



The Advent Sabbath Review and Herald

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No. 30



It Must Be Settled Right

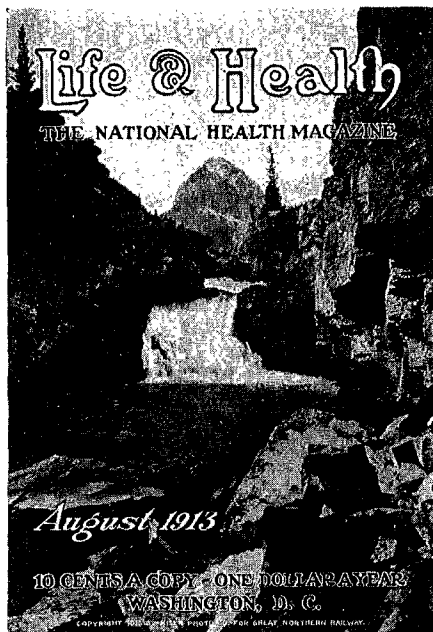
* * * * *

However the battle is ended,
Though proudly the victor comes,
With fluttering flags and prancing nags
And echoing roll of drums,
Still truth proclaims this motto,
In letters of living light:
No question is ever settled
Until it is settled right.

Though the heel of the strongest oppressor
May grind the weak in the dust,
And the voice of fame with loud acclaim
May call him great and just,
Let those who applaud take warning,
And keep this motto in sight:
No question is ever settled
Until it is settled right.

Let those who have failed take courage,
Though the enemy seems to have won.
Though his ranks are strong, if he be in the wrong
The battle is not yet done;
For sure as the morning follows
The darkest hour of night,
No question is ever settled
Until it is settled right.

—Selected.



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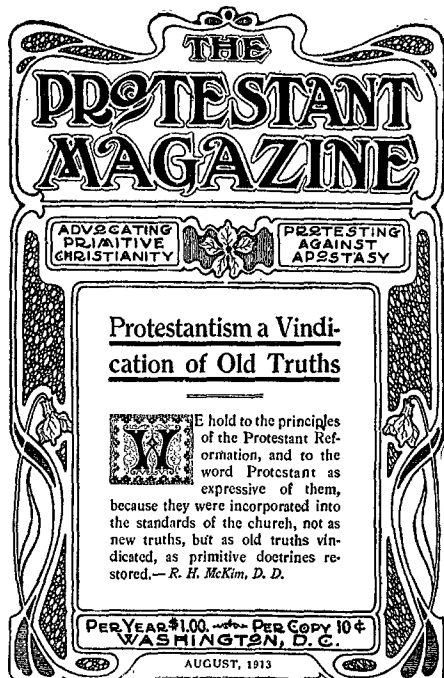
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SHALL ROME THROTTLE FREE SPEECH IN AMERICA?

Do You Know That Within the Past Few Weeks Two Protestant Speakers Have Been Attacked by Roman Catholic Mobs, One in Oelwein, Iowa (June 12), and the Other in Pittsburgh, Pa. (June 17), for Daring to Lecture Upon "Rome's Attitude Toward the Public Schools," "Savonarola Sacrificed to Popish Greed and Lust," and "Martin Luther and the Reformation"?

Rome is again trying to carry out her old program, so well expressed in these three words penned in Rome by Prof. W. S. Tyler of Amherst, Mass., in 1870: "REPRESSION," "SUPPRESSION," "OPPRESSION."

PARTIAL AUGUST CONTENTS

Double Frontispiece: First Public Appearance of the Pope After His Recent Illness—Photograph of That Remarkable Bonzano Letter.
Rome Proposes to Have Protestant Periodicals Excluded From the Mails
Proposed Change in Name of "Protestant" Episcopal Church
Primacy of the Roman Pontiff
The Famous Bonzano Letter

The Word of God
Catholics and Religious Liberty
"The Double Doctrine of the Church of Rome"
Great Papal Persecutions
Paganism and Popery
A Murderous Attack Upon Jeremiah J. Crowley
Church and State in Spain
The Church in Politics

Ever since 1910 the American Federation of Catholic Societies has been doing all in its power to have the Postmaster-General of the United States exclude Protestant periodicals from the mails.

DO YOU WISH TO KNOW WHY ROME ALWAYS ATTEMPTS TO SUPPRESS PROTESTANT ARGUMENTS, ORAL OR WRITTEN, WHICH SHE CANNOT ANSWER?

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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 24, 1913

No. 30



Faith and Humility

MRS. MARY H. WILLIAMS

HUMILITY sat the wayside by
With meekly folded hands, and said,
"I never can climb the mountain high;
I faint so oft I fear to try
With others stronger and swifter than I."

Then Faith came up with a buoyant tread,
But his eyes were fixed on the light afar
That gleamed from the golden gates ajar;
And he saw not the weary, drooping head
Till he heard Humility's cry.

Then he stooped and looked in her tear-stained face:
Come, lean on me, I will quicken your pace;
I need moreover your childlike grace
To keep from presumptuous pride."
She looked at his shining armor bright,
In his starry eyes with visions light,
Then trustingly walked by his side.

And thus they travel the King's highway,
Hand in hand till close of day.
In whatever ills betide,
Humility finds in Faith her stay;
Faith's eager course brooks no delay:
So Faith and Humility thus abide.

Charles City, Iowa.

Defying God

(Concluded)

INDEXED

MRS. E. G. WHITE

WELL would it have been for the prophet had he adhered to his purpose to return to Judah without delay. While traveling homeward by another route, he was overtaken by an aged man who claimed to be a prophet, and who made false representations to the man of God, declaring, "I am a prophet also as thou art; and an angel spake unto me by the word of the Lord, saying, Bring him back with thee into thine house, that he may eat bread and drink water." Again

and again the lie was repeated, and the invitation urged, until the man of God allowed himself to be persuaded to return.

Because the prophet allowed himself to take a course contrary to the path of duty, God permitted him to be destroyed. While he and the one who had invited him to return to Bethel were sitting together at the table, the inspiration of the Almighty came upon the false prophet, "and he cried unto the man of God that came from Judah, saying, Thus saith the Lord, Forasmuch as thou hast disobeyed the mouth of the Lord, and hast not kept the commandment which the Lord thy God commanded thee, . . . thy carcass shall not come unto the sepulcher of thy fathers."

This terrible sentence was swiftly followed by its execution. "It came to pass, after he had eaten bread, and after he had drunk, that he saddled for him the ass. . . . And when he was gone, a lion met him by the way, and slew him: and his carcass was cast in the way, and the ass stood by it, the lion also stood by the carcass. And, behold, men passed by, and saw the carcass cast in the way, . . . and they came and told it in the city where the old prophet dwelt. And . . . he said, It is the man of God, who was disobedient unto the word of the Lord."

The penalty that overtook the messenger of God was a still further evidence of the truth of the prophecy uttered over the altar. If, after disobeying the word of the Lord, the prophet had gone on in safety, the king would have used this fact to vindicate his own disobedience. In the rent altar, in his palsied arm, and in the terrible fate of the prophet, Jeroboam should have discerned the swift displeasure of an offended God, and should have taken warning not to persist in wrong-doing.

But none of these judgments brought him to repentance. "Jeroboam returned not from his evil way, but made again of the lowest of the people priests of the high places: whosoever would, he

consecrated him, and he became one of the priests of the high places." Thus he not only sinned greatly himself, but he "made Israel to sin." "This thing became sin unto the house of Jeroboam, even to cut it off, and to destroy it from off the face of the earth."

Toward the close of a troubled reign of twenty-two years, Jeroboam met with a disastrous defeat in a war with Abijah, the successor of Rehoboam. "Neither did Jeroboam recover strength again in the days of Abijah: and the Lord struck him, and he died."

The apostasy that became so prevalent in Israel during Jeroboam's reign, resulted finally in the utter ruin of the kingdom. Before the death of Jeroboam, the result of this apostasy was foretold by Ahijah, the aged prophet at Shiloh, who many years before had predicted the elevation of Jeroboam to the throne. The prophet now declared: "The Lord shall smite Israel, as a reed is shaken in the water, and he shall root up Israel out of this good land, which he gave to their fathers, and shall scatter them beyond the river, because they have made their groves, provoking the Lord to anger. And he shall give Israel up because of the sins of Jeroboam, who did sin, and who made Israel to sin."

Yet the Lord did not give Israel up without first doing everything that could possibly be done to lead them back to their allegiance to him. Lovingly, patiently, through long, dark years when ruler after ruler stood up in bold defiance of Heaven and led Israel deeper and still deeper into idolatry, God sent message after message to his backslidden people. Through his prophets he gave them every opportunity to stay the tide of apostasy, and to return to him. It was during these years that Elijah and Elisha lived and labored, and that the tender appeals of Hosea and Amos and Obadiah were made. Even in the darkest hours, there were some who remained true to the God of heaven, and in the midst of idolatry lived blameless lives.

Thus it has been in every age and in every land. The world has never been left without witnesses to the mighty power of God to save from sin. And in the closing scenes of this earth's history, when iniquity will have reached a height never before attained, it will still be possible to say of the remnant people who have remained true to God, "Here are they that keep the commandments of God, and the faith of Jesus."

Gospel Finance—No. 1

The Only Source of Revenue

E. K. SLADE

THE fall of man made the establishment of a kingdom of grace necessary, in order that the great gospel plan for man's salvation may be carried out. For nearly six thousand years this work has been in progress, and while having to do with men, nations, and conditions perverted and distorted and diametrically opposed to Heaven's ways, every plan and provision for the gospel work is based upon right principles. This is true as well of the financial phase of the gospel work. Whatever arrangements are made and whatever burdens are imposed for financing the gospel must be recognized as the best and most effective, for God's wisdom and perfect knowledge of our needs as well as his regard for our welfare would permit nothing but a perfect plan.

The gospel first calls a man from the world, from bondage, as, in the type Israel was called from Egypt, in these loving words, "Come unto me, all ye that labor and are heavy-laden, and I will give you rest;" and then the commission, "Go ye therefore, and teach all nations." This commission imposes a tremendous responsibility when we consider the field, "all nations," and all that is involved in heeding the command, "Let him that heareth say come." Every one who truly hears and heeds the call senses his responsibility regarding the teaching of all nations. This general responsibility of the individual is impressed more strongly by the Saviour's parting words to his disciples at the time of his ascension: "Ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." This assignment can leave no question in our minds as to our relation to the home and near-home fields as well as to the "uttermost part of the earth." We note the promises that provide for power, "Ye shall receive power;" "All power is given unto me in heaven and in earth. . . . And, lo, I am with you always, even unto the end of the world." He also provides power to acquire wealth so that ample provision is made for the part we have to perform in carrying out the commission.

In view of this great responsibility thus placed upon believers, let us consider briefly the source from which the necessary funds for financing the gospel work are to come. This we should know definitely. There are those who seem to feel that it is a matter of slight importance to provide funds for the work, and many, I believe, are not aware that the responsibility is placed so fully upon humanity. An inspired statement on this point is fitting: "Voluntary offerings and the tithe constitute the revenue of the gospel. . . . The only means which God has ordained to advance his cause is to bless men with property. He gives them the sunshine and the rain; he causes vegetation to flourish; he

gives health and ability to acquire means. All our blessings come from his bountiful hand. In turn he would have men and women show their gratitude by returning him a portion in tithes and offerings."—*Testimonies for the Church*, No. 31, pages 145, 146. For a few thousand believers to furnish the funds necessary to carry this message of the coming kingdom to all the world, calls for sacrifices and a sense of responsibility that many have not yet experienced. Nevertheless, the only provision known or provided for financing this great work is the revenue of tithes and offerings from men and women. This plan has been and will be carried out. At the risk of retarding his work, the Lord has fixed this financial arrangement, which makes such gifts and offerings the only source of revenue for the gospel.

The silver and gold, the beasts of the forests and the cattle on a thousand hills, belong to the Lord. He could place in the hands of our conference and mission treasurers a sufficient amount of gold to meet every requirement out in the great needy fields and the needs in our home conferences and institutions. And what a relief it would be! What a burden would be lifted from our shoulders if all these perplexing financial problems could be thus suddenly solved! As a people we possess but little wealth. Through our connection with this cause we take on the great responsibility, and God holds strictly to the plan of having his work wholly financed by our tithes and offerings. Why should this be required? Why is such a heavy burden imposed? In our next article we shall consider the answers to these questions.

Mount Vernon, Ohio.

Avoiding Debt

T. E. BOWEN

(Continued)

LAST week the article closed with two quotations from the Testimonies regarding the need that private families so manage their affairs, through industry and economy, as to live within their income, pay their honest dues, and thus save the cause of God from reproach. Let us study further quotations to see if these same principles apply in the erection of church buildings and institutions.

Debts Upon Church Buildings Displeasing to God

"It is displeasing to God for our churches to be burdened with debt." "When you place the Lord first, and determine that his house shall no longer be dishonored by debt, God will bless you." "The lax way which some churches have of incurring debts and keeping in debt, was presented before me. In some cases a continual debt is upon the house of God. There is—

Continual Interest to Be Paid

These things should not and need not be. If there is that wisdom and tact

and zeal manifested for the Master which God requires, there will be a change in these things. The debts will be lifted."—*Testimonies for the Church*, Vol. VI, pages 102, 103.

Sanitarium and School Debts

Much is said regarding the conduct of schools and sanitariums in later volumes of the Testimonies. Just a few pointed quotations can be given.

The Value of Land Connected With Our Large Schools

"To expend money in additional buildings when a school is already deeply in debt, is not in accordance with God's plan. Had the money which our larger schools have used in expensive buildings been invested in procuring land where students could receive a proper education, so large a number of students would not now be struggling under the weight of increasing debt, and the work of these institutions would be in a more prosperous condition. Had this course been followed, there would have been some grumbling from students, and many objections would have been raised by parents; but the students would have received an all-round education, which would have prepared them not only for practical work in various trades, but for a place on the Lord's farm in the earth made new.

"Had all our schools encouraged work in agricultural lines, they would now have an altogether different showing. There would not be so great discouragements. Opposing influences would have been overcome; financial conditions would have changed. With the students, labor would have been equalized; and as all the human machinery was proportionately taxed, greater physical and mental strength would have been developed. But the instruction which the Lord has been pleased to give has been taken hold of so feebly that obstacles have not been overcome."—*Id.*, pages 177, 178.

The Accumulation of Debt Upon Institutions

"Methods must be devised to prevent the accumulation of debt upon our institutions. The whole cause must not be made to suffer because of debt which will never be lifted unless there is an entire change, and the work is carried forward on some different basis. Let all who have acted a part in allowing this cloud of debt to cover them now feel it their duty to do what they can to remove it."—*Id.*, page 213.

Giving Character to the Work

"God designs that we shall learn lessons from the failures of the past. It is not pleasing to him to have debts rest upon his institutions. We have reached the time when we must give character to the work by refusing to erect large and costly buildings. We are not to copy the mistakes of the past, and become more and more involved in debt."—*Id.*, Vol. IX, page 71.

Studying Christ's Example

"Those who lead out in the establishment of medical institutions must set

a right example. Even if the money is in sight [provided beforehand], they should not use more than is absolutely needed." "We must also remember that our work is to correspond with our faith. We believe that the Lord is soon to come, and should not our faith be represented in the buildings we erect? Shall we put a large outlay of money into a building that will soon be consumed in the great conflagration?"

"God desires that the humble, meek, and lowly spirit of the Master, who is the Majesty of heaven, the King of glory, shall ever be revealed in our institutions. Christ's first advent is not studied as it should be. He came to be our example in all things. His life was one of strict self-denial. If we follow his example, we shall never expend means unnecessarily.—*Id.*, Vol. VII, pages 91, 92.

Webster's New International Dictionary defines debt as follows: "That which is due from one person to another, whether money, goods, or services; that which one person is bound to pay to another, or to perform for his benefit: thing owed; obligation; liability."

When it comes to our churches, sanitariums, schools, and publishing houses, these properties are not realizable in the same sense that private homes are, in that they are not usually of such a nature as to be sold to advantage, although adapted to our work. Consequently all the more important is it that these be established and kept free from debt.

The Wide-Spread Occurrence of the Signs in the Heavens

D. E. ROBINSON

THE question is sometimes raised, Why were the signs in the sun, moon, and stars, as foretold by our Saviour, seen only by the dwellers in the United States?

It is worthy of note that at the proper time to fulfil the specifications of prophecy these signs were seen in various parts of the world.

Our readers are familiar with the fact that on May 19, 1780, there occurred in the eastern portion of North America a darkness "so intense that many who were but a little way from home, on well-known roads, could not without difficulty retrace the way to their own dwellings."—*John W. Whiton*, in "Sketches of the History of New Hampshire," page 144.

Darkness in Europe

In 1783 a mysterious darkness rested over all Europe, extending far into Asia on the west, and into the northern regions of Africa on the south.

The darkness was first experienced at Copenhagen on the twenty-fourth of May, and spread southward and westward, until by the end of June it had spread over all Norway, France, Italy, Austria, Sweden, Russia, and other European countries, and by the middle of July it had penetrated into Asia as far as the Altai Mts. Leaves fell from

the trees in June, as they usually fall in the autumn.

"The obscurity prevailed a greater portion of the summer, imparting to the sun an unnatural color of a dull, rusty red, and causing both the days and the nights to wear a weird and gloomy aspect. The atmosphere was highly electric, and nature was greatly convulsed."—*D. T. Taylor*, in "Great Consummation."

The *Hamburger Neue Zeitung* of July 18, 1783, speaks of the appearance of the sun, and says that it was gradually dimmed, till it appeared as if its rays had passed through thick smoke or dark glass.

Dark Days in Canada

"On the ninth of October (1785) there was an uncommon darkness in Canada, while the atmosphere was of a very luminous appearance. This was followed by squalls of wind and rain, with severe thunder. On the fifteenth occurred a still greater obscurity, succeeded also by lightning, thunder, and rain.

"On the sixteenth, the morning was calm and foggy. At ten o'clock arose a wind from the east, which partly expelled the fog; and soon after commenced the darkness of midnight. The people dined by candlelight."—*Dr. Noah Webster*, in "History of Epidemics and Pestilential Diseases," Vol. I, page 280.

A Dark Day in France

In the REVIEW AND HERALD of Oct. 29, 1867, a lengthy article is quoted from the *Advent Herald*, entitled "A Dark Day in France." The writer of this article quotes the following from the "Encyclopedia, First American Edition, Philadelphia, 1798," found in the article on the "French Revolution:"—

"We cannot here avoid mentioning a physical event which assisted not a little in producing many of the convulsions attending the revolution, a general scarcity of grain, which occurred about that time. On Sunday, the thirteenth of July, 1788, about nine in the morning, without any eclipse, a dreadful darkness suddenly overspread several parts of France. It was the prelude of such a tempest as is unexampled in the temperate climates of Europe. Wind, rain, hail, and thunder seemed to contend in impetuosity; but the hail was the great instrument of ruin. . . . The country people, beaten down in the fields on their way to church, amidst this concussion of the elements, concluded that the last day had arrived; and scarcely attempting to extricate themselves, lay despairing and half suffocated amidst the water and the mud, expecting the immediate dissolution of all things."

A Solemn Impression

On these dark days the predictions of Scripture regarding the darkening of the sun came to the minds of many. Men and women who were usually irreverent, prayed for mercy. In the churches many of the preachers read to their congregations those portions of

Scripture that foretell the coming of the day of judgment.

One writer declares that on May 19, 1780, "hosts of people believed that the end of the world had begun to come; men dropped to their knees to pray in the field; many ran to their neighbors to confess wrongs and ask for forgiveness; multitudes rushed into the meeting-houses in towns where they had such, where pious and aged ministers, pleading repentance, interceded with God in their behalf; and everywhere throughout this day of wonder and alarm, the once careless thought of their sins and their Maker."—"History of the Town of Antrim, New Hampshire," by *W. R. Cochrane*.

Dr. Noah Webster also speaks of the "haziness in the atmosphere," which spread over "all parts of Europe, Great Britain, Italy, Sicily, France, and even the Alps," and says:—

"This caused universal consternation, as a similar appearance had preceded the earthquake in Sicily on the fifth of February. The churches were crowded with suppliants. The French astronomer Lalande attempted to quiet the popular fears by ascribing the phenomenon to a superabundance of watery particles in the earth, from the moisture of the preceding year, which were then exhaled by the summer heats."—"History of Epidemics," Vol. I, page 267.

Causes of These Dark Days

So long as these dark days occurred at the time specified by the prophecy, need we contend that they were supernatural? However, the differences of opinion among scientists is at least significant. Dr. Noah Webster does not regard the explanation offered by Lalande as satisfactory, and he attributes the darkness in Europe of 1783 to volcanic dust from Mt. Hecla.

The famous German meteorologist, Alexander Von Humboldt, in turn, doubts the plausibility of Webster's explanation. He says: "On account of the magnitude of the phenomena, I have always regarded as exceedingly improbable the opinion which is even still sometimes expressed, attributing the remarkable darkness which . . . overspread a considerable portion of Europe and Asia as well as of the north of Africa . . . to great volcanic action in Iceland and to the earthquakes in Calabria."—"Kosmos," Vol. III, page 414 (German edition).

Some thought that this darkness was the result of the earth's having entered the tail of a comet. Others regarded these dark days as having been caused by an eclipse, while others have suggested that the darkness may have been caused by smoke from forest fires. Thus we see that there is no agreement among scientific writers as to the real cause, and Humboldt admits that "for such phenomena no general satisfactory explanation has been assigned."—*Ib.*

We can only conclude that be the cause what it may, supernatural or natural, these dark days were, like the great darkness which enshrouded Egypt, a

manifestation divinely foreseen and divinely foretold.

Thus it will be seen that there seems to have been a period of a few years, beginning with the darkness of May 19, 1780, in which the inhabitants at least of the Christian portion of the globe witnessed the sign in the heaven that reminded them of the words of Christ.

The Falling of the Stars

The same conclusion may be reached regarding the falling of the stars, which was the next sign foretold by Christ after the darkening of the sun and moon. The first star shower of the magnitude that has been witnessed within these last days was on the night of Nov. 12, 1799. It was described by Alexander von Humboldt, who with Aime Bonpland, a French scientist, was then traveling in Venezuela. Their statement, as recorded by Amedee Guillemin, is as follows:—

"Between the hours of two and five in the morning, the sky was covered with innumerable luminous trains, which incessantly traversed the celestial vault from north to south, presenting the appearance of fireworks let off at an enormous height; large meteors having sometimes an apparent diameter of one and a half times that of the moon, blending their trains with the long, luminous, and phosphorescent paths of the shooting stars."—*"The Heavens," translated into English by Norman Lockyer, page 166.*

In his "Kosmos" (Vol. I, page 115), Humboldt says that by the observations he had brought together, this fall of meteors was shown "to have extended simultaneously over the new continent, from the equator to New Herrnhut, in Greenland, . . . and from 46° to 82° of west longitude from Paris."

For further statements regarding the splendor and extent of this celestial exhibition, see Humboldt's "Relation Historique," Vol. I, pages 519-527; also Andrew Ellicott's "Transactions of the American Society," 1804, Vol. VI, page 29.

Star Shower in Europe

A splendid meteoric shower was witnessed in Europe on Nov. 12, 1832.

"This phenomena was seen in England, France, Switzerland, southern Germany, Belgium, on the Rhine, in Berlin, Warsaw, Riga, St. Petersburg, and at Odessa. At Suczowina, in the Bukowina, according to Dr. Rohrer's observations, the stars were so many and fell so thickly that they resembled a heavy rain of fire."—*Poggendorff's "Annalen der Physik und Chemie," Vol. XXIX, page 447.*

In the United States and Canada

"But the most sublime phenomenon of shooting stars of which the world has furnished any record, was witnessed throughout the United States on the morning of Nov. 13, 1833. The entire extent of this astonishing exhibition has not been precisely ascertained; but it covered no inconsiderable portion of the earth's surface."—*Burritt's "Geography of the Heavens," page 163, edition 1854.*

A Sign of the End

As was the case during the dark days, many who witnessed these brilliant spectacles thought of the words of the Scripture referring to the event, and were filled with fear and apprehension. The following statement, which appeared in the *Old Countryman*, New York (quoted in the *Portland Evening Advertiser*, Nov. 26, 1833), no doubt expresses the conviction of others besides the writer:—

"Many things now occurring upon the earth tend to convince us that we are in the latter days. This exhibition we deem to be a type of an awful day fast hurrying upon us."

Sanitarium, Cal.



The World's Armageddon Battle in Prophecy

R. C. PORTER

WHEN Turkey is finally driven from Europe, he will plant his temporary capital in Jerusalem. He will there come to his end, with none to help him. Dan. 11:45. The overthrow of the Ottoman dominion in Asia is the sign that the Armageddon battle is about to break upon the world.

The River Euphrates Dried Up

In the book of Revelation the scene of this great conflict is thus described: "And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the East might be prepared. And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame. And he gathered them together into a place called in the Hebrew tongue Armageddon. And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done. And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great. And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath. And every island fled away, and the mountains were not found. And there fell upon men a great hail out of heaven, every stone about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great." Rev. 16:12-21.

When probation for sinners closes, Christ comes to minister in the heavenly

temple, and the seven last plagues are poured out upon the earth. Rev. 15:8. The restraining Spirit of God ceases to hold in check the war spirit among the nations. Rev. 7:1-4. The spirits of devils then take complete control of the nations of earth and lead the whole world into the Armageddon battle, with which the history of the world closes. Christ comes as a thief upon the nations thus engaged in war and strife. From the throne he announces the close of earth's history. His voice scarcely ceases to reverberate through the earth when other voices and thunders and lightnings, followed by the most terrific earthquake of which the human mind can conceive, occur. Then comes the final hail-storm that shall sweep away every refuge of lies. Eze. 13:10-16. Every stone weighs about fifty-seven pounds. Rev. 16:21.

The overthrow of the Ottoman Empire in Asia does not mark the beginning of the Armageddon battle. It marks the beginning of a time of trouble for the nations, which, under the sixth plague, ends in the Armageddon battle. The Turkish dominion in Asia is overthrown before the first plague falls. Dan. 11:45; 12:1; 7:9-14. It is not until the sixth plague that the Armageddon battle is fought. Rev. 16:12-14. The river Euphrates is first dried up as a special judgment under the sixth plague. It is not a long process, it is the work of the sixth plague. This does not mean that the literal water shall be dried up, but that the power occupying the territory of the Euphrates shall be scourged and ravaged under the sixth plague until it shall no longer be an obstruction to the kings of the East when they shall gather in the Holy Land for the Armageddon battle. Rev. 16:12; 17:15. The Armageddon battle cannot take place until the power controlling the territory along the Euphrates is dried away like the drying up of a river, under the sixth plague. The Ottoman Empire has controlled the territory of the Euphrates for centuries. For the last seventy years the Ottoman Empire in Europe has been wasting away. In every war this power has lost a strip of its great possessions in Europe until it now stands in the ridiculous position of having a capital with practically no territory in Europe. This is not the drying up of the river Euphrates under the sixth plague, but a prelude to it. That drying up is the result of the sixth plague, and cannot take place until the time of the sixth plague; the same as the fifth plague falls upon the seat of the Papacy. Rev. 16:10-12.

Under the heading "Death Knell of Turkey," the *London News of the World*, Nov. 10, 1912, said:—

"With swift and overwhelming tragedy the Turkish Empire in Europe has been laid in ruins. The defeat of the Ottoman army at Lule Burgas, and the subsequent action, in which the Turkish rear-guard were cut up, forms one of the classic downfalls of history."

In the same issue, under the heading

"Downfall of Turkey and the Sequel," it says:—

"There is no longer a Turkish Empire in Europe. A strip of country around Constantinople is still held by the sultan's troops; but all the other provinces of the Turkish Empire are in the hands of the Balkan confederation. Bulgaria is mistress of Thrace, Servia of Macedonia, Greece of Epirus, while on the west coast a combined force of Montenegrins and Servians dominate the situation. This being the position, it is out of the question that the Turk can hope to retrieve his losses. By the sword his rule was forced upon southeastern Europe; and by the sword the old-time vassals of the Ottoman have destroyed the edifice raised upon their slavery."

The London *Daily Telegraph* says:—

"Over the whole of the Balkan imbroglio are written in letters of fire, 'Too late!'"

The London *Star* says:—

"The concert is cemented by selfish fear rather than by any lofty purpose. The powers are holding one another's hands lest they should tear one another to pieces. They dread a greater tragedy than a Balkan war. They dread Armageddon."

These utterances are the counterpart of the prophetic predictions of the prophets of old regarding present-day war prospects. When the downfall of the Turkish Empire in Asia takes place, the prophetic declaration is that then the real trouble among the nations begins. They will then be unable longer to hold one another's hands tightly enough to prevent the much-dreaded conflict which ends in Armageddon.

Shanghai, China.

(To be continued)

A Short Sermon

H. A. ST. JOHN

"For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps." 1 Peter 2:21.

JESUS was the greatest and most perfect example the world has ever known. He has left us an example that we should follow in his steps. When in mortal guise here on earth he was both human and divine. He was not only a *good man*, he was a *God man*, Immanuel, God with us. His incarnation was the great mystery of godliness. During his stay on earth he did *always* the things that pleased his Father. When he came, he said, "I delight to do thy will, O my God: yea, thy law is within my heart." Again he said, "I have kept my Father's commandments, and abide in his love." He did no sin. He was obedient unto death, even the death of the cross. It is not safe to follow the example of any other person on earth, only in so far as he follows Christ. Jesus said that his words were the words of his Father; his works were the works of his Father. So completely was he one with his Father, and our Father, that he could say, "Without him I can do nothing." It is manifest, therefore, that

he was a worker with his Father in everything. And we see, although but faintly, the outcome of such a life. He was exalted to eternal glory, in his Father's presence and favor, to abide forevermore.

And he is our Exemplar. He has made it possible for us to become partakers of the divine nature. Such a change in us is a great mystery of godliness. By that change the law of God is written in *our* hearts. Then we, too, may keep our Heavenly Father's commandments and abide in his love. To his throne we may come boldly at all times, and find grace to help in every time of need. We can be workers together with him, and without him we can do nothing. We can please the Lord in all things, and the glorious outcome of such a life can be seen, or realized, but faintly now. It will be glorified with our glorified Lord, the glory ineffable and forevermore.

Sanitarium, Cal.



Learn to Trust God

MRS. IVA F. CADY

It is interesting to note how much David has to say in the Psalms about trusting in the Lord, and of the blessings that come from trusting him. "O how great is thy goodness, which thou hast laid up for them that fear thee; which thou hast wrought for them that trust in thee before the sons of men! Thou shalt hide them in the secret of thy presence from the pride of man: thou shalt keep them secretly in a pavilion from the strife of tongues." Ps. 31:19, 20. "Many sorrows shall be to the wicked: but he that trusteth in the Lord, mercy shall compass him about." Ps. 32:10. "Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed." "Commit thy way unto the Lord." Ps. 37:3, 5.

But why should we trust in the Lord?—Because "in the Lord Jehovah is everlasting strength." Isa. 26:4. All things are possible with him; and since he has all might and power, he is able to deliver us from all evil and to give us just the help we need.

We may feel that we have been very sinful, and are so unworthy that it would be presumption to expect the Lord to protect and deliver us, and so we fail to trust him for help when surrounded with trials and difficulties. But the Lord knows that we cannot make ourselves any better without his help, any more than the Ethiopian can change his skin. He knows the weakness of the flesh, and pities us as a father pities his children. Over and over again he has told us that he is merciful, that he deals with us better than we deserve.

"Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger forever, because he delighteth in mercy." Micah 7:18. If we repent of our sins and confess them, he is faithful and

just to forgive us. The righteousness of Christ is imputed to cover our sins, and the Lord has mercy upon us. Under those circumstances, he delights in exercising mercy toward us.

But in spite of all the evidence we have of the Lord's love and mercy, many find it easier to trust in man and to look only to him for help. If we trust in man and fear him instead of God, we shall surely be disappointed sooner or later. "Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Ps. 146:3, 4. Man is a very helpless creature. He may have a high position in the world today, and tomorrow be fleeing for his life—a fugitive. He may today be in the bloom of health, and tomorrow be cold and still in death. For this reason, the Lord says: "Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord;" but, "Blessed is the man that trusteth in the Lord, and whose hope the Lord is." Then he makes this comparison: The man that trusts in man and makes flesh his arm "shall be like the heath in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness, in a salt land and not inhabited;" while the man that trusts the Lord, "shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit." Jer. 17:5-8.

Peace and happiness also come as a direct result of trusting in the Lord, for we are then able to believe his promises, "and we know that all things work together for good" to us. Rom. 8:28. "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee." Isa. 26:3. So, let us strive to keep our mind, or thoughts, stayed on the Lord and his precious promises, and that will help us to trust him more. We shall not then murmur at Providence, for we shall know that a kind Heavenly Father, who loves us, is directing our paths (Prov. 3:6), and that he will permit only such trials to come to us as are needed to help us to develop a true Christian character, that we may be fitted to enter heaven.



"It is the little things that cause the Christian to stumble. It is the yielding to the momentary impatience which results in a hasty word that one would give years to recall. It is yielding to the first temptation to drink that makes the drunkard. It is cherishing the lustful, illegitimate thought that leads to adultery. It is coveting that leads to theft. It is envying our neighbor some good thing that leads to hatred and perhaps murder. Watch the moments. We pass this way but once. We can never recall today."

The Sleep of Death

N. D. ANDERSON

AFTER you have retired for the night, and are asleep, the question of the time which will intervene during your unconsciousness causes you no anxiety. You are ignorant of the exact moment you fell asleep, and you do not know whether you will awake again or not. Neither is it possible for you to determine while in your somnolent state the length of its duration, or the hour at which you wish to arise. You have no physical sense of pain or bliss, no mental sense of worry or contentment, no moral sense of good or evil. You do not hover, a disembodied spirit, above the secret comings and goings of your loved ones, remarking the sorrow and grief and sin they seek to hide from all but their own souls and God; neither do you helplessly flutter about the light of your own memory, witnessing the desecration by soulless enemies of all that you held dear. This would be a refined torture, which happily the Almighty would not inflict. When you sleep, you rest; and when you wake in the dawn, the whole world wakes with you, and each goes to his appointed place and labor, without the aid of spirits who, perhaps, ceased their earthly activities years before the ingenious machine with which you do your work was thought of.

How, then, when you fall asleep in death,—when you go to that long quiet wherein even those lingering shadows we know as dreams are no longer cast, for their substance is not? Would you delight, in the nightmare of your consciousness separated from your body at rest, in seeing the sufferings of the mother you left behind, or in witnessing the degradation of your promising brother, or in helplessly beholding the shame of your sister?—No, it is unbelievable. You would be left in peace, leaving these conditions which you can neither ameliorate nor destroy to the care of Him who can ameliorate and destroy them. Is not the thought more pleasant that all are only sleeping and will rest, with no knowledge of time or place or happening, until that dawn when all will be awakened? To those who have resided in oblivion for thousands of years it will seem but yesterday that they laid them down.

God teaches in his Word, what man should be only too happy to believe, that he does not compel us after death to be witnesses to the living, but that he covers us with his mantle of unconsciousness until all will have lived their little round, and then wakes us all together, that none may have advantage over another in the glory of God's presence. Have you who go to your couch at night with faith that you will awake in the morning, so little belief in the Being who watches over you during those few hours as to distrust his power to hold your consciousness in abeyance and to guard your soul in sleep for twice that short period, or for days, or years, or ages?

It seems easier to believe that death is sleep, that awakening is the resurrection, and that God is merciful, loving, and just, than to believe in the twisted hallucinations of cloistered theologians, who teach that death is an awakening, that resurrection is death, and that God is a Moloch, delighting in the suffering of the helpless. It is well for such as they, and for you, and for me, that immortality is not inherent in us, that it is not a terrible jinnee let loose by Jehovah, over whom he is unable to regain control; for what should we have to fall back on, then, were the ladder of our spiritual endeavor to give way under us?

Immortality and eternal oblivion are both blessings bestowed by the Creator upon his creatures,—immortality to those to whom immortality is due; oblivion to those to whom oblivion is due. Blessed be the name of the Lord.

Baltimore, Md.

The Art of Meditation

J. D. MONTGOMERY

The Importance of Meditation

THAT this is a matter of great importance I think no one will deny, for in this present time of haste and hurry we find that too many do not take time to even think or study, and probably the great majority do not know how to meditate.

There lived a young man in ancient times who learned the secret of quiet meditation, and the habit was so strong upon him that he "went out to meditate in the field at the eventide," though he was daily expecting that his bride-to-be would appear upon the scene and his marriage would immediately follow. See Gen. 24:63. Isaac knew when was the best time of day and the best place for this meditation.

Upon What Are We to Meditate?

To Joshua this advice was given: "This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written." Joshua 1:8. Meditation should be on holy things, and for a definite, useful purpose; that is, to learn to do "all that is written" therein. We meditate that we may become more proficient in doing. There can be no lasting profit in mere day-dreaming and idle musing over sentimental or unimportant matters. There is to be a definite, wide-awake purpose in all our meditation, even "in the field at the eventide."

Vain Meditation

"Why do the heathen rage, and the people meditate a vain thing?" Ps. 2:1, margin. Just to sit and meditate idly will not do; nor will vain thoughts and aspirations, in the sense of this text, prevail. In the text the idea of vain meditation is that it is useless to imagine such things for they cannot be realized. There must be full control of the

thoughts in all times of meditation. Day-dreaming and building air-castles are not meditation in the Bible sense, and should not be indulged in. They are vain, do the mind no good, and are merely meditation running riot without control. This will eventually lead the mind to meditation on forbidden and evil thoughts.

Proper Meditation

The meditation of the psalmist was on this wise: "I remember thee upon my bed, and meditate on thee in the night watches." Ps. 63:6. Then again he says: "I will meditate also of all thy work, and talk of thy doings." Ps. 77:12. "My meditation of him shall be sweet: I will be glad in the Lord." Ps. 104:34. "I will meditate in thy precepts, and have respect unto thy ways." Ps. 119:15. "I will meditate in thy precepts." Verse 78. "O how love I thy law! it is my meditation all the day." Verse 97. These statements are quoted to show clearly what should be the subject of our meditation. This is not idle musing, this is not day-dreaming nor air-castle building; this is character-building thought, this is constructive meditation.

"I have more understanding than all my teachers: for thy testimonies are my meditation." Ps. 119:99. Meditation, then, gives understanding. There is interest of the keenest kind in true meditation: "Mine eyes prevent the night watches, that I might meditate in thy word." Verse 148. It takes a very absorbing matter to keep one alert in the night watches, but the habit of right meditating will do it even as in the case of the psalmist. Try it. There are manifold items about which to meditate: "I meditate on all thy works; I muse on the work of thy hands." Ps. 143:5. This is meditation for profit, and is the mental activity needed by every Christian; in fact, it is almost a command that we practise the art of meditation. "Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all." 1 Tim. 4:15.

Newark, Ohio.

A Tomorrow

HELEN E. LAWRENCE

WE may live only today, my dear,
 Tomorrow is yet unborn,
 But the earth as it whirls through endless space
 Will bring another morn.
 The sun may go down in gloom, my dear,
 And the night may bring the rain;
 But a glorious dawn in the eastern sky
 Will bring the sun again.

And so with you and me, my dear.
 Our eyes may be filled with tears,
 But love has spread a golden glow
 O'er all the weary years.
 And though we've been sad today, my dear,
 And the clouds have caused us sorrow.
 The rosy tints of the new-born day
 Will bring the sun tomorrow.

—Selected.



WASHINGTON, D. C., JULY 24, 1913

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Editorial

Study to Be Quiet

THE kingdom of heaven does not come by observation. The revealing of God is not in noise and bustle and demonstration. Quietly and silently, for the most part, the Spirit does its work in human hearts. The hours of quietness and meditation, above all others, are times that invite communion with Heaven. Says the Lord through his servant David, "Be still, and know that I am God." And through the apostle Paul the same instruction is given to the church, "Study to be quiet."

Upon Elijah's mind was forcibly impressed the lesson that God works in quiet ways. Almost discouraged and heart-broken, feeling that he alone of all Israel was still true to God, and yet in view of all this determined to stand faithful, he left far behind the habitations of men, and went down into the desert of Sinai, forty days' journey from all his companions and associates, seeking audience with the Majesty of heaven. He was instructed to stand upon the mount before the Lord. There he witnessed the commotion of the elements. A great and strong wind rent the mountains and beat them in pieces, but the Lord was not in the wind. After the wind the earth quaked and trembled, but the Lord was not in the earthquake. After the earthquake a fire with desolating fury swept before him, but the record states that the Lord was not in the fire. Then there came to Elijah a still, small voice. For this he was listening. He was waiting for God to speak, and even though the great God of heaven chose to speak to his servant in this manner, Elijah recognized the voice of his Maker.

How often did our Lord during his earthly ministry retire to the quiet of the mountain and the forest, and in the stillness of the night seek that communion with God which the strenuous

labors of the days denied! It was from these quiet, restful, and uplifting occasions that he went forth to minister to a needy world. These seasons gave him strength to stand against all the power of the enemy, against the fierce assaults of scribe and Pharisee, the searching questions of the foes that dogged his footsteps. Truly could he say to his disciples, "I have meat to eat that ye know not of."

We can well afford to cultivate in our lives the spirit of quietness. Let us learn to be still and know that God is over all. Let us withdraw often at stated times from the busy throng and, sitting down alone with God, open our hearts to the influence of his divine Spirit and our ears to the words he may say to us. We shall not be disappointed. Messages will come to our souls, even as they came to Elijah. In this communion we may enter into the joy of our Lord, and may go forth with strength and spiritual vigor to do joyful service for our fellow men.



The World's Christian Citizenship Conference

THERE has just closed, in the city of Portland, Oregon, an important religious gathering and one of far-reaching influence; namely, the World's Christian Citizenship Conference, under the auspices of the National Reform Association. It was designed to be international in character, and was, to a limited extent. The conference began on Sunday, June 29, and closed on Sunday, July 6. The assembled delegates were given most hearty welcome by the officials of both the State and the municipality, and great effort was put forth by the city to make the delegation feel it had been truly welcomed. The general sessions of the conference were held in a large stadium, whose seating capacity was over 5,000 and whose standing capacity was easily twice as many more. The size of these general gatherings ranged from about 2,000 to between 8,000 and 9,000. In the forenoons, sectional conferences on different phases of social and religious work were held in various churches throughout the city, and during afternoons and evenings the more general subjects were discussed in the open stadium.

There is no question that such gatherings as this are having great influence upon the public; and while there were some principles enunciated and some declarations made by some of the speakers that were entirely out of harmony with the principles of National Reformism, yet the fact that these men were upon the program of this conference throws their general influence upon the side of that un-American organization, and

causes the multitude to rate them as strong sympathizers if not active participants with that organization in all the work it is doing.

The general plan of endeavor laid before this conference was strikingly like that adopted by the Federal Council of the Churches of Christ, and has also a striking similarity to the plan of work laid out by the Christian Endeavorers at their last general convention. It is a very striking coincidence that these great religious bodies, and others that might be named, are working along similar lines which are strikingly opposed to the principles that have made America a refuge for the oppressed of every land. But there is more than a coincidence in this. There is a very definite plan being very methodically worked out in the very face of the church of Jesus Christ by the adversary of Jesus Christ, and the professed members of that church are made the tools for the accomplishment of that adversary's purpose. It is only through such plans, carried out by such classes of people, that this world could ever be brought to a place where a decree could be issued to all the world compelling certain acts of worship.

The prophecy of the Revelation concerning the worship of the beast and his image is a part of the Word of God and must be fulfilled. But it cannot be fulfilled unless in some way professed Christendom can be brought into line with the purpose of the deceiver; for the power which issues that decree of compulsory worship is a religious power. Now we see the great bulk of Christendom focusing its forces upon the accomplishment of religious objects by the power of human law.

Many of the objects which these associations hope to attain are worthy objects in and of themselves. There is very little that is commendable in this world that such organizations do not stand for. They condemn the divorce evil, the liquor traffic, white slavery, inadequate wage, child labor, polygamy, dishonest living, immoral and insanitary housing conditions, political dishonesty, etc., and their opposition to these things and their advocacy of the opposite are put forward as the ground of their claim to the confidence, the sympathy, and the support of the general public. The impression is given that if the public will sufficiently support them in their undertakings, all the evils they condemn will be eradicated from this world, and all the good things they stand for will soon be the normal living conditions of this world. Not only so, but this is to be accomplished through the instrumentality of human legislation. It is to be the age of law-made righteousness, and the law that is to accomplish such a trans-

formation in men is human law enforced by penalties, whereas in the program of heaven the transformation of men comes through the operation of the Holy Spirit in the hearts of individuals.

The first sentence in the "Program of Christian Citizenship" adopted by this conference reads: "The object and inspiration of all effort is the establishment of the kingdom of God;" and this digest of purpose, from its first paragraph to its last, indicates the design of this organization to bring in the kingdom of Christ in this world through the eradication of wrong and the establishment of right by the process of human legislation; and when all these objects have been made the subject of legislation, the kingdom of God will have been established in this earth, and Christ will come to receive his kingdom and begin his everlasting reign.

It is not difficult for one who has studied the prophecies of God's Word to see that when that time arrives, there will be some one at hand to impersonate the King of kings and proclaim himself the rightful ruler of the universe. When such associations have carried their program to its consummation, the time will not be far distant when one will come "with all power and signs and lying wonders," to sweep into his great net of deception all those who have not received the love of the truth that they might be saved. For that fearful time such programs are swiftly shaping the world. As we sat and listened to the program of this convention and compared it with the programs of other similar bodies, we could not help uttering fervent thanks to God for the blessed light of truth which has outlined these programs before they came into being and showed the way of escape. The details of the program will be more definitely dealt with in another article.

C. M. S.

A Distinctive Movement and a Distinctive People

God designed that his church should always be a distinctive people. Of the place which they were to occupy in the world Balaam speaks by word of prophecy: "From the top of the rocks I see him, and from the hills I behold him: lo, the people shall dwell alone, and shall not be reckoned among the nations." There was a reason for this separation. The world at large was in sin and rebellion against God. Enmity filled the minds of men. God designed that his church should be a bearer of light and blessing, his ambassador to reconcile rebellious man to the government of heaven.

He has never designed that his church should isolate itself from mankind. This was shown when he planted Israel in

the land of Canaan, upon the great highway of the nations, with the populous land of Egypt on the south and the hosts of Midian, Moab, and Syria on the east and north. When Israel failed of meeting the purpose of God in its national existence, then God scattered them among the nations, not alone for their punishment and chastening, but in order that as individuals they might diffuse abroad the knowledge of the true God, which they had failed to do in a national sense.

This distinctive character which Israel of old maintained, God designs that his church in every age shall preserve. The Israel of God are now scattered abroad. God no longer has a peculiar people made up of one nationality, but here and there throughout the nations of men he has established centers from which radiate the light of the gospel message. It was to the general church—to the "strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia," and in every place where the gospel had taken root—that Peter addresses his epistle. Of the church he says: "Ye are a chosen generation, a royal priesthood, . . . a peculiar people." The reason they are called to this distinctive position in the world he declares to be "that ye should show forth the praises of him who hath called you out of darkness into his marvelous light." Recreant will the church of God be to its high calling and sacred trust if it lowers the standard and fails to maintain the distinctive character to which God calls it.

In a peculiar sense at various times in the history of the church God has raised up a people to act the part of reformers. This was true in the days of Noah, of John the Baptist, of the Reformation period, of the times of the Wesleys, in connection with the giving of the first angel's message, and in the work that Seventh-day Adventists are carrying on in the world at the present time. These reformers have been called to carry forward a distinctive movement. Particularly is this true of this movement and of this people above any people who have come before them. This must be apparent to every one who will carefully read the commission as found in the fourteenth chapter of Revelation.

Here is brought to view an emphatic and distinctive message which must be borne to the world, a message embracing a great reform in faith and practise, carrying with it a stern protest against evil principles and wicked combinations. In the very nature of the case, the people engaged in this movement must constitute a distinctive people. They have a special work to do. Their danger will consist in minimizing the importance of that work, in failing to recognize its holy

and exalted character, in effecting a compromise with worldly principles. They will be tempted to lower the standard, to permit motives of policy and self-interest rather than their love of the truth to influence their course. Some have done this, and from their lives the power of the message has departed. Others are wavering, parleying with the inclination of the natural heart as against the call of conscientious conviction. Our only safety is in maintaining our integrity, in preserving in our own lives the simplicity of this message which we have espoused. To turn from it is to turn from God, to lose the brightness of our hope, to mingle with the careless, indifferent throng, and to permit our faith to be extinguished in darkness.

We have espoused a distinctive message, a special cause, a great work of reform. This of necessity must make us a distinctive people. We are not called to oddness and eccentricity. There is no peculiar physical mark which will distinguish us from our fellows. But those who are looking for the coming of the Lord in power and glory should be distinguished in that they occupy a higher plane of Christianity than the average standard of the great Christian church. We are called to be true, to be noble; we are called to largeness of heart, to breadth of sympathy, to depth of love, to kindness, to gentleness, to Christian labor, to meekness, to faith. We are called to exemplify the practical Christianity of the blessed Lord, whose servants we profess to be. It is to this distinctive position in the world today that Seventh-day Adventists are called by the faith they hold, by the message they have espoused. Let us prove true to our high and holy calling.

F. M. W.

The Midsummer Offering An Appeal to Church Officers

SABBATH, July 26, is a most important day for all our churches and scattered believers. It is the time when the Midsummer Offering is to be taken for foreign missionaries.

A great responsibility rests upon church officers to make the services on this day of special interest, and fruitful in gathering a liberal offering for missions. Others may forget these services, but church officers *never*. Others may rest easy and carry no special burden, but not so with the leaders. To do so is to be recreant to a sacred trust, and show ourselves unworthy of the position of responsibility to which we have been called. If church officers do not carry a burden, who will do so? Remember you are called to your position for such a time as this.

It is not enough in some mere prefunctory way to mention the offering, and be satisfied with the small sum that may be given. We must *make preparation* for the services; we must plan, pray, and *lift* for a liberal offering. Church leaders should manifest such enthusiasm as will be a real inspiration to the whole church. Urge its importance and the duty of giving liberally. The duty of those whom God has blessed with this world's goods to give large gifts should be pointed out. By doing this the offering will be increased manifold.

Special readings have been prepared for this occasion. These are of the most interesting character, and should stir us to great liberality. Many thousands of dollars of God's bounties given to us should be returned to him on this day.

Has your church raised a sum equal to twenty cents a member per week? If not, the church is *behind*, and will need to make a strong effort to *catch up*. If officers in the local churches take hold of this matter as they should, this sum can easily be raised in every church. I greatly fear this burden does not rest with the weight upon local officers as it should. As an officer in the church it is *your business* to see that the church does its full duty in this as well as in other matters.

The Midsummer Offering affords a splendid opportunity to make up what we may be in arrears on the Twenty-cent-a-week Fund, and the officers in the local church should not feel satisfied until they have accomplished this much, at least. Absent members should be corresponded with, and all the members of the flock over which the Holy Ghost has made you an overseer encouraged to *lift* to the utmost of their ability. Let this be an occasion when the treasury of God's needy cause will be replenished with liberal gifts from a consecrated people.

G. B. THOMPSON,

Secretary North American Division Conference.

Our Brother's Keeper

WE shall find, even though we may find it out too late, as did Cain, that we are indeed our brother's keeper. The influence which goes forth from us affects for good or ill the lives of our fellows. We must meet at last not only what we have done, but the fruit which our doing has borne. Speaking of the influence which his daring achievements had upon young men, and the regret which he felt for this, Lincoly Beachey, the aviator, as quoted by the *North-western Christian Advocate* of April 23, says:—

I have defied death at every opportunity in the last two years. I have been a bad influence, and the death of a num-

ber of young aviators in this country can be traced, I believe, to a desire to emulate me in my foolishly daring exploits in the air. I have made a fortune in a little more than two years. I won the American altitude record here. This was the flight that earned for me a reputation for recklessness. I soared into the sky as far as my fuel would carry me; then, without gasoline, I volplaned to the earth a distance of more than 11,000 feet. There was nothing remarkable about this, but it gave me something I would give all I have made to lose—a reputation for supreme daring. This is the reputation others have tried to gain, and their ambition has cost them their lives.

How many besides Mr. Beachey will meet sometime the record of their lives and would give all that they possess if that record could be changed? We pass this way but once. Let us live today as we shall wish we had lived when we look back from the heights of coming experience.

Clerical Infidelity

CANDIDATES for the ministry in some presbyteries of the country continue to be troubled with doubts regarding the authenticity of the Scriptures of Truth and the real deity of Christ. This was indicated in a recent meeting of the New York presbytery, in which the question of ordaining several candidates was being considered. In their examination before the open meeting they admitted that "they desired more evidence before they could form a definite opinion on these four points; namely, the virgin birth of Christ, the authenticity of the Pentateuch, the canonical standing of the Gospel According to St. John, and the resurrection."

Speaking of this the *Tri-States Union*, published at Port Jervis, N. Y., in its issue of April 24, says:—

While the attitude of these candidates receives the approval of the liberal element in the Presbyterian Church, among orthodox Presbyterians the bold stand taken by these four men has created, if not alarm, at least a certain feeling of uneasiness.

In defense of the primitive views of the Presbyterian Church on these questions, the *Union* quotes this excellent statement from William S. Bennet, as published in the *New York Sun*:—

There ought not to be in the mind of any one seeking to enter the Christian ministry through Presbyterian ordination doubt on the question of the virgin birth of Christ, the authenticity of the Pentateuch, the Gospel According to St. John, or on the actual resurrection of Christ.

First, unless Christ was born of a virgin the whole Gospel of Matthew is founded on a lie. Chap. 1: 18, 19.

Second, Christ himself adopted the Old Testament, including the Pentateuch, and announced himself as the fulfilment of the law. Matt. 5: 17.

Third, unless Christ died, was buried, rose again from the dead, and ascended to heaven there is no Christian religion, and Christ was simply a good man who taught a beautiful code of ethics. A man who believes that and nothing more may be a very good man, but he has no place in a pulpit which preaches a risen Christ.

Fourth, the authenticity of the Gospel of St. John stands in this relation to a candidate for the ministry: It is the accepted canon of the church. If a candidate does not accept it as a part of the inspired word of God, then he does not comply with one of the conditions requisite to admission to the ministry.

In conclusion Mr. Bennet well inquires: "Why should a young man who does not accept the doctrines of the Presbyterian Church endeavor to obtain Presbyterian ordination?"

Note and Comment

Compelling Others to Work on Sunday

THE *Congregationalist and Christian World* of June 13, 1913, expresses sympathy for the men and women in this country who are compelled to work on Sunday. It says:—

The thousands who use Sundays for excursions make other thousands work. The thousands who insist on Sunday newspapers make thousands of boys deliver them on Sunday. Some years ago an article in a Scottish magazine on the moral side of golf, called attention to the growing custom of taking boys to the golf links Sundays for the whole day, thus depriving them of religious training. Last week the General Assembly of the Northern Presbyterian Church took up this question with great earnestness. In its decidedly emphatic protest against Sabbath-breaking it asserted that "one hundred thousand caddies are kept from Sunday-school by golf." Not long ago the pastor of a suburban church complained that the golf links were depleting his Sunday-school.

It seems to us that the whole question of Sunday work on the part of men and women engaged on public utilities turns upon their allegiance to the right as they view the right. By no system of slavery or by no process of law are they forced to engage in Sunday labor. They do this only as they value their position and the salaries received above the dictates of any conscientious regard which they may have for the day. Acting on this principle, the three worthies would never have braved the fiery furnace, nor Daniel the ferocity of the lions; Peter would never have stood in bold defiance of the authority of the Jewish Sanhedrin, nor Luther of the papal hierarchy; nor would the millions of martyrs who fell have welcomed the punishments meted out to them in preference to what the world offered for a denial of their faith.

We know of thousands of men and women who have preferred surrendering their positions to violating their conscientious convictions in laboring on the seventh day of the week, the Sabbath of the Lord. But while this has meant pecuniary loss, they have not been brought to penury. God has answered to their faith in affording them honorable means of subsistence. What he has done for these he will do for every honest man who stands true to his religious convictions.

We fear that the zealotry of some preachers of the gospel for restrictive Sunday legislation is indicated in the closing sentence quoted above. The golf links run opposition to the pulpit. This was the plea by which restrictive Sunday laws were sought in the fourth century. The clergy sought to suppress the theaters for the reason that they drew the worshipers away from the churches. As a matter of fact, when we recognize that the Sunday sabbath has no foundation in the Scriptures of Truth, but little appeal can be made to the conscientious convictions of men and women who are prone to use that day for labor or pleasure.

How much better it would be to cast aside these man-made religious institutions, cease human efforts to bring man into conformity to some standard of right, adopt for our day of rest the day which God has made sacred, and then seek by moral suasion and religious conviction to lead men to a conscientious observance of the same.

Sunday Amusements

At a conference of city mayors held at Binghamton, N. Y., June 7, a resolution was presented advocating the repeal of laws against Sunday baseball playing. In answer to the request of the secretary for an expression of opinion twenty-seven out of thirty-two mayors declared themselves in favor of permitting Sunday baseball. Commenting upon this, the *Thrice-a-Week World* of June 27, says:—

This is an impressive manifestation. Here is a body of representative officials from scattered communities throughout the State, who are charged with the preservation of law and order, and with virtually one mind declaring that the restraints placed on young boys and men who seek recreation in the open air on Sunday are actually harmful. The right of local regulation by each municipality is all that they ask the legislature to grant. It is time that this question was handled with common sense. To deprive large numbers of boys of the right to play ball on the one day in the week when their time is their own is not to make them moral. If ever there was a question to be dealt with locally, it is that of Sunday recreation for the people.

In its issue of June 20, the same pa-

per, in commenting upon the assertion of Mayor O'Neill, of Auburn, that the great need of his city was Sunday baseball, declares:—

It was not a frivolous reply. In all communities the greatest needs are moral needs. The right to decent, harmless amusement and exercise on Sunday becomes a moral need when by hypocrisy and the tyranny of illiberalism that right is denied. The right of a working man or boy on his only free day to play ball if he so prefers is as important to him as any other right of personal freedom open to arbitrary abridgment.

There are many conscientious observers of the first day of the week who do not believe in games upon that day. We respect them in this regard which they hold for the day they observe. We hold the seventh day as sacred time. We believe that no manner of work or amusement should be carried forward on the Sabbath of the Lord, but we do not believe that work or play should be prohibited by law upon either day of the week. It is for us to observe the day as we believe God requires, and observe it as strictly as our understanding of God's will indicates. But it is for us to accord to our fellows the same liberty of action which we choose for ourselves.

If our neighbor prefers to use either the first or the seventh day for his own pleasure or business, that is a matter which rests wholly between him and the Lord. So far as his fellow men are concerned, that which he has a right to do upon the third or fourth day he has the same right to do upon the first or seventh day. That which would be uncivil upon one day of the week would be uncivil upon every other day of the week. The state has a right to demand and enforce civility every day, but it has no right to enter into the personal relationship existing between any man and his Maker, and determine for him in any measure how individual worship shall be rendered.

Will We Learn the Lesson?

OF the training which the Roman Catholic Church affords its children in the principles of its faith, and of the lesson which Protestants may wisely learn from this example, the *Lutheran* of June 12, 1913, says:—

While Protestants are scattering a great deal of energy in social service and similar movements, the Roman Catholics are looking after the children. In Chicago they gather up as many of the infant waifs that are brought into the world by unwilling mothers as they can lay their hands on, and are nursing them into good Roman Catholic church-members. They leave to Protestants the work of straightening out trees after they have grown crooked, and devote themselves to the bending of twigs in

the direction in which they would have them incline. To them a child with a future is worth ten perverted adults whom no number of high-pressure revivals can permanently wean away from their past. This is not saying that the church must neglect to seek the lost however advanced they may be in years or pronounced in sin; but it is saying that an ounce of prevention in the work of redemption is worth a pound of cure. It is saying that if the stream of humanity is to be purified, the best place to begin is at the fountain. The church must watch the cradle if it would prevent disaster at the grave. O, for more Christian kindergarten teachers in the form of fathers and mothers in the home! We should then need less in the church and the Sunday-school. But as things are, we must have both. In the value it places upon the child, let the Roman Church be our teacher.

The Leafless Bible

THE *Christian Herald* relates the following story regarding the influence of so-called higher criticism:—

A pastor, having finished a course of sermons on Bible criticism, was visited in his study by one of the earnest workers in his church. His caller began by asking what he should now do with the Bible. "Why, read it, of course," was the reply. "But," said the visitor, "I don't just know what to do about it, so I came to ask your advice." And he produced, as he spoke, a Bible, which he opened and laid before the smiling pastor. "Why," said the latter, "there is nothing here, John—nothing left of it. How is that?" "Well," was John's answer, "you see, it's this way: You told us that the stories of the creation and the flood were largely myths and that the patriarchs were legendary figures, so out went Genesis. Then, you told us the Pentateuch was chiefly folk-lore and ancient legends, and out went those books, too. Ruth was a pastoral, you said, and then there was a bunch of Jewish history books, with more or less legendary contents, and out they went, like the rest. Job, you told us, was a dramatic composition, just a play; the Psalms were simply the Jewish hymnal; Proverbs and Ecclesiastes were the wisdom of the ancients gathered from everywhere, and the Song of Solomon was nothing but a wedding song, so out they went with the rest. To make the story short, pastor, you cast so much doubt on all the other books that I just had to tear them out one by one until there was precious little left but the covers. You've destroyed my faith in the inspiration of the old Book, and now, I ask you again, what I am to do about it?"

The preacher was thunderstruck at this result of the series of discourses upon which he had spent so much precious time and so much erudite care. "Why, John," he said, in a voice that had a quaver in it, "I think you'd better get the old Bible and read it as you did before. Though it may have human errors in it, it is still the voice of God speaking to man, and the only message we have to teach us the way of salvation."

Many have assailed the Word of God, but they have never yet produced a book which is better. They have yet to offer a substitute for the Christian's hope which they have sought to destroy. While it is true that there is much in the Scriptures of Truth that we cannot understand, there is enough which may be understood to insure the salvation of every man who will faithfully follow its instructions. The mysteries of the Word of God stand as one great evidence of its divine authorship. If the Word had been produced by the power of man, we could hope to fathom its deepest meanings, but coming as it does from the divine source of wisdom, it affords an inexhaustible mine of wealth and riches, a boundless field for research and study.

Frank Admissions

IN its issue of June 6, 1913, *Everyman*, an English magazine, prints an article on "The Continental Sunday," by Rev. James Adderley. In the course of his discussion he made the following sensible and truthful admission regarding the divine authority of the Sunday sabbath:—

Is it not time that we more frankly allow that the old-fashioned Sabbatarian argument will not hold water? Can these statements be denied? (1) That, historically speaking, the Christian Sunday is not the same thing as the Jewish Sabbath; (2) that our Lord's attitude toward the Sabbath was revolutionary, in the sense that he went against the religious view of his day, which is the view that modern Sabbatarians want to rehabilitate and fasten on to the Christian Sunday; (3) that St. Paul knew nothing of a Christian sabbath on the first day of the week; (4) that the "first day of the week" was a day of joy and worship, and had no connection with the Sabbath; (5) that even when Constantine, in the fourth century, combined the Mithra festival and the Christian Lord's day and decreed a holiday, he did not forbid some work, and therefore was not reconstituting the Sabbath; (6) that the first Reformers were opposed to making Sunday a sabbath, as savoring of Judaism.

The writer argues for a Sunday observance from the standpoint of making the day useful and health-giving. Speaking of the enforcement of a Sunday rest, he justly observes:—

Peace will never come so long as Christians try to force a law which they think is divine upon people who either suspect that the law is not divine or reject the God whose law it is supposed to be. We all agree that we want a weekly rest. Why should we quarrel over the particular day, and why should we try to coerce our fellows in the name of religion? We do not dream of doing this about any other religious duty, not even about religious duties the sanction for which is undoubted. Why should we choose the one religious practise the sanction for which is extremely doubtful, and impose it on others?



Within the Fort of Lion

WORTHIE HARRIS HOLDEN

STRONG stands the Fort of Lion,
Built on the Rock of Might;
Safely within abiding,
Valiant her soldiers fight.

Reared by Jehovah's wisdom,
None 'gainst his fort prevail;
Fiercer the battle wages,
Yet the assaults must fail.

Risk not thy soul to venture,
E'en to attack the foe,
Ever beyond the threshold,
Lest arrows lay thee low.

Fight with the will to conquer,
Firm in the strength of Heaven;
Soon shall the victor's laurels
Unto the brave be given.
Portland, Oregon.

The Malaysian Mission Field

I. H. EVANS

(Concluded)

AT Soerabaya we met Brother and Sister Wood and Brother Brouwer and his wife. We had corresponded for some time with these workers, and it was a real privilege to meet them and talk with them face to face. The location where the meetings were being held and where Brother and Sister Wood were living seemed unfavorable to health, and it was advised that they move as soon as a suitable place could be found.

The next day we went to Soember Wekas, where we met Brother and Sister Judge from Sumatra, in addition to the workers we had seen en route. Our meetings began on Sabbath morning, and continued over the one following. We had Bible studies morning and evening, the remainder of each day being spent in considering plans for pushing the work.

The workers welcomed Brother Detamore to the mission as superintendent, and sent a vote of thanks to the Mission Board for sending him to their needy field. Brother Detamore took a deep interest in the field, and his enthusiasm was a real inspiration to the workers. During the meeting the entire work of the mission was considered, and a union mission field was organized. Java was divided into three divisions, only two of which we are now occupying. Brother Wood was appointed head of the Soerabaya district, and Miss Tunheim of the Batavia district. Brother Judge was appointed director of the work in Sumatra, and Elder Montgomery of the work in

Borneo, while Elder Detamore was asked to take charge, for the present, of the work in the Straits Settlements and the Federated Malay States, in addition to his duties as superintendent of the entire field.

The Malaysian field has over fifty million people, speaking a diversity of dialects, and requiring much sea travel to reach, as most of the territory is islands. In some places there are calls for workers where important interests are at stake. This is especially true in Borneo, where, before a foreign worker had ever entered the field, some thirty had begun to keep the Sabbath, and earnest calls for help are coming to those in charge of the field.

Although I spent five weeks in the East Indies, one can get but a limited idea of the field and its work in so short a time. The very same spirit that possesses the hearts of God's chosen people in other lands possesses the hearts of the workers and believers in these great, needy fields. In Java we have but three families of workers for thirty-two million souls. In Sumatra, Brother and Sister Judge are now alone. In the peninsula Elder Detamore and Brother Sharp's family will be the only workers for the whole district. In fact, there will be but seven families, or parts of families, for the fifty million souls in that island mission field, whose length and breadth cover more area of land and sea than the United States, and whose population is more than all that of England, Scotland, Ireland, Wales, Norway, and Sweden. Nor is the field an isolated one. Singapore is like New York, Liverpool, and London in its shipping interests. Her people are more cosmopolitan than those of any city of my knowledge in either Europe or America. Here are gathered the nations of earth in miniature. Singapore is the world in a nutshell. Side by side may be seen the black man from Africa, members of nearly every tribe from India and Burma, the Chinese, the Japanese, the Korean, the Filipino, the Malaysian in his varied dialects and costumes, and representatives from most of the European countries and both the Americas. It is well that the truth has obtained a foothold in this representative city. Its light should shine far, and from it should go forth a stream of literature and an army of trained workers to the great island field of which it is the commercial center.

We are pledged to the endeavor, in both labor and prayer, to win many souls to the kingdom of God the coming year.



The Deacon's Thanksgiving

WILLIS HAWKINS

OLD Deacon Bedell was the cheeriest man

You'd meet with in many a day.
He 'lowed that the Lord had a pretty good plan

For running the world, and he'd say,
"I'm thankful that things are about as they are—

They could be a mighty sight wuss—
An' the things we've complained of the loudest so far

Have proved to be blessin's to us."

When adversity smote him, it fell like the dew

On a mountain's impervious crest,
For his simple philosophy held to the view

That everything worked for the best.
And for others' misfortunes he always could find

Such sweet consolation to give,
It seemed that he envied the halt and the blind

The lives they were destined to live.

When his end was approaching he said,
with a smile,

With composure on face and in breast,
"I've worked pretty hard a consid'able while,

An' I'm thankful to git a good rest."
So he went through the world strewing smiles on his way,

And the neighbors surviving him tell
That, no matter what happened, it seemed every day

Was Thanksgiving for Ezra Bedell.

—Selected.

Pellagra

G. H. HEALD, M. D.

Editor *Life and Health*

PELLAGRA is one of the most sinister diseases that the human family must face, for several reasons, among which are its rapidly increasing prevalence, its high mortality, and its mysterious nature. Thus far no one can say that he knows certainly the cause of pellagra, and up to the present there has been no treatment that is reliably curative.

As to its increase. Only a short time ago the disease was unknown by name to the ordinary person, and to most physicians it was only a name for a rare disease they never expected to see. Now the physician who does not have pellagra in mind as one of the possibilities will almost certainly make a blunder sooner or later; and in some States the disease seems to have attacked almost entire neighborhoods.

The characteristic symptoms are, (1) an inflammatory condition of the di-

gestive tract, very persistent and not yielding to ordinary treatment; (2) a rash, especially on parts of the body exposed to the sunlight, worse in the spring; (3) there are apt to be during some stage of the disease mental symptoms more or less severe.

The purpose of writing this article is to call attention to the work of Dr. W. E. Deeks, of the Ancon Hospital, Canal Zone, who formulated a theory as to the causation of the disease, and inaugurated a course of treatment based upon the theory, which has been remarkably successful. The fact that a number of our own people have been victims of the disease gives point to the theory that Dr. Deeks has advanced.

Any one desiring to read the articles by Deeks may find them in the *Medical Record*, March 23 (William Wood & Company, New York City, 15 cents), and *Southern Medical Journal* for July (Southern Medical Association, Nashville, Tenn., 25 cents).

Of those treated by his method two thirds—eighteen out of twenty-seven—were cured, three more were improved, and of those who died the record is that some died so soon after entering the hospital that the treatment had no opportunity.

Deeks attributed pellagra to "the result of an autointoxication caused by the action of some ferment or organism on a carbohydrate diet to excess, to the exclusion of green vegetables and fruits during the warm weather, when metabolic activity is lessened."

The disease, he says, "seems to prevail among the poorer people or those accustomed to live upon the cheaper or less nutritious foods." He made careful inquiry as to the diet in these cases, and concluded that corn could not be considered the important factor in the causation of pellagra. In some cases no history of the use of corn in any form could be obtained. "All, however, were consumers largely of sweet and starchy foods to the practical exclusion of proteids, green vegetables, and fresh fruits." And an extensive experience in the tropics, he says, has shown that "health is best maintained and much suffering avoided when sweet and starchy foods are excluded from the dietary or reduced to a minimum."

Corresponding to the lack of energy in the warm climate, there is less muscular activity and hence less opportunity for the body to burn up the fuel foods; as a result there is not a proper digestion and assimilation of the starchy and sweet foods, and fermentation results. It may be that pellagra is an infection,

but if it is, the indigestion caused by the overuse of starchy foods seems to give it a foothold: and the facts that a rigid dietary cures and that the only patient who after cure had a return of symptoms was one who had returned to his old dietary, and who was again cured by a strict diet, is additional evidence that the disease is favored by a faulty diet.

Deeks believes that pellagra has increased because of the increased use of cane-sugar and of cereals. "I believe that it is not corn alone, but any cereal or starchy food in conjunction with cane-sugar in a warm climate, where there is lessened metabolic activity, and consequent inadequate elaboration of digestive elements which initiates the intoxication."

His treatment consists, "(1) in limiting the nourishment absolutely to fresh fruit-juice, preferably of oranges, meat broths, and milk as long as there is nausea and vomiting; and the absolute avoidance of everything that contains sweet or starchy elements; (2) in the administration of from fifteen to thirty drops of dilute nitric acid in three fourths of a tumbler of water three times daily on an empty stomach." In three or four days a carbohydrate-free diet is ordered. This in his practise consists of eggs, meats, fish, green vegetables (such as lettuce, celery, onions, tomatoes, beets, carrots, spinach, peas, string-beans, etc.), and fresh fruit of all kinds. The nitric acid is continued three times daily before meals.

It is always well to be wary of first reports on a new remedy. But Deeks, it should be remembered, reported on twelve cases in the spring, and now he reports on eighteen new cases, fully convinced by his additional experience that he has discovered, to say the least, an important contributing cause of pellagra.

While we remain committed to the proposition that the human body is essentially a fuel-burning engine, it must be recognized that much less fuel is required in warm climates, and there are other essential foods that must not be neglected.

The writer believes that as good results might be obtained without the use of meats and fish, provided a proper amount of milk and eggs is supplied.

Suggestions for Keeping Cool

OLIVE P. INGERSOLL, M. D.

THE feeling of general weakness and exhaustion which comes over a person in extremely hot weather is one of nature's demands for relaxation. The great secret of health during the summer months is to eat little, drink reasonably of good, pure water, work moderately, and let go all nerve tension. This last is of paramount importance.

Our bodies maintain practically a uniform temperature the year round, in spite of changes in the surrounding atmosphere. This is accomplished by a heat-regulating center, which is located

in the upper part of the spinal cord. This center keeps the heat production and heat elimination of the body properly balanced.

But there are many things that we can and should do to cooperate with nature in the work of adjusting the body machinery to the various changes to which it is subjected. For example, lessen the total amount of food, especially those articles which are readily oxidized, or burned, in the body to produce heat. Among these the fats and oily foods are chief.

Next, minimize the expenditure of energy. This does not mean to sit around and do nothing, but it does mean to pursue an even course, so far as possible; calmly and quietly to do such work as is necessary, both physical and mental, and to *conscientiously* refrain from getting excited or wrought up from any cause whatever. Never fume because the weather is hot. It only adds fuel to the fire. Neither should one expend energy in the mere effort to keep cool. Wandering around in search of a cool place or vigorously fanning oneself increases the heat produced. Do not spend physical or mental energy watching the mercury in the thermometer. It does not affect the weather, and it does make you warmer. You can afford to take the newspaper account of this.

As to simple treatments that will help one to keep cool, the most effectual are the following:—

In the early morning, when it is cool, slowly and easily sponge off with cold water. Do not rub hard or rapidly. Dry the skin with as little friction as possible.

In the heat of the day, or in the early evening, nothing is quite so refreshing as a hot sponge bath. Have the water as hot as can be borne by the hand, and, with a soft cloth, lightly sponge the entire body. Dry and powder without friction. A hot foot-bath just before retiring at night is very comforting. Hot treatments should be short in duration and the movements slow, in order to get the proper reactive effects that are cooling. After the treatment is finished, rest for a while, if possible, in a cool room—at least as cool as is available.

The warm-air bath is another very comfortable way of getting cool. Of course, a cabinet of some kind is preferable for this; but if one cannot be obtained, much the same effects can be realized by exposing the skin of the body to as hot air as can be found in the hottest room in the house. Even the direct rays of the sun are agreeable, but care should be taken not to expose the head or upper part of the spine to the direct rays of the hot sun. All other parts of the body may be exposed. Follow with a tepid or warm sponge bath without friction.

The principal diseases that are troublesome in the hot weather are of the digestive tract. This is doubtless due to the facts that foods decompose much more readily in hot weather than

in cold, and that many people drink large quantities of ice-water with their meals, which is a very injurious habit. It is much better not to drink at all while eating. Drinking freely between meals of water that is tested, or boiled, will obviate many difficulties.

Any tendency to diarrhea should be promptly taken in hand by leaving off all food for at least twenty-four hours, and thoroughly cleansing the bowels by a hot enema. A little cooked starch added to the water for the enema renders it more soothing. When food is taken, starch in some form is best, either corn-starch, arrowroot, or oatmeal, prepared in a gruel with hot milk. Browned rice gruel is a very good food for patients thus suffering. There should be no haste in returning to the regular diet after the attack is over. If the trouble does not subside readily, at least within twenty-four hours, the services of a doctor should be obtained. If the patient is a baby under two years of age, the doctor's advice should be sought at once, as soon as the diarrhea is noticed, as it is a very fatal trouble in cases of infants.

On the whole, the summer months should be as health-giving as any months of the year. Everybody should join the campaign against the flies and mosquitos, by observing the strictest cleanliness about their premises, keeping all garbage covered until it is properly disposed of. Out-of-door life, working in gardens, etc., together with the above suggestions carried out, should enable every individual, under ordinary conditions, to pass a healthful and pleasant summer-time.

Richmond, Va.

◆ ◆ ◆ 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."

THE following lines, written by Sarah K. Marine, may bring courage to some weary heart:—

"If in life you chance to be
On some storm-tossed Galilee,
When the tempests raging high
Cause the waves to reach the sky,
Recollect who said, 'Be still,'
And abide his blessed will.
Sweetly trust him, calmly trust him,
Fully trust his blessed will.

"When it comes your time to be
Led through your Gethsemane,
Recollect who knelt and prayed
In the silence of its shade.
Pray though grief your cup may fill,
'Father if it be thy will'—
Sweetly trust him, fully trust him,
Calmly trust his blessed will.

"If through malice you should be
Led up rugged Calvary,
Recollect whose footsteps sore
Trod the stony path before,
There his blood did for you spill.
Fully trust his blessed will.
Sweetly trust him, calmly trust him,
Fully trust his blessed will."

Requests for Prayer

255. A California brother asks our prayers for healing from rheumatism.

256. Another brother in the same State (California), who has been connected for years with our institutions, is losing the use of his lower limbs. He asks an interest in our prayers.

257. A sister writes from Alabama requesting prayer for healing.

258. From Kansas a sister sends the request for prayer in behalf of a friend who has just accepted this truth. She is ill, and strong influences are at work to discourage her.

259. A Texas sister desires prayer for the healing of a friend; for her husband, who is a drunkard and cigarette fiend; and for herself that she may be restored to health and may endure the many trials that come to her, with Christian fortitude.

◆ ◆ ◆ Dying Without God

A YOUTH at one of the large iron-works in Sheffield, says one, was accidentally thrown onto a red-hot armor-plate. When he was rolled off by his fellow workmen, it was doubtful if he could live, he was burned to the bone on nearly all of one side. His work mates cried, "Send for the doctor," but the poor suffering youth cried, "Never mind sending for the doctor; is there any one here who can tell me how to get saved? My soul has been neglected, and I am dying without God. Who can help me?"

Although there were three hundred men around him, there was no one who could tell him the way of salvation. After twenty minutes of untold agony, he died as he had lived.

One man who saw this accident, and heard the cries of the dying youth, was a wretched backslider, and when I asked him how he felt about the matter, he said: "I have heard his cries ever since, and wished I could have stooped down and pointed him to Jesus, but my life closed my lips."

Does your life tell sinners that you are saved, or does it close your lips, when those around hear you talk, and witness your actions?—*Selected.*

◆ ◆ ◆ Do It Now

IF you ever find yourself where you have so many things pressing upon you that you hardly know how to begin, let me tell you a secret: Take hold of the very first one that comes to hand, and you will find the rest all fall into file and follow after, like a company of well-drilled soldiers; and though work may be hard to meet when it charges in a squad, it is easily vanquished if you can bring it into line.

You may have often seen the anecdote of the man who was asked how he had accomplished so much in his life. "My father taught me," was the reply, "when I had anything to do, to go and do it." There is the secret—the magic word "now."



Somebody Knows and Cares

EDW. J. URQUHART

As we press along with the jostling throng
Over life's stormy and wind-swept hill,
While the winds so cold sweep over the wold
And our hearts grow faint and our bodies chill,

It is sweet to know as we onward go
That somebody cares, that somebody knows
The passionate fire of our hearts' desire,
Who would carry our sorrows and lighten our woes;

That Jesus is near our hearts to cheer,
To strengthen us when we are tired and weak,
And to guide us on when the lights are gone,
To dispel all our fears when his face we seek.

Thus burdens grow light, and the darkest night
Is brightened by love-light ever so fair.
The heart that was sad is made light and glad
With hardly a pain and hardly a care.
Yuba City, Cal.

The Montana Camp-Meeting

THIS meeting was held June 26 to July 6, at Manhattan, a village situated between Bozeman and Helena, Mont. The camp was conveniently located between the two railway stations of the town.

An unusual interest was manifested on the part of the village people. This was shown by the attitude of a pastor of one leading church who invited one of our ministers to occupy his pulpit on both Sundays of the meeting, and encouraged his people to come to the tent.

The people were extremely courteous when visited by our members, and many favors were shown us. It is planned to station some workers in the place to follow up the interest.

Prosperity has attended the work the past year. At the beginning of the year quite a heavy debt rested upon the conference, and some departments of the work were greatly in need of help. The reports of the secretary and the president showed that the conference is now free from debt, each department is in a fairly prosperous condition, and there is apparently no disturbing element in the conference.

During the past year the conference has been in charge of our venerable pioneer worker, Elder H. W. Decker, who has been officially connected with this work for fifty years, and whose la-

bors have been signally blessed of the Lord.

Elder U. Bender, recently from the West Indian field, was present, and was chosen president of the conference for the coming year. Other workers present from outside the conference were Elder C. W. Flaiz, Prof. E. C. Kellogg, and Brother W. R. Beatty, of the North Pacific Union, and Elders E. W. Catlin and L. F. Starr by special invitation. Each rendered valuable service in the various lines. Elders F. B. Armitage, of South Africa, and L. V. Finster, of the Philippine Islands, were present in the interest of the foreign missionary work. Their stirring recitals of experience in those fields were interesting and helpful, and the people responded by a donation of \$1,100 for foreign mission work, a really liberal donation from so small a meeting.

The young people also raised sixty-five dollars toward paying the transportation of a missionary to Brazil, and other liberal contributions were made for local work.

The closing Sabbath was a day long to be remembered. Sabbath-school was placed in the afternoon, and the morning service began at 9:30. After the sermon a call was made, and nearly the whole camp came forward, and by earnest, heartfelt confession of definite sins and faults invited the presence and blessing of God. As the Spirit came in to work upon hearts with power, the way was opened for a glad song of victory and praise. In the afternoon a special meeting was called, and after a brief discourse two young men, Brethren C. H. Rittenhouse and D. H. Hanson, were set apart by ordination to the work of the ministry. Again the Lord came very near, and hearts were deeply touched. Sunday morning twelve persons were baptized in a near-by stream.

We left the Montana Conference full of courage, and with confidence that under the blessing of God great progress will be made in this field the coming year.

MEADE MACGUIRE.

Michigan

DETROIT CHURCH, No. 2.—Since half of the year is in the past, it is fitting and proper that we render a report to our friends; for there are those who are interested in the work among our people, and giving freely for its support.

You will be pleased to learn that the little church has made substantial and lasting growth along all lines.

Six persons have joined the church (two by letter), and others are receiving instructions, in order that they may learn the truth, receive baptism, and be admitted as members of the church. While six have been added to the church, our membership is still about the same as it was the first of the year, because we

have granted letters to two and dropped the names of others.

Our Sabbath-school is growing gradually by adding members and means to the cause. The Missionary Volunteer Society, though recently organized, is taking on new life for its work. The Christian Help band has done good work for the church and community, and is growing in force and usefulness every day. Several are selling our literature with good success.

Our seventeen church-members, mostly women, gave \$348.94 in tithes and offerings for various purposes during the six months ending June 30, 1913. This is more than twenty dollars per capita. Adding the offerings received during the last six weeks of 1912, we have a total of \$520.48. Taking twenty as a membership basis, our little company gave more than twenty-six dollars per member for the seven and one-half months. Fifty dollars was donated to our building fund by the First Church. We are much in need of a strong force of Bible workers and a suitable place of worship.

The Lord has blessed the work here as we have taught the people publicly and from house to house.

W. H. GREEN.

The Minnesota Camp-Meeting

THE annual camp-meeting of the Minnesota Conference was held this year in one of the many beautiful parks of St. Paul. Owing to the recent General Conference, it was decided to hold this meeting just one week, from June 16 to 23.

One hundred forty family tents were pitched among the trees surrounding the large pavilion. Although some rain fell, and the weather was very hot, a courageous, pleasant spirit characterized all the campers, and a deep spirit of earnestness was noticeable at all the meetings.

Services were held for the English, Germans, and Scandinavians. In the English meetings the local conference brethren were ably assisted by Elders Chas. Thompson and O. A. Olsen; the Germans by Elders W. F. H. Shroeder, C. K. Reiswig, and G. F. Haffner; the Scandinavians by Elders Carl Svenson, Erickson from Chicago, L. H. Christian, and O. A. Olsen. The young people on the grounds numbered more than three hundred, and Sister Pogue and Elder W. W. Ruble, assisted by the writer, had the satisfaction of seeing many give their hearts to God for the first time, and almost all on the ground consecrate anew their lives to the finishing of the third angel's message. Other helpers were Sister Armitage, from Africa, Dr. David Paulson, from the Hinsdale Sanitarium, and Dr. Schunk, from the Iowa Sanitarium.

The book work was ably looked after by Brethren Gay and Shrewsbury, assisted by the union conference canvassing agent, Brother F. E. Painter, and S. N. Curtiss, manager of the Kansas City Branch of the Pacific Press Publishing Association. Eight hundred dollars' worth of books and tracts was sold on the ground. A good interest was aroused in the sale of our publications.

Elder G. W. Wells continues to act as president, all the conference officers being reelected, with one exception.

The General Conference recommendation to raise twenty cents a week per member for missions and the liquidation of institutional liabilities was enthusiastically carried. The mission offering taken on the ground amounted to over \$3,500, besides the Sabbath-school collection of \$239.

Sabbath was the great day of the feast. Elder Olsen spoke from Isa. 52:1-10. The Lord came very near, and almost the whole camp went forward. At the afternoon service, Brethren Stemple White and B. C. Haak were ordained to the ministry. Following this impressive service, fifty-six, mostly young people, followed their blessed Lord in the ordinance of baptism.

C. L. BENSON.

Pioneers Were Strong Advocates of Writing for Newspapers

ENCOURAGING reports have been received from brethren attending a number of the camp-meetings thus far held this season, telling of their success in getting articles dealing with these camp-meetings published in the local newspapers.

It was indeed encouraging to receive copies of papers that included on the first page prominent accounts about the meetings. Large, black head-lines announced the fact that Seventh-day Adventists were in session, and not only did the editors place the articles in conspicuous places, but views of the camp-grounds were printed in some of the papers.

These reports extended over the full circulation of the papers in which they were printed, and through this means thousands, perhaps, became better acquainted with the great movement our denomination is carrying forward. It is also quite probable that scores and hundreds who would not let go their prejudice to take Bible readings or read our tracts were among the most interested readers of these reports. The newspaper, which is the only thing that can carry the truth with it into practically every home, could and does serve a wonderful purpose for just such persons. This medium will, no doubt, be the means of enlightening such people on what we believe and teach and the progress we are making with the last gospel message in the earth, and finally lead them to accept the message of love and mercy.

It is interesting to learn that the pioneers of our work were advocates of using the newspapers for spreading the gospel, especially during the camp-meeting season. In the REVIEW AND HERALD of Dec. 1, 1885, in connection with the proceedings of the General Conference held in Battle Creek, Mich., is an interesting report submitted by the camp-meeting committee on advertising. The report, which deals quite extensively with the importance of writing for newspapers in connection with our work, ought to encourage all our brethren to put forth greater efforts in writing for the press. The report was signed by C. H. Jones, A. R. Henry, and J. L. Prescott, and that part concerning newspapers is as follows:—

"Your committee appointed to consider the matter of camp-meeting advertising, respectfully submit the fol-

lowing for your consideration. We recommend—

"1. That some four or five weeks before such meeting begins, a corps of active workers go to the city where it is to be held and canvass it thoroughly, holding Bible readings, etc., as the way may open, but making no mention of the camp-meeting until it is noticed in the daily papers.

"This company should be under the direction of the president of the conference, or some competent person who can direct in the work; they should also make friends with the publishers of the leading newspapers, so that a week or two before the meeting opens, short notices of our work and the coming meeting may appear; also arrangements should be made with them so that during the meeting full reports of the sermons may be published. In order to secure this, it may be necessary to subscribe for a certain number of copies of the newspaper wherein the reports are published; but we believe that a strong effort should be made to carry this point."

This recommendation, submitted to the General Conference twenty-eight years ago and adopted, is a very forceful recommendation for today. The advice in it is sound; and if followed, it should result in much good by attracting persons to the camp-meeting who would not otherwise know about it, in enlightening the readers more with what we teach, and in giving the camp-meeting and the facts contained in the reports greater publicity than all the believers in attendance could ever accomplish in the small amount of time it takes for these powerful mediums to circulate over the territory they cover.

WALTER L. BURGAN.

The General Conference

THE recent General Conference held in Washington, D. C., was one of the most spiritual and progressive meetings Seventh-day Adventists have ever held. For some weeks previous to the Conference a general conviction prevailed that God would in a special manner lead this meeting, and that it would mark a new era in the work. In just what ways the divine power was to be manifested no one could foretell. The camp was well arranged, and the dining department most successfully conducted. The program for devotional meetings, Bible studies along spiritual lines, regular business meetings of the Conference, evening services for the benefit of those not of our faith, and the departmental meetings, were all exceptionally well planned and unusually practical. Perhaps some of the most interesting services were the spiritual revivals; the departmental meetings, where the workers laid plans for a vigorous campaign along different lines; the foreign mission departmental session, looking toward a more aggressive evangelical campaign in distant lands; and the meetings which completed the organization of the General Conference, with divisions in Europe, North America, and Asia to carry the detail administrative work, leaving the General Conference free from local burdens, that it may share equally the burden with all fields in carrying forward the world-wide work.

One of the most encouraging prospects is the definite interest taken by

the European and North American Divisions in a more aggressive policy to win souls. It was the prevailing sentiment that this should be the paramount consideration in all our plans; and the workers urged that while raising money for the prosecution of the work in distant lands, it should never be forgotten that there are many souls to be won for Christ in the home land. A high ideal was fixed as the standard of possible attainment in this direction during the first biennial period of these two new divisions.

In apostolic days the outpouring of the Holy Spirit marked a new era in the history of the church. A great evangelistic soul-winning campaign was entered upon which brought thousands into the church. Then the whole church caught the spirit of the movement, and the members laid their possessions at the feet of the apostles in support of the work. This spirit is again coming in among us, and we are now seeing its first-fruits in the great increase of tithes and offerings. Reports rendered at the Conference showed a remarkable advance along this line. The spirit of the meeting was well illustrated in the response made to a call from the Loma Linda Medical College for sixteen thousand dollars to provide necessary equipment for the training of competent physicians. So generous was the response in cash and pledges that more than the necessary amount was raised.

Never at any meeting held in the history of this denomination were so many workers assigned to foreign fields, and the best of it is that they are all so willing to go anywhere the Master calls them. We had no thought of going to the Asiatic field when General Conference convened. Other important changes created the demand, and when the call came we were so confident of God's guidance in the matter that we cheerfully responded. Elder and Mrs. W. B. White, who have been chosen for the African field, which has been our home for the last five years, bring to their work an experience that is the result of many years of successful labor in this cause. We have no doubt that the work in South Africa will be benefited by the change; and as we go forth to labor in the Asiatic Division, we shall earnestly pray for the workers in our former field, and for all our companions in service, at home and abroad, who are laboring in the Master's vineyard. Will you not pray for the success of our work in the great Asiatic Division?

R. C. AND MRS. PORTER.

The Eastern Pennsylvania Camp-Meeting

THE Eastern Pennsylvania Conference held its annual session in connection with the camp-meeting at Allentown, Pa., June 19-29. In spite of the fact that many of the brethren from this conference had attended the General Conference session at Washington and were thus led to think the attendance at the Eastern Pennsylvania camp-meeting would be light, it was practically as good as in previous years. Every cottage on the ground was taken, and all present seemed to come with the determination to enjoy a spiritual feast. A great many new faces were there, indicating that

many new converts had accepted the truth during the past year.

All the services were well attended, and the deep presence of the Spirit of God was manifested throughout the entire course of the meeting. There was no note of discouragement struck anywhere. The spirit of revival was with us. The last Sabbath day was one of a marked movement throughout the camp, in which many new converts came forward to give their hearts to God for the first time, a large number of backsliders were reclaimed, and a general consecration took place on the part of all connected with the camp. So many were to be baptized that there were three baptismal occasions.

The business sessions of the conference moved off harmoniously. Two new churches were presented for admission to the conference. One of these had been raised up largely through the instrumentality of Brother Charles S. Baum. It was thought best, in view of the past consecration and labors of Brother Baum, to ordain him to the gospel ministry. It was a touching occasion on the last Sabbath of the camp-meeting when this service took place. Coupled with the blessed manifestation of the Spirit during the morning, many felt called upon to engage in a spirited expression of thanksgiving and praise.

As they had received the spiritual blessings, the brethren felt willing to give of their temporal means. On the first Sabbath of the camp-meeting the Sabbath-school donation amounted to \$35, and on the last Sabbath it was \$350. A great interest also was aroused throughout the meeting in behalf of foreign missions, and this, on the last day of the camp, took a substantial form in favor of definitely raising the Twenty-cent-a-week Fund for the year. The Columbia Union Conference, with all the local conferences in the union, having adopted the twenty-cent-a-week plan, had determined to have it date from Jan. 1, 1913. As a result, the Eastern Pennsylvania Conference found itself, June 1, in arrears of about \$2,865. Early Sunday morning, the last day of the camp, the whole congregation assembled at 6:30 A. M. for a rally in behalf of foreign missions. When the writer closed his appeal at breakfast-time, \$2,535 was in sight in cash and pledges, and arrangements were made to endeavor to secure the remaining balance during the day.

Careful work also was done for the young people. It was one of the interesting sights connected with the camp-meeting to see so many young people giving their hearts to God for service. The question of education was presented and many determined to fit themselves for Mount Vernon College this coming fall.

Elder H. M. J. Richards was reelected president for the coming year. The conference committee is composed of the following members: Brethren Richards, R. E. Harter, F. A. Harter, R. M. Fried, and J. W. Hirlinger. Elder A. G. Daniels was present with us during the first Sabbath and Sunday of the camp-meeting. Other laborers present from the outside were, Elders Spies, Lipke, Hankins, Babcock, and Konigmacher, Dr. Menkel, Profs. M. E. Kern and E. G. Salisbury, and the regular union men.

R. G. WILKINSON.

Educational Department

J. L. SHAW
W. E. HOWELL

General Secretary
N. Am. Div. Asst. Secretary

Informal Talks on Education

THERE are two principles which we need most, perhaps, to learn well in our efforts to give our children a Christian education. These two are simplicity and depth.

"At Thy Word"

First of all, we need simplicity of faith,—faith simple enough to take God at his word. On one memorable occasion in the life of our Master, he bade Simon put out his fishing-boat a little way from the land that his Lord might use it for a rostrum to speak from. Jesus sat down in the boat, and in that simple fashion taught the people wonderful words of life. Simon was an attentive listener, and must have been deeply impressed by the words of Jesus, as the sequel shows.

Now Simon was a fisherman by trade, which he plied largely at night as being the most favorable time for a catch. But the night previous to this occasion he had had no success, though he had toiled perseveringly till break of day. When the Master had finished speaking to the people, he said to Simon: "Launch out into the deep, and let down your nets for a draft." But Simon, knowing that to be the most unfavorable time to fish in the whole twenty-four hours,—with the stir of the town near by and a multitude at the water's edge,—told the Master of his night's failure and of the hopelessness of trying to catch fish in the daytime. Yet, under the influence of that morning's teaching from his boat, Simon submitted, saying, "Nevertheless at thy word I will let down the net."

All the world knows the result of that simple act of obedience,—the breaking of the net and the sinking of that self-same boat and one other besides, with the weight of that largest catch of the season, and a daylight catch at that. But the prospect of large returns in the fish market that day was lost sight of by Simon Peter in his astonishment at the power of the Master's word. His heart was moved to repentance for raising objections to his Master's bidding,—a repentance so sincere that he declared himself a sinful man and bade his Lord depart from him as being unworthy of so holy a presence. Then came the comforting assurance: "Fear not; from henceforth thou shalt catch men." And the men that Simon the fisherman, now transformed into Peter the fisher of men, caught from that day forth, and is still catching through the record of his life and writings, will far outmeasure in number and value the wonderful catch of Galilean fish on that memorable morning.

One more point remains to impress the lesson: When they had brought their ships to land, Simon Peter was one of those who "forsook all, and followed him." But before he was moved to leave all his bright business prospects that day, he had first to forsake all his own ideas of success in catching fish, and follow

the Lord's way. Peter learned two great lessons from this experience: That the Lord's ways are not man's ways, and that when the Lord marks out the way, unquestioned obedience will always bring the greatest ultimate success.

Reader, have we learned well these two lessons? Are we simple enough in our faith to believe that the Lord's way of catching our own children and youth in the gospel net, and of training them to catch men successfully in the great sea of humanity, is superior to all the ways of merely human devising? Is there a difference, a real, vital difference, between the Christian school and the secular school? If so, why are half our children yet in the schools of the world? Conscientious leaders in secular education are much disturbed over the lack of moral and spiritual power in the public school. Some of them well know that the banishing of the Bible, the casting of doubt upon its inspiration and authenticity, and the lack of religious instruction of any kind, are producing a crop of skeptics and freethinkers that are dangerous to society. They know, too, that church instruction on Sunday is far from sufficient to stem the tide of evil setting in from the day-school. Many of the secular teachers themselves sense the situation keenly, but know and say that their hands are tied.

How is it with us? Are we Christians, we Seventh-day Adventists, disturbed or at ease in the matter? Is there something wrong with our own schools that we hold aloof from them and prefer the risk of the secular school? I am well aware that they are not yet perfect, and so are they aware of it. Greater simplicity of curriculum, greater elimination of worldly spirit, matter,* and methods, and greater teaching efficiency and facilities, are greatly needed. Good progress has been made in these directions already. These things will all come in time, and they will come quickly if we only—

"Launch Out Into the Deep"

With more simplicity we need greater depth,—depth of conviction that the Lord has given us as truly superior principles of education as he has principles of spiritual power and doctrine; depth of searching the Bible, history, and natural science for the deep things of God—these three great trunk lines of Christian study, with English, music, and the languages their strongest accessories; depth of conviction that the development of teachers and text-books for the instruction of our own children is just as important as the development of ministers and message-filled books for the enlightenment of the heathen; depth of conviction that teachers for our elementary schools and missionaries to foreign lands need as thorough preparation as do college teachers or physicians. While Peter needed to launch out into the sea, we need to launch out into the land,—in tilling the soil and in the teaching and practice of useful trades. We have been too content to linger among the multitude upon the shore and merely listen to good instruction, while Peter launched out into the deep and got the blessing. We have been so timid in stepping out upon right principles clearly set forth that in some respects in which we might have led, the world has gone ahead of us.

There is a depth of meaning to Chris-

tian education that we have scarcely begun to fathom, and which we shall never measure till, like Peter and his partners, we forsake all the ways and methods that mere men have adjudged best, and follow on to know the Lord by acting promptly and whole-heartedly at his word; and till, leaving results with him, we launch out into the educational depths of his wisdom for a miraculous draft of boys and girls, of men and women.

W. E. H.

Publishing Department

N. Z. TOWN - General Secretary
W. W. EASTMAN - N. Am. Div. Secretary

Home Missionary Work

WE are glad to see our general agents taking a special interest in the home missionary work. We are indebted to Brother J. B. Blosser for the following excellent arrangement of selections from the writings of Mrs. E. G. White on this phase of our work:—

Need of Plans

"The leaders in God's cause, as wise generals, are to lay plans for advance moves all along the line. In their planning they are to give special study to the work that can be done by the laity for their friends and neighbors."—*Testimonies for the Church*, Vol. IX, pages 116, 117. "Many who possess real ability are rusting from inaction because they do not know how to set themselves at work in missionary lines."—*Id.*, Vol. VI, page 432.

Who Should Do the Planning

"In every church there is talent, which, with the right kind of labor, might be developed to become a great help in this work. That which is needed now for the upbuilding of our churches, is the nice work of wise laborers to discern and develop talent in the church,—talent that can be educated for the Master's use. There should be a well-organized plan for the employment of workers to go into all our churches, large and small, to instruct the members how to labor for the upbuilding of the church, and also for unbelievers. It is training, education, that is needed. Those who labor in visiting the churches should give the brethren and sisters instruction in practical methods of doing missionary work."—*Id.*, Vol. IX, page 117.

Must Be Taught How

"Just as soon as a church is organized, let the minister set the members at work. They will need to be taught how to labor successfully. Let the minister devote more of his time to educating than to preaching. Let him teach the people how to give to others the knowledge they have received."—*Id.*, Vol. VII, page 20.

Plan and Appoint Work for All; Report the Work Done

"Plan ways whereby a living interest may be kindled, and train up the young to do what is appointed them. Let them have a part to act, and from week to week let them bring in their reports telling what they have experienced, and, through

the grace of Christ, what success has been theirs. If the missionary meeting were a meeting where such reports were brought in by consecrated workers, it would not be dull, tedious, and uninteresting, it would be full of intense interest, and there would be no lack of attendance." "Let church-members, during the week, act their part faithfully, and on the Sabbath relate their experience. The meeting will then be as meat in due season, bringing to all present new life and fresh vigor. When God's people see the great need of working as Christ worked for the conversion of sinners, the testimonies borne by them in the Sabbath service will be filled with power. With joy they will tell of the precious experience they have gained in working for others."—*Id.*, page 19.

Reports Should Be Published

"Let those who have gained such an experience write an account of it for our papers, that others may be encouraged. Let the canvasser tell of the joy and blessing he has received in his ministry as an evangelist. These reports should find a place in our papers; for they are far-reaching in their influence. They will be as sweet fragrance in the church, a savor of life unto life. Thus it is seen that God works with those that cooperate with him. 'Gather up the fragments that remain, that nothing be lost.'"—*Manual for Canvassers*, page 41.

Well-Organized Effort Needed

"Well-organized work must be done in the church, that its members may understand the manner in which they may impart light to others, and thus strengthen their own faith and increase their knowledge. . . . A working church is a living church."—*Home Missionary Work*.

Two or Three to Be United in Bands

"Why do not believers feel a deeper, more earnest concern for those who are out of Christ? Why do not two or three meet together and plead with God for the salvation of some special one, and then for still another? In our churches let companies be formed for service. Let different ones unite in labor as fishers of men. . . . The formation of small companies as a basis of Christian effort has been presented to me by One who cannot err. If there is a large number in the church, let the members be formed into small companies to work not only for the church-members, but for unbelievers."—*Testimonies for the Church*, Vol. VII, pages 21, 22.

Results of This Kind of Work

"The power of the gospel is to come upon the companies raised up, fitting them for service. Some of the new converts will be so filled with the power of God that they will at once enter the work. They will labor so diligently that they will have neither time nor disposition to weaken the hands of their brethren by unkind criticism. Their one desire will be to carry the truth to the regions beyond."—*Id.*, page 20.

A Reformatory Movement

"In visions of the night representations passed before me of a great reformatory movement among God's people. Many were praising God. The sick were healed, and other miracles

were wrought. A spirit of intercession was seen, even as was manifested before the great day of Pentecost. Hundreds and thousands were seen visiting families and opening before them the Word of God. Hearts were convicted by the power of the Holy Spirit, and a spirit of genuine conversion was manifest. On every side doors were thrown open to the proclamation of the truth. The world seemed to be lighted with the heavenly influence, great blessings were received by the true and humble people of God. I heard voices of thanksgiving and praise, and there seemed to be a reformation such as we witnessed in 1844."—*Id.*, Vol. IX, page 126.

Report From Cuba

ALTHOUGH three of our canvassers left Cuba during the month of May in order to attend the General Conference at Washington, D. C., the Lord blessed the work of those who stayed and faithfully continued to carry the printed page to the people. Our total sales for May amounted to \$856.

Brethren W. H. Spicer and Manuel Roman have now been working in the eastern part of the island for some months. They have met with remarkable success in the smaller towns and sugar-mills. During May their weekly sales averaged almost one hundred dollars gold each. In the week ending May 16, Brother Spicer took 68 orders valuing \$178.50, and in the week ending May 9, Brother Roman took 58 orders valuing \$124. Most of these orders were delivered the week following that in which they were taken.

During the month of June, God has continued to bless our efforts. Although some of us got back to our field after half the month had passed, yet the total of our sales has run up to \$1,467.55, for which we thank our Heavenly Father. Brethren Henry Brown, Albert Cochran, and C. P. Martin, who came to help out in Cuba for a time, have all started out successfully. After staying a few days in Havana to practise with the new book "Patriarchs and Prophets," Brother Brown went to Santa Clara, and in the five hours which he worked the first day he took \$53.50 worth of orders, and \$52 worth the second day, closing the week with a total of \$119.50. He put in 44 hours in the second week and received 79 orders valuing \$248. This extraordinary success with a religious book has been far beyond our most sanguine expectations, but it proves what a man can do for God when he gets out and works and leaves himself in the hands of his Maker.

Brother Cochran has started with "Salud y Hogar" in Havana. After being here a week he took 30 orders in 30 hours, value \$86.

Brother Martin, of Mexico, has proved to us that subscriptions for our papers can be taken here just the same as in Mexico. In a few small towns near the capital he took 50 subscriptions, in three days, and we now have a good list started here in Havana itself. Better, we have five or six persons who will in the future give a part of their time to this work.

Brother Avila has continued to do well among the sugar-mills. He has also been studying with some interested persons, and reports deep interest among

them in what they have heard of present truth.

Brother Jose Veiga has lately been selling a large number of our smaller books, taking as many as nineteen orders in a day. He has also taken up to fifty-seven orders for Spanish "Coming King" in only two days.

We trust the readers of these lines will pray for the workers in Cuba.

H. A. B. ROBINSON.

News and Miscellany

Notes and clippings from the daily and weekly press

—On July 14 a severe storm swept over Ohio. Railroad traffic was suspended for more than twelve hours. Near Zanesville, twenty bridges were washed away, and crops ruined throughout the section. The damages are estimated near \$500,000.

—Now that the opium traffic is rooted out in the interior, China is turning her attention to the port cities, where there is an enormous quantity of the drug valued at many thousands of dollars. In Tientsin recently a great burning took place, at which about \$30,000 worth of opium was destroyed.

—What is said to be the oldest ship in the world was recently broken up at Teneriffe, Canary Islands. It was the "Anita," an Italian ship built in Genoa in 1548, and it is claimed was almost an exact duplicate of the "Santa Maria," the galleon in which Christopher Columbus made his great voyage of discovery.

—The United States Department of Agriculture has promulgated a notice of a quarantine that affects the six New England States because of the infection of trees with the gypsy-moth and the brown-tail moth. Coniferous trees, including Christmas trees, decorative trees, and forest plant products are not to be moved from any of these States into others outside the quarantine districts. The order goes into effect the first of August.

—Last week Dr. Robert Bridges was appointed poet laureate of England, succeeding the late Alfred Austin. Dr. Bridges, who was for a number of years a medical practitioner, retired to private life, issuing poetic productions every now and then. He ranks among the minor poets, but is also known for the grace and charm of his poetry. Those familiar with his work say that "he is a scholarly writer, and has devoted much critical study to the works of great masters of English and classic verse.

—River Forest, Ill., a suburb of Chicago, has engaged a business manager who will have the entire charge of all the affairs of the community. He will command the police force, handle the street work, and direct the schools; in fact, he will control the entire village administration. He will be directly responsible to a village board, but is not to be under the orders of this organization. River Forest is the third municipality in the United States to put the affairs of the community into the hands of a business manager.

—Vehicles killed 410 persons in the streets of London last year, 107 more than the previous year; and 15,154 persons were injured in street accidents.

—The Red Cross stamp, or seal, that has been on sale at the holiday season during the past four years for the benefit of the antituberculosis campaign, has netted nearly \$1,000,000.

—The Italian ministry of agriculture, industry, and commerce will expend \$7,585 in premiums by way of encouraging the construction of modern, improved farmhouses and other farm-buildings in certain provinces in Italy.

—A railroad strike involving 80,000 conductors and trainmen on the Eastern roads has been averted, at least for the present, by the passage by Congress of the Newlands-Clayton Bill. This law creates a board of mediation and conciliation, headed by a commissioner, to which the Eastern railways and employees' brotherhoods have declared their willingness to submit their wage dispute for arbitration.

—Anarchy has been prevailing in Johannesburg, South Africa, as a result of a general strike among miners. Troops were called out, and were ordered to fire upon the rioters, resulting in several deaths and many wounded. Property was destroyed by strikers and the red flag hoisted. At last reports, the government was trying to bring about a peaceful solution of the question at issue, but with little success.

—Port Antonio, a little city on the northeastern shore of Jamaica, is the greatest banana port in the world. In 1911 it shipped more than 9,000,000 bunches of bananas, nearly all of which came to the United States. Jamaica leads all other countries in the world in the production of bananas; and Port Antonio has the lead over all other towns in Jamaica, because the heavy rainfall in its neighborhood is favorable to the production of this fruit.

—Switzerland has recently enacted an important law, which affects its women. Until the end of 1911, a Swiss woman, no matter what age she may have been, was considered a minor. Since March this year she is a major by law. She can now vote for municipal and parliamentary bodies. She has a right to dispose of her earnings. A Swiss widow becomes legal guardian of her children, and can make her will. The marriageable age for women has been raised from sixteen to eighteen years, and for men from eighteen to twenty years.

—Mississippi's prison farms have not only proved the most humane and beneficial way of handling prisoners, but they have proved most profitable. Every year from 4,000 to 5,000 bales of cotton, more corn than enough to supply the demand of the farm, bushels upon bushels of sweet potatoes, molasses as good as can be found anywhere on earth; peas, vegetables of all varieties, fruits, melons, in fact everything good to eat, are raised on the State farm, and after paying a profit into the State treasury of from one fourth to one half of a million dollars, the tables of the convicts are provided with a better fare than many of the free citizens of the State can boast.

—First estimates of the year's rice crop in Japan are most encouraging, exceeding 55,000,000 koku (about 275,000,000 bushels), which is the record amount in the last ten years.

—It is estimated that America produces 32 per cent of the world's food supply, although it has only 5 per cent of the world's population. Russia supplies nearly 14 per cent of the food supply, while she has about 8 per cent of the world's population.

—The world's total population is estimated at 1,700,000,000, out of which the proportion of the sexes is known for 1,038,000,000, the ratio being 1,000 males to 990 females. The ratio varies considerably in different places. There were for every 1,000 men in Europe, 1,027 women; Africa, 1,045; America, 964; Asia, 961; Australia, 937. The maximum proportion of women is found in Uganda, 1,467; the minimum in the Alaska gold-fields and the Malay states, with 391 and 389, respectively.

—Dr. F. F. Friedmann's much-heralded tuberculosis serum was declared by the Public Health Service of the government "not to justify that confidence in the remedy which has been inspired by wide-spread publicity." The report was presented recently at a meeting of the national tuberculosis organization in Washington, and the association immediately adopted resolutions to the effect that no specific cure for the white plague has yet been discovered, and urging the public to continue "present well-tried agencies."

—Results of investigation here and in Europe into the number and causes of typhoid cases show a startling condition in this country as compared with the conditions in Europe. The excessively high rate of typhoid fever cases in the United States is characterized as "our national disgrace" by sanitariums and public health experts who have made the study, and the comparisons just concluded seem to justify this characterization. Despite the advanced methods of living in the United States the statistics show that the rate of typhoid cases in this country per 100,000 population is 18.5 in excess of the rate in European cities taken as a basis of comparison.

—A German cabinet-maker has constructed a pair of water shoes, with the help of which he walks upon the water. He crossed Lake Ammer, in Bavaria, 12,000 feet wide, in two hours. These water shoes are really two long, narrow boxes of pine wood, squared off at the rear end, and shaped like the bow of a boat in front. To preserve his balance the traveler grasps two upright posts. At the outer edge of each boat, or shoe, three small paddles, shaped like rudders, are fastened. These move on hinges and are worked by a sliding mechanism that is operated by the traveler pushing his feet forward alternately, somewhat like a boy learning to skate. He can travel rapidly and with safety on smooth water, although the apparatus is probably not fit for use in stormy weather. Those who have tested it assert that it does not tax the strength as much as rowing a moderately sized boat. The inventor uses his water shoes almost every day for crossing the lake and transporting his tools and a moderate amount of baggage.

NOTICES AND APPOINTMENTS

Camp-Meetings for 1913

CANADIAN UNION CONFERENCE

Maritime, Hopewell Cape, New Brunswick Aug. 21-31

CENTRAL UNION CONFERENCE

North Missouri, Marceline July 31 to Aug. 10
 South Missouri, Clinton Aug. 7-17
 Nebraska, Seward Aug. 21-31
 East Kansas, Ottawa Aug. 21-31
 Colorado, Denver Aug. 21-31
 West Kansas Aug. 28 to Sept. 7
 Western Colorado, Grand Junction Sept. 9-16

COLUMBIA UNION CONFERENCE

Virginia, Portsmouth Aug. 14-24
 Ohio, Hamilton Aug. 21-31
 West Pennsylvania Aug. 27 to Sept. 7
 West Virginia, Charleston Sept. 4-14
 Chesapeake, Chestertown, Md. Sept. 18-28

LAKE UNION CONFERENCE

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

NORTHERN UNION CONFERENCE

Iowa, Cedar Rapids Aug. 28 to Sept. 8

NORTH PACIFIC UNION CONFERENCE

Western Washington, Auburn Aug. 14-24

SOUTHERN UNION CONFERENCE

Louisiana, Alexandria July 23-30
 Mississippi, Hattiesburg July 30 to Aug. 7
 Alabama, Montgomery Aug. 6-14
 Kentucky, Nicholasville Aug. 14-24
 Tennessee River, Jackson, Tenn. Aug. 21-31

SOUTHEASTERN UNION CONFERENCE

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

SOUTHWESTERN UNION CONFERENCE

North Texas, Terrell 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

British Columbia (Coast), Coquitlam Aug. 4-10
 British Columbia (Eastern), Armstrong Aug. 18-24

Nurses' Training-School

THE Nebraska Sanitarium, Hastings, Nebr., desires to correspond with consecrated young men and women who wish to take the nurses' course. Exceptional advantages are offered for an all-round, practical training. A two-year course is given for men and a three-year course for women. Class work begins October 1. Address as above.

Oklahoma Conference Association

THE next regular session of the Oklahoma Conference Association of Seventh-day Adventists (incorporated) will be held on the Seventh-day Adventist camp-ground in Oklahoma City, Okla., in connection with the camp-meeting. The first meeting of the association will be held at 10 A. M., Wednesday, Aug. 27, 1913.

DAVID VOTIL, *President*;
W. L. ADAMS, *Secretary*.

Alabama Conference Association

THE seventh annual session of the Alabama Conference Association of Seventh-day Adventists will be held at Montgomery, Ala., in connection with the annual conference and

camp-meeting, Aug. 6-14, 1913. The first meeting will be held Friday, August 8, at 10 A. M. The officers of the association will be elected, and such other business transacted as may properly come before the constituency. The first business meeting of the conference will be held Thursday, August 7, at 10 A. M. The officers of the conference are to be elected, and whatever other business may be deemed necessary will be transacted. We hope every delegate will be present at the first meeting.

A. L. MILLER, *President*;
THOS. E. PAVEY, *Secretary*.

North Missouri Conference Association

THE legal corporation of the North Missouri Conference of Seventh-day Adventists will hold its annual meeting for the election of officers and the transaction of such other legal matters as may come before it, in connection with the camp-meeting to be held at Marceline, Mo., July 31 to August 10. The first meeting will be held August 4, at 10 A. M.

E. E. FARNSWORTH, *President*;
S. N. CURTISS, *Secretary*.

Western Washington Conference Association

NOTICE is hereby given that the annual meeting of the Western Washington Conference Association of Seventh-day Adventists will be held in connection with the annual camp-meeting and conference on grounds located four blocks east and four blocks north of the North Pacific Railway depot in Auburn, Wash., Aug. 14-24, 1913.

The first meeting of said association will be called at 9 A. M., Aug. 20, 1913. The election of a board of trustees and such other business as may be necessary or proper to be transacted, will come before the meeting.

L. JOHNSON, *President*;
H. A. GREEN, *Secretary*.

Tennessee River Conference Association

THE annual meeting of the constituents of the Tennessee River Conference Association of the Seventh-day Adventists, incorporated under the law of the State of Tennessee, will convene on the camp-ground at Jackson, Tenn., Monday, Aug. 25, 1913, at 3 P. M., for the election of the board of trustees for the ensuing year, and for the transaction of such other business as may come before the association.

E. L. MAXWELL, *President*;
F. C. VARNEY, *Secretary*.

Kentucky Conference Association

THE annual meeting of the constituents of the Seventh-day Adventist Association of the Kentucky Conference, incorporated under the laws of the State of Kentucky, will convene on the camp-ground at Nicholasville, Ky., Monday, Aug. 18, 1913, at 10:30 A. M., for the election of a board of trustees for the ensuing year, and for the consideration of any other business that may come before the session.

B. W. BROWN, *President*;
H. E. BECK, *Secretary*.

East Michigan Conference Association

THE annual meeting of the East Michigan Conference Association of Seventh-day Adventists will be held on the Bay County fairgrounds at Bay City, Mich., in connection with the annual conference, Aug. 7-17, 1913. The purpose of this meeting is to elect a board of trustees, and to transact such other business as may properly come before the association. The first meeting will be held Tuesday, Aug. 12, 1913, at 10:30 A. M.

All regularly elected delegates to the East Michigan Conference (unincorporated) are members of the East Michigan Conference Association, and, as such, are entitled to vote on all questions coming before the association.

WM. GUTHRIE, *President*;
H. A. BOYLAN, *Secretary*.

South Missouri Conference Association

THE next session of the South Missouri Conference Association of Seventh-day Adventists will be held at Clinton, Mo., in connection with the annual conference and camp-meeting, Aug. 7-17, 1913. Officers will be elected for the ensuing year, and such other business transacted as may properly come before the conference association. The first meeting will be held August 13, at 10 A. M. The regularly appointed delegates to the conference should be present.

P. G. STANLEY, *President*;
MRS. F. A. WASHBURN, *Secretary*.

Mississippi Conference Association

THE third annual session of the Mississippi Conference Association will be held in connection with the camp-meeting at Hattiesburg, July 30 to August 7. The first meeting will convene August 1, at 10 A. M. All delegates to the conference are delegates to the association.

J. D. MCEACHERN, *President*;
J. A. MORROW, *Secretary*.

North Carolina Conference

NOTICE is hereby given that the thirteenth annual session of the North Carolina Conference of Seventh-day Adventists will be held in connection with the camp-meeting at Greensboro, N. C., Aug. 21-31, 1913, for the purpose of electing officers, and transacting any other business that may come before the conference. The first meeting will be held at 9 A. M., Friday, August 22, and it is hoped that all will be present at the first meeting.

STEWART KIME, *President*;
J. W. WINN, *Secretary*.

The Fireside Correspondence School

THE annual announcement of the Fireside Correspondence School is ready. All who are unable to attend our regular schools should send for a copy and learn of the advantages open to them through this form of instruction. Mothers, also, with young children, will be interested in the Mothers' Normal Department. Free copies will be mailed to all who request them. Address C. C. Lewis, Principal Fireside Correspondence School, Takoma Park, Washington, D. C.

College of Medical Evangelists

THE College of Medical Evangelists, Loma Linda, Cal., offers a medical course, a medical evangelistic course, a nurses' course, and a nurses' postgraduate course. Those desiring to enter one of these courses may secure the new 1913-14 calendar upon application, and should write at once in order that all arrangements may be completed at an early date. Address W. A. Ruble, M. D., Loma Linda, Cal.

Foreign Mission Seminary

THE *Washington Foreign Mission Seminary Record*, Vol. III, No. 1, has just been issued. It is the Annual Announcement for 1913-14, giving a statement concerning the training courses offered by the Seminary, the expenses, etc. The experience of our Mission Board in operating a world-wide missionary enterprise has demonstrated the wisdom of developing at Washington, our headquarters, a special training-school. There is urgent need in the mission field for ministers, teachers, Bible workers, colporteurs, and business men. Aside from the thorough training needed for these lines of work as conducted in the home field, the missionary candidate needs a special training for the new conditions to be met in most foreign countries. The Seminary specializes in training for evangelistic workers, offering courses for ministers, Bible workers, medical missionaries, and colporteurs. The special training for foreign missionaries has been strength-

ened by the addition of a course in phonetics. Those who desire the Annual Announcement or any information about the Seminary, should address the president, M. E. Kern, Takoma Park, D. C.

Business Notices

FOR SALE.—Cheap for cash, 55 acres of land, with quantity of valuable fir saw-timber; small house; land adapted to hay and fruit; clear of incumbrance. Would exchange for small alfalfa acreage or vacant lots in the West. Address C. H. Castle, South Lancaster, Mass.

FOR SALE.—Having been called by the General Conference to take charge of the Fireside Correspondence School, I offer for sale my home, "Bide-a-Wee," one mile west of the Pacific Union College, St. Helena, Cal. No more desirable location could be secured for a family desiring to send their children to a good school embracing all grades of work from primary to college. For particulars, address C. C. Lewis, Takoma Park, Washington, D. C.

Obituaries

MATHERLY.—Ruth Pauline Matherly was born at Jefferson, Mich., July 23, 1911, and died May 24, 1913, aged 1 year, 10 months, and 1 day. Little Ruth had a loving disposition, and will be greatly missed in the home of her parents, Brother and Sister Charles Matherly, who, with one sister and two brothers, survive.
IRA J. WOODMAN.

WILLETT.—Alva Ray Willett, the youngest son of Brother and Sister J. G. Willett, was born at Farmington, N. Mex., Sept. 5, 1890, and died in the city hospital in Armstrong, British Columbia, May 7, 1913. He was baptized and united with the Seventh-day Adventist Church in June, 1911, and from that time until his death was a faithful witness for his Saviour. His parents and four brothers survive. Words of consolation were spoken by the writer from Isa. 57:1.
J. L. WILSON.

WATKINS.—Annie Lee Watkins was born in Raleigh, N. C., in May, 1857, and fell asleep in Jesus, June 22, 1913, at St. Vincent's Hospital, Norfolk, Va. Her husband, one son, and four daughters survive. The deceased accepted present truth in Portsmouth, Va., fourteen years ago under the labors of Elder D. C. Babcock. She became a charter member of the church at that place, and remained faithful until her death. She exerted a wide-spread influence for the right, and was loved by all who knew her. Elder J. H. N. Tindall preached the funeral sermon.
* * *

LLOYD.—Clara E. Thayer Lloyd was born at Shrewsbury, Vt., Sept. 1, 1854. In May, 1876, she was married to John Lloyd. They settled in Janesville, Wis., which was the home of the deceased until her death. She embraced present truth about sixteen years ago under the labors of Elder B. G. Wilkinson and the writer. She was a good Bible student, and many heard from her lips the truths of the third angel's message. Our sister fell asleep in Jesus May 29, 1913. Her husband and two brothers survive. Funeral sermon by the writer, assisted by a Baptist minister.
H. W. REED.

MOORE.—Zilpha Marinda Moore was born Dec. 4, 1838, and died at her home in Charlotte, Mich., June 5, 1913. Sister Moore was the daughter of Robert M. and Mary A. Wheaton, and was married to Philo P. Moore May 3, 1858. To this union were born fifteen children, eleven of whom survive. In July, 1883, she became convinced of the Sabbath truth and joined the Seventh-day Adventist Church at Pottersville, Mich., of which she remained a faithful member until her death. Sister Moore died with the confidence of meeting the Lord in peace when he comes to gather his own.
H. G. BAYLEY.

KROHN.—Ralph L. Krohn, aged two years, died June 15, 1913, after a brief illness, at the home of his parents in Carlton Center, Mich. The writer conducted the funeral service, speaking words of comfort and consolation to the sorrowing parents from Matt. 18:1-3.
C. F. McVAGH.

EGGLESTON.—W. H. Eggleston, aged 24 years, was instantly killed by a fast train at Norwalk, Ohio, June 7, 1913. He lived with his grandparents, and had cared for them for years. Brother Eggleston was a member of the Norwalk Sabbath-school, and a noble young man, free from all bad habits, faithful in the payment of tithes and offerings, and given to much prayer. The writer was called to conduct the funeral service.
D. E. LINDSEY.

BUCKLEY.—Thomas Buckley was born in Illinois July 31, 1866. He moved with his parents to Nebraska in 1871, where he accepted present truth and was baptized at the age of fourteen years. He was married to Lillie Fairbanks on Dec. 4, 1890. Nine years later they moved to Sheridan, Wyo., where he died May 3, 1913. His wife and five children survive. Brother Buckley was a good citizen, an affectionate husband, a loving father, and an exemplary Christian. Words of comfort were spoken by the writer.
D. U. HALE.

HUBLEY.—Amelia Hubley was born Feb. 17, 1844, and died June 27, 1913, at French Village, Nova Scotia. She was married to Alvan H. Hubley in 1864, and to them were born four sons and one daughter. In 1893 she accepted present truth and united with the Seventh-day Adventist Church at Tantallon, Nova Scotia. The death of this sister means much to her husband who is almost helpless, to their five children, and to the community, as she was often called upon in times of sickness and need. We laid her to rest until the King shall claim his own in the resurrection morning. Words of comfort were spoken by the writer.
THOS. D. ROWE.

SNOW.—Margaret Snow, aged 86 years, 3 months, and 4 days, one of the pioneers in the advent message, fell peacefully asleep in Jesus at the home of her daughter in Allegan, Mich., June 19, 1913. Her Bible, which she continued to read daily until the last days of her life, was her strength and solace to the end. The deceased was the daughter of Captain Peter Cramer, of Maritime Province, Canada. At the age of thirteen she was converted, and in 1847 accepted present truth. With her husband, Isaac C. Snow, to whom she was married in 1853, at Sterling, N. Y., she labored earnestly and untiringly for the progress of the message. The family moved to Michigan in 1856. Sister Snow faithfully taught her children the commandments of God and the faith of Jesus. Three of her own children and two stepchildren survive. The writer conducted the funeral service, assisted by Elder M. S. Burnham and Brother J. M. Baker.
C. F. McVAGH.

BRUNTON.—Eleanor Hindle was born in Blackburn, England, Oct. 23, 1880. She was married to Andrew Brunton, May 9, 1901, in Brooklyn, N. Y. Later the family moved to Jersey City, N. J., where Sister Brunton died May 25, 1913, following a surgical operation at St. Francis Hospital. The deceased accepted present truth in the spring of 1909, and the following year united with the First English Seventh-day Adventist Church of Jersey City, of which she remained a faithful member until her death. She was a devoted wife and mother, home religion ever being of first importance to her. Her cheerful, happy nature, and the simple, practical faith of her Christian life endeared her to all, and she will be greatly missed in the church as well as in the community. In the absence of a Seventh-day Adventist minister, the funeral service was conducted by the pastor of the St. Wayne Reformed Church, an intimate friend of the family. Her companion and three children, two brothers, and one sister survive.
AMMY W. WELSH.

SPINKS.—James Spinks was born in England, Aug. 6, 1863, and died at Montesano, Wash., June 5, 1913. About thirty years ago he came to Canada, and later to the United States. In Seattle he heard Elder Luther Warren speak on present truth, became interested in the third angel's message, and after careful study accepted all points of our faith as they were presented. He was anxious to be baptized and unite with the Seventh-day Adventist Church, but illness and his sudden death made this impossible. A wife and three daughters are left to mourn the loss of a loving husband and father. The writer spoke words of comfort from Isa. 57:1.
E. L. MACLAFFERTY.

WIGHT.—John Wight was born in Fowler, Saint Lawrence Co., N. Y., Dec. 22, 1841. His parents were New England people of English birth, and moved from Massachusetts to New York in the early part of the eighteenth century. The deceased was the youngest of a family of eight children. He received his education in the district school, and at the age of eighteen had completed a course in the Baptist seminary at Gouverneur, N. Y. Sept. 25, 1867, he and Miss Caroline Munson were united in marriage, and in the following spring moved to Michigan, settling near Coopersville, in Ravenna Township. Here by hard toil, known only by those who have pioneered their way into the forest, they improved a farm and lived happy lives. To them were born two children, one of whom, Elder S. E. Wight, of Nashville, Tenn., survives. In early life the deceased held skeptical ideas, but during a series of revival meetings conducted by Elder A. O. Burrill in the spring of 1872, the light of the gospel dawned upon his mind and he became an earnest Seventh-day Adventist. His neighbors and those who knew him best bear witness to the fact that he was a consistent Christian. He was a member of the Wright church. A little less than a year ago he moved to the village of Coopersville, where, on Tuesday, June 24, he passed quietly away, aged 71 years, 6 months, and 2 days. The blessed hope was a reality to him to the end. The funeral was conducted by the writer. Text, Rev. 14:13. Elder Wight and family were present to comfort the bereaved mother, but were obliged to leave the day after for Battle Creek, to lay away his wife's father, who died in Nashville at almost the same time that his own father passed away in Michigan.
C. F. McVAGH.

The Advent Review and Sabbath Herald

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

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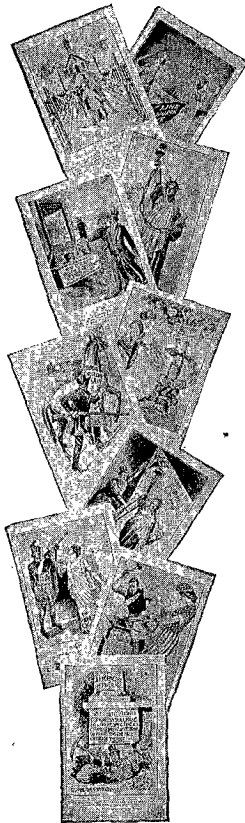
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Special "World's Christian Citizenship Conference" Number

This subject is of such importance that we feel compelled to devote this second number to its consideration. Place a copy in the hands of every delegate planning to attend the "Christian Citizenship Conference," Portland, Oregon, June 29 to July 5.

Partial Contents

Frontispiece—Christian Citizenship Convention Hall
The "Second World's Christian Citizenship Conference"
Program of the "Christian Citizenship Conference"
Some "Christian Citizenship" Arguments
Religious Intolerance in America
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CONTENTS

GENERAL ARTICLES

Defying God (Concluded), Mrs. E. G. White	3
Gospel Finance—No. 1, E. K. Slade..	4
Avoiding Debt, T. E. Bowen	4
The Wide-Spread Occurrence of the Signs in the Heavens, D. E. Robinson	5
The World's Armageddon Battle in Prophecy, R. C. Porter	6
A Short Sermon, H. A. St. John	7
Learn to Trust God, Mrs. Iva F. Cady..	7
The Sleep of Death, N. D. Anderson...	8
The Art of Meditation, J. D. Montgomery	8

EDITORIAL

Study to Be Quiet — The World's Christian Citizenship Conference — A Distinctive Movement and a Distinctive People — The Midsummer Offering — Our Brother's Keeper — Clerical Infidelity	9-13
--	------

THE WORLD-WIDE FIELD	13
----------------------------	----

HOME AND HEALTH	14, 15
-----------------------	--------

THE FIELD WORK	16-18
----------------------	-------

EDUCATIONAL DEPARTMENT	18, 19
------------------------------	--------

PUBLISHING DEPARTMENT	19, 20
-----------------------------	--------

NEWS AND MISCELLANY	20
---------------------------	----

MISCELLANEOUS	21, 22
---------------------	--------

MRS. H. C. MENKEL and her son Carl sailed for England, July 17, on the "Adriatic," of the White Star line. She will be joined in England several weeks later by Dr. Menkel, and together they will return to the Indian Mission field.

OUR French worker in America, Brother G. G. Roth, writes that thirteen were baptized on a recent Sabbath in Worcester, Mass. Among the candidates were found representatives from the English, Swedish, and French nationalities.

IN a recent letter from Brother Conradi, he says that on account of the Balkan war over the spoils of their recent victories, the prices of all food-stuffs "are going up terribly" in all the countries affected by the war. Our work is also being seriously affected. Let us pray for our brethren and sisters in these troubled countries.

LEAVING Washington four weeks ago, Brother C. M. Snow, of the REVIEW editorial staff, has been attending the Christian Citizenship Convention at Portland, Oregon. At this writing he is attending the International Christian Endeavor Convention at Los Angeles, Cal. His first report of the Portland convention will be found in this number.

WE were pleased to greet in Washington last week Prof. C. C. Lewis, who, with Mrs. Lewis, has been called to Washington to carry forward the work of the Fireside Correspondence School. These faithful workers are well known to our readers on account of their long and valuable service in connection with our educational work. They enter upon their new duties with the confidence of all, and with every prospect, under the blessing of God, of making a success of their work. Prof. W. E. Howell, who did such efficient work in the starting of the Correspondence School, will now devote his entire time to the editing of *Christian Education* and to other allied educational interests.

AN excellent showing, according to Elder C. S. Longacre, was made by the laborers in the Ontario Conference during the past year. Over one hundred persons have been brought to a knowledge of the truth in that field, an average of more than twenty for each conference laborer. Our brethren there are planning for still greater achievements during the year to come. Of the Quebec camp-meeting Brother Longacre states that three ministers of other denominations attended the services, and two of them returned and made earnest inquiry for more light upon the Sabbath question, confessing that they believed that we have the truth on this subject. The Lord blessed our Canadian brethren in these gatherings.

A Positive Message

THIS number contains an excellent article from Elder D. E. Robinson, giving some additional historical data relating to the darkening of the sun and the falling of the stars, in fulfilment of prophecy. We shall be very glad to print at any time data of this character relating to the important dates and phenomena connected with the fulfilment of the prophetic word. We believe that the future will bring to light much valuable information of this nature. We have by no means reached the end of Bible knowledge or of historical research.

We do not believe, however, that the developments of the future will set aside important conclusions which have already been reached. Our position as a people has been taken after much earnest prayer and painstaking study, and we believe that a point has been reached in the development of our message where we can rest with assurance on the fundamental principles that constitute the foundation of the system of truth we hold.

While in the face of evidence any position, however revered or time-honored, should be abandoned, we by no means consider that this will be made necessary as the outcome of future research. Hence our workers and the students in our schools should bring to the study of the prophecies and to their interpretation as represented in the faith of this people, an attitude of mind and spirit of study that will seek to confirm rather than disprove the positions taken. In fact this mental attitude will largely determine the value and weight of evidence.

Cast aside old-time beliefs, the spirit of higher criticism in the world

counts as unworthy of credence the faith of the Fathers, only as such faith measures up to the estimate of its reasoning and the deductions of its philosophy. There is danger that this spirit of higher criticism may influence our study of the Scriptures of Truth. It requires no great amount of knowledge to question accepted interpretations of Scripture. It is easy to set the minds of our fellows revolving around unimportant and doubtful details the decision of which either way in no measure affects the strength of the great argument of truth. To this experience we are not now called in the history of this movement. "It is better," as expressed by another, "to know a few things than to know so many things that are not so."

Our message is not one of negation, but one of assurance and power. We need to preach positive truth. Let us teach with assurance and conviction. Let us seek to strengthen the things that remain. Let us seek to build up and not tear down; to cultivate confidence rather than doubt. This spirit will make for the strengthening of faith, confidence among brethren, and assurance and power in the proclamation of the gospel message.

A. J. S. BOURDEAU, manager of the magazine department of the Review and Herald Publishing Association, reports that during one day last week orders were received for 3,975 copies of *Life and Health*. An active campaign in behalf of our magazines is going on throughout the field, the regular force of workers having been augmented by a number of students from our schools, who in this way will earn scholarships for the next school year. Above these pecuniary considerations is the large amount of good which is bound to result from the circulation of this excellent literature. Gospel seed will be sown in many hearts and will bear fruit unto life eternal. What the scores of earnest men and women are doing in the distribution of the printed page might be done quite as successfully by hundreds of others who are now standing idle in the market-place. There is work for every man and woman in the ranks of this people in connection with the extension of this movement and in the spreading of the gospel message. Let each one seek to find his place and do faithfully the work to which God has called him.

DELAYED in sailing for Mexico, Brother H. E. Meyer and wife, of Kansas, write that they had made arrangements to sail from Key West, Fla., via Havana, Cuba, leaving this last port July 19 for Vera Cruz, Mexico. With the recent newspaper reports constantly telling of the increasing trouble in Mexico, anxiety increasing as to the government concerning the safety of Americans, etc., it requires no little faith on the part of our missionaries to "go" in answer to the Master's command; yet the One who has issued the command is abundantly able to protect his servants, and we trust Brother and Sister Meyer will be greatly blessed in answering this long-standing appeal for help at our printing-office headquarters at Mexico City.