences for evil that had surrounded him from infancy.

At the meeting in Shechem, at the very beginning of his reign, Rehoboam might have taken a course that would have inspired confidence in his ability to stand at the head of the nation. If he had shown a willingness to keep ever before him the welfare of his subjects, the people would have accepted him as a wise ruler. But in this hour of opportunity, failing to reason from cause to effect, he forever weakened his influence over a large portion of the people.

The tribes had long suffered grievous wrongs under the oppressive measures of their former ruler. The extravagance of Solomon's reign during his apostasy had led him to tax the people heavily, and to require of them much menial service. They now felt that they could no longer bear so many burdens, and before going forward with the coronation of a new ruler, the leading men from among the tribes determined to ascertain whether or not it was the purpose of Solomon's son to lessen these burdens. "So Jeroboam and all Israel came and spake to Rehoboam, saying, Thy father made our yoke grievous; now therefore ease thou somewhat the grievous servitude of thy father, and his heavy yoke that he put upon us, and we will serve thee."

Desiring to take counsel with his advisers before outlining his policy, Rehoboam said to the men of Israel, "Come again unto me after three days. And the people departed."

"And King Rehoboam took counsel with the old men that had stood before Solomon his father while he yet lived, saying, What counsel give ye me to return answer to this people? And they spake unto him, saying, If thou be kind to this people, and please them, and speak good words to them, they will be thy servants forever."

Rehoboam then "consulted with the young men that were grown up with him, and which stood before him: and he said unto them, What counsel give ye that we may answer this people, who have spoken unto me, saying, Make the yoke which thy father did put upon us lighter?"

"And the young men that were grown up with him spake unto him, saying, Thus shalt thou speak unto this people that spake unto thee, saying, Thy father made our yoke heavy, but make thou it lighter unto us; thus shalt thou say unto them, My little finger shall be thicker than my father's loins. And now whereas my father did lade you with a heavy yoke, I will add to your yoke: my father hath

chastised you with whips, but I will chastise you with scorpions.

"So Jeroboam and all the people came to Rehoboam the third day. . . . And the king answered the people roughly, and forsook the old men's counsel that they gave him; and spake to them after the counsel of the young men, saying, My father made your yoke heavy, and I will add to your yoke: my father also chastised you with whips, but I will chastise you with scorpions."

"The king harkened not unto the people; for the cause was from the Lord, that he might perform his saying, which the Lord spake by Ahijah the Shilonite unto Jeroboam the son of Nebat.

"So when all Israel saw that the king harkened not unto them, the people answered the king, saying, What portion have we in David? neither have we inheritance in the son of Jesse: to your tents, O Israel: now see to thine own house, David. So Israel departed unto their tents.

"But as for the children of Israel which dwell in the cities of Judah, Rehoboam reigned over them."

(To be concluded)

Changing One's Spiritual Atmosphere

JOHN N. QUINN

At times the follower of Christ finds himself in the association of those whose interests are carnal, to whom the Christ life is unattractive. He does not descend to the plane on which those exist who are alienated from the life of God through the ignorance that is in them, and yet on parting from them he is conscious of having been to some extent affected by an atmosphere pregnant with poisons — poisons which lower the vitality of the soul. Heart hungry, he seeks the place of communion. Casting himself before God, he prays, and as he opens the Word of Truth, God draws nigh and floods the soul with light, and life, and power. He is in his normal atmosphere, and is light-hearted and free. 'Prayer to him is not the utterance of mere words; it is communion with the Source of purity and love. Prayer is not a continual agony of soul; it is rather a quiet talk with God, opening the life to him as one could not to the dearest friend on earth. And there is no enjoyment comparable with this one of being in touch with God, of having the assurance that every barrier is broken down, and that God by his Spirit has unhindered access to the life beset with temptation.

"We pass too hurriedly through the sacred circle," is a statement altogether too true. We awake in the morning, and in a few hurried words express thanks to God for his care of the past night, ask to be kept through the day, and hurry away after a hasty glance at the Word of God. Night finds us physically tired after the stress and strain of the day; the mind is too weary to pray; a few tired words suffice, and we retire to rest. There is a more excellent way. It is well in the morning to pour out the

soul in gratitude to God for his care; it is better to arise from the knees, open the Bible, and quietly talk to God. He always responds when we wait upon him with quiet trust in the certainty of his promises; he honors us when we take him at his word; and after half an hour of such communion in the morning one feels as if he is invincible. And he is, as he keeps his mind stayed on God through the entire day. When something unpleasant occurs, immediately the mind turns to God and help is given, a spirit of quietness and confidence pervading the soul. This is the experience open to each believer in Jesus Christ.

That prayer is not the mere utterance of words is well expressed in the following paragraphs:—

"An arrow, if it is drawn up but a little way, goes not far; but if it is pulled up to the head, flies swiftly and pierces deep. Thus prayer, if it is only dribbled forth from careless lips, falls at our feet. It is the strength of ejaculation and strong desire that sends it to heaven, and makes it pierce the clouds. It is not the arithmetic of our prayers, how many they are; nor the rhetoric of our prayers, how eloquent they are; nor the geometry of our prayers, how long they are; nor the music of our prayers, how sweet our voices may be; nor the logic of our prayers, how argumentative they may be; nor the method of our prayers, how orderly they may be; nor even the divinity of our prayers, how good the doctrine may be, which God cares for. He looks not for the horny knees which James is said to have had through the assiduity of prayer. We might be like Bartholomew, who is said to have had a hundred prayers for the morning and as many for the evening, and all might be of no avail. Fervency of spirit is that which availeth much."

"As a painted fire is no fire, a dead man no man, so a cold prayer is no prayer. In a painted fire there is no heat, in a dead man there is no life; so in a cold prayer there is no omnipotency, no devotion, no blessing. Cold prayers are as arrows without heads, as swords without edges, as birds without wings; they pierce not, they cut not, they fly not up to heaven. Cold prayers do always freeze before they get to heaven."

"It is not the gilded paper and good writing of a petition that prevails with a king, but the moving sense of it. And to that King who discerns the heart, heart-sense is the sense of all, and that which he only regards. He listens to hear what that speaks, and takes all as nothing where that is silent. All other excellence in prayer is but the outside and fashion of it. This is the life of it."

Discord in the home, discord among believers, sin cherished, a love for this present evil world, are hindrances to effective prayer. "That your prayers be not hindered."

God hears the prayer that goes not forth from feigned lips; and we have the happy assurance that God will answer the prayer that reaches the throne of grace. "Answers will be returned,"

whether the prayer is for the forgiveness of sins, for acceptance in the Beloved, for strength to resist temptation, for peace, or for power to bring to others the blessedness of the everlasting gospel. Prove God; you will find him to be an ever-present helper, no matter what the need may be. Ask, nothing wavering, and you shall receive; God's oath is the basis of our assurance.

Takoma Park, D. C.

The Call of the Cities

MRS. MARY H. WILLIAMS

IN these days of whirring machinery and factory-made everything it is refreshing to read of a true artisan like George W. Fisk, of Greeley, Colo. He is considered the greatest violin maker in America, if not in the world; not great in output,—for he averages less than eight violins a year,—but great in perfection of workmanship. Because his chosen art-craft is a work of love, and one that completely satisfies his creative instinct, it has brought to him great happiness and contentment in a ripe old age.

I have given this picture for the sake of drawing a comparison. It is in pitiful contrast that we view the city's great army of industrial workers, and see in that contrast a most potent cause of the spirit of unrest and discontent for which the present time is noted. In the creative instinct, God gave to man a noble birthright, of which our modern industrial system has largely robbed him. Since the highest incentive to labor is to produce something, to see the work of the hands, one must feel the keenest sympathy for the factory worker, keyed to the highest tension in the strife for efficiency — efficiency meaning the making of a certain number of pieces a day. Think of performing this automatic task year after year till the human machine breaks down, and never enjoying the reward of the old-time craftsman in the finished work! Can we wonder that he seeks relaxation in cheap amusements? He finds no church home among those of wealth and fashion, and perhaps too proud to affiliate with settlement churches, he lives a hopeless and godless life.

It is useless to think of returning to the old order of things, though some serious-minded persons have led a revolt in seeking to revive the old arts and crafts. They have met with fair recognition and success in their efforts to live a more natural and simple life, but we know from the Word of God that the conflict between capital and labor is bound to go on to the end, and the artificialities of life will engender increasing bitterness and strife.

While every right-thinking person must deplore the savagery of strike methods, yet if we look deep enough we shall find some cogent reason for such desperate measures. Neither unionism nor socialism will solve the laborer's problems or find a sovereign cure for his ills. Shorter hours and more pay will only

palliate. We are told that many will find a remedy for their unrest in the message long overdue, and joy and peace in the hope of the soon coming of the Prince of Peace. May we who enjoy quiet rural homes, realize our great debt to these our less fortunate brothers, and be generous with our means to speed on the good tidings of a coming King.

Charles City, Iowa.

Hearing, an Important Talent

A. E. PLACE

THE Great Teacher at one time said, "Take heed therefore *how* ye hear." That admonition is just as pertinent and as applicable today as when it came from the divine lips.

The power to hear is called one of the five senses, but it is more than this: it is a divine gift, a rare legacy deposited in the bank of human possibilities, and upon it man is permitted to trade, or draw daily for either weal or woe.

Let us suppose for the moment that this gift is suddenly withdrawn. Can you imagine all the sweet melodies and harmonies in word and sound to be as though they were not? What would their loss mean to this poor, dying world? That little bird chirping, or warbling its morning song at our window, its throat seemingly almost bursting with the ecstasy of the joy of living, would be of no service, for it could gladden only its own heart.

The coo and prattle of the first-born child, so sweet, so thrilling, so inspiring to the ear of the parent, would be unheeded. The first "real words" of the little one, which the father gleefully declares to be "Da-da," and which the fond mother claims to be "Ma-ma," would be unheeded. Those almost priceless expressions, "Dear husband," "Dear wife," "Dear Mary," and "Dear John," spoken in tones of affection and love, would fall cold and dead from the speaker's lips, until the lips themselves would cease to move. Yea, the thousand and one words and sounds, from the bird song or child prattle to the great, soul-thrilling oratorio,—words and sounds which today furnish a goodly portion of the elixir of life; words and sounds which have the power to calm fear, to inspire courage and fortitude, to heal wounds and still the tempests of the soul,—these, all these, would, without hearing, be lost to the world. What a loss to a world where their presence and help are so much needed!

Thank God, they have not yet gone! But let us ask ourselves the question, Are these sweet melodies and harmonies *going* from the world? Are they being driven from our hearts, our homes, and our lives? If so, to what extent are we to blame?

A careful study of the difference between harmony and discord, the effects of each upon ourselves and others, constitutes an important factor in a good education. The difference is doubtless as strong as that between love and hate.

True love is the melody, and union in

true love is the harmony, of the universe. So it is the melody and harmony of the world.

As one untuned string in a piano affects every other string, and makes it impossible to play a perfect tune in which the untuned string has any part, so violation of the divine law of love has not only put one string in man's nature out of harmony, but has sadly affected every string in the harp of life. And a continued violation of divine law will, after a time, drive all harmony from the soul, and develop in its place bitter hatred, the end of which is often murder or incurable insanity.

As the discords of life, if listened to and dwelt upon, harrow and make bitter every day of life to the end and make life's last remembrance a curse, so also will the melodies and harmonies, still living and vibrating in the world, if listened to and appreciated, sweeten even the most bitter cups of life and make glad life's last review. And when the end comes, the melodies and harmonies which we have cherished through life, will, by angel voices, be swelled into a divine oratorio, as they take us from this world "to meet the Lord in the air," to go to that kingdom where discords will never come.

(To be continued)

San Jose, Cal.

Appreciation

W. E. GERALD

A DEFINITION recently given of victory is "the ability to rejoice when your good is evil spoken of." This touches a vital part in our Christian experience, and on this point the child of God may achieve some of his greatest victories. While it is true that deliberate indifference is a winged dart in the hands of Satan to pierce the unprotected heart, yet most of the difficulty in this direction is obviated by heeding the Saviour's advice to seek not honor one of another, but seek the honor that comes from God. Once the wrong motive in the life is rooted out, the trouble vanishes.

The apostle Paul is an example of one who knew how to make the best of any situation. He exhorts ministers to commend themselves "by honor and dishonor, by evil report and good report: as deceivers, and yet true; as unknown, and yet well known."

The great and correct motive that should underlie our service is set forth in his epistle to the Ephesians, in which he gives this caution to servants: "Not with eye-service, as men pleasers; but as the servants of Christ, doing the will of God from the heart; with good will doing service, as to the Lord, and not to men."

With but slight variation he counsels the Colossian brethren: "Whatsoever ye do, do it heartily, as to the Lord, and not unto men." Having performed our service in this manner, we need not worry about the slights, mistaken or intended, of those from whom we have expected recognition, but can rejoice that

One on high has measured perfectly, and recorded correctly on the pages of the heavenly ledger, the credit due us in every effort. When the hidden things are brought to light, we shall hear the "Well done."

May God help us to learn this lesson so thoroughly that it will forever seal our lips against all reproach, complaint, and faultfinding.

South Lancaster, Mass.

A Morning Soliloquy

A. SMITH

"How precious also are thy thoughts unto me, O God! How great is the sum of them! If I should count them, they are more in number than the sand: when I awake, I am still with thee." Ps. 139:17, 18. When I awake each morning, I should look upon the day before me as possibly my last one of life, and fill its precious moments with golden thoughts and deeds.

My character is as a flower vase to be filled by me with roses and lilies from the garden of God, or with Satan's weeds from the fields of sin. Every pure thought, word, or deed, fraught with the grace of humility in Christ, is the fruit of the Holy Spirit. Gal. 5:22-24. Shall I, then, fill my vase today with these mementoes of Eden? or shall I fill it with the devil's weeds of impure and unkind words and deeds? Shall I make myself generally disagreeable and unliked by my associates, and self-conscious of guilt before God?—No! let me rather throw out the offensive weeds of Satan, cleanse the vase in the fountain which purifies from sin, and fill it with the fruit of life.

I have not a moment to lose. When Christ comes, my character will be fixed forever beyond all change. The Holy Spirit will never place the seal of the living God upon an impure man or woman, or upon the jester or foolish talker, or the lover of the world; for that would sanction such practises in heaven.

"May my angel's record every closing day
Shine with love's bright moments all the way."

Byron Center, Mich.

MAY God grant us to be faithful and honest in doing the work he gives, and doing it as his Spirit teaches us. Set to work in good earnest at the task God gives you, and let not your heart wander off after something higher. Then it will no longer be your work, but God's work, whatever it may be. And to those who thus give themselves restfully to God, he shows himself at all moments, and draws their hearts very near to himself. . . . His blessing comes not from our work and labor, but from yielding ourselves to his will. Thus to suffer and be still is the noblest work, for then it is not we who work, but God; and his work is high above our work, as the heaven is high above the earth.—*Tauler.*



WASHINGTON, D. C., JULY 3, 1913

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Editorial

God Over All

AMID the stress and strain and wear and waste of this natural life, how satisfying it is to feel that the great God of heaven is keeping watch over all! His eye sweeps the vast expanses of his universe. He takes account of the planets in their revolutions. On this earth of ours he beholds the nations of men. More than this, God takes account of the individual atoms making up the vast multitude. He singles out every man and every woman from the great throng. He numbers his children by name. He knows where each one lives, the circumstances which shape and control each life. He knows the trials of each heart, the well-springs of the life, the secret motives and purposes which possess the soul.

We cannot run away from God. We cannot, as our guilty first parents thought they could do, hide from his presence. Were we to take the wings of the morning and flee to the uttermost parts of the earth, there, says the psalmist, God would still find us.

To the one whose heart is set to do evil this thought brings oppression and terror, but to the child of God it comes with comfort and consolation. Wherever we are, the eye of our God is upon us; his hand is stretched out to help us; his Spirit is with us to direct us.

Sometimes we feel alone even in the midst of a great multitude. We feel that there is none who can sympathize with us or understand our heart's deep sorrow, our ambitions and purposes. God knows it all. He sees us in the busy throng; he sees us though we may wander alone in the desert wild, and he sees us only to help us. He bends to companionship with us. Let us seek to enter more closely into this divine communion.

If religious faith is anything, it is practical. Jesus Christ is not merely a friend in theory, but one in deed. In

every experience of life we can come to him for help. Daily as we converse with him, we may talk over matters of personal concern as familiarly as with an earthly friend. If our heart aches, if our spirits are depressed, if we have been slighted or neglected, if we are weary or nervous, if we are anxious over the future, if we are concerned regarding our temporal needs, all these are proper subjects of prayer. It is fitting that we should bring them to the counsel of our great Friend and seek from him wisdom and strength.

Let us cultivate the habit of doing this, telling Jesus everything, seeking strength for every trial, however small. This will develop in us constancy of character, assurance, conviction, conscientiousness. As we enter more and more into this communion, fear will give place to love, and the stern sense of duty to the joy of doing. We shall serve God not because we fear his judgments, but because we love his precepts. We shall be kept from the evil, knowing that it will bring grief to the One who loves us, and whom in return we have learned to love.

We walk today in the sight of heaven. God takes account of us. He sees us, he watches us moment by moment. Realizing this, may we walk with consciousness of his presence, and in the light and joy of his countenance.

Through Perils by Night

THAT is a blessed promise which the evil one perverted in the temptation in the wilderness: "For he shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone." Ps. 91:11, 12. Christ refused to tempt God by rashly putting himself in jeopardy; but many a time, we know, servants of God in peril have gone forward over unknown ways depending on the promise of angel guardianship.

When, in his old age, John G. Paton, the missionary, was visiting his homeland, one little girl, in whose home he was to be a guest, asked her father,—

"Is it the real Dr. Paton who slid down the rock, that is coming to see us?"

"Yes, dear," said her father; "the very same."

"And, papa," she asked with glowing eyes, "will his coat be dirty where he slid down the rock?"

She had heard the story of Paton's deliverance from savages that dark night on Tanna, in the New Hebrides Islands, when he slid down a precipice, asking God to bear him up from destruction. In his story of early days on Tanna, he gives the incident as follows:—

Having made half the journey, I came to a dangerous path, almost perpendicular, up a great rock round the base of which the sea roared deep. With my heart lifted up to Jesus, I succeeded in climbing it, cautiously grasping roots, and resting by bushes, till I safely reached the top. There, to avoid a village, I had to keep crawling slowly along the bush near the sea, on the top of that great ledge of rock,—a feat I could never have accomplished even in daylight without the excitement; but I felt that I was supported and guided in all that life or death journey by my dear Lord Jesus. I had to leave the shore and follow up the bank of a very deep ravine to a place shallow enough for one to cross, and then through the bush away for the shore again. By holding too much to the right, I missed the point where I had intended to reach it. Small fires were now visible through the bush; I heard the voices of the people talking in one of our most heathen villages.

Quietly drawing back, I now knew where I was, and easily found my way toward the shore; but on reaching the great rock, I could not in the darkness find the path down again. I groped about till I was tired. I feared that I might stumble over and be killed; or, if I delayed till daylight, that the savages would kill me. I knew that one part of the rock was steep-sloping, with little growth or none thereon, and I searched about to find it, resolved to commend myself to Jesus and slide down thereby, that I might again reach the shore and escape for my life. Thinking I had found this spot, I hurled down several stones and listened for their splash that I might judge whether it would be safe. But the distance was too far for me to hear or judge. At high tide the sea there was deep; but at low tide I could wade out of it and be safe. The darkness made it impossible for me to see anything. I let go my umbrella, shoving it down with considerable force, but neither did it send me back any news.

Feeling sure, however, that this was the place I sought, and knowing that to await the daylight would be certain death, I prayed to my Lord Jesus for help and protection, and resolved to let myself go. First, I fastened all my clothes as tightly as I could, so as not to catch on anything; then I lay down at the top on my back, feet foremost, holding my head downward on my breast to keep it from striking on the rock; then, after one cry to my Saviour, having let myself down as far as possible by a branch, I at last let go, throwing my arms forward and trying to keep my feet well up. A giddy swirl, as if flying through the air, took possession of me; a few moments seemed an age; I rushed quickly down, and felt no obstruction till my feet struck into the sea below. Adoring and praising my dear Lord Jesus, who had ordered it so, I regained my feet; it was low tide, I had received no injury, I recovered my umbrella, and, wading through, I found the shore path easier and lighter than the bush had been. The very darkness was my safety, preventing the natives from rambling about. I saw no person to speak to till I reached a village quite near to my own house, fifteen or twenty miles from where I had started. I here left the sea path and promised some young men a gift of fish-hooks to guide me the

nearest way through the bush to my mission station, which they gladly and heartily did. I ran a narrow risk in approaching them; they thought me an enemy, and I arrested their muskets only by a loud cry: "I am Missi! Don't shoot; my love to you, my friends!"

Praising God for his preserving care, I reached home, and had a long, refreshing sleep. The natives, on hearing next day how I had come all the way in the dark, exclaimed,—

"Surely any of us would have been killed. Your Jehovah God alone thus protects you and brings you safely home."

With all my heart, I said, "Yes! and he will be your protector and helper too, if only you will obey and trust in him."

Certainly that night put my faith to the test. Had it not been the assurance that I was engaged in his service, and that in every path of duty he would carry me through or dispose of me therein for his glory, I could never have undertaken either journey. St. Paul's words are true today and forever: "I can do all things through Christ which strengtheneth me."

W. A. S.

◆ ◆ ◆ "Fallen, Fallen Is Babylon"

BABYLON, from remotest times, was the seat of nature-worship, which manifested itself in most repulsive rituals and ceremonies. Contrary to the inspired record of creation, Babylon taught that all existence was an emanation of Deity; that all life, animal and vegetable, partook of the divine substance. She confounded the creature with the Creator, and her teachings transformed the Deity into a kind of god-world, whose manifestations were to be found in all the phenomena of nature.

With that belief and those teachings she fabricated a host of idols and served them, and then taught their service to the nations of the world. To such an extent did Babylon carry this iniquitous practise that the prophet of Jehovah declared of that land, "It is a land of graven images, and they are mad over idols." Jer. 50:38. Again the prophet says of her: "Behold, the days come, saith Jehovah, that I will execute judgment upon her graven images; and through all her land the wounded shall groan. Though Babylon should mount up to heaven, and though she should fortify the height of her strength, yet from me shall destroyers come unto her, saith Jehovah." Jer. 51:52, 53.

To what does the Lord refer in the words, "Though Babylon should mount up to heaven"? The instigator of the whole Babylonian system once had his seat in heaven. Satan it was who first brought confusion (babel) into the universe of God. He sought to overthrow the government of God, to usurp God's place and prerogatives. This is what the Word of God says of this king of Babylon:—

"How art thou fallen from heaven, O day-star [Lucifer], son of the morning! how art thou cut down to the ground, that didst lay low the nations! And thou saidest in thy heart, I will ascend into heaven, I will exalt my throne above the stars of God; and I will sit upon the mount of congregation, in the uttermost parts of the north; I will ascend above the heights of the clouds; I will make myself like the Most High." Isa. 14:12-14.

Self Above All Else

In this boast of Lucifer there is no thought nor intimation of loyalty to God or dependence upon the Creator. The whole idea is an insurrectionary one,—rebellion against the existing order, a purpose to set up a throne and government of his own in the place of the throne and government of God, self-salvation. The dissemination of these ideas and the consequent disaffection of a host of the angels broke, for the first time, the order and harmony of heaven. That marked the origin of Babylon, confusion.

It is reasonable to suppose that Satan's mission among men would be identical with his mission among the angels. The history of nations and the record of God's Word prove this to have been the case. Satan's first work in Eden was to induce man to attempt to be like God; and thus he instituted confusion (Babylon) there.

Babylon, "the Gate of God"

In the faithless posterity of sensual Ham, Satan found fertile soil for the propagation of his presumptuous purpose. These sons of Ham and Nimrod decided to undertake a work that would insure their own salvation. They would build a mighty tower that would save them from the destructive power of any flood that Jehovah might bring upon them. They would build a tower that would reach to heaven, and then they would become the gatekeepers of heaven for all the rest of the world. That is what the name they gave their tower signified. All the world would then flow to their city, the very gate to the heavens, and Babylon would be the keeper of the keys. (Babylon of today claims to be able to open and shut heaven, thus the gatekeeper, thus the keeper of the keys.)

What they named the gate to heaven God rightly named Babel, confusion. Thus what they called the gate to heaven, God, by what he calls it, shows to be the entrance to perdition. There was more in that "Babel" than mere confusion of speech. Babylon's dogma of self-salvation was in itself confusion. It was opposed to God and his truth; it was another system designed to supplant the true worship of Jehovah; it was a

system of rebellion against God, for it was propagated in image-worship, which was contrary to the law of God. Confusion it was, and wherever it went it carried confusion and disobedience with it, and men began to look to their own deeds for salvation, and to attribute to their Creator the attributes of their own carnal hearts.

Babylon's Teaching

The confounded speech was the secret of their scattering; but they did not all leave Babylon. Later that city became the great commercial emporium of the East. Babylon occupied the position of a great spider, sitting in the center of a mighty web of highways which led to all parts of Asia, and to Africa and India. She manufactured cloths of richest colors in fine linen, wool, and silk. She dealt in spices and ointments, gold, silver, and precious stones, wines, and fine flour. Her wares were hawked to the ends of the earth, and princes came to her storehouses to purchase for themselves and their retinues.

Sitting thus in the mart of the nations, great Babylon taught them the religion of self-salvation, taught them to look to their idols for the help which none but God could give; taught them to trust in their own works to appease the wrath of the offended gods. The building of the tower of Babel was the outgrowth of the character of the men who built it. That self-righteous characteristic, that assumption of the power of self-salvation, has worked itself out along different lines in different countries; but the principle is the same in all its manifestations. Buddha learned it, sitting in austere contemplation under the bo-tree; monks and nuns have practised it in the seclusion of the cloisters; men have followed those teachings on bleeding knees, scourging their backs with withes and cruel knouts, or have sought to drive sin out of their mortal bodies by sleeping on beds of spikes or standing between fires. All this was germinant in the teachings of Babylon of old and of spiritual Babylon of today; and all is alike contrary to the law of God and the gospel of Jesus Christ.

Perpetuation of Babylonian Error

Babylon of old fell under the direct judgment of God; but before she fell, the call went forth to God's people: "Flee out of the midst of Babylon, and save every man his life; be not cut off in her iniquity: for it is the time of Jehovah's vengeance; he will render unto her a recompense." Jer. 51:6. Babylon went down; but the principles of Babylon's religion persisted in the nations she had taught, even in the nations that overthrew her. Every false religion of earth has been founded upon that Babel

principle,—self-righteousness and self-salvation.

Spiritual Babylon today sits upon her throne in the seven-hilled city, and teaches a religion of penances to purge away sins, while she traffics in the souls of men. Rev. 18: 11-13. Babylon of old sought to make herself mistress of the very gates of heaven; spiritual Babylon claims possession of the keys to the gates of heaven, with the right and power to open and shut heaven. Babylon of old reveled in a host of idols; spiritual Babylon fills her sanctuaries with them. Her worshipers bow down to images and pictures of saints, and perform painful and arduous tasks to cleanse their souls from sin, while her priests take to themselves authority belonging only to God, the authority to forgive sin. The cities of ancient Babylon had their patron saints; the cities of those countries dominated by spiritual Babylon have theirs. Ancient Babylon mocked heaven with her infractions of the law of God; spiritual Babylon has even attempted to change that law, to make right that which is wrong and to make wrong that which is right. The Word declares of the head of that system that he should oppose and exalt himself "against all that is called God or that is worshiped; so that he sitteth in the temple of God, setting himself forth as God." 2 Thess. 2: 4. Ancient Babylon oppressed the people of God, even to the death; spiritual Babylon, God declares, is "drunken with the blood of the saints, and with the blood of the martyrs of Jesus." Rev. 17: 6.

That is the character of Babylon,—persistent, unchanging; and spiritual Babylon "never changes." Babylon's whole history has been spelling out her name, Confusion. As Babylon of old fell, so will spiritual Babylon fall. "Fallen, fallen is Babylon the great, and is become a habitation of demons, and a hold of every unclean spirit." Rev. 18: 2. As God called his people out of ancient Babylon (Jer. 51: 6), so does he now call them out of spiritual Babylon. "I heard another voice from heaven, saying, Come forth, my people, out of her, that ye have no fellowship with her sins, and that ye receive not of her plagues." Rev. 18: 4. God said of ancient Babylon: "The heavens and the earth, and all that is therein, shall sing for joy over Babylon; for the destroyers shall come unto her." Jer. 51: 48. And so he says concerning the end of spiritual Babylon: "Rejoice over her, thou heaven, and ye saints, and ye apostles, and ye prophets; for God hath judged your judgment on her." Rev. 18: 20.

The end of Babylon's history is the end of the history of all sin and all confusion in the universe of God. It is no wonder that the heavens and the earth are called

upon to celebrate that grand consummation. The close of that history is near at hand; the call to come out of her is now ringing through the earth. The tragedy of sin closes when the result of Babylon's operations are wiped out in the triumph of the work of Christ.

C. M. S.

A Great American Church

WILL such an institution as a great American church ever be instituted?—We believe it will. At least we believe there will be formed such a union or federation of churches in America as will constitute but one church so far as the carrying out of certain agreed plans and policies are concerned. And we believe this for two reasons. In the first place, the Scriptures of Truth plainly indicate that such a federation will be formed.

In the thirteenth chapter of the book of Revelation we have a striking prophecy of the work which the people of the United States, represented by the symbol of the two-horned beast, will do in the closing days of earth's history. There shall be formed an image to the papal beast, a union of church and state. The church will carry on its work and enforce its dogmas and doctrines through the power and support which the state affords. This will never be accomplished by a union of the Methodist Church with the state, or of the Baptist Church with the state, or with any one of the American churches alone uniting with the United States government, but it will be accomplished by a federation—by the formation of what we might call a great American church.

This federation will bring such influences to bear upon the government that the government will be led to afford it legal support. We say that the prophecy indicates that this federation will be effected, and this prophecy will be fulfilled.

We believe further that such a federation will take place because we see on every hand elements working to bring it about. The Federal Council of the Churches of Christ in America is in line with this movement. We see arguments in favor of the union advocated by leaders of Christian thought on every side. One of the recent utterances of this kind is by Benjamin W. Bacon, D. D., LL. D., who holds the chair of New Testament exegesis and criticism in Yale University. In an article contributed to the *Independent* of April 24, he says:—

The time is not far distant when the faith and loyalty and devotion fixed upon this commonwealth of Christ that is to be shall find organic expression. Those who serve and love and hold to this Holy Catholic Church, the communion of all true saints, will find a way to combine

freedom and catholicity, leaving the dead past of the Old World and its ecclesiastical quarrels to bury its own dead, and organizing the Church of God in America, free and catholic, a church "having many members but one body." The promise of it is seen even now in the many combinations for Christian service, the multiplying federations of churches, the leagues and unions for cooperation.

It is proper indeed that the various members of the Christian church should unite for the purpose of promoting moral reform. It is proper that they should throw themselves as one solid phalanx against the strongholds of vice and sin, but the danger comes in the means by which the church will seek to gain power and influence to accomplish its ends. So long as it seeks to uphold Christ and to preach the gospel of his free grace; so long as the church seeks to point out sin and the terrible results that will follow in the wake of evil-doing, and endeavors as did the apostles to persuade men, through the terror of coming judgment and the power of Christ's love, to turn their feet into right paths, it can expect the blessing of God. But when, no longer content with these heaven-ordained means, it seeks to compel submission to its creed, to require through legal enactment conformity to moral precepts, then it is that it turns aside into the path of the church-and-state combinations of the past, and the end can be only the loss of spiritual power, and separation from God in the day of final reckoning.

O, that the churches of Christ in America today might realize the tendency of the times, the drift of the combinations they are forming, and read in the prophetic word the warning which God is sounding against the course they are pursuing! Upon us to whom a forewarning of the danger has been given rests the responsibility of sounding the warning cry.

F. M. W.

The Lost Sense of God

THE world is fast losing God out of its knowledge. The sense of his presence is being lost from many hearts even of his professed children. There is a failure to acknowledge God's nearness, and his divine guidance in the affairs of every-day life. It is this sense of the divine presence that brings us into real communion with God. When we can realize that his great heart of love joys in our joys and sorrows in our afflictions; that there is nothing that befalls us as his children but draws out his interest in our behalf, we shall come to see how practical is our relationship to him, and how much more than an abstract principle or a theory of doctrine is our Heavenly Father. We shall find him indeed a present help in every time of trouble.



HOME AND HEALTH

Help the Living

ELIZABETH ROSSER

LET us bring our precious boxes
 E'er our loved ones pass away;
 Let us fill their lives with odors
 While it still is called Today;
 Soon, ah! soon, the grave will open
 And embrace them in its arms;
 Then, too late, will we remember
 Their sweet graces and their charms.
 Then, too late, we'll break our boxes
 And the precious ointment pour
 On the head and feet of loved ones
 Who will hear our words no more;
 Then, too late, we'll chant the praises
 Which their dead ears cannot fill;
 Let us break our precious boxes
 While we have them with us still.

There are souls in deadly conflict
 With an unrelenting foe;
 There are hearts bowed down in sorrow
 Which those hearts alone can know;
 Now, while they are in the battle,
 Is the time for us to cheer;
 Now, while they are deep in sorrow,
 Shed with them the mourner's tear.
 Soon their battles will be over,
 Whether they be lost or won;
 'Tis for us to help them upward
 E'er the setting of the sun.
 Soon, ah! soon, will come the summons
 And our loved ones slip away;
 Let us bring our precious ointment
 While it still is called Today.

Two Glasses of Milk (A True Story)

A PROMINENT surgeon was riding one summer day through the country on his bicycle. The road was long and dusty; the afternoon heat was intense. The open gate of a farmstead invited him to turn in. An enticing glimpse of cool, green shade, and of a well-sweep, with a shining dipper hanging near, promised rest and refreshment.

A young woman was sitting on the porch, who arose to meet the doctor as he approached, asking permission to help himself to water at the well.

"Certainly," she exclaimed, "but shouldn't you like some milk instead? We have a pitcher of fresh milk on the ice, and I shall be glad if you will have some of that."

"O, thank you," replied the doctor, "that would be delightful; but I fear it would impose too much on your kindness. The water will answer as well."

But with a charming grace the young woman insisted upon bringing the pitcher of milk, and the tired doctor drank two glasses of it and was refreshed. When he had rested and was about to go, he handed the young lady his card and said, "If you ever come to the city and need

the advice of a physician, please call me."

Months passed and the incident was forgotten. About a year later the mother of the little household was very ill. The local doctor, who had attended her for many years, could do no more, and informed her that she must go to the city to a hospital for a serious operation. This was sad news for the little family, whose income was slender. The mother protested that such expense was out of the question, but both father and daughter insisted, and planned between themselves for the sacrifices they would make to meet the cost.

Preparations for the trip were hastily completed. The daughter arranged to go and stay near the hospital at the home of an aunt. While packing her trunk the card of the bicycle traveler was found, and the young lady decided at once that she would hunt him up as soon as she reached the city, before selecting the hospital. She was somewhat awed as she entered the house of the great surgeon, but he set her at ease in a moment and made her happy by remembering her. She explained all that the country doctor had said about her mother, and asked his advice as to which hospital she should select.

"My dear young lady," said the great-hearted man, as he took her hand, "if you will trust your mother to me, I shall be very happy to do all I can for her. I have my own private sanatorium right here, and will personally attend to your mother. In the morning I will send a carriage for her, and you can come to see her every day. If you have any doubts about the matter, just write your doctor and tell him I have the case."

The next day her mother was safely established at the sanatorium, and the daughter was assured that everything possible would be done for her comfort. But in the evening there was panic at her aunt's house.

"My child! what have you done? That man charges the most terrible prices. They say he gets a thousand dollars for one operation, and when he keeps a patient at his own hospital he charges fifty dollars a week for board and nursing. O, dear! you should have asked about this before taking your mother there. Your father can never pay such charges."

So the frightened girl fled to her room and wept alone in her dismay; but as she remembered the kind face and gentle tones of the great surgeon, she felt that somehow it would come out all right.

The operation was entirely successful, and at length the happy daughter was told that she could take her mother home

in two weeks. This would make a total stay of four weeks at the sanatorium, and as she realized what this meant, together with the cost of the operation, which the great man had performed himself, the anxious girl began again to wonder, with fear tugging at her heart, how they would ever be able to pay.

The final day arrived. In the surgeon's private office were the father, mother, and daughter ready to return to their home. The mother was entirely well, and looked better and happier than she had for years. The father and daughter were happy because of the mother's splendid recovery, but the daughter could not shake off her worry on account of the bill which the surgeon would soon give them.

"Now, I am so glad you are all right again," he said, "and I hope your little visit with me has done you good that will last. I have put your bill in this envelope, which I ask you not to open until you get home this evening. Then after you have finished supper, you can take it out and talk it over."

A little puzzled, but profuse with thanks for giving back health to the beloved mother, the family departed. That evening when the meal was over, the envelope was brought out, and at least one heart beat quickly as the bill was unfolded. Here is the way it read:—

To professional services rendered	\$.....
To service at sanatorium	\$.....
	\$.....

Received payment in full, by two glasses of milk given to a weary traveler.

It is only one illustration of the beautiful truth that giving pleasure is getting pleasure; doing good is receiving good. "Be not forgetful to entertain strangers: for thereby some have entertained angels unawares."—*Christian Herald*.

Noon-Hour Prayer

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

O, I LOVE to talk with Jesus!

How it soothes my troubled heart,
 Just to tell him all my trials,
 And his loving care impart!

Yes, he drives away my anguish,

Or gives grace, and helps me bear

All the burdens of this earth-life,

That my heart would break and tear.

O, such loving consolation

He doth give me when I pray!

As I tell him all my heartaches,

How he drives them all away!

And he whispers to me gently,

While he soothes my troubled fears;

And he tells me, "Child, I'm with thee,

Will be with thee all thy years."

And then when I leave my closet

And to round of duties go,

I'm buoyed up above the trial,

For I've told him, and he knows

How to take away the heartache,
And so fill me with his love
That my heart is tuned to praises,
And my thoughts are turned above.

— Mrs. M. M. Barton.

Requests for Prayer

236. A California sister desires prayer for the restoration of a friend, and also that she herself may be healed of nervous trouble.

237. From the same State (California) another sister writes, asking prayer that she may be relieved from rheumatism.

238. Another sister in California begs that we pray for her husband, who is a drunkard.

239. A New Hampshire sister requests prayer for the healing of herself and a friend.

240. "I am suffering from cancer. Please pray for my recovery," writes a brother living in Georgia.

241. An aged isolated sister begs us to join in prayer for the restoration of her hearing; also that a friend's eyesight may be restored.

242. An afflicted sister in Ohio desires prayer for the healing of herself and two friends.

243. An anxious father and mother in Michigan write, "We request your united prayers in behalf of our daughter who is very ill."

244. A Kentucky brother desires prayer for the restoration of his wife's hearing.

245. A sister in Washington asks prayer for her infidel husband, that he may not cause their home to be broken up.

246. A sister living in Nebraska asks prayer that she may be healed from deafness. She also speaks of having received a definite answer to a request for prayer published in this column some weeks ago.

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"THERE is a story of a Welsh pastor who, when about to baptize a shoemaker, thus addressed the candidate: 'Take care, John, that you wax the threads more carefully, that you draw the seams more closely, and that all your work is done more to the glory of the Master, to whom you now dedicate your life.' That is the way religion is to show itself in our lives if we are truly and fully following Christ."

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CRITICISM is so easy a task that any one, no matter how unskilled, can do it without effort. The man in the gutter can criticize the saint, but that does not lift him an inch out of the gutter. When Thales, away back in classic times, was asked what was most difficult, he replied, "To know oneself;" but when he was asked what was most easy, he answered, "To advise another."

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How constant is God's friendship! He loves us with an everlasting love and to the end, when other friendships are upon slight grounds, easily and often broken off.—John Howe.



THE FIELD WORK



In His Steps

PEARL WAGGONER

We follow in his steps,
Where Christ before has trod,
To do his will, to soothe earth's ill,
As laborers with God.
We follow in his steps,
Although the path be lone;
He's close beside, each step to guide,
And ne'er will leave his own.

We follow in his steps,
Earth's broken hearts to heal;
Where'er he went, we too are sent,
His own life to reveal.
We follow in his steps,
Where lives are sunk in sin,
The lost to seek, the word to speak,
Some soul for Christ to win.

We follow where he leads,
In fields afar or near,
Till all below shall come to know
The tidings of good cheer.
To follow is our aim,
Untiring, faithful, true;
Where sight is dim, to lean on him,
And keep the goal in view.

We follow in his steps,
Though rugged be the way;
Rest by and by awaits on high,
Strength now for every day.
We'll follow in his steps,
Where Christ before has gone;
Till heaven's light shall greet our sight,
Still follow ever on.

Hinsdale, Ill.

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General Conference Committee Actions

FURTHER actions were taken by the General Conference Committee in the councils following the General Conference, as follows:—

The treasurer was authorized to add the following special items to the appropriations for the current year:—

Completion of headquarters buildings at Seoul, Korea, \$950.

Rooms for lady teacher, Soonan Girls' School, Korea, \$450.

For the new South African mission station, Northeast Rhodesia, \$2,000.

Mission home, South China, \$1,500.

Mission home, Philippine Islands, \$1,500.

Philippine printing-office and equipment, \$1,000.

The following officers were appointed for the Asiatic Division and its mission fields, R. C. Porter having been elected president of the Asiatic Division by the General Conference in session:—

Vice-president, F. H. De Vinney.
Secretary and treasurer, C. N. Woodward.

Superintendents: Japan, F. H. De Vinney; Korea, C. L. Butterfield; Central China, R. F. Cottrell; East China,

Dr. A. C. Selmon; South China, George Harlow; Philippines, L. V. Finster; Malaysia, F. A. Detamore.

Secretaries and treasurers: Japan, C. N. Lake; Korea, Frank Mills; Central China, Dr. A. G. Larsen; East China, W. E. Gillis; South China, B. A. Meeker; Philippines and Malaysia, to be supplied by Asiatic Division officers.

General Conference departmental committees were appointed as follows:—

Young People's Missionary Volunteer Department: M. E. Kern, secretary; Matilda Erickson, Meade MacGuire, C. L. Benson, E. Arnesen, Guy Dail, F. A. Allum, Mrs. L. Flora Plummer, Mrs. F. D. Chase, H. R. Salisbury, Mrs. Anna L. Hindson, Miss Edith Graham, Maximo Trummer, H. S. Beckner, G. W. Pettit.

Sabbath School Department: Mrs. L. Flora Plummer, secretary; G. B. Thompson, W. W. Prescott, M. C. Wilcox, W. A. Spicer, Mrs. Vesta J. Farnsworth, F. M. Wilcox, Mrs. F. D. Chase, T. E. Bowen, C. C. Lewis, W. E. Howell.

Educational Department: J. L. Shaw, secretary; W. E. Howell, C. C. Lewis, Frederick Griggs, C. W. Irwin, M. E. Kern, C. L. Benson, O. J. Graf, B. F. Machlan, Otto Luepke, E. C. Kellogg, Paul Steiner, Erik Arnesen, H. U. Stevens, C. P. Crager, H. M. Lee, H. F. Benson, R. B. Thurber, Geo. Teasdale, W. T. Bartlett.

Medical Council: W. A. Ruble, M. D., secretary; L. A. Hansen, assistant secretary; H. W. Miller, M. D., A. B. Olsen, M. D., G. H. Heald, M. D., R. H. Habenicht, M. D., V. L. Mann, M. D., W. B. Holden, M. D., Riley Russell, M. D., A. C. Selmon, M. D., H. J. Williams, M. D., W. H. James, M. D., L. M. Bowen, J. A. Burden.

Publishing Department: General members: N. Z. Town, secretary; W. W. Eastman, W. C. White, R. C. Porter, L. R. Conradi, J. C. Raft, J. T. Boettcher, F. W. Spies, J. W. Westphal, G. W. Caviness, A. J. Haysmer, J. R. Ferren, E. F. Forga. Publishing house managers: E. R. Palmer, C. H. Jones, R. Hook, F. F. Byington, B. B. Noftsgar, W. C. Sisley, H. Hartkop, E. Lind, L. E. Borle, J. M. Johanson; Chas. N. Lake, C. L. Butterfield, A. Pages, G. E. Hartman, W. E. Perrin, Dr. A. C. Selmon. Managers circulating departments and branches: H. H. Hall, G. C. Hoskin, L. W. Graham, J. W. Mace, I. A. Ford, D. W. Reavis, A. J. S. Bourdeau, S. N. Curtiss, J. F. Beatty, J. M. Rowse, R. L. Pierce, L. D. Randall. General missionary agents: C. J. Tolf, J. B. Blosser, A. F. Harrison, V. O. Cole, C. G. Bellah, F. E. Painter, W. R. Beatty, I. D. Richardson, J. W. Davis, A. A. Cone, W. L. Manful, C. E. Weaks, L. D. A. Lemke, Samuel Joyce, Maximo Trummer, G. H. Clark, J. A. P. Green, H. Boex, J. L. Brown, R. N. Carter.

The South American Union Conference Committee was authorized to organ-

ize the work in Peru, Ecuador, and Bolivia as a Northwest Union Mission field of the South American Union Conference.

It was voted to approve of the plan of securing a location in Bolivia for an industrial Indian mission farm at a low altitude, thus giving a change for those engaged in the Indian work from the high altitudes round Lake Titicaca to the lower altitudes in Bolivia, in order that the health of the workers may be conserved while still engaging in continuous work among the Indians. The South American Union Committee is asked to secure more definite information and estimates as to the cost of this enterprise, reporting later to the General Conference Committee.

A physician in private practise abroad having provided the necessary funds for support, it was voted that the officers of the General Conference should secure a missionary physician for service in southern China, \$500 being added to the appropriations to cover cost of transportation.

W. A. SPICER,
Secretary.

North American Division Conference Committee Recommendations

SINCE the formation of the North American Division Conference at the time of the General Conference, the executive committee has made the following recommendations, which are of general interest:—

That a fall council of the executive committee be held Oct. 14-22, 1913, at Takoma Park, Washington, D. C.

That R. D. Quinn take the presidency of the Atlantic Union Conference, made vacant by the call of Elder W. B. White to the presidency of the South African Union Conference.

That we invite the Indiana Conference to release O. Montgomery to take the presidency of the Southeastern Union Conference.

That W. W. Eastman be appointed secretary of the publishing department of the North American Division Conference.

That H. H. Cobban be appointed accountant in the treasurer's office.

That U. Bender go to Montana to take the presidency of the conference.

That M. M. Hare, of the Atlantic Union Conference, be invited to go to the Maritime Conference to take the presidency of the conference.

That M. E. Cady be invited to go to the Atlantic Union Conference to act as educational secretary.

That B. J. Cady, of Australia, make Montana his field of labor.

That Meade MacGuire be appointed field secretary for the North American Division Conference Missionary Volunteer department.

That an assistant secretary of the Sabbath-school department be secured to connect with the department by Oct. 1, 1913, if possible.

That W. E. Howell be appointed assistant secretary of the educational department of the North American Division Conference.

Departmental committees were selected as follows:—

FOREIGN DEPARTMENTS—

General Foreign: O. A. Olsen (chair-

man), L. H. Christian, J. H. Schilling, G. F. Haffner, S. Mortenson, F. C. Gilbert, G. G. Roth.

German Advisory Committee, West: G. F. Haffner (secretary), Carl Leer, John Isaac, J. F. Simon, G. A. Grauer.

German Advisory Committee, East: J. H. Schilling (secretary), B. E. Miller, C. W. Weber, G. P. Gaede, David Voth.

Danish-Norwegian Advisory Committee: L. H. Christian (secretary), Louis Johnson, M. S. Reppe, C. A. Thorpe, P. E. Brotherson.

Swedish Advisory Committee: S. Mortenson (secretary), Fred Johnson, G. E. Nord, August Anderson, Carl Svenson.

French Advisory Committee: G. G. Roth (superintendent), L. F. Passebois, R. D. Quinn, J. Vuilleumier, H. C. Hartwell.

Jewish Advisory Committee: F. C. Gilbert (superintendent), R. D. Quinn, H. C. Hartwell, B. F. Machlan.

Missionary Volunteer Department: Matilda Erickson (secretary), M. E. Kern, Meade MacGuire, C. L. Benson, H. R. Salisbury, Mrs. Fannie D. Chase, Mrs. L. Flora Plummer, L. H. Christian, J. J. Reiswig, C. J. Boyd, G. E. Nord, and all union conference Missionary Volunteer secretaries.

Medical Department: H. W. Miller (secretary), G. H. Heald, W. E. Bliss, W. B. Holden, H. A. Green, L. A. Hansen.

Negro Department: C. B. Stephenson (secretary), the presidents of the Atlantic, Columbia, Southeastern, Southern, Southwestern, Central, and Lake Union Conferences, and J. H. Humphrey, J. M. Campbell, J. Manns, Sidney Scott, W. H. Green, C. F. Lightner, U. S. Willess.

Sabbath School Department: Mrs. L. Flora Plummer (secretary), W. A. Spicer, G. B. Thompson, W. W. Prescott, M. C. Wilcox, Mrs. Vesta J. Farnsworth, F. M. Wilcox, Mrs. Fannie D. Chase, T. E. Bowen, C. C. Lewis, W. E. Howell.

Religious Liberty Department: C. S. Longacre (secretary), K. C. Russell, J. O. Corliss, Allen Moon, W. M. Healey, G. B. Thompson, W. A. Colcord, D. W. Reavis, F. M. Wilcox, C. M. Snow, A. J. S. Bourdeau, W. A. Spicer, W. L. Burgan, C. E. Holmes, A. J. Clark, Leon Caviness, and all union religious liberty secretaries of the North American Division Conference.

Educational Department: H. R. Salisbury (secretary), W. E. Howell (assistant secretary), C. C. Lewis, Frederick Griggs, M. E. Kern, C. W. Irwin, O. J. Graf, E. C. Kellogg, E. G. Salisbury, M. E. Cady, W. W. Ruble, M. B. Van Kirk, J. I. Beardsley, R. G. Ryan, C. B. Hughes, H. M. Hiatt, C. A. Russell, M. M. Hare, B. F. Machlan, E. A. Sutherland, C. L. Stone, C. J. Boyd, M. E. Olsen, Sarah E. Peck, J. F. Simon, M. L. Andreasen, G. E. Nord, H. G. Lucas, J. L. Kay, J. B. White, S. M. Butler, W. E. Straw.

(Since the above action Prof. H. R. Salisbury has been appointed by the General Conference as superintendent of the India Union Mission.)

Publishing Department: W. W. Eastman (secretary), N. Z. Town, W. C. White, H. H. Hall, G. C. Hoskin, L. W. Graham, J. W. Mace, I. A. Ford, D. W. Reavis, A. J. S. Bourdeau, S. N. Curtiss, J. F. Beatty, J. M. Rowse, R. L. Pierce, I. D. Randall, C. J. Tolf, I. D. Richard-

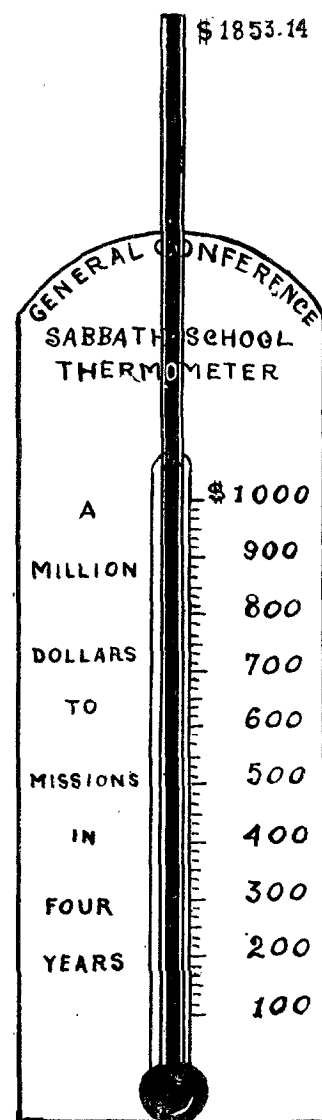
son, J. B. Blosser, A. F. Harrison, B. E. Cole, C. G. Bellah, F. E. Painter, W. R. Beatty, A. A. Cone, W. L. Manful, E. R. Palmer, C. H. Jones, R. Hook, F. F. Byington, B. B. Noftsgger.

Some other recommendations were made concerning the transfer of laborers, but as we have not heard definitely from all persons concerned, these will be published later.

G. B. THOMPSON,
Secretary.

The General Conference Sabbath-School

A VERY pleasing and interesting feature of the Sabbath services at the General Conference was the Sabbath-school, which convened each Sabbath morning. The adult English-speaking division met in the large pavilion, the foreign nation-



alities in the foreign department tent, and the youth and children in three convenient locations.

Promptly at nine o'clock on each Sabbath day a song of praise ascended from the various divisions of the camp school. This song of praise was voiced by baby lips, by bright-faced boys and girls, by the youth, by men and women sincere and devoted; and the language spoken was that of many tongues. The scene must have been one upon which angels delight to look.

In passing from one division to another one was impressed with the wise, tactful, and appropriate exercises being

conducted. Everywhere the eager interest of the members, the enthusiastic and capable methods of the teachers, were plainly to be seen. In the foreign divisions, although the words spoken were not intelligible to the visitor, one could sense the earnestness and recognize the presence of the Spirit.

The lessons used were the regular Sabbath-school lessons studied in all the Sabbath-schools on these days.

One interesting feature of this camp school was the talks given by various missionaries. Five minutes was set apart each Sabbath for this purpose. As we learned of the spirit of sacrifice and self-denial of those who love the truth in mission lands, our hearts were stirred to give liberally to the advancement of the work in mission fields.

A thermometer was displayed at the first session of the Sabbath-school, and the call was given for one thousand dollars for missions during the four sessions of the Conference. The accompanying picture of this thermometer shows the response that was made to the call. On the last Sabbath one check was received for two hundred dollars as a Sabbath-school offering, and another check for twenty dollars from a hard-working Sabbath-keeping family in one of the States, who desired to have a part in this Sabbath-school offering.

When the offerings were taken, it was customary, in the large pavilion, to collect the envelopes in waste-baskets. These were brought to the front, and each time Elder J. N. Loughborough, a veteran Sabbath-school worker, asked the blessing of the Lord upon the gifts.

The first Sabbath the offering was \$383.25; the second Sabbath, \$412.20; the third Sabbath, \$506; the fourth Sabbath, \$551.69. Total, \$1,853.14.

The largest attendance recorded was on the third Sabbath, when the count in all divisions showed that 2,523 were present.

G. B. THOMPSON, *Superintendent*;
L. FLORA PLUMMER, *Secretary*.

Life Sketch of Elder R. R. Kennedy

REZIN ROBERT KENNEDY was born in Massac County, Illinois, Oct. 5, 1852, and died June 7, 1913, aged 60 years, 8 months, and 2 days.

When he was seven years of age, his parents moved to Scioto County, Ohio, settling near Portsmouth. At the age of seventeen he began teaching public school in McCracken County, Kentucky, and continued in this work for six years.

In 1875 he was united in marriage to Miss Carrie Smith, with whom he lived until his death. To this union six children were born, four sons and two daughters. Two sons preceded the father in death.

When sixteen years of age he was converted and united with the Methodist Episcopal Church, where he remained an active member until 1890, when he, with his family, embraced the doctrines held by Seventh-day Adventists, continuing steadfast in this faith until the close of life.

His public life in a spiritual way began with a license to exhort in the Methodist Episcopal Church. In 1896 he was voted ministerial license by the Seventh-day Adventist Church, and the following year he was elected vice-president of the Ohio Conference. A few

months later, owing to the incapacitation of the president, he was called to assume the duties of this office, which position he creditably filled for three successive terms. Later he was elected vice-president several terms, and served as a member of the executive committee nearly a score of years. He was also elected a member of the board of trustees of Mount Vernon Academy a number of terms, and filled the position of business agent of the conference association several years. He was industrious, careful in his calculations, and successful in business matters.

Above all, he was a Christian. Nothing was more dear to him than the cause of God. He not only gave himself to the work of the Master, but he gave



ELDER R. R. KENNEDY

freely of his means to forward the message which he believed to be due the world at this time. It was the writer's privilege to be associated with him many years in labor, and our brother was always ready to shoulder his share of responsibility and lift to the limit of his ability.

During his illness he was tenderly cared for by his devoted wife and faithful children as long as mortal hands could serve him. At the close of the Sabbath, June 7, he bade farewell to all things earthly, and peacefully fell asleep in Jesus at the Medical and Surgical Sanitarium at Mount Vernon, Ohio. On the following Tuesday at 11 A. M. his funeral service was held in the Baptist church at Wheelersburg, Ohio, his former home, conducted by the writer. It had first been arranged to hold the service in the Seventh-day Adventist church, but it was found necessary to secure the largest building in the village to accommodate the attendance. He leaves to mourn their loss a wife, two sons, two daughters, two grandchildren, and a large circle of other relatives and friends.

H. H. BURKHOLDER.

A Word From an Isolated Septuagenarian

WE at home are glad to read the *Bulletin*. The reports of the meetings help us to realize our oneness in Christ Jesus. As John the Baptist, when in prison, was comforted to hear a good report of the work of Jesus, so we rejoice to know that our Saviour and Leader is honored in his followers in all lands who are

striving to walk in "all the commandments and ordinances of the Lord blameless." May God, the Father, bless the dear followers of his Son more and more. As we witness Christ's daily intercession for us, remember his death on Calvary, and claim the promise of his soon coming to take us, made like unto himself, to share in the peace and increase of his eternal kingdom, we are led to consecrate our all anew to him for service. This dear, blessed cause is worthy of the best we can give to it.

N. W. VINCENT.

Gleanings From the General Conference

SINCE returning from the General Conference, I have been reflecting upon the experiences of that great meeting. It seemed almost impossible to find a quiet time for meditation during the whirl of a world's conference, such as this gathering proved to be. My mind has involuntarily reverted to the familiar text of Scripture (Ps. 110:3), "Thy people shall be willing in the day of thy power." It would seem that this scripture met at least a partial fulfillment in various striking ways during the recent Conference. Perhaps one of the most remarkable evidences was the spirit of willingness that was exhibited on the part of the faithful missionaries who were in attendance at the Conference. All manifested an earnest love for the work in which they were enlisted, and seemed anxious to return as soon as possible to their fields of labor. Certainly this was a most unmistakable proof of a willing heart. This willingness was also demonstrated on that memorable Thursday evening, June 5, when an appeal was made for funds to erect a hospital and equip a laboratory in connection with the medical college at Loma Linda, Cal. Our people contributed in cash and pledges over \$18,000 for that good work.

This spirit of willingness was perhaps more pronounced in connection with the services that were especially designed for the spiritual helpfulness of the people. It was arranged to district the camp in such a way that every person in need of divine help could be reached in a direct, and if need be, a personal way, before the meeting closed. In addition to the great spiritual feasts on each Sabbath of the Conference, there were held in each of these districts meetings at 6 A. M. in the morning, for the purpose of giving every one an opportunity to get right with God. While there was no great outward manifestation, yet nearly every one present manifested a most earnest spirit to seek God for a complete transformation of character. There were remarkable answers to earnest requests for prayer, and we confidently believe that the influence which will radiate from this Conference to thousands of homes will never be fully comprehended. This great meeting where workers in every department of this world-wide work had such an unprecedented opportunity to confer with one another every day for three weeks over the perplexing features of their various lines of duty, will bring untold results in speedily completing the work. The expense of such a world's conference will sink into insignificance as compared to the great good which will be

accomplished. Any great enterprise in this world that is successful will frequently assemble its representatives at an enormous expense in order to study the best interests and methods of promoting their various activities. So let no one say or think that the expense incidental to this Conference was needless, for every dollar will be multiplied a thousandfold to the cause, through the results which will follow in the salvation of many souls.

K. C. RUSSELL.

Grapes From Eschol

NOT least among the benefits to be derived from a great meeting like the late General Conference are the after-results in the way of spiritual uplift and stimulus that come to the various churches and companies through the reports brought back to them by those who were in attendance.

I was led to feel this with peculiar force on spending the first Sabbath after the General Conference at the Hinsdale Sanitarium. In the ten o'clock meeting with the heads of departments, the keynote of the Conference morning meetings in the large tent was clearly struck; namely, victory over sin in every form, and a new daily experience in the over-coming life in order to be able to direct suffering humanity to the one Great Physician, who is able to heal both mind and body.

Later the whole family of helpers came together for the Sabbath morning meeting, and the superintendent, who had just returned from the Conference, led out in an animated recital of the good things dispensed so freely at the meeting. He took for his text Num. 13:23-26: "And they came unto the brook of Eschol, and cut down from thence a branch with one cluster of grapes, and they bare it between two upon a staff; and they brought of the pomegranates, and of the figs. . . . And they went and came to Moses, and to Aaron, and to all the congregation of the children of Israel, unto the wilderness of Paran, to Kadesh; and brought back word unto them, and unto all the congregation, and showed them the fruit of the land."

He had been to the Conference, he said, and while enjoying the rich privileges of the meeting, he had also been mindful of those who had tarried by the staff. In short, he had gathered a basket of grapes for them; and he proceeded forthwith to pass out the fruit. It was good to look at that staff of workers and see their eyes brighten and their faces take on new determination as Dr. Paulson rehearsed for them the most encouraging items from the home field and from the foreign fields, and told them of the rich truths brought out in the various sermons and Bible studies conducted at the Conference.

When he had finished his remarks, he called on other brethren present who had also attended the Conference, among them Elder A. G. Christiansen from California, Dr. D. H. Kress, Dr. A. B. Olsen, and Dr. Whitelock. It was like being at the Conference over again to hear these stirring testimonies, and there were not many dry eyes in the room when the experiences of our brethren in heathen lands were reported, and some facts concerning the hardships undergone and the victories won in those far-

off fields were brought home to the hearts of the people.

The following morning I had the privilege of attending a meeting of workers in Chicago where Elders K. C. Russell, M. H. Serns, and P. E. Broderson, with others, were planning the summer's campaign. There likewise frequent references were made to the late General Conference, and it was evident that those who had attended the meeting had come away with a new vision of the world-wide field and a new inspiration to nobler service, and that those who had not had the privilege of attending were eager to respond to the suggestions made, and to plan with their brethren to achieve larger things than ever before in the cause of the Master.

While I sat in these meetings, the vision came to me of what may be accomplished if all our brethren and sisters who, at a considerable expenditure of time and money, attended this great Conference, go out in the same spirit, feeling that as they have enjoyed a rich blessing, it is their duty to use it to uplift the fallen, to cheer the downcast and the discouraged, to infuse new strength into the churches everywhere. God alone knows how wide-spread would be the blessings of such a ministry, how many times the benefits of the Conference would be multiplied for the good of this people throughout the world.

M. E. OLSEN.

What Was Accomplished Through the Newspapers in Connection With the General Conference

CLIPPINGS of reports about the General Conference published in newspapers have thus far been received from cities and towns in forty-two States of this country and several of the provinces in both eastern and western Canada. Among the large cities heard from were: New York, Boston, Philadelphia, Chicago, Baltimore, Los Angeles, Nashville, San Francisco, Albany, St. Louis, New Orleans, Montreal, Providence, Detroit, Indianapolis, Des Moines, Grand Rapids, Atlanta, Rochester, and Spokane.

These reports dealt with various subjects. The announcement of the meeting, treating on the importance of the session and making prominent the fact that representatives would be present from every State in the Union, the various provinces of Canada, the different countries of Europe, Asia, and Africa, and the islands of the sea, has been published in practically all the States we have heard from, and articles dealing with numerous other subjects were printed.

Excellent reports were published in all four of the Washington papers every day with two exceptions, when accounts failed to appear in the *Post*. The press associations—Associated Press, International News Service, New York Sun Service, and United Press—were also furnished with daily accounts, and the returns show that these organizations distributed the news of the Conference over the telegraph-wires to all parts of the continent. Several of the reports published in the Washington papers, which were of greater length than the reports sent out by the press associations, were reproduced in papers in other cities; so important did the editors consider them. Special articles giving ex-

tracts of the reports by the twelve union conference presidents in North America were sent to the newspapers in the territory of each respective union, there being several thousand in the entire list.

A request to the readers of the *Bulletin* to send clippings to the Press Bureau of accounts about the Conference published in their home newspapers, has brought quite a number of clippings of these reports, the majority of which were published in full. Special articles dealing with the progress of the Sabbath School Department and the growth of the denomination during the last fifty years were sent to every Seventh-day Adventist elder in the United States and Canada, with instructions to have them printed as reports furnished him by the statistical secretary, thus making it more certain of their publicity. Returns show that these articles were printed quite readily by the different editors.

Our ministers in the United States were furnished with special articles treating on the Balkan States, Japan, and India, as prepared by the leading brethren present at the Conference from these countries, with the request that these articles be offered to their home papers for publication.

A moving-picture concern appreciated the importance of the meeting so much that a man was sent to the grounds to take various views. This man announced that these views would be included in the "Interesting Events of the Week," and shown among other films in moving-picture parlors in different cities of the country. The fact that a moving-picture concern was interested enough in the General Conference to have films made may seem strange; but has the thought occurred to you that our denomination will be very extensively advertised? We are in this work to announce to the world that Jesus is coming soon, and we are to use the means that have been placed here for the spreading of this message. Thousands upon thousands of people frequent moving-picture parlors who never attend church, and then there are many who attend who also go to the popular church but are not acquainted with the purpose of Seventh-day Adventists. The showing of this large encampment in connection with the General Conference, the large pavilion well filled, the dining-tent and the small tents, will, no doubt, awaken an inquiry in the minds of the honest in heart who see these films, and may eventually be the means of leading such to the Saviour.

It was interesting to receive a letter toward the close of the General Conference from one of the brethren in the Oakland, Cal., church, in which he stated that three of the San Francisco papers published accounts of Elder Irwin's death. These reports appeared on Sabbath morning, the day after Elder Irwin's death, and announcements of the same were made to the Berkeley and Oakland churches that morning. Notwithstanding the fact that these two churches were thirty-five hundred miles away, the members knew of Elder Irwin's death in less than twenty-four hours after it occurred. This announcement was sent to all parts of the United States by the Associated Press, and as a result, hundreds of newspapers, no doubt, printed a report simultaneously with the reports which appeared in the Washing-

ton papers. In every mail come clippings of reports dealing with events in connection with the General Conference.

Reporters and editors on some of the Washington papers gave us encouragement by saying that many of the papers that came to their desks from different sections of the country contained reports of the meetings. Scores of brethren and sisters on the camp-ground announced that their home papers had published accounts. It is impossible to state just how many newspapers published reports, but enough have been heard from to greatly encourage us all to continue to write for this medium.

WALTER L. BURGAN.

Mexico

TAMPICO.—We came to Old Mexico two years ago, and found one brother keeping the Sabbath. As we had to learn the language, the children were placed under good teachers at once. We went to work by giving away tracts and papers among the English-speaking people, with good results. Seven of these have taken their stand for the Sabbath. There is a good opening for the truth here.

The Mexicans are anxious to learn English, and they asked us to have a school. A brother and his wife opened their home for a school, and we began on February 3 and taught one week, when a rich Mexican woman sent for me. She asked me to move the school to her house, offering the use of a vacant room, as she has three children she wished to have in school. We sought the Lord, and asked her to think over her proposal one week. The next week we moved the school to her house, which is just across the street from a large Catholic church. We have sixteen children, some from the best families.

The nearest companies we know of are in Mexico City and San Luis Potosi. We tell the people we are doing self-supporting work for the Lord. Pray for us. We are in a large, needy field, where there is much work to be done.

LENA MAY SETTLE.

Dedication of the Porto Alegre (Brazil) Chapel

ON the evening of February 18, at the beginning of the eighth annual session of the Rio Grande do Sul Conference, the new chapel at Porto Alegre was dedicated. Although a plain building, the chapel is a very neat place of worship, and on the evening of its dedication it was crowded to its utmost capacity. Perhaps one hundred sixty persons can conveniently find sitting room in it, but on the evening of the dedication there were over two hundred present.

The chapel has been constructed in such a place that it faces a large, open public ground, enabling it to be seen from quite a distance. It is like a light set on a candlestick, and, situated as it is, will be a constant reminder to the one hundred thirty thousand inhabitants of Porto Alegre that the Lord is today preparing a people to stand fast for his truth, even in the midst of trials and difficulties.

Brother Waldemar Ehlers, the president of the conference, being still very weak from his long and severe illness,

could not enjoy the privilege of having a part in the dedicatory services of the chapel which he had worked so hard to erect. Brethren August Rockel, Emmanuel C. Ehlers, and Frank Belz, and the writer officiated in the services, which were based on 1 Kings 8:38-42. May it indeed be granted that this place of worship may be to all the people in Porto Alegre a witness that there is a God in heaven who hears prayer, and may many learn to fear, love, and serve him as a result of its influence and also of the influence of the lives of the Lord's people as they hold aloft the banner of truth.

The work is also prospering in this large city. About ten days before the conference began, eleven believers were buried with their Lord in baptism. May the Lord richly bless the workers and people as they unitedly put forth efforts to save souls, and may the Porto Alegre church grow rapidly.

The chapel and ground upon which it was built cost about six thousand dollars, and when all the pledges are paid, the indebtedness will be a little over eight hundred dollars. We were much pleased to see this new witness to the truth. May the Lord cause it to redound to his glory.

F. W. SPIES.

San Francisco City Work

BROTHER FRIES and the writer, assisted by Brother and Sister Dickson, Brother and Sister Kuhns, and Sister Morrison, began work in San Francisco on February 16. Our meetings, which lasted ten weeks, recently closed. They have been indeed a precious season, for the Lord has been with us, and as workers we are much encouraged.

After considerable searching we finally rented a theater. Thus far forty-five precious souls have taken their stand for the truth, and a number are still in the valley of decision. Our expenses have been heavy, amounting to \$404.01, but we rejoice to say that the donations have more than covered them, \$412.38 having been contributed. Among the expenses were over fifty dollars' worth of fixtures, which we shall take with us to another hall.

These results have been made possible through the blessing of the Lord, faithful and efficient work on the part of our workers, and cordial cooperation on the part of our churches. This is especially true of our singers, some of whom came a number of miles to help in the work.

This series has been unusually rich in the experience of new Sabbath-keepers. Two sisters, who were baptized three weeks ago, had lost track of each other for twenty-five years. They met in San Francisco during this series, both attending the services, and becoming Sabbath-keepers.

Brother Madrona and his wife were Roman Catholics, and were on their way to a moving-picture show when they saw our electric sign and came in. They soon became interested, and brought their sister. We baptized all three a few weeks ago. Brother Madrona's first public testimony was as follows: "Thank God I have found that for which I have been seeking for twenty years."

Brother Powys is an Australian, and was simply waiting in San Francisco until the next boat sailed for his home. In the meanwhile he attended the meetings, and became so interested that he

allowed the vessel to depart without him. Now he is baptized, and will sail for his home in a few days. Brother Sanquest at one time was captain in the Salvation Army. He became dissatisfied and wandered from the Lord. Now both he and his wife are rejoicing in present truth.

These are samples of the jewels the Lord is helping us to gather in this city. To his holy name alone belong the praise and the glory. To us belongs the honor of being workers together with him.

J. W. McCORD.

The Malay States

BROTHER A. R. DUCKWORTH, who gave up a good position, recently left Singapore, with his family, to labor in the Malay States at Kwala Lumpur. In writing to G. F. Jones, he says:—

"We were encouraged very much by the hearty Godspeed given us the night we left. We do not regret the step we have taken.

"The Lord is helping me very much in my labor and study. At first I could hardly face the congregation, but now I have lost that feeling, and am able to talk simply to the people. New faces come and go, but some are quite regular in attendance. The Tamil paper helped in opening the eyes of some who have searched and found the truths contained therein.

"An elderly Tamil man, who has an estate some thirty miles away, heard the message, and was here this morning inquiring about baptism. He has taken his stand, and desires to be baptized before he leaves for Ceylon, his home land, where his family is. These people are always asking if workers are being sent to Ceylon. They are helping to send the message into that island by mailing our literature.

"Two more are keeping the Sabbath. Two others of whom we hear, believe and keep the Sabbath. We thank our Heavenly Father for all his tender mercies. The message is going, and will go, to every nation, kindred, tongue, and people, not by might, nor by power, but by his Spirit."

Field Notes

THE workers at Horr, Mich., report six new believers.

THREE new churches have been organized in Finland.

THE report comes from Haiti, West Indies, that over fifty persons await baptism.

WE are glad to learn that baptism has been administered to ten more converts at Singapore, Straits Settlements.

IN Korea during the past year one hundred fifty have been baptized, and many others have expressed a desire to unite with God's people.

ELDER M. B. BUTTERFIELD writes from Iowa: "I am glad to report that twenty-two have been baptized, and nearly all received into the church, as the result of efforts put forth in Fontanelle and Creston."

Special Midsummer Services

[Recommended to be read in all the churches as the regular service on Sabbaths, July 19 and 26, the latter Sabbath being the time for the Midsummer Offering for missions.]

(Reading for Sabbath, July 19)

A Sabbath Afternoon With Our Missionaries - The Farewell Missionary Service at the General Conference

NONE who were present at the afternoon service the last Sabbath of the General Conference will ever forget the blessed and inspiring influences of that four hours spent in a farewell service with our missionaries gathered in from the four quarters of the earth. It was voted by the vast congregation of nearly three thousand persons that the report of this farewell service should be sent out to all the churches, to be read at the time of the regular Midsummer Offering for missions, July 26. The brethren and sisters who were at the meeting, and those who were not, will wish to hear the voices of the missionaries bearing those testimonies of courage and love for the work. It would be too bad to cut down the report of their words to the measure of one service; therefore the General Conference Committee voted to have this matter arranged as the program for two Sabbaths, July 19 and 26. Even then the testimonies must be abbreviated. But we thank God that the stenographers' pens made it possible for our missionary visitors to speak straight to the hearts of the believers in all the churches, whose prayers and gifts have sustained the work in the far lands.

The Meeting

At the 2:30 hour, Sabbath, June 7, the delegates and representatives from abroad took seats on the platform, about one hundred fifty all told, from Europe, Asia, Africa, South America, Australasia, and the islands of the sea. They represented fields where the preaching of the message is going forward in more than one hundred tongues.

A. G. Daniells: We are gathered here for the last time for a prayer and praise service together. After three weeks of association, meeting together, eating our meals together, reporting the work from our fields, praying together,—after this blessed time it seems that we ought in this public way to have a parting word from those who will soon leave us for other lands. We shall ask Elder J. W. Westphal, from South America, to lead us in prayer.

After the prayer, the choir sang a song, the words of which were written expressly for this meeting, by one in the congregation:—

Send Rain, O Lord, Send Rain!

(Tune: "O, for a closer walk with God!" No. 160, "Christ in Song")

The harvest-time is almost here,
But flowers and fruits and grain
Are drying up, and turning sear,
And languishing for rain.

The soil is baked, and hard as stone;
The very beasts complain;
The earth, with open mouth, doth moan:
"Send rain, O Lord, send rain!"

As pants the hart, we pant for thee;
All earthly help is vain;
O, harken to our humble plea!
"Send rain, O Lord, send rain!"

"I will pour water," thou hast said,
Upon the soul athirst,
"And floods," where Want and Famine tread,
"Upon the ground" accursed.

The "latter rain" is due, O Lord,
To ripen off the grain,
The time foretold within thy Word,
When we must "ask" for rain.

We claim thy promise—thy "bright cloud,"

O, send thy showers again
"To every herb," as thou hast vowed!
Send rain, O Lord, send rain!

By faith we hear the freshening breeze,
And see the lightning's glare;
We know that thou hast heard our pleas;
Prepare us, Lord, prepare!

Mrs. J. F. Moser.

A. G. Daniells: This message binds hearts together in ties strong as those of blood relationship. I think I never realized quite how much Seventh-day Adventists do appreciate one another, and how one section of our people loves another, as I did in St. Petersburg, Russia. After speaking to the little congregation there on a Sabbath morning, a brother stood up and began to speak. In a minute or two all the congregation were in tears. I whispered to Brother Boettcher and said, "What is that man saying?" "Why," he replied, "he has risen to move that the St. Petersburg church send through Brother Daniells its Christian love and greetings to the brethren and sisters in America; and he is speaking of the kindness and love of our brethren in America in sending their laborers to Russia." The whole house was in tears. When the meeting was over, I could not say a word to them, nor they to me; but they wanted to shake hands with me for a good-by; and as they passed me, they would simply take my hand and grip it, and show by the look in their faces that we were brethren and sisters. O, it is a wonderful bond that is formed the world over by this glorious message! It is born of the love of God. It is his love that binds us together. We are here to speak with one another. The first testimony will be from Brother F. A. Stahl, working with the Inca Indians in Peru. He has sent a message, which Brother Spicer will read to us:—

W. A. Spicer (reading):—

"LA PAZ, BOLIVIA, April 27, 1913.

"DEAR BROTHER: I have been a very sick man. For four weeks I suffered intensely and despaired of my life. With malaria, I had rheumatism. It was so cold at Plateria [the Indian mission on Lake Titicaca, thirteen thousand feet above sea-level] and no fruit nor medicine to be obtained in that vicinity that, as soon as I could, I came to La Paz. Forty good Indian brethren carried me on their shoulders the twenty-one miles through the mud and water [to Puno, the port on the lake for steamer to the Bolivian side]. O, I wish I were strong enough to write! I am so weak now, and because of my heart we must flee down to the coast. We leave tomorrow.

"Forty-eight dear people at Plateria wanted to be baptized. I was ill. We prayed about this. Should I get out of bed after such an illness, when yet I could not walk, and baptize these people in that cold water? I said, 'Wife, I may be crippled for life, and people will

call me foolish.' 'No, you won't,' she answered, 'the devil is holding back this work.' So I baptized those forty-eight Indians the next day. The tithe poured in, there was great rejoicing, we were all happy, and I rapidly became better from that day.

"The work is growing. Brother and Sister Rojas are there; they are dear people, and a great help. Our motto is, 'On to Juli!' The people of Juli want the message. They have seen the effects of God's saving grace. Juli is where the tall Indians live. They come to us, and say, 'O teacher, you who love us, come over and teach us the right way.' No wonder Satan wants us under the sod.

"The persecution by the Catholic bishop served only to enlighten the people, and help on the work. [The bishop and his men had beaten some, and cast eight brethren into jail.] One of the many questions to the candidates for baptism was, 'Will you deny Christ if the bishop asks you?' The answer was, in every case, 'No; we are ready to die for our faith.'

"O brother, I wish I could write you all, but I cannot. I feel faint and weak. After a while I will write. God bless you all at this Conference."

"F. A. STAHL."

A. G. Daniells: Now we want this meeting to be very free and open, as God may move upon hearts.

M. C. Sturdevant (Tsongwesi Mission, Rhodesia): I thank God that I can see your faces once more, and have the privilege of bringing you glad tidings. As the testimony was read this morning, telling how none of us know how God has preserved us in many ways, my soul said Amen. I know this is so. He has delivered us from the mouths of lions, and from the mouths of leopards, and in many ways has preserved us. Eleven years ago, when the news came that Elder F. L. Mead had died at the old Solusi Mission, I was in the South. I sought a secret place, and said, "Lord, if you will let me, I will go and fill his place." A few months later the brethren called me to that place; and I did the best I could. Later we opened a new station. God has kept me all these many years. My family has not suffered fever and sickness as other families have. But finally, a year ago, my health broke, and my brethren sent me our beloved Brother Lynn Bowen, my armor-bearer, a faithful man. Now the cable message comes that he is dead. Brethren, he has died in my place. He came in and ran the risk of all that I might have this chance to recuperate and get strength again. He has died, and I am spared. Brethren, I feel this intensely. When the news came the other day, I went to my room, and I said, "Lord, Brother Bowen has died in my stead; you have let me live a little longer; strengthen me, give me physical strength and spiritual power as never before, that I may go back to the Tsongwesi Mission (which I shall do very quickly) to take up my work anew." I said, "Lord, I am not quite so strong as I was eleven years ago. Could it not be possible that the brethren would see fit to send me a teacher to take Brother Bowen's place?" I believe, brethren, you will do it. The triumph of the blessed gospel is just before us.

D. C. Babcock (West Africa): My heart is full to overflowing. I thank the Lord for the personal experience I have

had since I came upon this ground. My heart is filled with joy and praise as I think of the bright prospects before us of soon closing up the work. The question has been asked me on this campground, "Do you think that this message can close in this generation with the condition of things as it is, especially in the field in which you are?" I said, "Yes, I believe it can." The message is going in those foreign lands much faster than we can imagine. Three or four hundred miles into the interior our books and papers are found, and we find that the people for hundreds of miles know about Seventh-day Adventists. I am confident that this message is to close up in a very short time.

The congregation then joined in singing the first verse of "Joy to the world, the Lord will come." ["Christ in Song," No. 895.]

O. Oppegard (Argentina): I am glad to be here, after many years in South America. Pray for us in Argentina. I look forward to the time when we shall meet together on the sea of glass, when we shall all be young again.

F. H. Westphal (Chile): This meeting has been very precious to me. Here I have met H. W. Decker, who brought the truth to us about thirty-five years ago, in Wisconsin; and with many others. We see also how the message has progressed. The eighteenth of August, 1894, I landed in Buenos Aires, South America, and later organized the first churches in Argentina. I had the privilege of visiting Buenos Aires last year, and I tried to find the grave of one of our first missionaries to South America. The old slab had fallen down, and I found it and raised it up. But the work has progressed, and we see many souls in the truth. Our brethren there sent words of greeting, of comfort, to you, and many prayers are offered in your behalf. I remember well when Brother Oppegard came there to unite with us in the work—how few we were, how we used to pray and plan together, and how the Lord blessed and opened before us the doors; and now the people rejoice in this precious message and talk of the soon coming of Christ, and labor for their neighbors. I return again to South America. I love the people, and we appreciate the offerings and the workers that you have sent. I hope the next General Conference may be around the tree of life.

J. W. Westphal (South American Union): I rejoice in this great privilege of attending another General Conference, and of meeting our brethren from all parts of the world, and our brethren in this country to whom we have looked for help and who have taken such a sympathetic and generous interest in our work. Wonderful changes have come in this work since I left for South America twelve years ago. Wonderful changes have come in the field to which I went, and we rejoice at what we see, and it creates in our hearts a wonderful longing to see still greater things. It is thirty-five years since I first heard the truth, thirty-four years since I accepted it. I didn't expect then that so many years would roll by and we still be here. Those who brought it to us are now aged. I was but a boy. I am now older than they then were. Some of us were together this afternoon to talk a little about our experiences, and have our hearts tied together more closely, and

as we separated we said, "Not another thirty-five years will pass before the Lord will come." We thank God, and we thank you, brethren and sisters, for what you have done and are still doing for our great South American field. I have labored in various fields in the States, and have become attached to every field. But I do not know that I have ever labored in a field to which my heart has become more closely attached than to South America, and I have felt to dedicate my life to that field until the Lord comes or my life ends. Brethren, we ask your prayers and your help still to continue with us.

J. S. Washburn: One of our number who sings today has had experience in dark India. Brother Lowry tells me that the first sermon he preached there was on the call of the father to his wandering-prodigal son.

Male quartet (first stanza):—
 "In the land of strangers,
 Whither thou art gone,
 Hear a far voice calling,
 'My son! my son!'
 Welcome! wanderer, welcome!
 Welcome back to home!
 Thou hast wandered far away:
 Come home! come home!"

A. G. Daniells: These are good words we have listened to. Now, we must cut down shorter in order for so many to have a part.

F. W. Spies (Brazil): About twenty-four years ago I embraced the truth in Pennsylvania. One year later I went into this work. Since that time I have given my life to it. As I came across Pennsylvania from New York, and our train stopped at various places where I had labored formerly, I felt glad that I had ever been called to a knowledge of this truth. As, on this ground, I have since met with many whom I knew and learned to love in my early days in this message, and some whom I helped to gain a start in this work, I thank the Lord again. I have been asked many times since coming here whether I intended to go back. I say, "Yes." As I think of those souls down in Brazil whom the Lord has helped us to win and strengthen in this message, I want to go back. I have been told here many times by those whom I have learned to love in the message: "We take a great interest in reading your reports. We are glad for the work going on, and whenever we can do something for that work we feel a special interest in it and you." Brethren, such words encourage the missionaries. As we go back, we shall meet with difficulties, but we shall remember, dear friends, that our brethren and sisters at home are praying for us.

Hubert Fletcher (Jamaica): This is my first visit to the United States. I rejoice with all my heart that I have the privilege of being connected with this people and this work.

John Lipke (Brazil): My heart is filled with gratitude for the many blessings that I have received since coming to this Conference. I am so glad that our workers in Brazil are to be reinforced. We have found a number of young people ready to go back with us. We have found our brethren ready to help us and to send them. This makes my heart very, very glad. I go back to Brazil with courage.

Sister J. W. Westphal (Argentina): Dear brethren and sisters, I don't want

to step in the way of these brethren who have been at work in the different fields, but I feel I must praise the Lord for the blessings I have received. I think there is not one in this congregation who has received the blessings I have. Twelve years ago we left for South America. I was sick, but my doctor said that country would be as good a place for me as any she knew of. I traveled as far as New York in bed. Brethren and sisters, I am glad that after twelve years I can look upon this congregation of God's people and tell what the Lord has done for us in that land. I praise God for the experiences there. He has led me all along. It has been a schooling in the school of Christ, and I thank and praise him as I have watched the growth of the work, seen the institutions in God's work grow step after step. When the invitation came from the General Conference inviting me to return home this year, so many came to me and said, "Aren't you glad you are going home?" I said, "Brethren and sisters, that is a hard question to answer. I am glad I am going home to meet my loved ones again; but instead of going home I am leaving home, and by God's assisting grace I expect to return." Many who came in to bid me good-by said, "We are so sorry you are going to leave, Sister Westphal; for as long as you are here, we know that Brother Westphal will return; but when you go, we do not know. Perhaps you will remain." I said, "Brethren and sisters, I am going to return;" and I expect by God's grace the middle of October we shall return to our field of labor. I love the work there. If necessary I would die with the people there, if the Lord sees fit for me to die before he comes. Everything is not clear to me. I think most of you know that I have spent most of the time on these grounds in bed or lying in the hammock. But, brethren, the Lord is going to make the way clear. I do not know how, but I know the Lord is going to make it clear somehow. I want to go back to the field that I love, and to the brethren and sisters among whom I would die if that is God's will.

G. W. Caviness (Mexico): Our Saviour said, "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; then shall the end come." As some have expressed it here, "The Lord has gone out before us, and much more is known of us and our work than we think." The last letter received from Brother Schulz, in southern Mexico, says, "All down through here I find the people know you." I have visited the places only three or four times, and for only a brief time at that. The Lord is able to carry his message. Why, we Seventh-day Adventists believe the Lord made this earth in six days, and if he could make it in six days he can warn it in a very short time.

Sister Caviness: I, too, believe that this truth is going to triumph, and that very soon. I am so glad that as we are to separate, we can take One with us "wonderful in counsel and excellent in working."

A. G. Daniells: This is Elder A. A. Carscallen, from British East Africa, on the east coast of Lake Victoria Nyanza.

A. A. Carscallen: Both in Africa and since I have returned, the question has

been put to me, "Can anything be done with those heathen in Africa?" Well, now, friends, the other day I read you the greetings from our brethren and sisters, converts from heathenism, who have accepted the truth. Before I came away, the boys and girls gathered for a farewell meeting. One young girl was leaning against the post of the veranda, and as I was passing by I heard the sobs. I put my hand on her shoulder and said, "Malinda, what is the matter?" She replied, "O, sir, we do not want to see you go away! You have been here these years, and the door has been shut before you, and you have had so much opposition; and now, just as the doors are opened, it seems that you should not go home." Several of the boys and girls, the youngest of them, were weeping as if their hearts would break to see me go away. If you had seen a scene of that kind, and some one should ask you, "Can anything be done in heathen Africa?" what should you reply? My friends, we ought rather to question whether anything can be done in those hard hearts that ask such questions. One who has really been saved himself loves the work in those needy fields. As I look upon your faces this afternoon, I wonder how many of you hundreds of young men and women are really ready and willing to go out into some of those dark fields to bear the banner for Jesus. May God bless you and prepare you for that work. Just one more word, to tell you how anxious our people over there were that I should not forget to give you their greetings. They said, "Be sure to tell them." They repeated it two or three times: "Be sure to tell them that we have accepted this truth." They were so afraid that I would forget. My friends, they knew the joy it would bring to your hearts to know that they had accepted this truth. And now I would just like to ask how many of you here today will return your greetings, to let them know that you have enjoyed hearing from them. [Apparently every one present raised his hand.] Thank God! Friends, you don't know what that will mean to those young hearts when I tell them that this company of three thousand sent greetings to them in the heart of Africa.

A. G. Daniells: Brother Sheafe is asked to come and sing.

Elder L. C. Sheafe then came forward and sang "Only a Sinner Saved by Grace."

A. G. Daniells: That's what we all are, dear friends,—sinners saved by grace, and to God be the glory. [Many voices: Amen!] This is Brother Okohira, from Japan, and you will want to hear what he says.

T. H. Okohira: Dear friends, I do not know how to express my heart this afternoon before God and before you. God has done me great things in the past; he has chosen me as the first from my nation, and he has given me a chance to study in this country about twenty years ago. And then I was sent back to Japan, and I was working there sixteen years. Now God has sent me here to attend this great meeting. God has done to me so good! I have received a great blessing during this great meeting. I was inspired by what I saw, by what I heard. I learned many things. I do believe the Lord will help me that I may do ten times better work when I return to Japan. Dear friends, I heard

that a number are going to Japan this fall. That has been my prayer for a long time. This afternoon I met one brother and sister and baby who are going to Japan. How I was glad, indeed! I will take good care of them, don't be afraid; don't worry about them; send more. We can take care of them! Now, dear brethren and sisters, pray for me that I may be faithful to the end. It is a sad thing to separate so soon. I don't think I meet you again on this earth; but, dear friends, I thank God I know where I meet you again soon, in near future. The Lord so good to me! Dear friends, help me that I may be faithful. I am so thankful for your kind, warm way of conversation. Dear brethren and sisters, be faithful till the Lord Jesus comes!

F. H. De Vinney (Japan, standing by Brother Okohira): I am glad that I am here as a missionary from Japan. I used to think, when I labored down in New York, that I had one of the best fields in the world, and that the brethren there were the truest-hearted and most loyal people in the world; and I am glad to come back and see their faces again. But I am glad, friends, that I am going back to Japan. There never has been a moment of my stay there, though it has been trying and difficult, that I have regretted separating from the conveniences and friends and loyal hearts of the home land to go there. I am looking for the coming of the Lord soon, and I hope that he will come before my hair gets so gray that I cannot remain in the field, and meet him with the dear ones from that land. Now, I want to say that when we have been in the field and have seen the need of money, have seen the mission treasury going very low, then in spirit we have visited the different homes in the old conference, and we have seen how the brethren have sacrificed to send us out into the foreign fields, and we have not felt to complain one single moment because we were cramped for funds. And when the work has been hard and trying, and we have been perplexed so that we scarcely knew where to turn, we have, in spirit, visited the same homes, the same firesides, and have heard the prayers ascend to God in our behalf, and it has been a means of strength under temptation; it has been a means of courage when we were in trial. And so we thank you all for your prayers and for your help, and we want you to continue to pray for us that our strength may continue, that God may give us wisdom and help, that many more may be called out of that great nation to meet you around the throne of God.

Mrs. De Vinney: My heart is full of praise and thanksgiving to the great God of heaven, our loving Keeper all the way through. I love him, and I love his service.

H. F. Benson (Japan): We are indeed thankful for the help that has been voted to us by this Conference. We have waited a long time for it. Some have even seemed rather reluctant to give their sons and daughters for the work. You all remember that Sister White has told us that after God's work is finished, many will be ready to give of their means, and will offer their farms and all that they have that the work of God may be forwarded; but it will then be too late. I have been wondering if any of you will wait until it is too late before offering your sons and daughters.

We are not in the least discouraged, and we know that we shall have the work in Japan ready for the Lord to finish up along with the other fields.

F. A. Allum (from Australia, now of China): Brethren and sisters, there is a great joy in my soul this afternoon because of the privilege I have of being here in this meeting. As I left China, and went around the world to different places, and met with the brethren and sisters, I found that wherever I went they met me with hearty hand-shakes and words of encouragement; and I said to myself, "Surely this is the people of God." As I came on this ground, it just seemed to fill up my cup of joy. I want to tell you today that I love this people. I love you with all my heart. As I go back from this meeting, I shall return full of courage to take up the work, with a note of praise in my heart for the privilege of being here. And I am going to tell the people in China about this meeting. Although we are only six in Central China, among one hundred twenty million, we believe that God is going before us. Silently the workers are going to the different parts of that great empire, like Gideon's band of old; and I believe the grand and glorious day is coming when the pitchers shall break and the great light of this message shall flood the world, and then we shall see our Saviour come. As I return to this field, I know you are going to pray for me; and I go back with courage born of the fact that my brethren in China are praying for me and my brethren here are also praying for me. And my prayer is something like this,—

"And we will go; we may no longer doubt

To give up friends and idle hopes, and every tie that binds the heart.

Henceforth it matters not if storm or sunshine be our earthly lot,

Bitter or sweet, our cup;

We only pray, God make us holy;

And our spirit, nerved for the stern hour, will strive."

Note to the congregation: Here we must close this Sabbath's service. The other testimonies from the missionaries, with the responses from some of the older veterans in the message, will come next week. And next Sabbath comes also the annual Midsummer Offering for missions. The Mission Board treasury depends on this offering every year to tide over the needs until the week of prayer offering at the end of the year. At this General Conference more workers were appointed to the mission fields than ever were voted by a General Conference in the history of this message. The fields were calling, the workers were ready to go. The Conference believed that God's people, his stewards, would say, Send the workers on to the fields where the millions are waiting in darkness, and where God's providence is so wonderfully leading us on. Therefore, it was voted to appoint the new recruits, a large company; and the Conference voted to ask all the believers to pray and plan for the largest Midsummer Offering we have ever made for missions. Let every soul in secret pray aloud to God, "Lord, what wilt thou have me to do?" Pray about it, dear brethren and sisters, and work for it, so that next Sabbath may be a day of special consecration of means, as well as of hearts and lives, to the finishing of the work. This Conference, with the view it has

brought of the fields and the new uplift and inspiration it has given to all, has seemed to bring the end much nearer. Thank God for the blessed hope, and pray that every unsundered heart, of young or old, in the congregation, may make the offering of a fully devoted heart to God and to his service. Amen.

(Reading for Sabbath, July 26, After Opening Song and Prayer)

The Farewell Missionary Service at the General Conference

(Concluded)

THE testimonies continued, touching and inspiring all hearts.

Philip Giddings (West Indies): I realize here that heaven is both a condition and a place. I have spent four of my happiest weeks here. The Lord has blessed me greatly in this Conference. I have met friends that I knew in America eighteen years ago, and the joy was so great that we could hardly keep the tears back. Think what the joy will be when we all meet in the kingdom of God. Truly this is a wonderful people. I remember eighteen years ago, in Battle Creek, I was sick and in the hospital along with two other patients. While lying in bed I closed my eyes for a moment, and these two patients thought I was asleep. One of them made this remark: "These Seventh-day Adventists are a wonderful people. No matter what their race or language, they all speak the same thing, and they all act alike. They must be the ten lost tribes of Israel." I am glad to be among the Israel of God. I hope to be with this people at that great general conference on the sea of glass.

J. E. Fulton (Australia): Many times in this Conference the prayer has gone up from my heart that God would make me a more useful missionary. Now I am anxious to go back to the field. The nineteen years I spent there seem as but a few years. We have many brethren and sisters there who love the truth the same as you do; and there are many dark places in that land where many of us are anxious to see the banner of truth unfurled.

A. W. Anderson (Australia): All the other missionaries who have spoken have been missionaries from this country to foreign lands, but I am from another land, though at home among you. It is twenty years since I accepted the truth in Australia. I was told by my relatives that I should lose all my friends; but I have always taken comfort from this text of Scripture: "Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, but he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life." I used to think this was a mere figure of speech; but I had not been long with this people before I found it was literally true. Wherever I have traveled and found Seventh-day Adventists, I have found brethren and sisters, and fathers and mothers, and houses and lands; for I was made welcome as a part of the great family. In Tahiti, in San Francisco, in Portland, wherever I went, it was just the same. And now here in this great General Conference, it is like

one great family. When I came on this ground, I found that my relatives had multiplied a thousandfold. I am so thankful to be one with you.

A. H. Piper (New South Wales): The thing that has impressed me more than anything else since I began my travels from Australia, through Italy, Switzerland, France, England, and then over here, has been the uniform love I have found in the hearts of our people. And, brethren, on behalf of our delegation from Australia, I can express to you our appreciation of all your love extended toward us. Another thing has impressed me here, and that is the wealth of young men and women you have here in America. I have asked myself the question again and again, How many of them are going to the foreign field?

G. S. Fisher (Australia): In our sanitarium in Australia we have many bright young people. As I go back with this added experience, I feel I shall have more power of the Holy Spirit to labor for souls in pointing them to a risen Saviour. I believe that very soon the end will come. I have often wondered how the work is to be accomplished; but since I have been here, my eyes have been opened to the resources of this people, as I have seen the hundreds and thousands of young people we have. We have a glorious message, and this work will be cut short in righteousness.

Mrs. J. E. Fulton (Australia): Surely goodness and mercy have followed me all the days of my life. We have had trials, perplexities, and afflictions many times in the mission field. I myself have been brought to death's door; but the Lord has delivered me out of all my afflictions. All these things are nothing compared to the joy, the love, the satisfaction that we have in seeing souls saved in the South Sea. If I had my life and my strength and my youth back again, I should pray the Lord to send me to the South Sea to spend the remainder of my days.

R. W. Munson (East Indies): Fifteen years ago I accepted the truth at Battle Creek, and was sent out to Sumatra, the first Seventh-day Adventist missionary in that field. Brother and Sister Jones, who are here today, were the first missionaries to follow me. I do not want to forget to speak of the last worker to join us before I left Java, Brother Richard Sisley. He has passed the three-score mark; and yet he has settled down to study the language, and is teaching the Chinese boys to speak English, and through that is giving them the gospel. I believe there will be precious souls in the kingdom through Brother Sisley's labors. It was a great grief to me and to my wife to have to leave Java; but it was necessary to save her life. Now I do not know that we can go back; but we have dedicated our three sons to the work in the East Indies; and one is to go back next year. My heart is glad to see at this Conference so many young people going out to China and to the Philippines, and to those dark lands where the gospel should go.

A. G. Daniells: Brother Sheafe will sing to us now.

L. C. Sheafe (singing):—
"There is a blessing in the cross for me,
In the cross where Jesus died.
It was there I found salvation free,
Through a Saviour crucified.
And the story of redeeming grace
Is the theme of all my song;

And the hope to one day see his face
Cheers me all the way along."

A. G. Daniells: While we are rejoicing this afternoon in these messages that come to us, I feel we should not forget to rejoice that Brother Sheafe and his people are united with us today [Amens]. We are praying that his ministry from this time on will be greatly blessed of God; that he will be baptized with the Holy Spirit, to reach thousands of the colored people in this country.

L. C. Sheafe: I am truly glad to be in the assembly of this people throughout this Conference session. My heart and mind go back to the early days of my experience in this message, and to the kindly attitude the people held toward me and my people in unfolding this word to us. I see men and women here from the North and the South, from the East and the West, to whom God has permitted us to break the bread of life; and my heart goes out in praise and thanksgiving to our Heavenly Father for his loving-kindness and his tender mercy that he has spared us to again mingle our hearts and voices, and our activities, and to consecrate our energies with yours, in the proclamation of this message, that it may be hastened to the close.

L. V. Finster (Philippine Islands): I wish to express my thankfulness for the privilege, after a separation of twelve years, of meeting friends again in the home land; but I must say that after I had my visit, my heart was soon back in the field I had left. I have learned to love the people there, and I have been longing for the time to hasten when I shall go back to them again.

Mrs. L. V. Finster (who a year ago was invalided home): Sometimes people ask me if I am not sorry I am going back to the Philippines. I feel sorry for you who cannot go back with us. Instead of being sorry, I am glad. We have a people there one cannot help but love.

C. L. Butterfield (Korea): I am indeed thankful for the privilege I have enjoyed of attending this meeting. I have received many and great blessings here. It has been a great privilege to meet old friends and workers again. But my heart turns back to Korea. I have learned to love that people, and I want to spend and be spent for them, to raise up souls to share the new earth with you. As I return, I know that your prayers go with me. Many times when discouragements came, a letter from home saying, "We are praying for you," has been a great help to us.

From this point on we shall have to abridge the report. Other workers from the South Sea, the West Indies, South Africa, the Asiatic Division, India and Burma, and Europe, answered to the roll-call of the nations and peoples, the same key-note of love for this people and the work ringing out in each testimony. Our hearts were glad as Brother and Sister G. C. Lowry, of India, expressed their hope of soon getting back among the Tamil people. Sister Lowry was sent home to die last year, but by the blessing of God is making splendid progress toward full recovery.

Elder W. G. Bond (Spain) translated a testimony given in Spanish by Sister Lola Casals: I thank God for having brought me out from under the power of the "beast" by the power of the third angel's message. I thank this people for having sent a son of this

country to Spain to bring us the light that has brought me out of the power of the papal beast; and I thank God for the Brethren Bond whose parents gave them to consecrate their lives to this message in Spain.

J. L. Shaw (India): The testimonies which I have heard this afternoon have moved my heart very much, because they bring to mind some of the experiences through which the missionary in the field is called to pass. And brethren and sisters, some of these experiences are sacred to our hearts. We cannot tell in a meeting like this the real experience through which we pass. As we hear of those who have fallen at their post, we are reminded of conflicts which we have had. I have been called to the bedside of those who have been sick; I have seen them fall; I have gone to their graves, and I have visited their graves in after-years. But, dear friends, we must expect this. It is one of the incidents of warfare. And as we are sending out more missionaries to the field, I presume there will be more graves in the mission field. That matters not. If we are only faithful to the work, in a little while we shall reap if we faint not.

Mary Robertson (South Africa): A little over twenty-four years ago when you first sent laborers to South Africa, our family accepted the third angel's message under the labors of Elder I. J. Hankins. I want to say to the praise of God that ever since the precious truth has been blessed to me. Sixteen years of that time have been spent in laboring for the Master, and I want especially to thank God for the value that the testimonies of his Spirit have been to me in my work.

J. S. James (India): About seven years ago the Mission Board gave me an invitation to go to India. I wrote to my mother, who was an aged pioneer in this cause, and asked her what she thought about my going. (I am saying this for the benefit of some gray hairs I see here this afternoon.) I was the only child in the truth of a large family that she had reared. When I asked in my letter how she felt about my going to India, she wrote back like this: "To this end were you born." I went away, and I have been in the foreign field seven years. When I went, I wrote her that perhaps I should never see her face again until we were in the kingdom of God together. My father was one who saw the stars fall in 1833; and I had to write the same message to him. While I am in this land, I must go and look on the graves of those parents; but I know, dear friends, that they died with a bright and blessed hope. We have a loyal body of believers in southern India today, who are looking at this time to this General Conference and to its results. When I came away, they said, "When you go to the General Conference, we hope you will impress upon the people there our great need in south India, and when you come back, bring some help with you."

Mrs. August Anderson (Finland and north Sweden): It is twelve years since we left this country for our Finnish field of labor. We labored there for nine years. During the last three years we labored in the northern part of Sweden, where I lost my dear companion. He fell at his post. A week before he died he preached his last sermon. After the meeting a sister came to me and said,

"O, how he preached tonight! He preached as if it were the last time he was going to speak." We had no idea it was his last sermon, but it was. I have now returned to this country to educate my children for the work of God. There is nothing in this world that I long for more than that my children will be able to do something in the cause of God.

As the delegates and congregation listened to these parting words from the mission field representatives, it was voted to respond to their testimony as follows:—

Our Answer to the Missionaries

We, the delegates and representatives of North America, wish to assure the visitors from other lands that their presence with us, their reports of the progress of the message, and their testimonies of good cheer and consecration to the work have blessed and inspired our hearts in this land where the advent message had its rise. We rejoice at the evidences brought before us that the cry of the third angel is being heard over land and sea, and that the people of the prophecy are gathering,—that company of every nation and tongue, keeping "the commandments of God, and the faith of Jesus." We ask our visiting missionaries to thank these brethren and sisters of ours in other lands for the greetings sent to us; and we ask that, in returning to their fields, our visiting brethren be sure to tell these fellow believers, of many tongues and tribes; that we rejoice that they have learned to love this "blessed hope," and we love them, as brethren and sisters in Christ Jesus, pledged with us to the carrying of the last gospel message to all the world. We thank them for the welcome given our fellow workers who have brought the truth to them. We rejoice in the prosperity and growth reported by their representatives who have been at this Conference; and we pray that the day may quickly come when the work will be finished, and we shall meet face to face in the heavenly kingdom. To our missionary visitors, we say, God speed you as you return to your fields of labor. We pledge to you the prayers of the believers in the North American Division Conference as you go, and as God gives us grace we shall stand by the missionary advance with men and means as never before, until the work is done and the Saviour calls his people home.

Words From the "Old Hands"

A. G. Daniells: I have thought it would be proper here to hear from some of our "war-horses," J. N. Loughborough, G. I. Butler, S. N. Haskell, and O. A. Olsen, to finish this up. I cannot say anything to these brethren about brevity.

J. N. Loughborough: I have heard a great many express themselves that they were more thankful than anybody else on the ground. It makes me think of what my grandfather used to tell, when he lived in Trenton, N. J., in the devoted days of Methodism. They were talking about the virtue and the grace of Christ, and one man got up and said, "Brethren, I suppose I am the biggest sinner in this house." Grandfather said there was a man behind him who said, "John, John, you forget I am here." If any of you think you are the happiest man on this camp-ground, you must have forgotten I am here. I believe in the providence of God. I believe that if time should

last until another General Conference, you would want a tent ten times as big as this one to hold the people.

G. I. Butler: I do not know what to say, brethren, in view of such a congregation as this. I do not know that I could represent them very well. I can say that I have felt very much blessed myself in the meetings, and that I have appreciated beyond expression what I have learned in regard to the work in foreign lands. I shall carry it away from this meeting, and I hope to express to others what a wonderful and glorious evidence this is of the soon coming of Christ. I know that I express the feelings of this great audience when I say that we are very thankful to God for this privilege.

S. N. Haskell: I feel something as Brother Butler expresses it: I hardly know what to say. I am thankful for this meeting, for the evidences right before us of the soon coming of the Lord. From the time I embraced the Sabbath, sixty years ago, we talked about the time when the truth would go to all the world; but we did not have the least idea how it would be. In fact, we thought the people from the different nations were to come over to this country and get the truth; but we see now that the truth has gone to all the world. God is working in these different nations in a most miraculous manner to gather in souls. And that is the surest sign of the second coming of our Lord Jesus Christ. If ever a people on the face of the earth were called to have faith in Christ, it is Seventh-day Adventists at the present time, from what we see at this meeting. I thank God from the bottom of my heart. When some of the brethren were talking about the fields, I wished I were forty or fifty years younger; I should like to go there. But they say I am getting a little old. I do not know but I am. I am very thankful for what I see today, and what I have heard.

A. G. Daniells: I have rejoiced all through this, that some of our brethren were here who used to tug and pull so hard to get the work started back there; I remember the days well when they were in the harness. They were pulling a tremendous load; and now they see before them a great body of active men out in those fields. Praise God! Now, Brother Shireman, come up here. You cannot be heard there. Come right along at once.

D. T. Shireman (from the platform): I am sorry I did not get up before Brother Haskell. He told my story. Fifty years ago we used to read in "Early Writings" about the loud cry of the third angel's message. Brethren, we are in it.

A. G. Daniells: This is my father, or grandfather, in the message, the man who brought this glorious truth to my mother's home when I was four and one-half years old. I had no father. He had died in the army. My mother was a widow; and this man brought the third angel's message into our doors. I have never ceased to revere his name and honor him, and I expect to meet him in the kingdom of God, on the sea of glass.

D. T. Shireman: I took the truth to that place in the deepest poverty. There is a story connected with it too long to tell, but I am thankful I passed through the trial, and had the privilege of taking the truth there.

A. G. Daniells: Now, Brother Olsen will close the meeting. We have been together about four hours, and we must soon close.

J. O. Corliss: I should like the privilege of saying just a word. I can remember when I received this truth, that we had no idea that it ever would grow to the extent it has. I remember very well forty-five years ago, when Brethren Loughborough and Bourdeau went to California to start the work there. We said, "Surely the Lord will come now, for the message is going to the ends of the world." We thought that was as far as it could ever go, to California. And now I am thankful to God that I have lived to be at this General Conference, perhaps the last one I shall ever be permitted to attend. Brethren, I want my heart to be in tune with this work all the way along, until the Master comes.

A. C. Bourdeau: I thank the Lord that I embraced the truth nearly fifty-eight years ago. I loved it then, I love it far more today than I did then. I would never separate from this people for anything in this world. This is my people.

E. A. Curtis: Elder Loughborough preached this message to my father more than fifty years ago. About forty years ago, I and the members of my family listened to Elder D. M. Canright, and we accepted the truth from his ministry. I have been connected with the work ever since. I have loved it as my life.

A. G. Daniells: You don't know how hard it is for me to in any way stop this, but it has been nearly four hours now. We will let Brother Brown (who was standing) say a word.

M. H. Brown: Yes, brethren and sisters, I have watched with intense interest the progress of this work for many years,—since 1871, when we embraced the truth,—and my heart rejoices at this scene today. By God's grace, brethren, I shall be with you to the end.

O. A. Olsen: I want to be counted with the foreign missionaries. I wondered if I should get the privilege. For twelve years I was abroad—Africa, Europe, Australia. For the last four years I have been in the foreign work in the home field, and today I stand here as a representative of some thirty or forty millions from all these nationalities who are right here in our own land. I am glad that the Lord is reaching out after them as well as those far away. I do earnestly pray that the burden for these souls at home may also rest upon this people. Brethren and sisters, this is the great day of the feast. It has been a wonderful feast, and I tell you this is an evidence of the loud cry of the third angel's message, and of the outpouring of the Holy Spirit of God. We are having it here this afternoon in a most marked manner. It is not in any special flight of feeling, but it is in the forward march of this message to the ends of the earth, and that is what is in the loud cry of the third angel's message, for the finishing of this glorious work. I rejoice that in a short time from this the great General Conference will be around the throne of God, when the saved will be there from all nations and kindreds and tongues and people, not only a few representatives, but in the fulness of their numbers.

A. G. Daniells: I do not know whether my conscience will be quite clear unless

I give Brother W. C. White a word in closing; and we all want him to take our Christian love and loyalty and greeting to his mother from this Conference.

W. C. White: I had no thought to take a moment of your time. I have been taking notes of this meeting to hasten off to mother by the first mail. Her heart rejoices to hear what she can hear so far away of this blessed meeting; and I thank God that through our reporters many of our people can hear it. Brethren, I thank God with a full heart for the privilege of service, for the privilege of association with you, and I thank him for the privileges of this meeting, and my prayer is that he will guide us day by day to the end of this conflict.

A. G. Daniells: While so many have been speaking I have seen Brother Edson White looking wistfully up this way. Come, Brother White, the elder brother of W. C. White.

J. E. White: The principal thought that has been in my mind this afternoon is to compare this General Conference with the first one I attended in my father's kitchen in Rochester, N. Y. I did want to say that much to you this afternoon. This is a wonderful gathering as compared with that. When mention was made of so many in other lands who have never known of Jesus Christ, I thought of one teacher in the South, who gathered, within a few rods of our church, a group of young children who did not know who Jesus Christ was. So I hope you will be interested also in work for the mountain whites in the South. I pray that we may have the benediction of our Lord and Saviour Jesus Christ as we separate from this place, and that we may join in working for the salvation of souls as never before in all our lives.

At this point the entire great assembly voted that the report of this farewell meeting should be sent to all the churches to be read at the time of the Midsummer Offering for missions. And it was voted to ask the believers to bring to God the largest Midsummer Offering to missions that we have ever had. It is needed—many large gifts and many thousands of smaller ones—to send out a large band of new missionaries this season, and to provide for a large extension of the work in many lands.

[Here let the offering be taken. Isolated believers may either send their offerings to their church treasurer or direct to their conference office. May there be many liberal gifts to God at this time.]

News and Miscellany

Notes and clippings from the daily
and weekly press

—The total military expenditures of the United States government during the present fiscal year, which ends June 30, will go upward of \$180,000,000, the greatest in the history of the government.

—The fastest shorthand writing ever done, so it is said, was accomplished by Mr. Nathan Behrin, a New York court reporter, at a recent contest held by the National Shorthand Reporters' Association.

—Hundreds of locomotives on the Pennsylvania Railroad are now equipped for service as fire-engines, and during the last four years these engines have assisted in extinguishing 153 fires. In one instance nine of the engines were at a fire within seven minutes.

—The University of Southern California has instituted a chair of automobile science, being the first university in the country to recognize the importance of the motor-car as a subject of technical study and investigation from the engineering standpoint.

—Dr. Roy C. Andrews, curator of the American Museum of Natural History, has lately returned from an expedition to Japan and Korea. In the latter country he traversed unexplored territory, one of the features of which was a great forest of larches and birches, through which the party traveled for three weeks.

—The new Equitable Building in New York City is to be the largest office-building in the world, but this will be on account of the large ground area which it is to occupy, for the structure will be but thirty-six stories in height—only relatively a sky-scraper in a city that contains forty-three-, forty-eight-, and fifty-five-story buildings.

—A novelty in paper goods that is rapidly coming into general use is the tissue-paper towel, which is designed to take the place of linen towels in public lavatories, railway stations, factories, etc. This is a truly sanitary device, for it furnishes every one with an individual towel, and, as each towel is thrown away after use, any possible communication of disease is prevented.

—In the recent death of Stephen Dudley Field, one of the world's conspicuous inventive geniuses has been taken from the field of inventive improvements. Among the inventions patented by Mr. Field are the quadruple telegraph, electric elevator, amplifier for doubling the speed of ocean cables, stock ticker, hotel annunciator, police patrol telegraph; and he is also sometimes called the "father of the trolley-car."

—The United States is very thoroughly "in business" in the Canal Zone. It not only watches over the interests of those employed on the "big ditch," with a care that is most paternal, looking after the health and sanitation of the community to the last detail, but provides hotels and dwellings for them, and runs for their benefit the largest department store in the world, where employees can purchase anything they want, from meat and provisions to furniture and clothing, at rates that make all non-employees envious. Under Colonel Goethals the whole marvelous plant is a practical illustration in actual operation of what government ownership and control can do for a community where graft has been eliminated. As a great business organization, the authorities of the Zone have now taken a step in line with so many great corporations, looking toward the banishing of the drink evil, and the consequent loss of efficiency in their employees, and it is announced that after July 1 of the current year there will be no more licenses issued for the sale of liquor in the Zone.

NOTICES AND APPOINTMENTS

Camp-Meetings for 1913

ATLANTIC UNION CONFERENCE

Massachusetts, Lowell June 26 to July 6

CENTRAL UNION CONFERENCE

Wyoming, Hemingford, Nebr. July 17-27
North Missouri July 31 to Aug. 10
South Missouri, Clinton Aug. 7-17
Nebraska, Seward Aug. 14-24
East Kansas, Ottawa Aug. 21-31
Colorado, Denver Aug. 21-31
West Kansas Aug. 28 to Sept. 7
Western Colorado, Grand Junction Sept. 11-21

LAKE UNION CONFERENCE

East Michigan Aug. 7-17
Southern Illinois Aug. 14-24
West Michigan, Hastings Aug. 21-31
North Michigan Aug. 28 to Sept. 7
Northern Illinois Aug. 28 to Sept. 8
Indiana, Hartford City Sept. 4-14

NORTH PACIFIC UNION CONFERENCE

Montana, Manhattan June 26 to July 6
Southern Idaho, Boise July 10-20

PACIFIC UNION CONFERENCE

Northern California-Nevada, Stockton July 9-20

SOUTHERN UNION CONFERENCE

Louisiana, Alexandria July 23-30
Mississippi, Jackson July 30 to Aug. 7
Alabama, Montgomery Aug. 7-14
Kentucky, Nicholasville Aug. 14-24
Tennessee River, Jackson, Tenn. Aug. 21-31

SOUTHEASTERN UNION CONFERENCE

Georgia July 31 to Aug. 10
South Carolina Aug. 14-24
North Carolina Aug. 21-31
Cumberland Sept. 4-14
Florida Oct. 2-12

SOUTHWESTERN UNION CONFERENCE

South Texas, Austin July 10-20
Arkansas, Van Buren July 17-27
North Texas July 31 to Aug. 10
West Texas, Clyde Aug. 7-17
New Mexico, Albuquerque Aug. 14-24
Oklahoma, Oklahoma City Aug. 21-31

WESTERN CANADIAN UNION

Saskatchewan, Bulyea June 30 to July 6
Alberta, Calgary July 7-13
British Columbia (Coast), Coquitlam Aug. 4-10
British Columbia (Eastern), Armstrong Aug. 18-24

South Texas Conference Association

NOTICE is hereby given that the South Texas Conference Association of Seventh-day Adventists (a corporation) will meet on the Seventh-day Adventist camp-ground, Austin, Tex., July 15, 1913, at 10 A. M., for the purpose of electing officers and transacting any other necessary business. All regularly appointed delegates to the conference are delegates to the association.

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

Wyoming Conference

THE sixth annual session of the Wyoming Conference of Seventh-day Adventists will be held in connection with the camp-meeting at Hemingford, Nebr., July 17-27, 1913, for the election of officers for the ensuing year, and the transaction of such other business as may properly come before the conference. The first meeting will be held at 9 A. M., Friday, July 18, 1913. Each church is entitled to one delegate for the organization and one additional delegate for each ten members.

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

Wyoming Conference Association

NOTICE is hereby given that a meeting of the Wyoming Conference Association of Seventh-day Adventists will be held Monday, July 21, 1913, at 9 A. M., on the Seventh-day Adventist camp-ground in Hemingford, Nebr., for the transaction of such business as should properly come before the constituency of this association. It is desired that all delegates who form the constituency of this association be present at that time.

D. U. HALE, *President*;
H. E. REEDER, *Secretary*.

Montana Conference Association

THE legal corporation of the Montana Conference of Seventh-day Adventists will hold its annual meeting for the election of officers and the transaction of other business, in connection with the camp-meeting, June 26 to July 6, 1913. The first meeting will be held at 10 A. M., June 27.

H. W. DECKER, *President*.

Arkansas Conference Association

THE Arkansas Conference Association of the Seventh-day Adventists will be held in connection with the camp-meeting at Van Buren, Ark., July 17-27, for the purpose of electing officers and transacting necessary business. The first meeting will be held at 10 A. M., July 21, 1913.

J. W. NORWOOD, *President*;
C. J. DART, *Secretary*.

Louisiana Conference

THE next regular session of the Louisiana Conference Association of Seventh-day Adventists (incorporated) will be held on the Seventh-day Adventist camp-ground in Alexandria, La., in connection with the annual camp-meeting, which will be held July 23-30. The first meeting of the association will be held at 10 A. M., July 24, 1913.

R. W. PARMELE, *President*;
O. R. GODSMARK, *Secretary*.

Louisiana Conference Association

THE twelfth annual session of the Louisiana Conference of Seventh-day Adventists will be held in connection with the State camp-meeting at Alexandria, La., July 23-30. The first meeting will be held at 10 A. M., Friday, July 24, 1913.

R. W. PARMELE, *President*;
O. R. GODSMARK, *Secretary*.

California Conference Association

Legal Meeting

THE seventeenth annual meeting of the California Conference Association of the Seventh-day Adventists will be held in connection with the forty-first session of the California Conference of Seventh-day Adventists, at San Jose, Cal., July 23 to Aug. 3, 1913, for the election of a board of seven trustees for the ensuing year, and the transaction of such other business as may come before the meeting. The first meeting will be called at 3 P. M., Thursday, July 24, 1913.

E. E. ANDROSS, *President*;
J. J. IRELAND, *Secretary*.

Business Notices

FOR SALE.—Printing outfit: Baltimore jobber; 2 presses—one 10 x 14, one 14 x 20; about 25 cases of assorted type, stone, binder, small hand-press, etc. Cheap for quick sale. Lewis C. Sheafe, 1223 S St., N. W., Washington, D. C.

FOR SALE.—Modern five-room cottage. Beautiful place. Attractive grounds. Oranges, flowers, etc. Half block from Fernando Academy. Price, reasonable. Am transferred to Pacific Union College. Notice will not appear again. Address E. J. Hibbard, San Fernando, Cal.

Obituaries

ALFLEN.—Johnnie Alflen, aged 4 years, 5 months, and 21 days, died near Cleveland, Ohio, and was buried May 19, 1913. His parents are members of the Seventh-day Adventist Church of Cleveland. Many sympathetic friends were present at the funeral service. Johnnie sleeps in Jesus.

D. E. LINDSEY.

STAMP.—John M. Stamp died at Forest Grove, Oregon, May 17, 1913. He was born in Cass County, Mich., July 8, 1869. He died in full assurance of a part in the resurrection of the just. Words of comfort and instruction were spoken at the funeral service by the writer. The deceased leaves to mourn a wife and one child, besides his mother, four sisters, and one brother.

R. D. BENHAM.

TUTTLE.—Mary Elizabeth Albro was born Jan. 21, 1844, at Medina, Ohio, and died at her home in West Windsor, Mich., May 23, 1913. She was married to Adam Clark Tuttle in 1865. When twenty-three years of age the light of present truth came to her, and she united with the Seventh-day Adventist Church, continuing faithful until her death. We laid her to rest, looking forward to a glad reunion when the Life-giver comes to claim his own.

T. MIRIAM VAN AUKEN.

REYBURN.—Christiana Reyburn was born Jan. 13, 1843, and died May 5, 1913, aged 70 years, 3 months, and 22 days. Sister Reyburn was a member of the Lancaster, Pa., Seventh-day Adventist Church, having embraced present truth about nine years ago. She was a consistent Christian. Her companion and five sons are left to mourn, but they sorrow not as those who have no hope. Pastor J. Bixler, of the Holiness Church, conducted the funeral service.

W. P. HESS.

CAMPBELL.—Dallie J. Campbell was born in Kentucky, Sept. 26, 1876. The family moved to Missouri when she was quite young. She accepted the truths of the third angel's message in 1895 and united with the Seventh-day Adventist Church, to which she remained faithful until her death, which occurred May 8, 1913. By a noble Christian life she showed her faith in God, and she sleeps in the hope of a soon-coming Saviour. Her parents, brothers, sisters, five children, and a sorrowing husband are left to mourn, but they sorrow not as those who have no hope.

* * *

DOWNING.—Patty A. Walker was born in Washington County, near Plymouth, N. C., Feb. 22, 1832. She was united in marriage with Henry Downing in April, 1868. She was left a widow some years ago, and from 1886 until her death made her home in Washington, D. C. Sister Downing accepted present truth in the summer of 1902, during a tent effort held in Washington, and she was faithful and true to her belief until the last, falling peacefully asleep in Jesus on May 14, 1913, aged 81 years, 2 months, and 22 days. It was the privilege of the writer to bring her the light, to baptize her into the truth, and at the last to speak words of comfort at the funeral service, from Job 5:26.

J. S. WASHBURN.

COOK.—John Cook was born near Louisville, Ky., Dec. 23, 1827, and died very suddenly May 19, 1913, at Healdsburg, Cal. He was married to Maggie Jones in Iowa Falls, Iowa, March 30, 1862, and crossed the plains to California in the same year. They settled at Healdsburg in May of 1865. Brother and Sister Cook accepted this truth under the labors of Elders Loughborough and Bourdeau in 1869, and became charter members of the Healdsburg Seventh-day Adventist Church. Our brother rejoiced in the blessed hope of a soon-coming Saviour, and longed to live to see that glorious event; but he sleeps in Jesus, and will doubtless have a part in the first resurrection. His companion and five of their six children are living. Words of comfort were spoken by the writer from Rev. 14:12-14.

ANDREW NELSON.

KYLES.—Infant son of Mr. and Mrs. C. H. Kyles, died at Statesville, N. C., June 15, 1913, and was buried at Eufola, the funeral service being conducted by the writer.

J. O. JOHNSTON.

CAMPBELL.—Martha M. Campbell was born in North Carolina, in February, 1836, and died at Eufola, N. C., June 18, 1913. She was a Sabbath-keeper for twenty-three years, and at the time of her death belonged to the Eufola Seventh-day Adventist Church. Her husband and eight children survive. Words of consolation were spoken by the writer.

J. O. JOHNSTON.

JORDAN.—Jennie Jordan fell asleep in Jesus May 31, 1913, at her home in Bowling Green, Ky. Her maiden name was Towle, and she was married to W. J. Jordan in 1903. Two daughters by her first husband, a Mr. Sterling, are living in the North. Sister Jordan was an exemplary Christian, and was highly respected by all who knew her. Funeral services were conducted by the writer.

WALTER JONES.

MATER.—Died May 31, 1913, Jennie Mary Secress Mater. She was born Jan. 21, 1867, in Eddyville, Iowa, at which place she fell asleep in the blessed hope. Seventeen years ago Sister Mater was converted and joined the Seventh-day Adventist Church, of which she remained a faithful member until her death. Aug. 9, 1885, she was married to Marion D. Mater. Two children were born to this union, who, with the husband and father, and four brothers, are left to mourn.

J. W. DORCAS.

SPOSITO.—Died in San Diego, Cal., April 24, 1913, in her twenty-seventh year, Mrs. Ruby Isabell Sposito. She was the adopted daughter of Mr. and Mrs. Henry Hodge, at whose home she died. On Oct. 25, 1911, she was married to Louis Sposito in Sacramento, Cal. Early this year they came to San Diego in the vain hope that she might regain her health. Our sister gave evidence of an implicit trust in Jesus, and her loved ones sorrow not as those who have no hope.

R. S. OWEN.

PECK.—Hannah D. Peck was born in Stowe, Vt., Jan. 25, 1827, and died in Morrisville, Vt., June 2, 1913. In 1859 she was united in marriage with Royal H. Peck. Soon after their marriage she joined her husband in keeping the Sabbath, remaining firm to the end. They united with the Seventh-day Adventist Church at Wolcott, Vt., and for a long time their house was the place of meeting. Brother Peck preceded her in death by four years. Pastor G. W. Tabor, First-day Adventist, conducted the funeral service.

C. C. DROWN.

SMITH.—Boleyn Jackson Smith was born April 19, 1875, near Evergreen, La. There he lived until January, 1889, when the family moved to Marthaville, La., where he made his home until his death, which occurred June 9, 1913. The deceased was converted and united with the Seventh-day Adventist Church when thirteen years old. Later, through the influence of worldly companions, he drifted into the world. About three weeks before his death he made a complete surrender to the Lord, and fell asleep in Jesus. His aged mother survives.

O. F. FRANK.

MOORE.—Zilpha Marinda Moore, wife of the late Philo P. Moore, was born Dec. 4, 1838, and died at her home in Charlotte, Mich., June 5, 1913. Mrs. Moore was the daughter of Robert M. and Mary A. Wheaton, and was married to Philo P. Moore on May 3, 1858. To this union were born fifteen children, eleven of whom survive. In July of 1883 she became convinced of the Sabbath truth and joined the Adventist Church at Pottsville, Mich., of which she remained a faithful member until her death. Sister Moore died with the blessed hope in her heart, and with the confidence of meeting the Lord in peace when he comes to gather his own. She leaves to mourn, besides her eleven children, one stepdaughter, one sister, one brother, and many other relatives and friends.

H. G. BAYLEY.

DORTCH.—Lena Margaret Dortch, the little daughter of Brother and Sister Claude Dortch, of Keller, Tex., died at their home on May 15, 1913, aged 11 months and 1 day. Funeral services were conducted by the writer at Keene, Tex., Elder J. H. Krum assisting.

E. W. CAREY.

MERRION.—Hannah L. Merrion, wife of William Merrion, was born in Salem County, New Jersey, in the year 1841, and died at her home in Salem, N. J., May 6, 1913, in her seventy-second year. The deceased accepted present truth about twenty years ago, and until the end of her life was a devoted, self-sacrificing believer in the third angel's message. Though a great sufferer for years, her fortitude and faith in God won for her a large circle of friends.

GEORGE W. SPIES.

PAULIN.—Trixie Boegle Paulin, wife of Brother Noah E. Paulin, died at the home of her mother in Findlay, Ohio, May 13, 1913, aged 33 years, 10 months, and 28 days. The deceased was a member of the First Methodist Episcopal Church of Findlay, at which place the funeral services were held. Brother Paulin was the highly respected and much loved elder of the Seventh-day Adventist Church in Santa Barbara, Cal., and the news of the sudden death of his companion came as a great shock, as she was expecting to join him soon.

B. M. HEALD.

EARLEY.—William Harry Earley was born in Keokuk, Iowa, in the year 1856, and died at Los Angeles, Cal., Feb. 28, 1913. He was married to Miss Sadie Leer, of Cherokee County, Kansas, in 1876, and some twenty years ago they accepted the truths taught by Seventh-day Adventists, at Topeka, Kans., through the labors of Elder Charles McReynolds. At the time of his death he was a firm believer in the third angel's message. His companion and one daughter are left to mourn. The funeral services were conducted by Elder E. J. Hibbard, assisted by the writer.

A. S. BOOTH.

BOOTH.—At Waterloo, Quebec, on May 14, 1913, William Rowley Booth, aged 84 years, 2 months, and 3 days, fell asleep in the hope of a part in the first resurrection. About thirty years ago he accepted the truths of the third angel's message under the preaching of Elders A. C. Bourdeau and R. S. Owen, and became a member of the South Stukely church, where he held his membership until his death. Fifty-eight years ago he was married to Betsy Emmaline Bebee. Nine children were born to them, four of whom are living. In the absence of one of our own ministers, the funeral services were conducted by Pastor R. D. Jenkins (Episcopal).

W. J. TANNER.

HAND.—John H. Hand was born March 11, 1841, and died May 23, 1913, aged 72 years, 2 months, and 12 days. He was reared in Shelby County, Kentucky, and in the fall of 1861 enlisted in the Federal army. He saw much hard service during the war, and was severely wounded in the battle of Chickamauga. After the war, Brother Hand lived for a time in Indiana and Illinois, and in the spring of 1900 removed to Lena, La., where he died. The deceased was twice married, and to each union were born six children. Brother Hand was converted and united with the Seventh-day Adventist Church in 1891, and fell asleep in the hope of eternal life. He is survived by his wife and eight children.

O. F. FRANK.

DAVIS.—Aravilla Louisa Dibble was born in Evans, Erie Co., N. Y., Aug. 14, 1828, and died at her home in Battle Creek, Mich., May 29, 1913. At the age of seven years she moved with her family to Montville, Ohio. In 1853 she was married to Emelius Lamson, and to them were born three children. Her husband died in 1869. The deceased remained in Ohio until 1878, when she came to Battle Creek, Mich., and the following year was married to Obadiah Davis, with whom she lived until his death, in 1903. Sister Davis heard and accepted present truth in 1873. She was indeed a true home missionary. A son and daughter and one stepson are living. The funeral services were conducted by Elder J. J. Graf, assisted by the writer.

C. W. CURTIS.

WILSON.—Died in Oakland, Cal., May 29, 1913, Brother Mangus Wilson. He was born in Sweden in 1845, and came to this country about forty years ago, embracing present truth in San Francisco very shortly after arriving here. He leaves one son and one daughter in his immediate family to mourn his loss, his wife having died a little more than a year ago. * * *

PARK.—Hibbard Park fell asleep in Jesus on May 4, 1913, in the thirty-third year of his life, at the Otter Lake (Mich.) Sanitarium. The remains were brought to his home at Vassar, Mich., and interment made in the Riverside Cemetery, where he sleeps to await the call of the Life-giver. His wife and little girl, four sisters, four brothers, and other relatives and friends survive. Words of comfort were spoken by the writer from Matt. 5:5.

BYRON HAGLE.

ZINN.—Robert Sigel Zinn was born in Lawrence County, Missouri, Nov. 17, 1861, and died at Redding, Cal., May 26, 1913. He came with his parents to California when about fifteen years of age, and until his death lived near Buckeye, Shasta County. He was united in marriage with Flora Crutchfield in 1894. This union was blessed with two daughters. The deceased was converted in 1901, through the labors of Brother A. L. Simms. Since that time his life had been that of an earnest Christian, and he was held in high esteem. Besides his wife and daughters, an aged mother and one brother are left to mourn. The funeral service was conducted by the writer.

FRED BRINK.

MILES.—Sedillia Miles, née Workman, was born March 19, 1831, in Richland County, Ohio, and died March 9, 1913, at Denair, Cal. In the year 1852 she was married to Cyrus Miles, of Mount Vernon, Ohio. They settled in Muscatine County, Iowa, where they lived for fifteen years. Their next place of residence was Washington County, Iowa, where the deceased, together with her companion and children, heard and accepted present truth through the ministry of Elders George I. Butler and M. E. Cornell. The deceased was the mother of thirteen children, nine of whom, with the aged husband and father, are left to mourn. Although mother was eighty-two years old, she was active in distributing our truth-filled literature, and speaking of the love of Jesus and his soon coming. We feel confident that she sleeps in Jesus. Elder C. M. Gardner conducted the funeral service.

MRS. VEADA MOGLE.

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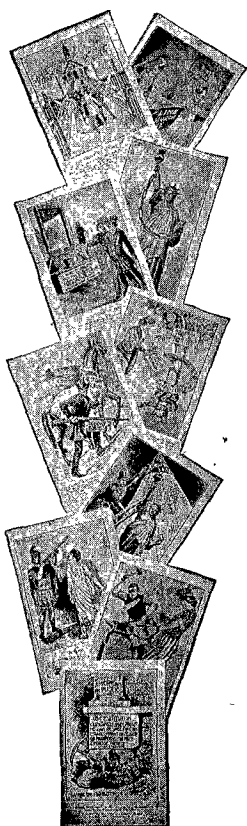
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WASHINGTON, D. C., JULY 3, 1913

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THE conference committee actions of the General Conference as found on page 10 and of the North American Division Conference on page 11, will be read with interest.

ELDER I. H. EVANS, president of the North American Division Conference, is now attending meetings in the Central West, but will return to Washington about the middle of July.

WE direct particular attention to the readings for the special midsummer services, beginning on page 15. This service should occupy the morning hour in our churches for the Sabbaths of July 19 and 26.

ON account of the Midsummer Readings appointed for the two Sabbaths of July 19 and 26, appearing in this paper, the regular Second Sabbath Readings and the Fourth Sabbath Missionary Reading for July will be omitted.

LAST week Dr. H. C. Menkel, who has been connected with the Seminary the past winter, left Washington on his way to India. He spends a few weeks in Philadelphia and New York in post-graduate work, and with his wife and little boy, will go on to India a little later. Dr. Menkel's services here while on furlough have been greatly appreciated, and as he and Sister Menkel return to the field they so much love, the best wishes and prayers of many will follow them.

At the close of the camp-meeting season in the Australasian Union Conference Elder Morris Lukens reports that 270 were baptized and united with the church as a result of the spiritual blessings bestowed by the Lord upon the believers assembled in these general gatherings. Surely this is very encouraging and a splendid report of progress. The key-note of the meetings was, "Our great need as individuals and churches of a closer walk with God." The outside attendance was large, an evidence of the interest in the truths of the message on the part of the people in the communities where the meetings were held. The workers are greatly encouraged by the good camp-meetings held during recent months.

The Little Missionaries

IN all the mission fields we count the little children missionary agents along with the parents. They open many a door in the dark lands and direct many a heart toward the gospel, and in praying for the missionary army I am sure the believers in the home lands do not forget that the missionaries' children have many a sacrifice also to lay upon the altar of service. An illustration of this comes in a letter from Brother W. H. Lewis, of Sierra Leone, West Africa. Speaking of his oldest child, still but a little girl, he says:—

"She was taken ill yesterday with blackwater fever. However, the attack was not very severe, and she is better today. The Lord is surely keeping our little ones in this trying climate. Alma has so much faith! She awoke in the night and asked if we had been praying for her. I told her, 'Yes.' 'I knew you had, for I feel so much better.' While it is true that this climate is very trying for them, and they are deprived of many advantages they would enjoy at home, yet they are happy here."

All round the seasons of the year north and south of the equator our missionary families are going through these experiences. Let us hold them up before the throne of grace in prayer.

W. A. S.

Fair Play

HAVE Catholics equal rights before the law with their Protestant neighbors? Should the members of the Catholic Church be afforded equal opportunities as teachers in the public schools with members of the Protestant churches? According to the newspapers this is a question which has been under discussion in Charlotte, N. C., during the last few days. The *Washington Post* of June 23, says:—

"By a vote of ten to five the school board of Charlotte, the largest city of North Carolina, at its meeting last week discharged the Misses Mary and Helen Clifford as teachers on the ground that they are members of the Roman Catholic Church.

"This action was taken after a public hearing, at which pleas in behalf of the young women were made by prominent Protestant clergymen, a half-dozen of the leading lawyers of Charlotte, and other well-known citizens. Mayor Bland appealed to the school board not to discharge the Misses Clifford.

"No secret was made of the reasons for the removal of the young women. It was admitted that they were efficient teachers, and that no charges had been made against their character.

"After listening for three hours to arguments for and against the young women, the school board promptly dismissed them."

In the eyes of the law all citizens are accorded equal liberties, privileges, and opportunities. The Constitution wisely provides that no religious test should be required, and that one's religious faith or church affiliation should not bar him from the full rights of citizenship or the holding of public office. Of course where one's religious faith leads him to commit uncivil acts, that is an entirely different question. In that case the transgressor must be dealt with on the basis of incivility, because of his transgression of the civil law, rather than for his religious faith.

If the report given is correct, and these teachers at Charlotte, N. C., were discharged from the public school solely because they were members of the Catholic Church, then the action of the Charlotte school board was entirely wrong, and wholly un-American.

On the other hand, if they were holding their position as teachers to advance the special work of the church to which they belong, we can see justification in the action of the board. Supposing them innocent of this, it is gratifying to know that there were Protestant clergymen and others in Charlotte who raised their voices against this violation of guaranteed liberties.

Roman Catholics are entitled to fair play, the same as Protestants; and the tables should not be turned against them in any locality through the advantage of numbers. Protestants should accord to Catholics the same liberties they ask for themselves. This is simple justice and equity.

MISS ANNA HOFFMAN, who has been connected with the Sabbath School Department of the General Conference Office, left Washington recently for Riverdale, Jamaica, where she will be associated with the work of the West Indian Union Conference. Miss Hoffman's former home was near Seattle, Wash.

COMPLETE sets of the last *General Conference Bulletin*, unbound, may be secured of the Review and Herald Publishing Association at 50 cents a set, post-paid. Also bound volumes in paper covers at 75 cents, and in cloth at \$1, post-paid.

At the close of the General Conference, Wilbur Nelson and wife, of southern California, sailed for India to assist in the book work. Rachel Kinzer, an adopted daughter of Brother and Sister Mattison, of Mussoorie, India, accompanied them.

R. T. E. COLTHURST, of the West Indies, who has been attending the Foreign Mission Seminary the past two years, and his daughter Agnes sailed for Europe, June 12, to connect with the work in the European Division Conference.