



The Advent Review and Herald Sabbath

Vol. 90

Takoma Park Station, Washington, D. C., August 7, 1913

No. 32



Our High Calling

WORTHIE HARRIS HOLDEN

Chisel not marble that wayfarers read,
Speak thou today in some virtuous deed,
Write in the living affections of men,
Waken their hearts' noblest strivings again.

Rise to endeavor both valiant and true,
Prove the commission vouchsafed unto you;
Thou hast a message no angel may speak,—
Lift up the fallen and strengthen the weak.

Haste, for Jehovah soon ushers the day;
For His majestic tread prepare the way,
Cast up a highway, make level each hill,—
So thy Commander's instructions fulfil.

Thou art elected to serve by His throne,
Claim *now* the might He bestows on His own,—
All heaven waits God's best gifts to bestow,—
Tarry no longer! *He calleth thee. Go!*

Portland, Oregon.

**THE
PROTESTANT
MAGAZINE**

ADVOCATING
PRIMITIVE
CHRISTIANITY

PROTESTING
AGAINST
APOSTASY

Protestantism a Vindication of Old Truths

We hold to the principles of the Protestant Reformation, and to the word Protestant as expressive of them, because they were incorporated into the standards of the church, not as new truths, but as old truths vindicated, as primitive doctrines restored.—*R. H. McKim, D. D.*

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AUGUST, 1913

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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."

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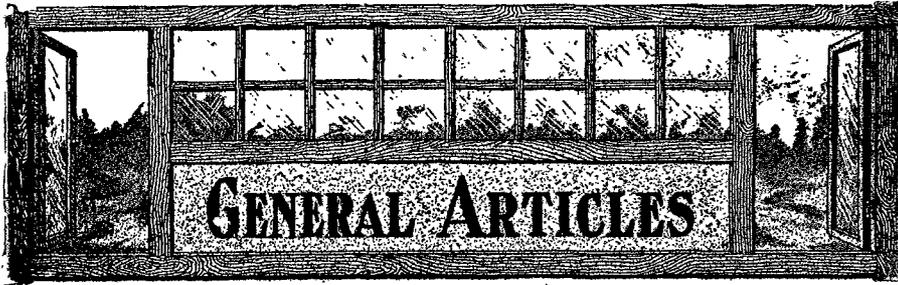
The Review and Herald

"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, AUGUST 7, 1913

No. 32



National Apostasy

MRS. E. G. WHITE

Two years before the death of Asa, Ahab began to rule in the kingdom of Israel. From the beginning, his reign was marked by terrible apostasy. His father, Omri, the founder of Samaria, "wrought evil in the eyes of the Lord, and did worse than all that were before him," but the sins of Ahab were even greater. He "did more to provoke the Lord God of Israel to anger than all the kings of Israel that were before him," acting "as if it had been a light thing for him to walk in the sins of Jeroboam the son of Nebat." Not content with encouraging strange forms of religious service, he boldly led the people into the grossest heathenism by setting aside the worship of Jehovah for Baal-worship.

Taking to wife "Jezebel the daughter of Ethbaal king of the Zidonians" and high priest of Baal, Ahab "served Baal, and worshiped him. And he reared up an altar for Baal in the house of Baal, which he had built in Samaria."

Not only did Ahab introduce Baal-worship at the capital city, but under the leadership of Jezebel he erected heathen altars in many high places, where in the shelter of surrounding groves the priests and others connected with this seductive form of idolatry exerted their baleful influence, until well-nigh all Israel were following after Baal. "There was none like unto Ahab," the record reads, who "did sell himself to work wickedness in the sight of the Lord, whom Jezebel his wife stirred up. And he did very abominably in following idols, according to all things as did the Amorites, whom the Lord cast out before the children of Israel."

Ahab was weak in moral power. His union by marriage with an idolatrous woman of decided character and positive temperament, resulted disastrously both to himself and to the nation. Unprincipled, and with no high standard of right-doing, his character was easily

molded by the determined spirit of Jezebel. Because of his selfish nature, he was incapable of appreciating the mercies of God to Israel, and his own obligations as the guardian and leader of a chosen people.

Under the blighting influence of Ahab's rule, Israel wandered far from the living God, and corrupted their ways before him. For many years they had been losing their sense of reverence and godly fear; and now it seemed as if there were none who dared expose their lives by openly standing forth in opposition to the prevailing blasphemy of everything sacred. The dark shadow of apostasy covered the whole land, and images of Baal and Ashtoreth were everywhere to be seen. Idolatrous temples and consecrated groves, wherein the works of men's hands were placed to be worshiped, were multiplied. The air was polluted with the smoke of the sacrifices offered to false gods. Hill and vale resounded with the drunken cries of a heathen priesthood who sacrificed to the sun, and moon, and stars. Guided and urged on by king and priests, the people drank iniquity like water, and sported in shameful riot.

Through the influence of Jezebel and her impious priests, the people were taught that the idol gods that had been set up were deities, ruling the elements of earth, fire and water, by their mystic power. All the bounties of heaven,—the running brooks, the streams of living water, the gentle dew, the showers of rain which refreshed the earth and caused the fields to bring forth abundantly,—all these were ascribed to the favor of Baal and Ashtoreth. The people forgot that the hills and valleys, the streams and fountains, were in the hand of the living God; that he controlled the sun, the clouds of heaven, and all the elements of nature. They forgot that in the wilderness, in the day of Israel's need, he had listened to the prayers of Moses, and that in obedience to his word living waters gushed from the smitten rock. The benefits which God gave to

his people called forth from them no gratitude to the Giver.

Through faithful messengers the Lord sent the apostate king and people repeated warnings; but in vain were these words of reproof uttered. In vain did the inspired messengers assert Jehovah's right to be the only God in Israel. In vain did they exalt the laws he had entrusted to them. Captivated by the gorgeous display and the fascinating rites of idol-worship, the people followed the example of the king and his court, and gave themselves up to the intoxicating, degrading pleasures of a sensual worship. In their blind folly they chose to reject God and his worship. The light so graciously given them, despised and rejected, had indeed become darkness. The fine gold had become dim.

Alas! how had the glory of Israel departed! Never before had the chosen people of God fallen so low in apostasy. Of the prophets of Baal there were "four hundred and fifty," besides four hundred "prophets of the groves," all of whom were supported by Jezebel. Nothing short of the miracle-working power of God could preserve the nation from utter destruction. Israel had voluntarily separated herself from Jehovah, yet the Lord in compassion still yearned after those who have been led into sin, and he was about to send to them one of the mightiest of his prophets, through whom many were to be led back to their allegiance to the God of their fathers.

Gospel Finance—No. 3 Riches and Righteousness

E. K. SLADE

By the fall, man was as much unfitted to possess true and lasting riches as he was for the society of heavenly beings or to occupy a place in the household of God. The Bible recognizes such a thing as wealth, or riches. It is made clear that it is possible for one to be rich and righteous at the same time. "Riches and honor are with me; yea, durable riches and righteousness." Prov. 8: 18. We have no desire to dwell upon the way of the world as to its getting, holding, and using riches, only in the way of comparison. We believe that the rewarded righteous will be permitted to enjoy real, concrete, and material things in the new earth. The perverted nature that enjoys possessions here, will, after the complete transformation is accomplished, differ greatly from the selfish nature, yet there will be experienced the joy of

possessing, not of the selfish sort known here, but the "fulness of joy" that can be known only in the perfect state.

The purpose of the gospel is to prepare mankind for true riches. "The blessing of the Lord, it maketh rich, and he addeth no sorrow with it." Prov. 10:22. The trouble with earthly riches is that there is added much sorrow with them. It is claimed that a great artist in the old country entered upon a search to find a face that would be a fitting expression of abject poverty and misery. He finally found the desired subject, and, much to his surprise, he learned that the possessor of the face that most fully revealed abject poverty and misery was the possessor of untold wealth. Paul speaks thus about the sorrow accompanying world wealth: "But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows." 1 Tim. 6:9, 10. "Go to now, ye rich men, weep and howl for your miseries which shall come upon you." James 5:1. God is not pleased that any should suffer, and with his blessing riches will be possessed with no sorrow added.

To reach a more vital part of this question, we shall consider how true and lasting riches are to be acquired. The following text indicates that heavenly riches are not secured in the same way that earthly riches are: "There is that maketh himself rich, yet hath nothing: there is that maketh himself poor, yet hath great riches." Prov. 13:7. It would be hard to make a worldly financier believe that the proper way to acquire riches is to give to others all his wealth. The world's method is based upon love of self; the gospel way is based upon divine love. The former stands for individual and selfish ownership; the latter makes a commonwealth possible. The only way that a selfish man of the world can be safely admitted into a perfect commonwealth is to experience the gospel method of acquiring wealth, which is to give. There is a deep meaning to the words, "It is more blessed to give than to receive." The Saviour gives us this truth after having revealed to the world and the universe the truth he sought to teach by his own unselfish act. When he spoke those words, it was truthfully said of him, "The Son of man hath not where to lay his head." He gave up all. "Though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." This text should be correctly understood. We are not to become rich alone through his poverty in the sense that he has given all that he had to us and for us, but we are to become rich "through his poverty," through following his steps, the example which we are to follow.

The laying up of treasures in heaven, becoming joint heirs with Christ, inheriting the earth and all things, can be-

come real to us only as we come into possession of the righteous nature that is in harmony with the heavenly commonwealth, where each rejoices that all others are possessors with him. It brings us again to this thought: God is not in need of our possessions, neither is it a question of possession so much, but it is our own need, our unfitness for true riches; and the Lord purposes to have us pass through the experience here in handling earthly belongings that will develop in us a fitness for true riches hereafter.

The servants of God who took joyfully the spoiling of their goods, knowing in themselves that they had in heaven a better and an enduring substance, understood God's purpose in these earthly burdens and disappointments. There is something that gives confidence and real comfort in knowing that God is giving us the very best opportunities here for being made fit for a place in his great commonwealth. Through the gospel our financial burdens are designed to prepare us for the better and enduring riches to which no sorrow is to be added.

Mount Vernon, Ohio.



The World's Armageddon Battle in Prophecy

(To be concluded)

R. C. PORTER

Professedly Christian Nations Coming to Armageddon

THE fourth chapter of Micah is a remarkable prophecy which is to meet its fulfilment in the last days. In this prophecy it is stated that the professedly Christian nations will come to Jerusalem expecting the Lord to overthrow their enemies, remove all war forevermore, and from that time forward establish in this sin-cursed earth his kingdom of eternal peace. "And many nations shall come, and say, Come, let us go up to the mountain of the Lord." Verse 2. "Nation shall not lift up a sword against nation, neither shall they learn war any more." Verse 3. "For the law shall go forth of Zion, and the word of the Lord from Jerusalem." "And we will walk in the name of the Lord our God forever and ever." Verses 2, 5.

This is Satan's last effort to counterfeet the establishment of the kingdom of Christ before Christ's second advent. He here comes with armed nation professedly to establish Christ's kingdom of peace. Since the world's Armageddon is marshaled by the spirits of devils, doubtless it is at this time that Satan will transform himself into an angel of light and declare himself to be Christ come to establish the kingdom. 2 Cor. 11:14.

In Micah 4:6-10 the Lord repudiates the whole procedure of these pretentious peace conferences of the nations at this time, and declares that his children over whom he will reign are the ones who at that time are driven out of the cities and dwell in the field, as Lot did in Zoar. But verse 8 makes the bold statement that this is the time when Christ will receive again the kingdom lost by Adam,

and he himself will take the throne and reign in Jerusalem, the holy city,—not the earthly, but the heavenly Jerusalem. Rev. 21:1-3; Zech. 14:4.

Speaking of the disappointment of those nations which will attempt to establish the kingdom of Christ by the sword of civil power, the prophet Isaiah, in the second chapter, after giving a parallel statement to that given by the prophet Micah, says: "And the mean man boweth down, and the great man humbleth himself: therefore forgive them not." "And they shall go into the holes of the rocks, and into the caves of the earth, for fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth." Verses 9, 19. Zephaniah says: "The mighty man shall cry there bitterly. That day is a day of wrath, . . . and their blood shall be poured out as dust, and their flesh as the dung." Zeph. 1:14-17.

This is the sequel to the world's Armageddon, as recorded in Rev. 16:12-16; 6:12-17; 19:11-21. Then will be fulfilled the utter destruction of earthly kingdoms and the setting up of the everlasting kingdom of God as predicted in Dan. 2:34, 35; Ps. 2:8, 9; Rev. 11:15.

The Heathen Shall Be Awakened

The prophet Joel says: "Let the heathen be awakened, and come up to the valley of Jehoshaphat" to this last-day battle. Joel 3:12. See Rev. 16:14. The heathen will, then, have to be reckoned with in this Armageddon conflict of the last days. They must first "awake" and "prepare war." Are the heathen awaking? Are they preparing war?

Chow Tsz'chi, *chargé d'affaires* of China at Washington, D. C., U. S. A., in *Van Norden's Magazine* for September, 1907, says:—

"Progress has at last taken hold of China. Attempts to galvanize the giant out of his sleep of ages have been made many times, but until recently they have failed because the giant was not ready to awake. Now he has roused himself, stretched himself, and begun to put his house in order. It was time. Had he not awakened when he did, he would have found his house in possession of strangers. . . .

"A few decades ago Japan was asleep, but she has awakened, and no people on earth has watched her progress in civilization with deeper interest than the Chinese. Her methods of war, her ship-building, her scholarship, have been studied by the Chinese, and when her little army conquered the legions of the most-feared nation on earth, Chinamen accepted it as proof that the yellow race had in it potentialities that were at least equal to those of the Caucasians."

Major-General Wilson, in the "Annals of the American Academy of Political and Social Science," discussing the probable terms of peace with Russia, says of the Japanese:—

"They will probably stay on the Continent this time, come what may. And this makes a permanent disturbance of the balance of power in eastern Asia.

It brings about a state of 'unstable equilibrium.' It inaugurates a new epoch in the history of mankind. It becomes an encouragement to every Asiatic people. It means Asia for the Asiatics. It means that the white man is no longer to dominate the yellow man. It means that the period of spoliation has come to an end. It means that *Japan is awake*. Finally, it means that *China must also awake*, and that the two *will awaken all Asiatic mankind*. It makes Japan the hegemony,—the ruling people of the Asiatic races,—and will surely turn every element of discontent in Asia toward her for instruction and guidance."

In the *Literary Digest*, under date of March 5, 1910, are to be found the following significant words showing that another part of the above remarkable prediction by Major-General Wilson is being fulfilled:—

"A league of influential Japanese and Hindus to consolidate the Asiatic people against the domination of Europe is attracting notice and concern. High officials at the court of the mikado and chiefs of the Japanese aristocracy are at the head of it, and the constitution is from the pen of Count Okuma. On the other side there are very many of the most influential people of India enrolled among its members."

Mr. William T. Ellis in the *Independent*, in the year 1910, said: "When it comes to China, with her four hundred millions of people, one is tempted to abandon any attempt to convey even the most superficial impressions of the seriousness of her present crisis. China's awakening is portentous. It is marvelous. It is indescribable. It is incredible. It is limitless in its influence. For the sake of the world today, for the sake of the next generation, for the sake of China herself, some new prophet watchman should ascend the housetops of civilization and cry aloud with megaphonic voice: 'China is awake! *China is awake!! CHINA IS AWAKE!!!*' The biggest of all nations,—the people with the greatest latent powers,—the heirs of tomorrow,—have started to school to learn all the ways, and weapons, and wisdom of the West. This is the news of the day that most deserves 'scareheads' in the newspapers. Here is the subject upon which every wise man will inform himself and instruct his children."

China's sending her young men to the military schools of Europe and America as Japan did before her conflict with Russia, as well as her change of government to a republic from her staid customs of forty centuries, is an alarming evidence of an awakening to war.

The East Against the West

The Armageddon battle will doubtless be a religious war. The different religious bodies of the world are becoming very jealous for the triumphs of their religious creed. The talk about a holy war is not confined to the Mohammedans. It may be traced also to Catholicism, Protestantism, and heathenism. The world is divided religiously approx-

imately as follows: Jews, 9,000,000; Greek and Eastern Churches, 115,000,000; Protestants, 175,000,000; Mohammedans, 210,000,000; Roman Catholics, 240,000,000; heathen, 845,000,000.

From the scriptures already cited it is evident that the final conflict will be between professedly Christian and heathen nations. On this point, as quoted in the *New York World*, Mohammed Barakattullah, speaking for China, says:—

"Yes, it is we who do not accept it that practise the gospel of peace; it is you who accept it that trample it underfoot, and—irony of ironies!—it is the nations of Christendom who have come to us to teach us by sword and fire that the right in this world is powerless unless it is supported by might.

"O, do not doubt that we shall learn the lesson! And woe to Europe when we have acquired it! You are arming a nation of four hundred million,—a nation which, until you came, had no better wish than to live at peace with itself and all the world.

"In the name of Christ you have sounded the call to arms; in the name of Confucius we respond.

"In not many years a power will arise in China that will make the entire world listen."

The late Oscar II, of Sweden, was a man of great diplomacy and far-seeing political sagacity. Prince Adam Wiszniewski publishes part of a letter written by King Oscar to him, dated March 22, 1896, in which the king expresses himself thus:—

"I hope to die in peace. My military and warlike inclinations, which were rather strong in my younger years, have gradually died down, and have now all but disappeared. But I believe that in the bloody conflict, sure to take place somewhere, and on the outcome of which the fate of Europe will probably depend, the Occident will be conquered by the Orient."

The greatest of English scholars of the Far Eastern question, Weale, on the first page of his history, entitled "The Reshaping of the Far East," quotes from the sixteenth chapter of Revelation a description of the battle of Armageddon as the probable result of present conditions in the East.

Again Weale, in a late work entitled "The Truce in the East and Its Aftermath," says:—

"Instead of the flames of war lighting Manchuria's hills and plains as they do now, they may soon leap sky high once again along an immense land frontier extending from Asia Minor to the sea of Okhotsk, involving the whole world in the bloodiest conflict ever known."

In an article in the "Daily Mail Year Book," 1908, by Archibald R. Colquhoun, F. R. G. S., entitled "A Great World Color Problem, How It Challenges the White Man's Supremacy," appears the following paragraph:—

"There is no question that the victory of Japan over Russia, and the Anglo-Japanese alliance, raised the question of relations between white and yellow in

an entirely new form, and moreover that a spirit of renaissance is at work throughout Asia, which is destined to challenge the vaunted supremacy of the white man. This spirit is as strong, in its way, as the spirit of democracy now rising in Europe is in another. Japan has demonstrated the efficiency and energy of a yellow race. *China is awaking*, and no one can predict what that amorphous giant will do when thoroughly aroused. *India*, where one fifth of the world's population is living, is stirred uneasily to her depths by all sorts of new doctrines and ideas. *The Mohammedan countries of the world are enjoying a spiritual revival*. Africa is a seething mass of unrest; and the black man is seeking an outlet for that long-suppressed energy which he used to work off in intertribal wars."

The following is a statement by the German emperor, as reported in the *London Daily Telegraph* of Oct. 28, 1909:—

"Look at the accomplished rise of Japan, think of the possible national awakening of China, and then judge of the vast problems of the Pacific. Only those powers which have great navies will be listened to with respect when the future of the Pacific comes to be solved; and for that reason only, Germany must have a powerful fleet. It may be that even England herself will be glad that Germany has a fleet when they speak together on the same side in the great debates of the future."

These utterances of the greatest statesmen and scholars, taken with those from leaders of the heathen world, are too significant to be passed by indifferently. They confirm the prophetic word.

A Short Sermon

The Teacher

H. A. ST. JOHN

"Master, we know that thou sayest and teachest rightly, neither acceptest thou the person of any, but teachest the way of God truly." Luke 20: 21.

WITHOUT question or hesitancy, we pronounce Jesus the greatest teacher the world has known. In a preeminent sense he was a teacher sent from God, and the words he spoke and the doctrines he taught were not his own, but the words and doctrines of his Father, who sent him. He never attended the school of the learned of earth, but was ever taught of God in all things necessary for his work and mission. And it will be observed that his teaching was almost exclusively devoted to one great science, the science of salvation, the kingdom of heaven.

Jesus was constantly using the simple objects and transactions around him to impress his hearers with the great truths of his gospel. He would sometimes stop in his discourse and ask, "Whereunto shall we liken the kingdom of God? or with what comparison shall we compare it?" Then he would begin, "Hear ye therefore the parable of the sower;" the parable of the mustard seed; the

parable of the leaven; the treasure hid in a field; the man seeking goodly pearls; the parable of the net, gathering both good and bad, but in the end the bad were thrown away and only the good were saved. Thus he would go on illustrating his great subject by parables, and hanging his important lessons of the kingdom of heaven on objects and transactions familiar and everywhere visible, that the truths taught might the more easily be remembered.

Frequently on the Sabbath day he taught in the synagogue, sometimes in the temple courts, but more frequently by the wayside, the mountainside, and the seaside. His school was ever open and free to all.

Praise God, the school of Christ is open to us all now. Without money and without price, we may even now sit at the feet of Jesus, and learn of him, though we cannot see his face. What a blessed thought that we may walk and talk with Jesus, and by our words and lives we may teach that we have been with Jesus and learned of him.

Sanitarium, Cal.

Avoiding Debt

T. E. ROWEN

(Concluded)

The Exercise of Faith and Energy in Providing Means Beforehand

THE instruction that has been given in previous articles to provide beforehand the money that will be needed for any enterprise that is to be begun, does not preclude faith in God, perseverance, and effort. Rather, on the other hand, much of these are often avoided by the easier method at the outset of borrowing the money from some source and beginning before God's providence indicates by his having provided the means.

Pointed Example From Life of George Müller

To emphasize the fact that a struggle of faith is sometimes necessary through much prayer, to *keep from debt* by first providing the means to build institutions for carrying on God's work, I cannot forbear quoting a little of George Müller's experience, that man of such great faith who was so remarkably used of God in building orphans' homes at Bristol, England, and providing at the last for about two thousand orphans in securing for them food, clothing, and shelter. The work had grown to such proportions, and the demands to provide for more orphans became so urgent, that Mr. Müller decided to erect two more houses. Of this experience we read:—

"In March, 1866, the plans for two new houses were ready, and in April tenders were received from contractors to build them. Mr. Müller supposed that the building fund accumulated, £34,002 2s., was of ample amount to meet all expenses. But the prices of building material and wages had so increased since the previous houses were built that it appeared from the estimates of contractors that £7,000 more would be needed.

The Sharp Line Between Faith and Presumption

"Now, what was to be done under these circumstances? My decision was made instantly. My heart longed to build two more houses to the honor of the Lord for the benefit of poor children, bereaved of both parents by death; I had brought before the Lord many thousands of prayers during the past five years [during the time this money was being secured]; there were many hundreds of orphans waiting for admission, and their number daily increasing (for during the past year alone, as stated before, six hundred and eleven were applied for to be admitted); but I could not contract debt.

"I Would Not Sign Contracts.

which I had not money in hand to meet. Should it be said: 'But your work is so manifestly the Lord's work, it is surely according to his mind that destitute children, who have lost by death both parents, should be cared for, so that you need not be afraid to build though you have not yet all the money in hand, for God will surely help you,' my reply is this: Just because it is the Lord's work, and manifestly *his*, therefore I *can* wait, patiently wait his time. When his time is come, he will give to the last shilling all I need; but if I *commence* BEFORE *his* time, which I should do were I to begin that for which I have not the means, it would be like saying, 'God has not money enough to pay for his own work;' and, instead of acting *in faith*, I should *act presumptuously*. I therefore did this. As I had ample means to meet the contract for [house] No. 4 (for separate tenders were given in for the two houses), I accepted it, and a written agreement was made between the contractor and me that on Jan. 1, 1867, or at any time previously, I might accept his tender for [house] No. 5 also, but should not be bound to do so. If it will, therefore, please the Lord, by the first of January, 1867, to give me about £7,000 more than I have now in hand, the contract for No. 5 will be signed; but I cannot go in debt."—"*Müller's Life of Trust*," pages 457, 458.

God Had His Money Ready on Time

How did it come out with the belated contract for orphan house No. 5? Mr. Müller tells us:—

"On the twenty-sixth of May, 1866, I needed about £7,000 more than I had in hand, to be able to accept the contract for No. 5 without going in debt; but by the thirty-first of December, 1866, the Lord had so graciously helped that a little more than £7,000 had come in by donations and interest, so that a day before the first of January, 1867, I was able to accept and sign the contract for No. 5, the contracts for both houses being £41,147. I had now the desire of my heart given to me, regarding this point also, and had the precious recompense from the Lord, in having received all the money from him for this object *without going in debt*. Thousands of times I had asked the Lord for the means needed for building these two

houses, and now I had, to the full, received the answer."—*Id.*, page 459.

And who dare say that in all this experience God was not the more glorified, and in the end more honor bestowed upon this good work of caring for the orphans, than had Mr. Müller in the crisis gone ahead of the providences of the Lord by beginning building before sufficient money was in hand to complete the work? Instead of *paying out* interest upon borrowed money, he immediately placed that which he had in hand over and above what was needed for his house No. 4, upon interest, and that came in as an asset to help provide enough by December 31 to build house No. 5.

No Debts on Our Foreign Missions

In carrying on foreign mission work, the denomination has steadily pursued the policy of advancing only as the providence of God has indicated by the gifts from the believers and that obtained in going to those outside the church. Appeals which come from the fields touch tender places, but often the word must be sent back that, while the brethren fully appreciate the appeal for help, on account of a lack of funds it will be impossible to go on with the enterprise now, all the time there being no slackening of the effort to provide mission funds.

With George Müller, the settled policy governing our foreign mission work has been that this world-wide message being manifestly God's work, he is able to provide the means to carry it forward through a willing and liberal people as fast as his providences in distant lands open the way. Earnest efforts have been made to provide the money by keeping the need of missions before the brethren and sisters, and God has provided for the growing cause by increased gifts from year to year.

For his own work he will surely provide, and that, too, without involving his cause in debt, when his servants and people exercise faith in him and follow the counsel he has given in his Word. His sure promise is, "My God shall supply all your *need* according to his riches in glory by Christ Jesus."

Finger Religion

"I suppose that John Atkins is one of your best weavers," said a clergyman who was being shown by the foreman through a great mill.

"Not much, he isn't," replied the foreman. "The trouble with John is that he stands around talking about his religion when he ought to be attending to his loom. He is a good enough fellow, and has the making of a fine weaver in him, but he has not yet learned that while he is in his weaving shed his religion ought to come out of his fingers and not out of his mouth."

A great deal of living must accompany a very little talking. And this is true zeal.—*Record of Christian Work.*



WASHINGTON, D. C., AUGUST 7, 1913

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Editorial

Rejoicing in Trial

THE Scriptures of Truth assure us that all things work together for good to them that love God. This is so because to the believing, trusting soul God, in his infinite wisdom and power, will shape every experience for good. Joy and sorrow, light and darkness, pain and pleasure, success and failure, all will be overruled to work out the divine purpose in the life. How comforting is this assurance! Trusting him, we may know that every experience which he permits to come has its uses in the divine plan.

How many today might testify that this has proved true in their experience! Our lives have been filled with varied experiences. There are none who have not known sorrow, disappointment, and reverses in some form and in some measure. As we study our lives in the light of God's leading providence, we can see how these trying experiences have been sanctified of him for the teaching of some needed lesson.

Another has said that the life that has never known sorrow has not come to fully know God, and this we believe is true. Sorrow has its uses. God "doth not afflict willingly nor grieve the children of men," but in his wise purpose affliction is permitted, and the lessons learned in the affliction he designs shall serve a second use in that they shall be passed on by his servants to others suffering in a similar way:—

"Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God." 2 Cor. 1:3, 4.

It is for us to seek by every laudable means in our power to better our condition, to avert calamity, to avoid pain and discomfort; but having done all we can do, let us believe that the great,

loving Father above will overrule the unkind experiences we cannot prevent, for our highest good. Let us not chafe nor fret, let us not murmur nor complain. Let us seek to harmonize with our environment, keeping heaven's peace in our hearts. In the world to come, if not now, we shall be enabled to thank God from the depths of our hearts for the dark chapters in our experience, realizing that they have been sanctified for the working out of his plan in our lives.

Increasing Worldliness

A GREAT flood of worldliness is sweeping over the professed church of Christ. This is so apparent to every observer that a citation of facts and figures is not necessary. The sorrowful admission is wrung from many devoted Christians in the various churches that the flood-tide of evil has set in strongly toward worldly pleasures and dissipation, commercialism, display, etc.

The Seventh-day Adventist Church is not without its dangers with respect to these matters. Unconsciously this spirit will enter the church and will affect the lives of its members unless there is maintained continually a spirit of prayer and of watchfulness. Already in some of our churches there are members succumbing to these evils. How may these careless ones be helped? Criticism will not do it. That will serve only to add recklessness, and perhaps bitterness, to indifference and carelessness. Our ministers and church officers should conscientiously and kindly, without personal reference, set the principles relating to these questions before our churches. Those who have entered upon paths of danger should be kindly and considerately labored with. They should be awakened to the demands of this work upon their time and talents.

If those who now find pleasure in worldly pursuits could come to know the joy of Christian service, the satisfaction that comes into the life surrendered to God, this peace and joy would leave no room and permit no longing for the pleasure which comes through selfish enjoyment. We need today to enlist the lives and energies of the members of our church in service for God. Our church today does not need preachers so much as it needs teachers. The need of our members is not sermonizing, but the placing before them of definite plans for missionary service, and their enlistment in that service. It is not enough as preachers that we present before our churches abstract theories or the great principles of the truth. This is well and good, but having done that, we need to sit down with our brethren and sisters, plan with them and for them, suggest-

ing to them different ways and means by which the principles we have taught can be put into practical operation.

A working church will be a live church; it will never become a backslidden church. During the camp-meetings many will receive a revival of Christian experience. Their great danger will be after returning to their homes. Removed from the immediate influence of the meeting, many will be in danger of falling back into the old ruts. This evil will be averted if our ministers and the officers of our churches will see to it that every member has a part in definite Christian service for others. Christian labor is the great panacea for spiritual ills. Let us seek to revive in all our churches the old-time personal missionary spirit. This, above all else, will save our people from the natural drift to worldliness and indifference.

F. M. W.

The Great Christian Endeavor Convention

Notes and Observations

THE twenty-sixth international convention of the Christian Endeavor Society was held in Los Angeles, Cal., July 9-14. This is without question one of the greatest annual conventions that is held in any part of the world. The arrangements of the convention are methodic in all their details, and none can help admiring the way in which the convention is conducted, or the spirit of enthusiasm and zeal that is manifested both in the leadership and in the rank and file of the delegation.

To conduct a convention with some ten thousand actual delegates and have no confusion, no interference of section with section, and no failure of promised speakers to be on hand to carry out their part, is a task of no small magnitude.

Of much that was said and much that was done only the highest commendation could be given. The membership of the organization stands as a unit for the suppression of the liquor traffic, and for the suppression of the white slave evil; its influence is cast against the cigarette plague; it urges its members to cleanliness of life in home, in society, in official positions in municipality, State, and nation.

There is no question that the membership of the society is made up of the cream of the young people of the world, and many of them are honest and earnest. They see the great evils that are threatening the body politic and are eating out the heart of society, and they and their leaders have an intense desire to remedy these conditions. The desire is laudable, and the determination to work for a better condition of things is commendable. It is always laudable to

choose that which is better rather than that which is worse. It is always better to work for the remedying of evil conditions than to sit inert and sanction the conditions by one's very inactivity.

But the mournful part of it all is that the remedy which it is proposed that these young and enthusiastic Endeavorers shall apply to the conditions is a remedy that can never heal that sickness nor mollify those sores. The only remedy for those conditions is the gospel, and that must be applied to individual hearts and lives. But the leaders in this movement are relying upon the ballot-box and the legislature to make of this present existence a veritable heaven on earth. We cannot help looking forward to the sad disappointment in store for these estimable young people when the remedies fail and the sad consummation comes. If the zeal and enthusiasm and effort put forth in this direction were put forth in real evangelical undertakings, a mighty work would be accomplished. But the bringing in of the millennium through the ballot-box and the legislature is an *ignis fatuus* that is destined to lead thousands into the swamps of ruin and despair.

One of the first speakers at this convention was the Rev. Charles M. Sheldon, whose theme was "The Old Gospel at Work in a New World;" but he yoked up the state with the church in accomplishing the mission of the gospel in the world, and taught the people to look for great and good things from the federation of the churches.

Pres. Ira Landrith, of Belmont College, Nashville, Tenn., in discussing the topic, "Christianity's Solution of Civic Conditions," declared that the golden rule, the decalogue, and the sermon on the mount are adequate solutions of the civic problems of the day, and must all be written into the planks of all political parties. He urged all Christian men and women to get into politics, and declared that the problems of our civic life are nearing solution; that a political pessimist in these days is most unpardonable. He said, "This age is trying to be honest and upright and clean," and declared it useless for any one to tell him that this world is growing worse. In referring to the relation between the preacher and politics, he said: "The man of all men who shall tell me what is right is my pastor; and if he does not, he is a common coward, that is all. When the church gets as active as it ought to be, it will of itself solve all these civic problems. If virtue will only unite, it will succeed. The church of Jesus Christ holds not only the balance of power, but it holds the power in this republic."

From this it will be seen that it is the idea of this eminent educator that the

politics of the country are to be directed by the ministers, and that through a federation of the churches legislators will be compelled to pass the laws which the church demands. When the golden rule, the decalogue, and the sermon on the mount are all incorporated into the platforms of all the political parties, we shall have a mingling of the sacred and the profane in the professed service of God that will put to shame any attempt of that kind which past history records. There will then be the form of godliness, but the only power displayed will be the power of the civil arm, the club of the policeman.

Another speaker, B. M. Gambier, voiced the prevailing sentiment of one of the Christian Citizenship meetings in these words: "I am tremendously interested in our Christianity expressing itself in our Christian citizenship. The time has come, I believe, when men should go into politics just the same as they go into the pulpit." There can be no other understanding of such sentiments than that it is expected that the church is to dominate politics and the state. To do that, there must be a union of the two, and such a union as will put the church over the state and make the state the instrument and the servant of the church. When that condition is realized, we shall have the dark ages over again, the church writing her decrees, the state enforcing them upon the people, and the liberties of the people trampled in the dust.

A question was asked: "How are we going to federate all these forces that are to transform these conditions?" The chairman replied: "It must be done; and if it must be done, it can be done. Heretofore we have lacked a definite program. We have generally failed to unify our forces because we have emphasized our differences. Now we are going to emphasize our agreements, the things upon which we can stand together. We are going to find a fighting platform of common agreement; and this department [Christian Citizenship] of Christian Endeavor stands for getting the forces together, emphasizing the spirit of union." The chairman then presented a list of aims which Christian Endeavorers are to have held before them from now on, and among these is "better Sabbath observance," by which was meant the securing and enforcing of Sunday laws.

Mr. G. W. Benn, president of the Texas Christian Endeavor Union, declared that they had come to one of the great epochs in the history of their society, the epoch when they are to cease spasmodic efforts and work for definite objects. He said: "We must have some slogan if we are going to succeed in Christian Endeavor or in Christian Cit-

izenship. This is our slogan: 'The enthronement of Jesus Christ and the supremacy of Jesus Christ, in all the affairs of men and nations.' We shall say: 'We demand these Christian reforms of this Christian nation, pronounced so by the supreme authority, and in the name of Jesus Christ these things shall and must be done.'"

Such statements as the above are in perfect harmony with the aims and purposes and methods of the National Reform Association, and also with the policy and purpose of the great federation of churches. In fact some of the speakers at this convention were National Reformers, and had just come from participation in the World's Christian Citizenship Conference at Portland, Oregon. The Christian Endeavor Society is swinging very largely into the channel of what is termed Christian Citizenship, and one of the departments of the organization bears that title. It was not to be wondered at, therefore, that we should find them advocating the same principles, working for the same objects, and proposing to accomplish them by the same methods as do the National Reformers. By having their aims and methods adopted by such organizations as the Christian Endeavor Society and the Federal Council of the Churches, the National Reform Association is accomplishing more in a year than hitherto in a generation.

It is not proposed to seek these ends through the ordinary avenues of gospel or evangelical endeavor. Said Rev. P. J. Rice: "The things that we are facing here are symptoms of the deeper disease. There is an undercurrent of a deep depravity." This is true as the Word of God long ago pointed out: "The heart is deceitful above all things, and desperately wicked," but the remedy that God applies is the gospel and the influence of the Holy Spirit on the individual heart. Not so this Christian Citizenship movement. The speaker last quoted said: "We shall have to know the situation and the great forces of corrupted, debased human nature. We shall have to know the black-heartedness that is back of much of this, and then we shall have to know also those gentle, persuasive avenues of operation that will not simply bring on the war, but that will get the work done. I think the time has come when, though we may plead for the great blessings of peace, some of us must dare to fight for the civic righteousness which we desire."

How far such a program is from the program of Jesus, both in method and in direction to his followers, ought to be apparent to the youngest convert to the real truth of the gospel. Jesus Christ came to this world not to establish nations, not to establish governments, but

to set up the kingdom of God itself in the hearts of men; and then, when sin had run its course and set a sufficient object-lesson to all the universe, to wipe it out once for all so completely that never again, in all the ages to come, would there be any danger of a repetition of the tragedy of iniquity. But sin can never be eradicated from the hearts of men by some men daring to fight some other men, or by the placing of certain men in responsible places in the government and forcing others out. That is no remedy for sin. But Satan is blinding the eyes of the multitude who profess the name of Christ to such an extent that they have mistaken politics for the gospel and the ballot-box for the sanctuary.

To those who know what is the real hope of this world, who know what God's program is for men and for the setting up of Christ's kingdom in the earth, it is a matter of astonishment that great religious organizations are being swept into that field of deception at such rapid rate.

The program of the Endeavorers contemplates all kinds of moral reforms and civic regenerations by making religion a test of qualification for holding public office; and that is directly opposed both to the letter and the spirit of the Constitution of the United States. In that program comes the exaltation of the Sunday institution and its enforcement upon all. With such organizations as this, the Federal Council of the Churches, the National Reform Association, and the Lord's Day Alliance, working to that end, the wonder is that they have not long ere this accomplished their purpose and placed the liberties of the people once again under the thralldom of an ecclesiastical tyranny. It must be God is restraining these forces, that his people may have opportunity to finish the work he has committed to their trust.

C. M. S.

Twenty Cents a Week

At the recent General Conference it was recommended that our mission offerings be increased to an amount averaging twenty cents a week per member. It was determined that an amount equaling fifteen cents a week per member should be devoted to the support and extension of mission work in lands outside of the United States, and the remainder—five cents—to be devoted to the liquidation of debts now existing on schools and sanitariums. This plan was adopted after careful and mature deliberation, and we believe that it must commend itself to all our people.

Indeed it is gratifying to observe the hearty manner in which a number of our State conferences have already

pledged themselves to the adoption of this plan. The reports of the camp-meetings held show that the matter was presented before the rank and file of our people in various States, and that they have entered into the plan heartily.

We know of no more just or equitable manner in which funds can be raised for this purpose. By hearty, united effort on the part of the denomination, our work in other lands can now not only successfully be carried forward, but substantial reduction can be made from year to year in our institutional indebtedness, and surely this latter object is a most worthy one to secure.

Who can estimate the good that has resulted from the establishment of our schools? Scores and hundreds of earnest young men and women are laboring in this cause today who no doubt would have followed worldly vocations were it not that in our schools they have obtained a new vision of life and its possibilities, and through the influence of godly instructors have had their consciences awakened to hear the call of the Master for enlistment in his service.

The same is true of our sanitariums. To them has come a class of people who have been brought into touch with our work and with the principles we hold who undoubtedly would never have made this connection under other circumstances.

What are the debts resting on our institutions today compared to the worth of souls and to the great good that has been accomplished? and what are the debts compared to the resources of this people and the results to be attained by their united effort for the next few years? By the hearty cooperation of all, no heavy burden will be thrown upon any.

Every conference, every church, and every individual should give hearty support to the effective operation of this plan. How may this be done?—By increasing our general offerings for missionary purposes; by an increased distribution and more earnest solicitation in the circulation of the Harvest Ingathering REVIEW. That which swells the Sabbath-school offerings, the Harvest Ingathering funds, the week of prayer offerings, and the other missionary offerings of the church, helps to make up this amount. May God give to his people willing hearts in this day of opportunity.

F. M. W.

A Timely Warning

IN view of the unsettled conditions that exist at the present time, and the attacks that are being made upon old-time principles, the following warning from Chief Justice White, as published

in the *Washington Post*, is to the point:—

Look around this great land today. Where is there a country like this? The world has never seen the equal of it, yet the world will never see its endurance if the American people forget the foundation principles of their free institutions because of what they imagine to be an evil here and an evil there, and seek to pull down the pillars of the temple in order that they may destroy what they suppose to be a rat within the house. Many thoughtless persons today suppose that everything that is wrong is wrong in the institutions, when without the institutions there would be no right, and everything wrong.

Influence of Literature

OF the good results attending the circulation of a religious paper the *Christian Advocate* of July 17 gives the following:—

A West Point cadet received a weekly denominational paper by the thoughtfulness of a Christian friend. It did not interest him, and was often dropped into the waste-basket unopened. He had decided to ask the publishers to stop sending it when one day his chum, glancing through it, was caught by an article which appealed to young men to invest their lives where they would produce the highest results. That was the beginning of that boy's remarkable career. After a few years of honorable service he resigned from the army, and volunteered to go to Japan as a missionary, becoming one of the most efficient workers in that field. It was "a church paper" that helped to transform this man's life.

Eternal Vigilance

RECENTLY there was held at New Rochelle, N. Y., a celebration of the landing of the Huguenots. On that occasion Mr. W. Bourke Cockran, lawyer, ex-congressman, and a representative Catholic, delivered an eloquent address. He declared that "the American spirit of today is the edict of Nantes with its toleration in actual operation, or rather with its spirit in effect," and that "every one recognizes that the basis of all laws should be the sermon on the mount, and that it is not the function of the state to support the church, but it is the function of the church to support the state." The *Christian Herald* of July 16, commenting upon this, justly questions whether Mr. Cockran spoke with authority as a representative of the church, and says of the watchfulness which should be exercised regarding the designs and purposes of the Catholic Church:—

The true attitude of Americans of all religious denominations, and especially of American Protestants, should be one of eternal vigilance. Every Protestant publication should be a watch-tower and every pastor a sentinel on the heights, vigilant and alert against any encroachment from whatever source, by any religion, upon the independence of the state.



Look Beyond

PEARL WAGGONER

WHEN the clouds are dark, and hanging
low about thy way,
Look beyond the shadows to the land of
perfect day;
Think of One who for thyself a deeper
sorrow bore,
Think of endless life with him where
pain shall come no more.

Look beyond the shadows to the dawn
of perfect day
When a God of love himself shall wipe
all tears away,—
Where the mists shall vanish, and the
dark things be made known,
Where earth's worn and weary ones no
more shall walk alone.

Look beyond the shadow. There is light
the other side,
Daylight that is lasting, joys that ever-
more abide.
Look beyond the shadow when the pros-
pect seemeth drear;
Light beyond will compensate for all
the gloom down here.

Look beyond the shadows. But and
should they chance to be
Far too deep for human eyes the light
beyond to see,
Lose not then thy hope, but hold by
faith the promise fast:
Morning surely cometh when the shades
of night are past.

Look beyond the shadow, for the morn-
ing will soon be here;
Even now on the horizon signs of dawn
appear.
Hold, then, fast thy confidence, what-
ever tests arise:
Light for thee, if faithful, just beyond
the shadow lies.

Hinsdale, Ill.

Singapore, East Indies

R. P. MONTGOMERY

THE work is onward in Singapore and
in the rest of the Malaysian Mission
field. On Sabbaths we have meetings in
three languages,—English, Chinese, and
Malay. These meetings are well at-
tended, and many are taking a deep in-
terest in the truth.

In Singapore we have a few young
men from Borneo who have come to us
to learn more about the soon coming of
our Saviour. One man has come from
the island of Moa, off the west coast of
the Malay Peninsula. He is very zealous
for the cause of Christ.

Thus the message of salvation is get-
ting a foothold in these islands of hea-
thenism and the false prophet. We have
a fine class of young people whom we
shall train and put into active missionary
work.

Just a ride through some of the busy
streets of Singapore, jammed with peo-
ple of a hundred languages and divers
sorts of religions, pushing their way on
in all directions, apparently aimlessly,—
this is enough to inspire any consecrated
Christian with a desire to do all he can
to direct their feet into the narrow path
that leads to Christ our Lord, which
means eternal life. O, the millions of
people in the Malaysian Mission field, of
which Singapore is the headquarters,
who, steeped in ignorance and bowing
the knee to the false prophet, are only
waiting for the messengers of life to
bear them the glad tidings of salvation
and set them free.

What are nine foreign workers and a
few native helpers to fifty million peo-
ple, over a hundred languages, and nearly
every heathen religion on earth? May
God inspire brave hearts in the home
lands to consecrate their lives to this
needy field.

In Nyasaland

S. M. KONIGMACHER

THURSDAY I spent a very profitable
day visiting my nearest out-school and
nearly all the villages in its vicinity.
Though many were in their gardens,
those whom I found in the village were
glad to see their teacher had not for-
gotten them in the stress of station
duties. I praised them for their thrifty-
looking gardens. We prayed together,
and I told them that they must not ne-
glect to come to worship because they are
watching the baboons by day and the
wild hogs by night. That is good and
necessary, but the service of God is of
more importance.

I found one poor woman mourning
the loss of her baby. She has a mother's
heart even though she is in Central Af-
rica and her skin is dark. A few feet
away her sister sat in the door of her
hut, dying and wasting away with that
enemy of mankind, tuberculosis. Their
brother, who is one of my teachers, was
with me, and as we prayed for them we
tried to draw them close to the One
who carries all our infirmities and heals
all our diseases. We also counseled
together about the baptism of this poor
sick woman, deciding that if she was
ready and could not come to the mis-
sion, her husband, who is a baptized
member of the church, and others would
bring her in the *machila*, and I would
baptize her; thus if the Saviour should
call her, she would be ready.

The school was doing well, and the
progress was noticeable, though many
were absent some picking tea and some

hunting food; yet nearly fifty were
present. On Friday two of my teachers
from the mountain back of the mission
came down to report about their schools,
and to get some supplies. Jim, who is
teaching two schools, says that the chil-
dren in his second school are wishing
to have their lessons in the early morn-
ing, the same as at the school in the
chief's village, so I shall have to send
another assistant to take charge of this
second school. The natives during the
planting season like to go to school in
the early morning, so they can have the
greater part of the day in their gar-
dens. They see the importance of an
education, but at the same time cannot
do without their "daily bread."

The tract on the Sabbath is out, and
we have begun to distribute it.

While the work is going steadily for-
ward, the brethren at home must not
think there is no more to do. O, no!
we need your help in many ways. Think
of it, six workers among one hundred
thousand persons scattered over miles of
dreary wastes! We are of good cour-
age.

Our Sisters in Anhwei

BERTHA L. SELMON

THE work in Ying Shang Hsein for
the past two years has been in charge of
the Chinese evangelist, Brother C. D.
Han, and his wife. A Bible woman,
Mrs. Dzan, assists Sister Han with the
women's work. We were much pleased
to find a good interest among the women
and girls, and were able to assist them
in starting a church-school during our
recent visit to Ying Shang. This place,
being removed quite a distance from any
of our mission centers, does not receive a
visit from foreign workers very often.
It took us one week from Shanghai to
reach them. We remained seven weeks
with them, and conducted a general meet-
ing and Bible institute during our stay.
We also devoted two hours daily to dis-
pensary work.

Sisters Han and Dzan have done good
work in visiting and teaching. Besides
eight women members in the church, a
goodly number of inquirers, in addition
to the members, meet for Sabbath serv-
ices. As none of our women there had
sufficient education to act as teacher of
the girls' school, one of the young evan-
gelists, an earnest Christian, is doing the
teaching. A class of six or eight
women, including the teacher's wife, at-
tend the school. Some cannot attend full
time, but come when they can. Others
would like to come, but opposition at
home prevents them. One young woman
can attend only the Sabbath services,
when her husband is away from home.
If he learns of it, she is sure to get a
beating.

A young woman whom we could not
see at all is trying to live the truth as
far as she knows it, in spite of the fact
that she is forbidden by her father either
to leave the house or to let any of our
workers come to see her. One young
woman, a widow of the son of one of

the church-members, was so much interested in the dispensary work that she desired a nurse's training. She seemed to us to have a natural ability in that line, and arrangements were all made for her to go to Shanghai to attend the school; but her mother, who is a heathen woman, learned of it, and the story was told that the father-in-law had sold this young woman to us for one hundred and sixty dollars. The mother opposed so bitterly that the matter had to be given up for a time at least. This young woman will continue to attend the school in Ying Shang, however, and we hope will be a useful worker.

Another woman, who was left a widow with three children about thirteen years ago, and made a livelihood by selling flour, till her children were grown, is now bitterly persecuted by her son and his wife. The daughter-in-law would take the mother's portion of the food prepared and defile it with mud, to show her contempt for the mother's religion. This woman is now leaving her home to the children, and seeks to support herself elsewhere, so that she can be free from heathen entanglements, and be a Christian, as she desires to be.

Some of these women who learn now for the first time to read in their own language, will make good workers in the future. The best workers, however, will be those who begin to learn at a younger period, so now the boys and girls in school have the greater advantage. There are five girls in the advanced class in the Ying Shang girls' school. Three of these are not tied by marriage engagements, and one other will break an engagement already contracted with a heathen man, so at least four give every promise of making good workers when they finish their training. Fourteen other younger girls are attending the school, besides a class of four small boys. The teacher cannot look after both the older women and the children, so Sister Han and the Bible woman take turns in the schoolroom, teaching the women. They have a good visiting work besides, going out into the homes of the interested ones, so they are quite busy.

When we left, all the schoolchildren and workers, and a goodly number in addition, accompanied us to the riverside. Our house-boat was filled with people. As we sang, "God be with you till we meet again," there was hardly a dry eye in the room. The older girls had been crying all the forenoon because we were leaving them. We believe that many of these will be found in that great gathering that knows no parting.

Finland

J. T. BOETTCHER

THE fourth annual meeting of the Finnish Conference was held at Tawasthus, June 25-29. Brother Rental, a young Finn and former student of our school at Friedensau, held meetings in this town last winter, and succeeded in awakening a good interest. The hall, with a seating capacity of about four hundred, was

filled evening after evening with interested listeners, some of the better class attending. Hence it seemed best to hold the conference at this place.

At the very beginning of the conference the police came, accompanied by detectives, to inquire into things and to learn why their small town of some five thousand inhabitants was to be disturbed by these meetings. The ministers present were told to get their passports registered. The chief of police also forbade any baptizing. After the first storm had passed over and they learned that we were quiet folk, seeking only the good of the people, they did not trouble us any further until the last morning of the conference. Then we had a baptism of twenty-six candidates. Just at the close, the chief of police came, but as the brethren had baptized just outside of the city limits, he could say nothing.

The attendance at the conference was very good, more than two thirds of the entire membership of the field being present. During the year 1912, eighty-nine new members were taken in by baptism, the net gain in membership being seventy-four. Three new churches were added to the conference.

Sabbath, June 28, was an occasion of especial blessing. The whole congregation dedicated themselves anew to the service of the Lord. In the afternoon of the day, Brother H. Mikkonen was solemnly ordained to the gospel ministry. As this brother is our first ordained Finnish minister, this begins a new era for our work in Finland. May it be the beginning of great blessings. There are some bright young people of promise connected with the work here, to whom we look for help in the near future. What a great blessing it is that we have schools where our young people can be trained for the work of God. We had no trouble to find translators for our preaching, as some spoke English, Swedish, and Finnish, while others German, Swedish, and Finnish.

Elder L. Muderspach was unanimously reelected president of the conference. Very little change was made in the conference officers. Elder J. C. Raft, president of the Scandinavian Union Conference, and the writer assisted in the meetings.

We are very thankful that there are now three hundred and twenty-nine Adventists in Finland, forty-five of whom are having good success in the canvassing work. These can exercise a power there that no other people can. Still there is liberty in Finland, but how long it will last only God knows.

On Friday evening, June 27, Professor Suksdorf, of Helsingfors, gave a very interesting lecture on health reform, which was also timely and practical.

Our foreign mission work was not forgotten, and a collection of 500 F.Mks. was taken up. The Sabbath-school collection amounted to 132 F.Mks. It is their earnest desire to reach during the year 1913 the ten-cent-a-member mark for foreign missions. All their donations stand quite high except the First-day of-

ferings, which are small. But we trust that by the blessing of the Lord the brethren and sisters will come up on this point.

The influence of the meeting was very good, and all left for their homes strengthened and encouraged by the word of God.

A Chinese Woman Healed

J. J. WESTRUP

A SISTER, the wife of our leading evangelist, was really possessed of the evil one, and at times was very hard to control. This was a great cross to our brother, and about a year ago I saw him weeping like a child. The cross was almost too heavy for him. We had her live in our compound so that she might be surrounded by the best influence; and by faith, prayer, and the hearing of the Word she has been made completely free in Jesus. I heard her testify at our general meeting four months ago, and I rejoiced in the Lord as I listened to her earnest and powerful testimony. She is diligently studying the Bible every day, and is praying much, being at present a great encouragement to her husband. The power of Jesus Christ can save all who accept him as their Saviour.

BROTHER H. H. VOTAW, of Burma, sends this interesting incident:—

"The Chinese carpenter instructor in the Meiktila Industrial School came to Brother Thurber and asked for baptism. As none of our believers know Chinese, and the candidate understands Burmese but imperfectly, Brother Thurber rather hesitated about administering the rite, fearing that the man did not sense its significance. While he pondered, the man said, 'I don't know much, but I have been reading your Chinese paper, and I believe what I have read.' Then he added, 'I know that I am a sinner, and that Jesus Christ is my Saviour.' Of course he was baptized.

"Among the nineteen candidates who have been baptized in Burma during the first quarter of this year, we have had three Chinese, one Tamil, and one Sgaw-Karen. The last mentioned is the first from his tribe. The Chinese are also our first converts from their nation. Our interest is good in Burma, and our faith is strong."

BUDDHISM and Taoism are equally hard on women. According to these two systems, no woman, however virtuous she may be, has any hope of immediate salvation beyond the grave. When a woman dies, simply because she is a woman she falls into the dread "lake of blood." And when she has expiated her supposed sins, the sins of womanhood, in the supposed lake, all she can expect, the highest she can hope for, is to be reborn into the world as a man. — *Missionary Review of the World.*



Loving Our Neighbor as Ourselves

MRS. IVA F. CADY

SOME mothers are exceedingly fond of their own children, and are willing to spend and be spent for them. They sacrifice their own ease and comfort and deny themselves of many pleasures that their children may be supplied with comforts and even luxuries. And it is right that we should love our children and give them the most tender care, for the Lord has given them to us to rear and to train for him; and, as the saying is, "Charity begins at home." But it should not end there. Our interests should reach out beyond the borders of our own home. We should not allow the home interests to occupy all our time and attention, for there are many children and youth in the world, and older ones, too, who have not wise parents nor loving friends to guide and protect them, as have our children, and who greatly need our help.

Some injudicious mothers seek to gratify every whim of their own children, and instead of reproving them, they overlook and excuse their faults, even when they have been very much in the wrong. When they are justly punished by the teacher in school, or have had trouble with other children, the mother justifies them in wrong-doing, thus doing them a great injury, as well as making the work of the teacher much more difficult.

The Christian mother should not be narrow-minded, but her heart should reach out to other children and young people besides those of her own household. The young are beset with many dangers in this age, and many of them are as sheep without a shepherd. We should take a friendly interest in those with whom we come in contact, and study and plan ways and means whereby we may reach their hearts and win them to Christ, or, if they are already Christians, then we should do what we can to encourage and help them in the Christian life. As mothers, let us teach our children, both by precept and example, to love their neighbors, and to cooperate with us, as we labor together with Christ in seeking to save his little ones.

"And as ye would that men should do to you, do ye also to them likewise. For if ye love them which love you, what thank have ye? for sinners also love those that love them. And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same." "Be ye therefore merciful, as your Father also is merciful." Luke 6: 31-33, 36.

If we really have the spirit of Christ, we shall have the same tender solicitude for others that Jesus expressed for the wayward children of Israel, when he said, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" Matt. 23: 37.

The 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."

"THERE is a mystery in human hearts, And though we are encircled by a host Of those who love us well, and are beloved,

To every one of us, from time to time, There comes a sense of utter loneliness.

Our dearest friend is stranger to our joy,

And cannot realize our bitterness.

'There is not one who really understands,

Not one to enter into all I feel;'

Such is the cry of each of us in turn, We wander in—a solitary way.

"No matter what or where our lot may be,

Each heart, mysterious even to itself, Must live its inner life in solitude. And would you know the reason why this is?

It is because the Lord desires our love. In every heart he wishes to be first. He therefore keeps the secret key himself,

To open all its chambers, and to bless With perfect sympathy and holy peace Each solitary soul who comes to him. So when we feel this loneliness, it is The voice of Jesus saying, 'Come to me;'

And every time we are 'not understood,'

It is the call to us to come again; For Christ alone can satisfy the soul, And those who walk with him from day to day

Can never have—a solitary way.

"And when beneath some heavy cross you faint,

And say, 'I cannot bear this load alone,'

You say the truth. Christ made it purposely

So heavy that you must return to him. The bitter grief which 'no one understands,

Conveys a secret message from the King,

Entreating you to come to him again. The Man of Sorrows understands it well,

In all points tempted he can feel with you.

You cannot come too often or too near. The Son of God is infinite in grace.

His presence satisfies the longing soul, And those who walk with him from day to day

Can never have—a solitary way."

Requests for Prayer

260. An aged sister in Oregon, who is threatened with blindness, asks prayer that her eyes may be strengthened and her health restored; also that her daughter may be healed.

261. An Illinois sister writes: "Please pray for my dear father, who has been injured by falling from a street-car."

262. A brother sends the request from Iowa that we pray for the restoration of his hearing.

263. An isolated sister in British Columbia desires prayer for healing.

264. Writing from Manitoba, Canada, a brother asks us to pray that his health and strength may be restored so that he may actively engage in work for the Lord.

265. A sister requests prayer for healing from neuralgia.

266. An anxious mother in Indiana begs us to pray for the healing of her daughter.

267. A brother in Colorado desires prayer that his eyesight may be preserved and strengthened.

268. A family in Washington request our prayers for strength and comfort in the endurance of a severe trial which has just come to them.

A Remark Worthy of Serious Attention

"The prevailing styles of dress are common objects of jest among young men, and this jesting sows the thought-seed for immoral harvests. The close-fitting costumes, the peek-a-boo waist, low necks and short sleeves, offensively short skirts, and sheer hosiery were designed in the first place with no other object than to draw the attention of men."

When we recall that this is the remark of that woman so much experienced in dealing with girls that have gone astray, Mary Yeomans, provincial probation officer at Edmonton, it is worthy of serious attention by those who care. The eye is most powerful in contributing to human delinquency. It is to be a party to the consequent crime to inflame neurotic desire through adultery that has its seat first in the eye.

Jesus said, "Whosoever looketh . . . hath committed . . . already in his heart." And whosoever contributes to that debasing look that calls it out and lures it on shares responsibility with the one who executes the sinful look.—*Pacific Christian Advocate*.

THE mountaintop must be reached, no matter how many times we fall in reaching it. The fall is not counted; it does not register; the picking up and going on counts in life.—*Flora Howard*.



The Work of the Washington Foreign Mission Seminary

A Missionary People

THE thirty-eighth session of the General Conference of Seventh-day Adventists was a great missionary council. No one could have mingled with the delegates without getting the impression that this people are carrying forward a worldwide movement, that they have their

first attention. The call for a vigorous evangelistic campaign in behalf of the great cities of America also emphasizes this need. So the Seminary specializes in the training of evangelistic workers,—ministers, Bible workers, medical missionaries, and colporteurs. The methods of training include the most thorough study of the message itself with the subjects that naturally go with it, a theoretical study of how to do the different lines

schools this winter and receive a training for the ministry.

The Seminary is giving special attention to specific ministerial preparation. The class in pastoral training has included a study of the ideas of the ministry, the principles of sermon building, and the preparation and delivery of sermons. Next year we are to have a second year of pastoral training, which will include a study in exposition, the history of preaching, and further work in constructive homiletics.

Bible Workers' Training

It is very evident that the work of giving Bible readings from home to home is of equal importance with the ministry, and that those who engage in this personal and even more difficult work should have a special training for it. The same general plan of training mentioned above is followed, with the city of Washington as the field of operation for



BUILDINGS AND GROUNDS OF THE FOREIGN MISSION SEMINARY

faces set like a flint to compass the earth with this message.

While it takes strong faith to believe that this work will be accomplished in our day, it is not impractical sentiment that prompts us. By establishing a system of schools for the training of missionaries, at a cost of many hundreds of thousands of dollars; by giving of their means to foreign missions (many times more per capita than is given by any other body of Christians); and by sending to the mission field one out of every one hundred and eighty-two members, Seventh-day Adventists are proving their faith by their works, and demonstrating their belief that God uses means for the accomplishment of his purpose.

Special Missionary Training

A well-qualified worker can do much more for the cause than one who is not; and the strength of our work abroad depends on the efficiency of our missionary forces. While we have not set up the standards of scholastic training attempted by others, and have not always been able to reach the standard which we have set, it is gratifying to know that our students who have recently gone out to China and Japan have stood first in the language schools which they have attended, and that our young men and women everywhere by hard work and earnest consecration are getting results in the salvation of the heathen.

The inquiries received concerning the work of our Foreign Mission Seminary indicate a wide and deepening interest in a thorough preparation for foreign work. We shall endeavor in this article to set forth briefly the work of this school. While all classes of laborers are used in the foreign field, it is the need of evangelical workers that demands our

of work, and the practical application of the truths and methods learned by doing active Christian work in the vicinity of the school.

Training for the Ministry

No one denies that those who enter the sacred work of the ministry should have a special training for that work. General education is very essential, but that alone does not necessarily prepare one for a specific line of work. It is said that only one college graduate in four who enters the work of the Young Men's Christian Association without a technical training remains in the work five years, while the graduates of the association's special training-school remain in the work on the average three times as long as others. If the facts were only known, doubtless we should see that many young men have either made third-rate preachers or dropped out entirely for lack of proper training before they began. Let our young men who aspire to the ministry not slacken their efforts in preparation until they have received a proper training for so sacred a calling. Doubtless we have fully reached the time spoken of in the spirit of prophecy several years ago: "In the future there will be more pressing need of men and women of literary qualifications than there has been in the past; for broad fields are opening before us white already for the harvest." Our training-schools are giving more and more attention to the training of ministers. The Bible teachers of all our training-schools in the United States have been together for special study this summer. Earnestly they have studied and prayed together that they may be well qualified for their work. Let many young men go to the

practical work. While the supply of those who have taken this course has been far below the demand, we feel that gratifying results have been seen, both in the development of workers and in the fruits of the work of the class.

Medical Missionary Training

The demand for medical missionaries at home and abroad, the large number of graduate nurses who desire Biblical and evangelical training, and the many evangelistic workers who desire some medical knowledge, has caused the Seminary to lay special plans for medical missionary instruction. We have a postgraduate missionary nurses' course, including advanced medical instruction, Bible, Bible work, history, and dispensary work. Our dispensary work has developed very encouragingly, and we have to figure closely to give all the postgraduates and mission students their time there. Ministerial, Bible work, and colporteur students take elementary work in nursing, and have some opportunity for observation and experience in the dispensary.

Colporteurs' Training

The General Conference Publishing Department takes a special interest in this work. Successful colporteurs are invited here for special study and preparation for the foreign work. Instruction is given, and practical field work is done. The city of Washington presents some difficult problems to the colporteur, so furnishes a good field for advanced study.

Special Missionary Training

There are four lines of work for special missionary training,—the history of missions, missionary methods and problems, study of special fields, and language. Aside from some work in Span-

ish and French, the Seminary offers a course in phonetics. It has been demonstrated that a careful study of the fundamental sounds that are used in all languages and a training in scientific methods of language study will greatly shorten the time necessary for the acquirement of a language after reaching the field. The Foreign Mission Boards of North America have indorsed the "phonetic inductive" method presented by Rev. Thomas F. Cummings. Our teacher of phonetics will spend some time studying with Mr. Cummings this summer, in order to obtain any special help that he may be able to render.

Other Lines of Work

Of necessity the Seminary carries many of the regular academic and collegiate studies for the accommodation of those who take these special training courses. The English and the music work is especially strong, and some industrial subjects are given, principally printing, dressmaking, and millinery. Any one desiring a course here should write for full particulars. Address M. E. Kern, president, Takoma Park, D. C.

Florida

QUINCY.—The writer, with his family, and Brother and Sister E. E. Trowbridge and Miss Lillian Hickok as assistants, opened meetings in a tent at this place May 2. Because of prejudice, our attendance was very small to begin with, but steadily increased until our audiences were quite good for a town of two thousand inhabitants. Some are beginning to keep the Sabbath, and the dragon is very much stirred over the situation. We need wisdom in binding off this effort. Pray that God may give us much fruit. R. T. NASH.

Brethren Conducting Tent Efforts Are Writing for Newspapers

THERE are, perhaps, more ministers in our denomination who are now giving synopses of the lectures they deliver in connection with their tent efforts to the local newspapers for publication than ever in the history of the third angel's message. Many scores of the preachers are preparing daily extracts of their sermons, which the editors gladly publish. Truly this wonderful medium, which visits practically every home and is read by millionaire, banker, business man, and hard toiler alike, is being utilized to help swell the loud cry.

Quite a number of the brethren who have heretofore been backward in handing to the editors synopses of their sermons are meeting with excellent success in their efforts; and others who have been successful during past efforts are submitting longer articles this season, and with the publication of each article are growing more confident in the belief that they can secure space in newspapers for the spread of the gospel message with as much freedom as do the ministers of popular churches.

We of the Press Bureau are much encouraged over the results that have come to various brethren now conducting tent efforts through using the model sermons sent to them as guides for articles they might write for their home papers. These model sermons are sermons that have been published in con-

nection with tent and hall efforts that have been held in various parts of the United States. These models have been sent out in response to requests that were made by brethren who felt that the newspapers where they were laboring would print accounts of their sermons if they had something to guide them in preparing copy that would be acceptable to editors.

In telling of his success in getting articles published, one brother in West Virginia says:—

"I thank you for the model sermons for newspapers which you so kindly sent. The interest in our services is growing, and we are able to get a synopsis of each sermon in two daily papers."

"We have an article published every day," says a brother in the Western New York Conference.

A brother in the New York Conference who has met with excellent success in writing for the papers in the past, tells of the effort he is now conducting in Albany, N. Y., the capital of that great State, as follows:—

"I am enclosing articles from the papers of last week. We got excellent space all the week, as you will see. These accounts were printed in the *Knickerbocker Press*. Our attendance was fine, and is one third better this week so far. The newspaper part of it is all right. We are getting people to the tent from nearly all parts of the city, some from forty blocks away."

All of us will agree that this newspaper was mainly responsible in informing the residents of that city who live forty blocks from where the tent has been pitched that gospel services are being held in a canvas pavilion. Not only is this brother securing a liberal amount of space in this paper each day, but is placing advertisements in it. He is giving publicity in a perfectly proper manner to the services he is holding, with the result that souls are being attracted who would, in all probability, have remained ignorant of the fact that such meetings were being held, had it not been for the newspaper. This endeavor on the part of the evangelist may eventually mean the salvation of a number of souls for the Lord's kingdom.

A brother in one of the large cities in Virginia is meeting with success in his newspaper efforts. He is preaching to a few hundred each night in the city of Portsmouth, and the next morning a report of his sermon appears in the leading paper of Norfolk, which circulates over both Norfolk and Portsmouth and the surrounding territory.

That editors are willing to print articles from our brethren is shown from these incidents and numerous other letters that have been received in which the writers say that the editors of their home papers would gladly publish more about our people. One brother in Massachusetts, who is engaged in ministerial effort in a foreign language, tells of the willingness of an editor in that State to publish our reports, as follows:—

"The editor of the *Telegram*, a leading paper of this city, has recently expressed his willingness to take articles on subjects we lecture about. Now, as I am not able to write such articles in English, will you please furnish me with a series of sermons for this purpose?"

My brethren and sisters, we have many evidences that the Lord is opening the

columns of these mediums for the dissemination of the gospel. Let us take courage, especially those of us who still feel timid about writing for the press, and join the large band we now have enjoying success in having sermons published and circulated in places where the living preacher has never been.

WALTER L. BURGAN.

Report of the South Texas Conference and Camp-Meeting

THIS meeting was held July 7-17, in a pleasant grove in the north part of the city of Austin, the capital of the State. About one hundred and twenty-five Sabbath-keepers were encamped on the ground, and there were about forty tents pitched, besides the dining-tent, the book-tent, and the large pavilion.

A spirit of unity among the laborers of the conference, as well as among the brethren and sisters, was manifest throughout the entire time of the meeting. There seemed to be a disposition on the part of all to be in harmony with the principles of the message and with the organization that is carrying it.

The evening services were devoted principally to sermons on the doctrines of the message, for the benefit of the general public. During the day the preaching was of a more practical nature, calculated to encourage the brethren and sisters in the Christian life, and it was heartily responded to by the people.

The attendance from the outside was not so great as was desired, though there was sufficient interest so that the conference officers felt justified in continuing the services after the close of the camp-meeting as long as the interest might demand.

The business of the conference was conducted in a perfectly harmonious manner, and was concluded about the middle of the meeting, thus leaving the remainder of the time to be devoted entirely to the spiritual interests. The last Sabbath and Sunday were especially good days. The Spirit of God was manifested in great power, and all the campers consecrated themselves anew to the service of God. Several made a start for the first time to live the Christian life, and a number went forward in the ordinance of baptism, which was administered in a Christian church near by, the use of which for the purpose was offered gratuitously by the pastor and his congregation. There was a hearty and unanimous response to a resolution adopting the twenty-cent-a-week plan of raising money for missionary purposes.

The book work was represented by Elder A. F. Harrison, the general agent for the Southwestern Union, and in his usual vigorous way he filled the whole camp with enthusiasm for this work.

Elder J. I. Taylor, who has served the conference as president since its organization, requested to be relieved from the responsibility of the office, and was succeeded by my brother, Elder J. A. Leland. The other officers of the conference were practically the same as last year. Besides the regular laborers of the conference, there were present at the meeting Elder G. F. Watson, president of the union conference; Elder W. A. McCutchen, president of the North Texas Conference; Prof. C. B. Hughes, principal of Keene Academy; Elder J.

P. Anderson, of China; and the writer. The finances of the conference are in fairly good condition, and with the favorable prospects, coupled with the blessing of God, there is every reason to believe that the South Texas Conference will soon take its place as one of the strong conferences of North America.

EUGENE LELAND.

The Alberta Conference and Camp-Meeting

THIS meeting was held at Calgary, July 6-13. The camp was conveniently located near the street-car line and close to the banks of the river. The weather was very favorable the entire time. Sixty tents composed the camp, and three hundred and twenty-five of our people attended the meeting. The laborers present, aside from those of the union and the home conference, were Elders G. F. Haffner, V. Leer, B. J. Cady, A. A. Carscallen, S. Mortenson, Brother Bobienko, and the writer. Regular services were conducted daily in English, German, Scandinavian, and Russian. A considerable outside interest was developed, especially among the Germans and English.

The conference business was very harmonious, and showed encouraging gains in its several departments. The conference school at Lacombe reported a very successful year, with an attendance of one hundred and sixty students, and a prospect for a large increase the coming year.

While the work in Alberta is somewhat more advanced than in Saskatchewan, still this is a new field, and presents most favorable conditions for a rapid growth of the work among the forty and more different nationalities of which this conference is composed. How much we need efficient and earnest laborers to fill the many urgent calls coming from so many places!

Elder C. A. Burman was reelected president of the conference for the coming year, and but few changes in the other offices were made.

This conference has been among the foremost to keep up the mission funds, going far beyond the fifteen cents a week per member the past year, and the president assured us of the twenty cents a week per member this year. Such assurance is encouraging, for the great expansion of the missionary work that is called for needs the funds.

Here, as well as at Saskatchewan, funds were needed to meet the needs of the home field. The call for funds realized in cash and pledges \$2,770 for missions and the home work. Besides this, the Sabbath-school offerings amounted to \$237.90, and the young people raised \$54.50 for their new tent.

The laborers enjoyed freedom in presenting the message, both in the practical instruction to our people and in the presentation of the leading features of the message to the larger congregation. Sabbath was a good day; the Lord came very near, and the consecration services were marked with much of the Holy Spirit's presence. Many sought the Lord for a deeper experience; a goodly number took their stand for the first time. Fourteen willing candidates were buried with their Lord in baptism, while six others will go forward in this ordinance in the home church. The meeting

closed with an excellent spirit, and our people returned to their homes with renewed courage for the contest.

Personally, I greatly enjoyed visiting this part of the Canadian field and associating with Elder H. S. Shaw, the president of the union, and with the other laborers. May the Lord continue greatly to bless and prosper the work in this interesting field.

O. A. OLSEN.

Church Missionary Work

Suggestive Program for Fourth Sabbath Home Missionary Service

(Aug. 23, 1913)

OPENING SONG: "Christ in Song," No. 481.

PRAYER.

BIBLE STUDY: "The Object of the Missionary Meeting."

A TALK: "Three Essentials for a Successful Missionary Meeting."

SONG: "Christ in Song," No. 513.

READING: "Home Missionary Work."

READING: "The Home Missionary Campaign; What Is It?"

READING: "An Appeal to Our Lay Members."

REPORT of missionary work, with verbal reports from members.

COLLECTION of report blanks filled out by members.

OFFERING for home missionary work.

PLANS FOR WORK: Aggressive work with tracts and periodicals.

PRAYER. (A few short prayers may be offered.)

SONG: "Christ in Song," No. 683.

BENEDICTION.

NOTE.—The church missionary secretary (librarian) acts as treasurer of the fourth Sabbath offerings and of all other church missionary society funds, and of its literature.

The Object of the Missionary Meeting

1. To seek the blessing and guidance of God in our work, and upon the workers everywhere. 2 Cor. 1:11; Matt. 9:38. We may help to answer our own prayers. Isa. 6:8.

2. To study the best methods of working for others. 2 Tim. 2:15.

3. To encourage one another by telling our experiences in the work. Acts 14:27; 21:19, 20 (first clause); Heb. 10:24, 25.

4. To study mission fields and their needs.

"It is acquaintance that awakens sympathy, and sympathy is the spring of effective ministry. To awaken in the children and youth sympathy and the spirit of sacrifice for the suffering millions in the 'regions beyond,' let them become acquainted with these lands and their people. . . . Let them study all lands in the light of missionary effort, and become acquainted with the peoples and their needs."—"Education," page 269.

5. To plan so that every member of the church can be given something to do. Mark 13:34.

"God requires personal service at the hands of every one to whom he entrusts his truth. Some may feel that if they

give of their substance they are excused from personal efforts. He will accept nothing short of ourselves. You must work to save souls."

"Every one of us can do something if we will only take the position that God would have us take. . . . Every move you make to enlighten others, brings you nearer into harmony with the God of heaven." "Many are sad, discouraged, weak in faith and trust. Let them do something to help some one more needy than themselves, and they will grow strong in the strength of God."

"The work of imparting to others that which he has received will constitute every member of the church a laborer together with him. . . . It is the privilege of every human being who receives Christ to be a worker with him." "We call upon every church-member in the name of Christ to deny self, take up the cross, and follow Jesus."

6. To attend to any business that may be necessary in carrying on the work. 1 Cor. 14:40.

Three Essentials for a Successful Missionary Meeting

- 1. Earnest, cheerful, leader.
 - 2. Good program.
 - 3. A report from each member.
- } For blackboard.

1. The leader, the captain of the Lord's regiment, to go before and lead.

How much depends on the leader of a missionary meeting! He can bring life and interest into every item rendered if his own heart is full of the missionary spirit. He will need tact and wisdom to guide matters at times. He should see that nothing drags, that everything is done in an earnest manner, and be prepared to fill in any gaps that may occur through some one's being unavoidably absent. He should know beforehand what subject will be considered at the meeting. He should also see that the missionary meeting receives proper announcement in the church services, to insure a good attendance.

2. The program, the plan of campaign, planned for by the missionary committee, the officers of the Lord's regiment.

A committee should be appointed who will counsel together with reference to the program for the missionary meeting. Fully two weeks should be given for preparation to those who are asked to take part in the meeting. All phases of missionary work, both home and foreign, should be considered, and members encouraged to assist in presenting these subjects. Some might also assist in selecting subject-matter that could be studied with profit by the society. The entire rendering of the program should not exceed one hour. Far better close your meeting at its most interesting point than have your members become weary. Let your meeting be like the fascinating magazine article — continued in our next. Attendance is then assured for your next meeting.

3. Good reports, the services of the people, the privates of the Lord's regiment, who carry forward the campaign.

Each member should realize that he is responsible for the success of the missionary meeting. If he fails in his part, the meeting is a failure to just that extent. His report of work for the week is necessary. If he has been active, he will bring life and inspiration to the

meeting. Good reports are absolutely necessary to a good, live missionary meeting. "Plan ways whereby a live 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 in attendance."—"An Appeal on Home Missionary Work."

It therefore takes all—leader, missionary committee, and church-members—to conduct a successful missionary campaign and hold an interesting missionary meeting.

Home Missionary Work

God expects personal service from every one to whom he has entrusted a knowledge of the truth for this time. Not all can go as missionaries to foreign lands, but all can be home missionaries in their families and neighborhoods.

There are many ways in which church-members may give the message to those around them. One of the most successful is by living helpful, unselfish, Christian lives. Those who are fighting the battle at great odds may be refreshed and strengthened by little attentions which cost nothing.

My brother, my sister, what are you doing for Christ? Are you seeking to be a blessing to others? Are your lips uttering words of kindness, sympathy, and love? Are you putting forth earnest efforts to win others to the Saviour?

It is a mystery that there are not hundreds at work where now there is but one. The heavenly universe is astonished at the apathy, the coldness, the listlessness, of those who profess to be sons and daughters of God. For years the work has been kept before us, but many have been asleep.

Our Lesson Book

Christ's work is to be our example. Constantly he went about doing good. In the temple and in the synagogues, in the streets of the cities, in the marketplace and the workshop, by the seaside and among the hills, he preached the gospel and healed the sick. His life was one of unselfish service, and it is to be our lesson book.

Human beings have no right to think that there is a limit to the efforts that they are to make in the work of soul-saving. Did Christ ever become weary in his work? Did he ever draw back from sacrifice and hardship? Church-members are to put forth the continuous, persevering efforts that he put forth.

Comparatively little missionary work is done; and what is the result? The truths that Christ gave are not taught. Many of God's people are not growing in grace. Many are in an unpleasant, complaining frame of mind. Those who are not helping others to see the importance of the truth for this time, must feel dissatisfied with themselves. Satan takes advantage of this feature in their experience and leads them to criticize and find fault.

A Place for Every One

The Lord has a place for every one in

his great plan. Talents that are not needed are not bestowed. Suppose that the talent is small. God has a place for it, and that one talent, if faithfully used, will do the very work God designs that it should do. The talents of the humble cottager are needed in the house-to-house labor, and can accomplish more in this work than brilliant gifts.

The Lord is calling upon his people to take up different lines of work. Those in the highways and byways of life are to hear the gospel message. Church-members are to do evangelistic work in the homes of their neighbors who have not yet received full evidence of the truth for this time.

The presentation of the truth, in love and simplicity from house to house, is in harmony with the instruction that Christ gave his disciples when he sent them out on their first missionary tour. By songs of praise, by humble, heartfelt prayers, many will be reached. The divine Worker will be present to send conviction to hearts.

Different Lines of Service

By lending or selling books, by distributing papers, and by holding Bible readings, our lay members could do much in their own neighborhoods. Filled with love for souls, they could proclaim the message with such power that many would be converted.

Allow no opportunity to pass unimproved. Visit the sick and suffering, and show a kindly interest in them. If possible do something to make them more comfortable. Through this means you can reach their hearts and speak a word for Christ.

There is a wide field for service for women as well as for men. The efficient cook, the seamstress, the nurse,—the help of all is needed. Let the members of poor households be taught how to cook, how to make and mend their own clothing, how to nurse the sick, how to care properly for the home. Even the children should be taught to do some little errand of love and mercy for those less fortunate than themselves.

Other lines of usefulness will open before those who are willing to do the duty nearest them. It is not learned, eloquent speakers that are needed now, but humble, Christlike men and women.

Work disinterestedly, lovingly, patiently, for all with whom you are brought in contact. Show no impatience. Utter not one unkind word. Let the love of Christ be in your hearts, the law of kindness on your lips.

In the work of scattering our publications, we can speak of a Saviour's love from a warm and throbbing heart.

MRS. E. G. WHITE.

The Home Missionary Campaign; What Is It?

SOME time ago the General Conference Committee passed a recommendation as follows:—

"We recommend, That a mighty missionary campaign be inaugurated this autumn, which shall know no cessation until this gospel of the kingdom is carried to every nation, tongue, and people; and that such varied and effective plans be developed in every conference and church as will assign a specified place in this movement to every man, woman, and child among us."

As this ultimate object has not yet

been accomplished, this missionary campaign must still be carried forward. Very many of our people have enlisted in it, and their efforts have been and are hearty and continuous. Not until the final gathering day will the full results of their work be known, but we do know of many souls saved through their efforts.

There are others who have not yet taken hold of this work of giving the warning message to the public. Others labor occasionally, but not continuously. To these we appeal to enlist in this missionary campaign for hearty, continuous service. Time is growing short, the end of the battle is in sight, and now is the time when we need to make more earnest efforts than we have ever done to give the warning to all we can reach. It is a life-and-death matter, for soon it will be forever too late to reach those we may now save.

Notice, too, that this service is to be done, not grudgingly, nor as a matter of duty only, but with the heart. Eph. 6:7; Col. 3:23.

The Lord has told us through his servant ("Testimony for the Church," Vol. VI, page 427): "We are not to feel that the work of the gospel depends principally upon the minister. To every man God has given a work to do in connection with his kingdom. Every one who professes the name of Christ is to be an earnest, disinterested worker, ready to defend the principles of righteousness. Every soul should take an active part in advancing the cause of God. Whatever our calling, as Christians we have a work to do in making Christ known to the world. We are to be missionaries, having for our chief aim the winning of souls to Christ."

Where shall we begin this work? "Let those who desire to work for God begin at home, in their own household, in their own neighborhood, among their own friends. Here they will find a favorable missionary field."—*Id.*, page 428.

Here is the call of the Lord to service. Will not every Sabbath-keeper respond by saying, "Here am I; send me"? He will use you in some way for the advancement of his work if you will permit him to do so. Decide that each week you will do something to give the truth to others, and so come up to the help of the Lord in closing up his work.

E. M. GRAHAM.

An Appeal to Our Lay Members

THE proclamation of the third angel's message to all the world is indeed a great task. It is therefore fitting that we should take an inventory of our working forces.

Every consecrated Seventh-day Adventist is needed in the ranks. In the United States and Canada we have 536 ministers and 247 licensed preachers, a total ministerial force of 783. If the responsibility of carrying the message to the 99,101,738 inhabitants of the United States and Canada were to be thrown upon these few workers, it would mean that each minister would be responsible for 126,566 souls. If, on the other hand, our 68,765 lay members in the United States and Canada undertake the work, each one will assume responsibility for only 1,441 individuals.

These statistics clearly indicate that the duty of every loyal lay member is to

come to the assistance of the gospel ministry in giving publicity to the message. They also emphasize the following recent appeals from the spirit of prophecy:—

"My brethren and sisters, take an active part in the work of soul-saving. This work will give life and vigor to the mental and spiritual powers. . . . By personal labor reach those around you. Become acquainted with them.

"Preaching will not do the work that needs to be done. Angels of God attend you to the dwellings of those you visit. This work cannot be done by proxy. Money lent or given will not accomplish it. Sermons will not do it.

"By visiting the people, talking, praying, sympathizing with them, you will win hearts. This is the highest missionary work that you can do. To do it you will need resolute, persevering faith, unwearied patience, and a deep love for souls.

"Find access to the people in whose neighborhood you live. As you tell them of the truth, use words of Christlike sympathy. Remember that the Lord Jesus is the Master Worker. He waters the seed sown. He puts into your minds words that will reach hearts."—*Testimonies for the Church*, Vol. IX, page 41.

Warning the Cities

For years the spirit of prophecy has urged that we put forth extraordinary efforts to warn the many millions inhabiting the great cities of the world. Accompanying the call for immediate and decisive action in behalf of the cities, there came also the word that "if every church-member were a living missionary, the gospel would speedily be proclaimed in all countries, to all peoples, nations, and tongues." And also that "if Seventh-day Adventists will now arouse and do the work assigned them, the truth will be presented to our neglected cities in clear, distinct lines, and in the power of the Spirit."—*Id.*, page 32.

God calls for many self-supporting missionaries to enter the cities and villages, and prepare the way for our ministers to present the truth. In many places the faithful colporteurs, tract workers, and magazine agents are sowing the seeds of truth by means of the printed page. But what has been accomplished is but a drop in the bucket when compared to what must be done before the end of probation. Notice the following encouraging statement made to those who earnestly take up home missionary work:—

"A thousand doors of usefulness are open before us. We lament the scanty resources at present available, while various and urgent demands are pressing us for means and men. Were we thoroughly in earnest, even now we could multiply the resources a hundredfold. Selfishness and self-indulgence bar the way."—*Id.*, page 38.

I appeal to all our lay members to assist in organizing the tract and missionary societies in their respective churches, by enlisting for life in the great army of home missionaries. How literally true it is that "a thousand doors of usefulness are open before us." Those who cannot preach from the pulpit, can become able ministers of the truth by distributing tracts to the homes of the people, visiting neighbors and friends, doing

Christian Help work, holding cottage Bible readings, writing missionary letters, giving lessons on healthful cookery and dress, mailing tracts and papers, selling our magazines and "Ministry of Healing," distributing the Harvest In-gathering number of the REVIEW, and in many other ways.

A Bountiful Harvest

The president of one of our largest conferences reports that as the direct result of the house-to-house distribution of tract packages and the sale of magazines during the past few months, calls have been received for many more laborers, Bible workers, and meetings than can possibly be supplied. This is but one example showing the bountiful harvest that is sure to follow earnest efforts put forth in home tract and missionary work.

God's chosen people will always be in the minority in this world. To effectually fight the battles of the Lord, they must be united, organized, and trained. But in these worthy efforts, let us ever remember that the victory will be obtained "not by army, nor by power, but by my Spirit, saith the Lord of hosts." Zech. 4:6, margin.

A. G. DANIELLS.

Educational Department

J. L. SHAW General Secretary
W. E. HOWELL N. Am. Div. Asst. Secretary

More Thorough Preparation for the Work

An Appeal to Our Young People

At the recent General Conference there was heard from all parts of the world field the call for a larger number of more efficient workers both at home and abroad. The reports from the mission fields sounded the need of more help in the regions beyond, and the study of mission problems continually kept before us the need not only of more help, but of more efficient help. It was apparent that the missionaries at the Conference felt the great and insistent demand for laborers of larger intellectual and spiritual efficiency. The great dearth of young people of sufficient training for the home field as well as the mission field, seemed more evident than at previous conferences.

At the same time an examination of our academies and colleges makes it evident that these institutions are not well filled with advanced students. There were last year a surprisingly small number doing work above the twelfth grade. At the same time there are a large number of young people among us, and a growing need of competent workers in every line of gospel effort. The demands of foreign lands have very largely reduced the operating forces in this country, and the present need is for well-trained ministers, teachers, and laborers in other lines.

We are living in the closing years of this world's history, and have been given a message to be carried to all parts of the earth. While beginnings have been made in America, Europe, and Australia, the great heathen world knows little of Jesus, and scarcely anything of his mes-

sage for today. In this great need lies the call of God to our young people at this time. You are young and strong; why not get a thorough preparation for the work? There are openings for consecrated, well-trained men and women on every hand in this country and in the regions beyond. Our leading men are realizing that one of the most imperative needs at the present time is consecrated, efficient workers. There never was such a demand for successful ministers. The insistent calls from the mission fields have greatly reduced the ministry of the home land. In many conferences the lack of well-qualified ministers is greatly crippling the work. And the large cities require evangelists with sufficient education and training to meet the people and turn them to the truth.

In this time of need where shall we turn? Is it not to our young people? "I have written unto you, young men, because ye are strong." The call of God today is to the young people of this denomination. "To every household and every school, to every parent, teacher, and child upon whom has shone the light of the gospel, comes at this crisis the question put to Esther, . . . 'Who knoweth whether thou art come to the kingdom for such a time as this?'"—*Education*, page 263.

Our schools stand ready with open doors to receive young people and to train them for the Master's service. What a remarkable system has been developed in this denomination in the past forty years! They are now prepared to take children when old enough to enter school, and carry them through the church-school, the intermediate school, the academy, and the college, covering, in all, sixteen grades. There are ninety colleges, academies, and intermediate schools, having a student capacity of 10,418. Facilities are, therefore, provided for every young man and woman who wishes to have a good education for the work under the direction of Christian teachers.

Courses of instruction to train young people for various lines of work are carried on in our schools. Business courses for those wishing to fit themselves for business, and normal courses for those desiring to be teachers, each year become more proficient. There are ministerial courses leading to the ministry, and what a dearth there is of well-qualified evangelists! To those wishing to lay a broad foundation either as teachers, physicians, or ministers, there are college courses. Our advanced educational institutions are prepared to take many more students in their courses. It would be a great blessing to them in every way if a far larger number continued longer in school. And what a blessing to the work everywhere! In addition to these, the Foreign Mission Seminary conducts work especially for those going to the mission field, that volunteers answering the call to other lands may be better fitted for their future labors. Surely God has provided the means of an efficient ministry for the rapid completion of his work in the earth.

America is a land of plenty. A young man or woman with firm determination, and willing to labor, can get an education and finish an academic or college course with less effort than anywhere else in the world. Such need not be sat-

ished with a limited or superficial education. Where there is a will, there is almost sure to be a way. The call of God to prepare for his service is the pledge on God's part that he will help, and, if need be, provide a way amid what seem to be almost insurmountable obstacles. To labor and toil for an education, and press on when the funds are gone and heaven above seems brass, gives to our young people the very experiences they need for the battles of life when school-days are over. Then why leave school too soon? Two or three, or possibly four, years more in school would discipline the mind and provide a fund of knowledge which would be helpful in after-service for the Master. "Christian Education," page 143, gives the following counsel:—

"The Lord is in no wise pleased with those who have opportunities to obtain knowledge but who excuse themselves in neglecting to improve all the privileges he has placed within their reach that they may become intelligent, well-qualified workers, of whom he will not be ashamed.

"Above all other people upon the earth, the man whose mind is enlightened by the opening of the Word of God to his understanding, will feel that he must give himself to greater diligence in the perusal of the Word of God, and to a diligent study of the sciences, for his hope and calling are greater than any other. The more closely connected man is with the Source of all knowledge and wisdom, the more he can be advantaged intellectually as well as spiritually through his relation to God. The knowledge of God is the essential education, and this knowledge every true worker will make it his constant study to obtain."

It is quite evident that the standard of efficiency for missionaries going to other lands should be raised. In the last report of the Board of Missionary Preparation, which represents the majority of mission societies of North America, the dominant note is, Greater efficiency. Dr. Barton, chairman of the committee on preparation of mission candidates, makes this statement in his report: "We are reaching a third stage in mission work. The first was an endeavor for territory, trying to get into the world; the second, of resources of men and money; and now we have come to the third. I think the foundation of the Board of Missionary Preparation and a similar board in Great Britain proclaims the third stage 'efficiency.'" It is true that a consecrated man well trained can accomplish infinitely more in the mission field than one of meager preparation. Paul, who sat at the feet of Gamaliel, was chosen to preach the gospel among the Gentiles. His education and training were one of the most necessary requisites for his work. The heathen in Paul's day were influenced by his intellectual ability and spiritual power. There is little difference today; the message is judged by the messenger. The Japanese expressed their mind when petitioning a mission board, by saying: "Don't send us ten one-thousand-dollar missionaries, but send us one ten-thousand-dollar missionary." Their viewpoint is no doubt wrong, yet it shows their attitude toward the equipment of the missionary. The doctrine of heroism, cultivated for ages, has its influence in the heathen world, and must be reckoned with in the mis-

sion fields in sending out missionaries.

Aside from the endowment of God's Spirit, the greatest need in the world-wide extension of this movement is an increasing number of humble, zealous, efficient laborers in various lines of gospel effort. And while the call is coming, is the time for the young and strong to press into our schools, remain sufficiently long in training, and then pass on to the work to whatever field the Lord may call. Our schools, which are ordained of God to educate workers for the cause, invite our young people. Conferences and institutions in the home land are in pressing need of efficient laborers; and the mission fields, where millions are going to Christless graves without a knowledge of Jesus and his message to this generation, send back the Macedonian call for help. Surely now is the time for willing and earnest young people; and for their sake and for the more rapid advancement of the message, these words are written. J. L. S.

Talks on Education

If the Lord by his word could transform Simon the fisherman, Simon the "sinful man" as he called himself, Simon who openly denied his Lord three times in one night,—if such a man could be transformed into Peter the preacher of Pentecost, into Peter whose very shadow the people sought for healing, into Peter the restorer of Tabitha to life, into Peter the Bible writer, what limitation shall we place upon that word of power in this our day if we only say as Simon did, "At thy word I will"? If a grown man, with his habits settled, with serious faults uncorrected from babyhood, with an impulsive, unstable nature, could be renewed in heart and be remolded into the firmness of a rock by the word of divine grace in three years of instruction and example under the Great Teacher, what may we not expect to be done for our boys and girls in their impressible years if placed under the daily influence of the same word taught and lived by the faithful teacher?

"So Send I You"

We may not leave the direct presence of the Master among us as of old, but he said that it was expedient for him to go away that the Spirit of truth might come and teach us all things that the Father has for us and all things that the Son has received of the Father to show to his children. He also said that as the Father sent him, so he sends them that the Father has given him—the believers. And further: "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father." According to these words, the Lord would have even greater works appear among his followers than he himself did when upon earth. This may not necessarily mean more people raised from the dead, more paralytics healed, more stormy seas stilled, more fig-trees blighted, more water turned into wine, but it surely does mean more miracles of grace done upon the hearts of men, women, and children; for there is no greater work than the transformation of the unregenerated heart.

A Special Work to Do

The day of such miracles is not past.

There are modern Simons to be denatured and molded into loyal, stable Peters, crying out in their souls, "We ought to obey God rather than men," and saying by their practise, "at thy word we will." That word comes to us through the Spirit today in this form:—

"The church has a special work to do in educating and training its children that they may not, in attending school or in any other association, be influenced by those of corrupt habits. The world is full of iniquity and disregard of the requirements of God. The cities have become as Sodom, and our children are exposed to many evils. Those who attend the public schools often associate with others more neglected than they, those who, aside from the time spent in the schoolroom, are left to obtain a street education. The heart of the young are easily impressed, and unless their surroundings are of the right character, Satan will use these neglected children to influence those who are more carefully trained. Thus, before Sabbath-keeping parents know what is being done, the lessons of depravity are learned, and the souls of the little ones are corrupted."—"Counsels to Teachers," page 173.

If these words reveal to us, especially us parents, any conditions we do not know about from experience or observation, may we not, like Simon the fisherman, who saw every reason why he should not cast his net that noisy morning on Galilee, at least take the Lord at his word and launch out into what may be the deep unknown to us? The reason that finally prevailed with Simon over every reason experience in fishing had taught him, was the simple and plain bidding of the Master. The result was so astonishing that Simon deeply repented of the objections he had made, and saw himself as never before—a sinful man. In that very experience was laid the basis of that courage which later in life enabled Peter to stand up and say to the rulers of the land, "We ought to obey God rather than men."

Notice in the language quoted above, this expression: "Before Sabbath-keeping parents know what is being done, the lessons of depravity are learned, and the souls of their little ones are corrupted." If it were suitable to go into public print, I could tell of numerous instances where innocent children of tender years and boys and girls in their teens have been thus corrupted at school, a corruption whose blight has scarcely seemed removable in after-life, in fact, is incurable except by the healing grace of God. And the grievous part is that parents often do not know what is being done, and the youth themselves do not know its meaning. Moral taint is itself of so hidden and subtle a nature, and the enemy of souls employs so crafty, insidious means of spreading it, that parents need to look twice, to think three times, and to pray seven times before flattering themselves that *their children*, though in daily contact with conditions pointed out in the quotation above, are yet without contamination. The germ of impurity may incubate for months or years before its presence is manifest or its symptoms easily detected. Do our utmost to shield our children from the contagion by keeping them under the most favorable conditions, and the peril is still great enough.

The greatest antidote to evil is unalloyed truth, with its antiseptic, disinfecting power. The school where the Word of Truth is honored, where it is taught directly, where it is made the foundation and try-square of all the teaching, where its spirit is breathed in song and prayer, and, above all, where it is lived daily in the work and influence of the consecrated teacher and the devoted lives of fellow pupils and students,—such a gospel net will catch a whole school of boys and girls, of infinitely greater value than the school of Galilean fish caught in the miraculous draft by Peter and the Master. And it will do this, too, while the commercial net of the secular school catches one.

The word of the Lord to Simon was, "Launch out into the deep," and after that first experience we see Peter launching out all through his life,—launching out at the word "come" to meet his Lord on the surface of Galilee; launching out in the interpretation of prophecy, accompanied by the gift of tongues, on the day of Pentecost; launched into prison, but launching out through the great iron doors at the heels of the angel; launching out among the Gentiles to teach them the new and living way. Truly God's remnant people need to acquire the habit of launching out at the word of the Lord, especially in matters of educating our children.

W. E. H.

Publishing Department

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

Comparative Summary for Foreign Periodicals

JANUARY, 1912, 457,122 copies, value \$11,248.02; 1913, 402,908 copies, value \$10,301.63.

February, 1912, 384,735 copies, value \$9,671.61; 1913, 394,257 copies, value \$12,342.06.

March, 1912, 378,416 copies, value \$10,170; 1913, 395,933 copies, value \$12,987.49.

April, 1912, 358,150 copies, value \$9,540.85; 1913, 630,998 copies, value \$17,795.92.

May, 1912, 383,087 copies, value \$14,418.45; 1913, 481,712 copies, value \$15,547.70.

June, 1912, 353,606 copies, value \$11,583.20; 1913, 331,775 copies, value \$13,610.33.

The Summary

THE summary this month shows that the agents, both at home and abroad, worked, on an average, ninety and a fraction hours each, or about twenty-two and one-half hours a week. The average value of orders taken for books per hour in North America amounted to a trifle less than \$1.28, while in the fields outside the United States the average per hour for each agent was fifty-eight cents. We are glad to see this good average per hour, but we wish we might see a higher average of hours per month.

If each agent had worked thirty-five hours per week instead of twenty-two

Colporteurs' Summary for June, 1913

| | Books | | Periodicals | | | | |
|----------------------------------|-------|-------|-------------|------------|----------|------------|------------|
| | AGTS. | HRS. | VALUE 1913 | VALUE 1912 | NO. COP. | VALUE 1913 | VALUE 1912 |
| ATLANTIC UNION CONFERENCE | | | | | | | |
| Maine | 13 | 1163 | \$ 2412.50 | \$ 2075.50 | 1321 | \$ 132.10 | \$ 96.00 |
| N. New England | 6 | 262 | 275.60 | 632.10 | 545 | 54.50 | 52.00 |
| Massachusetts | 2 | 25 | 72.65 | 419.25 | 3074 | 307.40 | 167.70 |
| S. New England | 7 | 595 | 914.75 | 935.90 | 1191 | 119.10 | 166.00 |
| New York | 17 | 608 | 661.97 | 3299.70 | 1000 | 100.00 | 395.20 |
| W. New York | 27 | 1787 | 2052.90 | 193.70 | 3998 | 399.80 | 146.00 |
| Gr. New York | 18 | 1292 | 1592.70 | 1477.25 | 4485 | 448.50 | 478.00 |
| Totals | 90 | 5732 | 7983.07 | 9033.40 | 15614 | 1561.40 | 1500.90 |
| COLUMBIA UNION | | | | | | | |
| Ohio | 53 | 3646 | 3904.45 | 1269.25 | 4410 | 441.00 | 620.80 |
| W. Virginia | 13 | 1066 | 1938.35 | 1409.60 | 555 | 55.50 | 65.00 |
| Virginia | 9 | 288 | 383.25 | 721.30 | 1355 | 135.50 | 61.50 |
| Chesapeake | 11 | 1001 | 1378.65 | 1690.45 | 220 | 22.00 | 44.50 |
| E. Pennsylvania | 14 | 1072 | 1009.50 | 1812.10 | 1491 | 149.10 | 261.70 |
| W. Pennsylvania | 13 | 1690 | 1894.83 | 1416.38 | 2113 | 211.30 | 321.00 |
| New Jersey | 10 | 591 | 510.20 | 1764.70 | 2283 | 228.30 | 163.30 |
| Dist. of Columbia | 7 | 478 | 554.95 | ..... | 1658 | 165.80 | 97.70 |
| Totals | 130 | 9832 | 11574.18 | 10083.78 | 14085 | 1408.50 | 1635.50 |
| LAKE UNION CONFERENCE | | | | | | | |
| E. Michigan | 11 | 1169 | 1042.90 | 2115.05 | 3265 | 326.50 | 366.30 |
| W. Michigan | 7 | 930 | 722.80 | 864.50 | 145 | 14.50 | 111.00 |
| N. Michigan | 10 | 1253 | 799.55 | 415.20 | 461 | 46.10 | 41.00 |
| Wisconsin | 10 | 1084 | 985.00 | 3475.95 | 1818 | 181.80 | 325.50 |
| N. Illinois | 11 | 1070 | 684.75 | 1946.30 | 4355 | 435.50 | 492.70 |
| S. Illinois | 26 | 3308 | 3201.25 | 1946.30 | 130 | 13.00 | 63.00 |
| Indiana | 14 | 1465 | 1469.05 | 1754.65 | 1530 | 153.00 | 263.50 |
| Totals | 89 | 10279 | 8905.30 | 12517.95 | 11704 | 1170.40 | 1663.00 |
| EASTERN CANADIAN UNION | | | | | | | |
| Ontario | 2 | 121 | 107.50 | 251.75 | 2675 | 267.50 | 367.00 |
| Quebec | .. | .. | ..... | 11.75 | 20 | 2.00 | 35.70 |
| Maritime | 3 | 182 | 199.50 | 770.45 | 60 | 6.00 | 5.00 |
| Newfoundland | .. | .. | ..... | ..... | 100 | 10.00 | ..... |
| Totals | 5 | 303 | 307.00 | 1033.85 | 2855 | 285.50 | 407.70 |
| SOUTHERN UNION | | | | | | | |
| Louisiana | 16 | 1338 | 1914.60 | 439.10 | 981 | 98.10 | 26.90 |
| Alabama | 30 | 1989 | 1769.05 | 1560.65 | 1585 | 158.50 | 29.70 |
| Kentucky | 14 | 1136 | 961.50 | 1338.65 | 1904 | 190.40 | 129.30 |
| Mississippi | 15 | 1502 | 1377.55 | 1732.25 | 575 | 57.50 | 27.00 |
| Tennessee River | 18 | 2041 | 1729.75 | 1954.00 | 1260 | 126.00 | 146.90 |
| Totals | 93 | 8006 | 7752.45 | 7024.65 | 6305 | 630.50 | 359.80 |
| SOUTHEASTERN UNION | | | | | | | |
| Cumberland | 16 | 1930 | 1573.70 | 1193.24 | 463 | 46.30 | 135.00 |
| Georgia | 17 | 1956 | 1766.60 | 1612.10 | 1165 | 116.50 | 258.50 |
| North Carolina | 12 | 1148 | 774.20 | 2186.15 | 930 | 93.00 | 56.50 |
| South Carolina | 11 | 1037 | 587.05 | 1327.00 | 580 | 58.00 | 159.50 |
| Florida | 7 | 445 | 380.80 | 487.83 | 155 | 15.50 | 60.00 |
| Totals | 63 | 6516 | 5082.35 | 6806.32 | 3293 | 329.30 | 669.50 |
| SOUTHWESTERN UNION | | | | | | | |
| Arkansas | 12 | 1804 | 1853.50 | 2880.55 | 923 | 92.30 | 86.00 |
| Oklahoma | 33 | 3769 | 7192.40 | 6295.04 | 1820 | 182.00 | 111.00 |
| W. Texas | 15 | 1259 | 1474.60 | 1480.30 | 200 | 20.00 | 18.00 |
| S. Texas | 27 | 2301 | 4788.15 | 3454.15 | 335 | 33.50 | 64.50 |
| N. Texas | 47 | 3449 | 5936.20 | 7978.70 | 1567 | 156.70 | 340.50 |
| New Mexico | 12 | 653 | 1296.05 | 488.15 | 120 | 12.00 | 14.50 |
| Totals | 146 | 13235 | 22540.90 | 22576.89 | 4965 | 496.50 | 634.50 |
| CENTRAL UNION | | | | | | | |
| N. Missouri | 10 | 861 | 897.80 | 186.25 | 3384 | 338.40 | 503.00 |
| S. Missouri | 4 | 422 | 258.25 | 713.30 | 4875 | 487.50 | 180.00 |
| E. Colorado | 10 | 635 | 805.80 | 1135.80 | 1125 | 112.50 | 169.00 |
| W. Colorado | .. | .. | ..... | 265.50 | 160 | 16.00 | 23.50 |
| Nebraska | 17 | 1440 | 1208.05 | 2991.40 | 2188 | 218.80 | 441.50 |
| Wyoming | 17 | 1423 | 1799.40 | 361.25 | 147 | 14.70 | 17.50 |
| E. Kansas | 25 | 2527 | 2125.40 | 2269.29 | 898 | 89.80 | 127.00 |
| W. Kansas | 11 | 664 | 620.30 | 611.55 | 1285 | 128.50 | 52.50 |
| St. Louis Mis. | .. | .. | ..... | 130.00 | ..... | ..... | 129.00 |
| Totals | 94 | 7972 | 7745.00 | 8664.34 | 14062 | 1406.20 | 1643.00 |
| NORTHERN UNION | | | | | | | |
| Iowa | 5 | 400 | 317.10 | 2297.85 | 3323 | 332.30 | 203.00 |
| Minnesota | 29 | 2899 | 4498.90 | 2792.25 | 3409 | 340.90 | 885.70 |
| North Dakota | 16 | 1327 | 201.53 | 2230.95 | 520 | 52.00 | 39.50 |
| South Dakota | 10 | 737 | 936.95 | 1326.45 | 970 | 97.00 | 33.50 |
| Totals | 60 | 5363 | 7768.48 | 8656.50 | 8222 | 822.20 | 1161.70 |

| | AGTS. | HRS. | Books | | | Periodicals | | |
|---|-------|--------|-------------|-------------|----------|-------------|------------|---------|
| | | | VALUE 1913 | VALUE 1912 | NO. COP. | VALUE 1913 | VALUE 1912 | |
| PACIFIC UNION | | | | | | | | |
| N. Cal.-Nev. | 3 | 433 | \$ 452.05 | 401.50 | 2550 | 255.00 | 66.00 | |
| Arizona | 3 | 116 | 395.50 | 974.00 | 75 | 7.50 | .... |  |
| S. California | 14 | 1721 | 2436.00 | 473.95 | 7165 | 716.50 | 137.90 | |
| Utah | 4 | 576 | 1642.20 | 7.00 | 805 | 80.50 | 1.50 | |
| Gen. California | 5 | 418 | 552.00 | 536.85 | 525 | 52.50 | 92.00 | |
| California Coast | 1 | 48 | 35.00 | 761.25 | 4563 | 456.30 | 613.00 | |
| Totals | 30 | 3312 | 5512.75 | 3154.55 | 15683 | 1568.30 | 910.40 | |
| NORTH PACIFIC UNION | | | | | | | | |
| W. Washington | 9 | 341 | 638.35 | 1304.05 | 4853 | 485.30 | 153.50 | |
| Upper Columbia | 8 | 995 | 2575.25 | 2514.20 | 1295 | 129.50 | 202.50 | |
| W. Oregon | 8 | 551 | 507.90 | 789.90 | 4855 | 485.50 | 50.00 | |
| S. Idaho | 5 | 321 | 337.75 | 312.25 | 1370 | 137.00 | 222.20 | |
| Montana | 9 | 1127 | 1884.90 | 977.55 | 770 | 77.00 | 51.70 | |
| S. Oregon | 7 | 532 | 463.70 | 641.65 | 695 | 69.50 | 53.50 | |
| Totals | 46 | 3867 | 6407.85 | 6539.60 | 13838 | 1383.80 | 733.40 | |
| WESTERN CANADIAN UNION | | | | | | | | |
| Alberta | 8 | 1997 | 2640.50 | 136.50 | 345 | 34.50 | 179.50 | |
| Manitoba | 14 | 1369 | 3253.15 | 1822.85 | 640 | 64.00 | 87.50 | |
| British Columbia | 2 | 80 | 148.40 | 1000.00 | 3250 | 325.00 | 130.00 | |
| Saskatchewan | 13 | 2042 | 4388.75 | 2409.35 | 886 | 88.60 | 69.00 | |
| Totals | 37 | 5488 | 10430.80 | 5368.70 | 5121 | 512.10 | 466.00 | |
| Subscription lists | | | | | | 28948 | 2894.80 | 3805.00 |
| Foreign and miscellaneous | | | | | | 11855 | 1185.50 | 721.60 |
| FOREIGN UNION CONFERENCES AND MISSIONS | | | | | | | | |
| British | 42 | 4388 | 1994.26 | 3128.50 | 153468 | 3117.10 | 2738.22 | |
| Australasian | 59 | 3643 | 6023.51 | 6763.94 | .... | 5022.55 | 1712.89 | |
| South African | 10 | 1187 | 2068.32 | 880.96 | 96 | 3.84 | 96.46 | |
| Indian | 5 | 619 | 426.73 | 272.76 | .... | .... | .... |  |
| Scandinavian | 103 | 14552 | 7290.30 | 3876.18 | 7984 | 500.39 | 240.74 | |
| German (2) | 236 | 23139 | 6033.88 | 12280.50 | 129490 | 3344.55 | 5249.90 | |
| Danube | 27 | 2575 | 778.95 | .... | 6600 | 41.30 | .... |  |
| Gen. European | 95 | 9395 | 3628.30 | .... | 19745 | 597.03 | .... |  |
| Russian | 34 | ... | 766.72 | 1833.56 | .... | 17.10 | .... |  |
| Siberian | 3 | ... | 79.77 | 180.69 | .... | .... | .... |  |
| Latin | 8 | 1270 | 1029.84 | 664.84 | 4337 | 137.96 | 111.23 | |
| Brazil | 32 | ... | 1352.00 | .... | .... | .... | .... |  |
| Mexican | 3 | 312 | .... | .... | 4606 | 232.84 | 1023.34 | |
| Cuban | 8 | 352 | 1470.65 | 1611.52 | 201 | 18.70 | 29.10 | |
| Porto Rican | 3 | ... | 280.00 | 457.75 | .... | 151.90 | 67.35 | |
| West Caribbean | .. | ... | .... | .... | .... | .... | .... |  |
| Philippine Is. | 1 | 157 | 796.05 | 474.47 | .... | 44.23 | .... |  |
| Levant | 11 | 828 | 95.87 | 57.12 | .... | .... | .... |  |
| Korean | .. | ... | 934.00 | .... | 3833 | 95.83 | .... |  |
| South America | 27 | 1498 | 2156.98 | 2213.45 | .... | 231.06 | 131.90 | |
| Japan | 17 | 1363 | .... | .... | 1415 | 52.59 | .... |  |
| Venezuelan | .. | ... | .80 | .... | .... | 1.36 | .... |  |
| Totals, Foreign | 719 | 65188 | 37206.93 | 34696.24 | 331775 | 13610.33 | 11401.13 | |
| Totals, N. Am. | 883 | 79905 | 102010.13 | 101460.33 | 156550 | 15655.00 | 16312.00 | |
| Grand totals | 1602 | 145093 | \$139217.06 | \$136156.57 | 488325 | \$29265.33 | \$27713.13 | |

and one-half, the total value of orders per agent for the month would have been, in North America, \$191 instead of \$116.60, as it now stands; and in the fields abroad, \$80.30 instead of \$51.75. In some of the conferences the field agents are making earnest efforts to get the brethren to put in at least forty hours each week, and the sisters thirty hours. We believe this is right, and we hope that many will succeed in bringing about this result.

All will be pleased to see that our book sales show a gain over the previous month of \$38,000. It also shows a small gain over the corresponding month last year. We feel to thank God each month, as we make up the summary, for his signal blessing of our colporteur work.

N. Z. T.

NOTICES AND APPOINTMENTS

Camp-Meetings for 1913

| | |
|--|--------------------|
| ATLANTIC UNION CONFERENCE | |
| Maine, Camden | Aug. 14-24 |
| Vermont, Montpelier | Aug. 21-31 |
| CANADIAN UNION CONFERENCE | |
| Maritime, Hopewell Cape, New Brunswick | Aug. 21-31 |
| CENTRAL UNION CONFERENCE | |
| North Missouri, Marcelline | 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, Lyons | Aug. 28 to Sept. 7 |
| Western Colorado, Grand Junction | Sept. 9-19 |
| COLUMBIA UNION CONFERENCE | |
| Virginia, Portsmouth | Aug. 14-25 |
| Ohio, Hamilton | Aug. 21-31 |
| West Pennsylvania, Cory | Aug. 14-24 |
| West Virginia, Charleston | Sept. 4-14 |
| Chesapeake, Chestertown, Md. | Sept. 18-28 |
| LAKE UNION CONFERENCE | |
| East Michigan, Bay City | Aug. 7-17 |
| Southern Illinois, Taylorville | Aug. 14-24 |
| West Michigan, Hastings | Aug. 21-31 |
| North Michigan, Gaylord | Aug. 28 to Sept. 7 |
| Northern Illinois, Allen Park, Ottawa | 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 | |
| Alabama, Montgomery | Aug. 6-14 |
| Kentucky, Nicholasville | Aug. 14-24 |
| Tennessee River, Jackson, Tenn. | Aug. 28 to Sept. 7 |
| Mississippi, Hazlehurst (colored), Sept. | 3-13 |
| Alabama, Anniston (colored) | Sept. 5-12 |
| SOUTHEASTERN UNION CONFERENCE | |
| Georgia, Fort Valley | July 31 to Aug. 10 |
| South Carolina, Laurens | Aug. 14-24 |
| North Carolina, Greensboro | Aug. 21-31 |
| Cumberland, Athens, Tenn. | 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 |

Comparative Book Summary

| | 1908 | 1909 | 1910 | 1911 | 1912 | 1913 |
|--------|--------------|--------------|--------------|--------------|----------------|-------------|
| Jan. | \$25,929.06 | \$40,677.06 | \$42,532.23 | \$44,495.65 | \$53,931.97 | \$64,262.88 |
| Feb. | 30,466.40 | 48,748.21 | 50,990.34 | 53,923.57 | 53,525.18 | 62,813.12 |
| March | 35,757.15 | 52,703.85 | 55,711.55 | 73,015.56 | 73,374.99 | 66,640.42 |
| April | 43,858.29 | 55,109.54 | 64,042.39 | 73,548.31 | 73,027.32 | 73,520.45 |
| May | 67,455.44 | 82,971.94 | 86,333.58 | 81,923.78 | 94,166.15 | 101,640.01 |
| June | 82,878.67 | 124,412.34 | 112,606.05 | 135,888.76 | 137,838.38 | 139,217.06 |
| July | 120,973.89 | 95,445.21 | 103,919.12 | 127,256.86 | 156,166.90 | .... |
| Aug. | 66,946.38 | 71,652.97 | 91,145.11 | 91,810.46 | 103,165.69 | .... |
| Sept. | 51,148.56 | 55,625.41 | 66,523.65 | 86,001.72 | 67,551.70 | .... |
| Oct. | 62,719.91 | 52,609.93 | 62,461.13 | 81,367.89 | 70,219.07 | .... |
| Nov. | 53,787.31 | 49,964.99 | 58,211.68 | 67,600.00 | 77,424.87 | .... |
| Dec. | 39,873.18 | 45,759.73 | 54,663.93 | 58,386.24 | 57,291.91 | .... |
| Totals | \$681,794.24 | \$775,741.18 | \$849,140.76 | \$976,218.80 | \$1,017,684.13 | .... |

Comparative Summary of American Periodicals

| | 1910 | 1911 | 1912 | 1913 | 1910 | 1911 | 1912 | 1913 |
|-------|--------|--------|--------|--------|---------------------------------|--------|--------|--------|
| Jan.* | 89462 | 122202 | 121666 | 177080 | Aug. | 152520 | 215773 | 183119 |
| Feb. | 116198 | 99234 | 144257 | 201659 | Sept. | 120020 | 135179 | 173077 |
| March | 132165 | 244003 | 207529 | 166499 | Oct. | 116157 | 164537 | 587830 |
| April | 183981 | 192757 | 189498 | 152088 | Nov. | 102795 | 110326 | 108755 |
| May | 174886 | 141204 | 162220 | 166465 | Dec. | 99137 | 98541 | 111199 |
| June | 193727 | 145025 | 163120 | 156550 | Totals, 1703194 1866363 2344207 | | | |
| July | 222146 | 197582 | 191937 | .... |  |  |  |  |

* Multiply number of magazines in any month by ten cents to get value.

Nebraska Sanitarium and Benevolent Association

NOTICE is hereby given that the next annual meeting of the Nebraska Sanitarium and Benevolent Association (incorporated) will be held in connection with the Nebraska conference and camp-meeting at Seward, Nebr., Aug. 21-31, 1913, for the election of officers, and the transaction of such other business as may properly come before the association. The first meeting will be held Tuesday, August 26, at 10:30 A. M. Accredited delegates to the Nebraska Conference are delegates to the Nebraska Sanitarium and Benevolent Association.

J. W. CHRISTIAN, *President*;
GEO. A. WILLIAMS, *Secretary*.

Nebraska Conference Association

THE annual meeting of the Nebraska Conference Association of Seventh-day Adventists will be held in connection with the camp-meeting at Seward, Nebr., Aug. 21-31, 1913, for the purpose of electing officers and transacting necessary business. The first meeting will be held at 10:30 A. M., August 25.

J. W. CHRISTIAN, *President*;
ANNA M. PETERSON, *Secretary*.

Nebraska Conference

THE next annual session of the Nebraska Conference of Seventh-day Adventists will convene in connection with the camp-meeting at Seward, Nebr., Aug. 21-31, 1913. The officers will be elected for the ensuing year, and such other business transacted as may properly come before the conference. Each church is entitled to one delegate for the organization, and to one additional delegate for each fifteen of its members. The opening meeting will be held at 2:30 P. M., Friday, August 22.

J. W. CHRISTIAN, *President*;
PEARL E. JONES, *Secretary*.

Maine Conference

THE forty-fifth annual session of the Maine Conference will be held in connection with the camp-meeting at Camden, Maine, Aug. 14-24, 1913. The conference officers are to be elected at this time, and any other business which may properly come before the conference will be in order. The first meeting will be held Friday morning, August 15.

F. M. DANA, *President*;
A. E. EVERETT, *Secretary*.

Maine Conference Association

THE first meeting of the regular annual session of the Maine Conference Association of Seventh-day Adventists will be held on the Adventist camp-ground in Camden, Maine, Tuesday, Aug. 19, 1913, at 10 A. M., in connection with the Maine Seventh-day Adventist camp-meeting. At this meeting members of the board of trustees will be elected to fill the vacancies occurring on the board at this time, also such other business will be transacted as may properly come before the association. All the accredited delegates to the regular session of the Maine Conference of Seventh-day Adventists, unincorporated, are members of the corporation.

E. E. OSBORNE, *President*;
W. O. HOWE, *Clerk*.

Cumberland Conference and Camp-Meeting

THE Cumberland Conference for 1913 will be held in connection with the camp-meeting at Athens, Tenn., Sept. 4-14, 1913. Officers will be elected for the ensuing year, and such other important matters of business as should properly come before the conference will be given consideration. The first meeting of the conference will be held at 9 A. M., Friday, September 5. Each church is entitled to one delegate for the organization and one additional delegate for each ten members.

W. H. BRANSON, *President*;
A. B. RUSSELL, *Secretary*.

New Jersey Conference

THE tenth annual session of the New Jersey Conference will be held Aug. 28 to Sept. 1, 1913, in the new Trenton church, 200 Columbus Ave., Trenton, N. J. The first meeting for organization, appointment of committees, etc., will be called at 7 P. M., August 28. Church clerks are requested to place on file with the secretary of the conference, previous to this date, a complete list of delegates.

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

New Jersey Conference Association

THE sixth annual session of the New Jersey Conference Association will be held in connection with the regular annual conference to meet in the Trenton church, 200 Columbus Ave., Trenton, N. J., Aug. 28 to Sept. 1, 1913. The first meeting of the association will be called at 10 A. M., August 29.

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

Cumberland Conference Association

NOTICE is hereby given that the annual session of the Cumberland Conference Association of Seventh-day Adventists will be held in connection with the camp-meeting at Athens, Tenn., Sept. 4-14, 1913. The first meeting of the association will be held at 9 A. M., September 10. The purpose of this meeting will be to elect officers for the ensuing year, and to consider all other matters of business that should come before the association at this time.

W. H. BRANSON, *President*;
A. B. RUSSELL, *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*.

Ohio Conference Association

THE annual session of the Ohio Conference Association of the Seventh-day Adventist Church will be held in connection with the camp-meeting at Hamilton, Ohio, Aug. 21-31, 1913. The first meeting will convene at 10 A. M., August 22. All delegates to the conference are delegates to the association.

E. K. SLADE, *President*;
J. J. MARIETTA, *Secretary*.

Ohio Camp-Meeting

THE Ohio conference and camp-meeting will be held on the fair-grounds in the city of Hamilton, Aug. 21-31, 1913. The opening meeting will convene at 7:30 P. M., Thursday, August 21, and the first session of the conference will be held at 10 A. M., Friday, August 22. We hope for a good attendance from the start. This is to be a meeting of great importance to the believers in Ohio, and we invite and urge our people throughout the State to attend. We should like all the young people to be present. Encourage your friends and neighbors to come. Especially shall we be glad to welcome the aged and the pioneers in the work at this great gathering in our conference.

Come well prepared for camp life. Let those who are able-bodied bring hammer and saw, and give some help, for it is a tremendous task to get the camp ready. Come early.

The usual arrangements will prevail on the camp-ground relating to tents, groceries, and meals, and the usual charges will be made. Orders for tents should be sent in immediately to the conference office, since no reservation will be made if otherwise placed. Any finding it impossible to attend who have previously ordered tents, should give notice not later than the opening date, that the tents

may be rented to other parties without further delay. If reserved longer than the opening date, cash should accompany the order. Those who feel that they must have a room will be able to secure it after reaching the grounds. This will be better than to order ahead.

The railroad and traction facilities for reaching Hamilton are good. It will be easy to connect from other lines with the C. H. & D. Ry. and the Ohio Electric, which run through Hamilton. By inquiry and through our agents who will be at the leading trains, it will be easy to reach the fair-grounds. All baggage checks should be left with our agent at the station; or, if he is not there, the checks should be taken to the ground and given to our agent there.

We expect good help at this meeting from the General and Division Conferences. We may expect God's special blessing. Come, praying for and contributing to the success of the meeting. Though it is in the corner of the State, let all our churches plan for a large attendance.

E. K. SLADE.

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, Sept. 1, 1913, at 10:30 A. 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*.

West Pennsylvania Conference Association

THE next session of the constituency of the West Pennsylvania Conference Association of Seventh-day Adventists will be held at Corry, Pa., Aug. 18, 1913, at 10:45 A. M., for the purpose of electing officers and transacting such other business as may properly come before the meeting. The constituency will meet in connection with the camp-meeting to be held in Corry, August 14-24.

B. F. KNEELAND, *President*;
H. K. HACKMAN, *Secretary*.

North Michigan Conference Association

THE eleventh annual session of the North Michigan Conference Association of Seventh-day Adventists will be held at Gaylord, Mich., in connection with the annual conference and camp-meeting, Aug. 28 to Sept. 7, 1913. The first meeting will be called August 29, at 10 A. M., for the election of officers and for the transaction of any other business that may properly come before the association. All duly accredited delegates to the North Michigan Conference are delegates to this association.

J. J. IRWIN, *President*;
S. E. KELLMAN, *Secretary*.

Southern Illinois Conference Association

NOTICE is hereby given that the annual meeting of the Southern Illinois Conference Association of Seventh-day Adventists will be held in connection with the annual camp-meeting and conference at Taylorville, Ill., Aug. 14-24, 1913. A board of trustees consisting of five members will be elected by the delegates, and such other business transacted as may properly come before this association.

A. J. CLARK, *President*;
R. B. CRAIG, *Secretary*.

The Iowa Conference Association of Seventh-Day Adventists

THE regular meeting of the Iowa Conference Association of Seventh-day Adventists will be held in connection with the annual conference and camp-meeting of that body at Cedar Rapids, Iowa, Aug. 28 to Sept. 8, 1913. This association is the legal corpora-

tion of the Iowa Conference of Seventh-day Adventists. Officers will be elected and such other business transacted as may properly come before the association. The first meeting will be held at 10 A. M., Tuesday, September 2.

A. R. OGDEN, *President*;
A. L. BAYLEY, *Secretary*.

New Brunswick Legal Association

THE annual meeting of the Executive Board of the Seventh-day Adventist Church in New Brunswick will be held in the Seventh-day Adventist church at Hopewell Cape, New Brunswick, at ten o'clock, Monday, Aug. 25, 1913.

J. A. STRICKLAND,
Secretary.

Nurses Wanted

YOUNG men and women of Christian experience are wanted to enter the nurses' class, beginning October, 1913. Three years' course of instruction given. Excellent experience in medical lines. Address Superintendent of Nurses, Paradise Valley Sanitarium, National City, Cal.

Where Are These Things Found?

"How the World Improves." There is an improvement. Will it bring peace and happiness?

"The German Crown Prince on War." The cavalry charge too tame. Wants the real thing. What does it mean?

"Peace and the United States Navy."

"An Answer to the Riddle." What is truth?

"A Triple Sign of the End." Thinking people see it. The Eastern question.

"The Price of War," the trend. Some startling figures.

"Modern Religions." Are they effectual? How can you tell?

"Christ Crucified Today," the modern crucifixion.

"The One Foundation." If any counterfeits, let us find them.

"Days of Violence," a staggering condition.

"Modern History." Who, what, and where is Babylon? Clear, striking, and convincing. Mrs. E. G. White.

"Supernatural Agencies; Origin of Miracles, False and True."

"Astronomy and the Bible," God's works and his Word.

"Will the Stars Fail?" Some disagreements. Let us study it.

"The Cell and Its Lesson." Evolution smashed again.

"Gadarenes," a touching lesson.

"The Downward Trend," simultaneous with vast improvement, means something.

"Protestant or Not?" What do you say? Not hard to tell. Examine other fundamentals.

"The Message for Today," view of a popular minister. And also the message.

"Evolution and Christ," their association and real meaning.

"The More Sure Word," a Bible reading.

This entire list, well made up and appropriately illustrated, is found in the August *Signs Magazine*. It fills it full, and surely speaks for itself. It is there for you. And your neighbors will thank you for handing them a copy. You know how the *Signs* handles its subjects.

A Message in Every Article.

Publications Wanted

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

J. R. Watson, Holdenville, Okla. Papers and tracts.

Adrian E. Clark, Sanitarium, Melrose, Mass. *Liberty* for first quarter of 1906.

Mrs. J. H. Deadmond, Townsend, Mont. Only *Our Little Friend* and *Life Boat*.

James Harvey, 1729 Grove St., Oakland, Cal. Papers and tracts, also literature in foreign languages.

W. T. Dawson, of 971 Joseph Place, Memphis, Tenn., does not wish any more literature at present.

W. H. Frink, Saint Simons Island, Ga. Continuous supply of *Signs of the Times*, magazines, and tracts.

Business Notice

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

GUSTIN.—Myrtle Naomi Gustin was born at South Lancaster, Mass., March 9, 1910. Soon after this her parents removed to Lynden, Wash. She was an obedient child, and although so young, her mind was already being stored with God's Word. Her death occurred July 1, 1913. The writer spoke words of consolation at the funeral service.

J. W. BOYNTON.

STRICKLER.—Julia Rebecca Strickler was born in Logan County, Ohio, May 24, 1850, and died in Columbus, Ohio, July 11, 1913. She became a Seventh-day Adventist thirty years ago, and continued faithful until death. She was married to Daniel Strickler in 1877. Three sons were born to this union. Sister Strickler suffered severely during her last illness, yet trusted God implicitly. Her only hope was in the life to come, and she fell asleep in Jesus. The funeral sermon was preached from 1 Cor. 13:12.

JOHN FRANCIS OLMSTED.

BURR.—Orcott Burr was born at Copley, Ohio, Jan. 29, 1836, and died at Sparta, Wis., June 30, 1913, aged 77 years, 5 months, and 1 day. On March 13, 1861, he was married to Minerva Richardson. Five children were born to them, four of whom, with their mother, are left to mourn the loss of a kind and loving father and companion. The deceased had been a faithful member of the Seventh-day Adventist Church for forty years, and the triumph and spread of the message were always a source of rejoicing to him. We laid our brother to rest to await the call of the Life-giver.

W. S. SHREVE.

BECRAFT.—James S. Becraft was born at Crescent Mills, Cal., April 28, 1857, and died at his home in Seattle, Wash., June 9, 1913. He accepted present truth in 1892, and being desirous of doing service for the Master, attended Elder W. M. Healey's Bible class in Portland, Oregon. In 1895 he was married to Miss Emma Comer, who, with an only son, survives him. Four brothers and a sister also mourn their loss. Brother Becraft died fully trusting all to his blessed Lord, whom he confidently expected to meet on the resurrection morning. At his request the writer, who was instrumental in turning his heart to God, preached the funeral sermon from Job 14:10.

S. W. NELLIS.

WEATHERFORD.—Eva Weatherford, *née* Cardy, was born Aug. 9, 1877, in Waterloo, Wis., and died June 28, 1913, at Duquoin, Ill. She was baptized at the age of eleven years in the present truth by Elder Isaac Sanborn, and was an earnest, faithful Christian in every detail of life, loving her Lord and making his service her first duty. May 11, 1898, she was married to W. F. Weatherford, of Athens, Ala. Her husband, her mother, Mrs. J. H. Cardy, four brothers, and four sisters are left to mourn; also the brethren and sisters of the Duquoin church, by whom she was greatly loved for her faithfulness in God's service.

We feel confident that she sleeps in Jesus and awaits the soon coming of the Life-giver. Dr. W. C. Dalbey conducted the funeral services, using as words of comfort Rev. 14:13.

MRS. ELIZA GRAHAM.

PLANK.—David Plank was born in Brookfield, Pa., May 31, 1842, and died at Sunderlinville, June 26, 1913, after a lingering illness of many years. Some thirty-five years ago he first heard the message of a soon-coming Saviour, and although a cripple, successfully disposed of one thousand copies of "Coming King." He leaves a companion and two children to mourn their loss, but they sorrow in hope. The funeral service was conducted by the writer.

I. N. WILLIAMS.

RICHARDSON.—Mrs. Nancy J. Richardson died at the home of her daughter, in Mansfield, Ohio, from the infirmities of age. She was born in Lawrenceburg, Tenn., April 7, 1831. She was married to A. O. Richardson Feb. 3, 1850. Three children are left to mourn. The deceased united with the Seventh-day Adventist Church at Bellville, Ohio, in 1869. Elder D. E. Lindsey, of Mount Vernon, Ohio, assisted by Rev. Mr. Owens, conducted the funeral service. * * *

RULAFORD.—Edna Anderson Rulaford, wife of Brother C. C. Rulaford, died at her home in College Place, Wash., June 7, 1913, aged 24 years, 6 months, and 7 days. The deceased was converted while attending school at Walla Walla College, and united with the church at College Place, of which she remained a faithful and devoted member until her death. Her companion and two children are left to mourn. The funeral services were conducted by the writer, assisted by Prof. N. W. Lawrence.

J. W. LAIR.

JACKSON.—Mrs. D. M. Jackson, aged 53 years, 2 months, and 16 days, died at her home near Keene, Tex., June 22, 1913. Sister Jackson was born in Pike County, Alabama. She was religiously inclined from her youth, and the labors of Elder R. M. Kilgore led her and her husband into this truth about eighteen years ago. After the removal of the family from Alabama to Texas, Sister Jackson was a faithful member of the Keene church. In her life, as well as in her dying hours, she witnessed for Jesus with a heart ever yearning for the salvation of those about her. The funeral services were conducted by Elder W. A. McCutchen, and she was laid to rest to await the coming of her Saviour.

E. W. CAREY.

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YOUR KINDERGARTEN DEPARTMENT



IS THE KINDERGARTEN DEPARTMENT of your Sabbath-school supplied with the material necessary to teach the little folks Scripture lessons in a manner to make the lesson interesting to them, so that the study period will be one of joy, which will be looked forward to eagerly from one Sabbath to the next, and at the same time help in making the Scripture lesson practical? ¶ If not, you should send at once for the full kindergarten outfit. This outfit consists of the lesson book, "Bible Object Lessons and Songs for Little Ones" on the life of Christ, and a round table with little red chairs, as shown in the illustration above, and three boxes of material. Read the following description: The book contains illustrative material for mothers and teachers. It has fifty-two lessons, one for each Sabbath in the year. It contains thirty-nine songs and hymns, written especially for these lessons. It has thirty-six full-page pictures, size 6x9 inches. It has fifty-two pen drawings, showing how to use the illustrative material. The book contains 160 large pages, beautifully printed. ¶ Once bought, this is permanent, being designed for use year after year. Your school should have one copy of this book for each teacher in the Kindergarten Department. Let the first lessons for every child be on the life and words of Jesus. No child lessons can equal those by and about the Master. It pays to make religious instruction delightful instead of irksome.

THE ROUND TABLE has a beautiful hard top, folding legs, and inside cabinet with lock for material. Seats seven children and the teacher. Advantages of these are: First, each child can reach center of table to help build the lessons. Second, teacher can reach every child. Third, table is heavy, so material is not easily shaken down. Fourth, can be folded and rolled away, so that any room may be used if none is permanently devoted to the kindergarten work. Fifth, table is varnished, easily cleaned, and lasts a lifetime.

EIGHT LITTLE RED CHAIRS for the class and the teacher are a delight to the children, and add to the convenience of the round table. The **THREE BOXES OF MATERIAL** make teaching easy. Boxes 1 and 2 contain hard maple blocks cut into cubes, halves, quarters, squares, and oblongs. Boxes are of cherry, dove-tailed corners, sliding top, durable. Box 3 contains 10 miniature sheep, 30 mounted sticks to represent people (10 of them children), green French tissue-paper for Sea of Galilee, cones and domes, and green splints for river outline and tree-building. If the three boxes are ordered with book, purchaser receives free a "Portfolio of Blackboard Sketches on the Life of Christ," to aid in drawing.

THE PRICES.—The book is issued in two styles of binding, board cover, \$1.50; blue cloth, \$2.00. The little red chairs, 60 cents each, freight or express extra. The table (weight 40 pounds), \$5.50, freight or express extra. Three boxes of material, \$2.00, mail 40 cents extra. If the book and material are ordered with the table, they are put into the drawer, thus saving postage.

The blocks, table, and chairs being practically indestructible, very little expense is necessary in the running of the Kindergarten Department after the first fitting up. The children take great delight in helping to build these lessons, and the impressions thus made remain with them as long as they live. This kindergarten outfit will be a great blessing to your Sabbath-school.

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WASHINGTON, D. C., AUGUST 7, 1913

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JUNE 14 Brother and Sister J. Van de Groep left Australia for Singapore, where they go in response to the call of the General Conference for more workers in the needy Malaysian mission field. Thus fields outside of the United States contribute from time to time their quota of workers for the world-wide work.

SINCE the close of the General Conference Sister G. W. Caviness, of Mexico, has been spending her time in the States, taking necessary treatment and rest in recuperating her health and strength. The last month she has spent with her son, Prof. L. L. Caviness, at Takoma Park, D. C. She left for Mexico last week, sailing from New York.

ELDER F. W. SPIES and John Lipke passed through Washington last week, returning to Brazil. About fourteen workers (counting the wives) are preparing to leave for Brazil the first of September, recruits much needed in the large Brazilian field just over the equator to the south of us. The brethren return to their field much encouraged by the liberal response made to their plea for help.

LAST week Brother R. C. Raff, who spent the winter at the Foreign Mission Seminary, left New York for Porto Rico, to continue book work in the island. He had formerly labored there, but was reappointed to the same field at the General Conference. Brother Wm. Steele, superintendent of the mission, accompanied him, Sister Steele remaining a few weeks longer in the States among friends.

THERE has just closed at Takoma Park a Bible teachers' institute, which has been in session since the close of the General Conference. This institute was designed particularly for the benefit of the Bible teachers in our schools. The following teachers have been in attendance either the whole or a part of the time: O. A. Johnson, Walla Walla College; E. J. Hibbard, Pacific Union College; J. A. L. Derby, Lodi Normal School; J. F. Harder, Clinton German Seminary; J. N. Anderson and C. Sorenson, Foreign Mission Seminary; N. S. Ashton, Mount Vernon College; O. F. Butcher, South Lancaster Academy; W. H. Wakeham, Emmanuel Missionary College; H. S. Prener, Keene Academy; H. C. Lacey, Union College. The institute for the most part was under the direction of Prof. H. R. Salisbury. The forenoons were given to Bible study, the discussion of methods of teaching, etc. The afternoons and evenings were devoted to personal study and research work in connection with the libraries of Washington. These brethren all feel that the institute was a profitable season, and return to their schools with new courage and inspiration for the year to come.

FOR a long time opportunities for medical missionary work in the large city of Baltimore, Md., have made insistent appeal to physicians acquainted with the situation. After earnest consideration, Drs. H. N. and P. S. Sisco have decided to take up work in that important center. They left Washington last week for their new field. These physicians have spent several years in Washington in earnest work in connection with our institutions, and have made many warm friends. They will find, we believe, in the great city where they locate many opportunities for Christian service, and we pray that they may have divine guidance in all their labors, and that the Lord may make their connection with the work in that city a strength to the company of believers who are endeavoring to hold up the banner of truth. Sister D. T. Bourdeau, the mother of Mrs. Sisco, who by her long years of faithfulness, and kindly Christian spirit, has greatly endeared herself to many friends, accompanies the family to their new field.

A DESTRUCTIVE wind-, rain-, and hail-storm visited Washington, D. C., on the afternoon of July 30. The storm broke with very little warning, almost out of a clear sky. The wind attained a velocity of nearly seventy miles an hour with cyclonic tendency. Three persons were killed, and more than a score injured. It is estimated that the loss to property through the unroofing of buildings, blowing in of plate-glass windows, etc., will amount to upward of one million dollars. The storm was not widely felt outside of the area of the District, ten miles square, but was probably the most destructive that has ever visited this section of the country. Although lasting only about one-half hour, it produced much consternation, and loss as indicated above. These disasters, great and small, will increase as time proceeds. They show the abnormal conditions which will exist in the earth. They are forerunners of the great day of destruction. Happy is the man who in the times before us, in the destruction that

will come upon the world, has God for his trust and can say with the psalmist, "God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea."

BROTHER T. E. BOWEN has just received the particulars of the sad death of his nephew, Lynn Bowen, who died two months ago while at his post as a missionary in Central Africa. A report of his sad experience will be given next week.

THE first order for the new Harvest Ingathering REVIEW was received at the Review Office from the Northern New England Conference last week. September 1 is the date set when the Review and Herald will be ready to fill all orders from the conferences for these papers containing the story of our missions, and it is expected there will be a great demand for them this autumn, in our effort to harvest \$100,000 for missions before Jan. 1, 1914.

Colporteurs for Fields Abroad

AT the recent General Conference very urgent calls for experienced colporteurs were made by some of the delegates from abroad. The British brethren asked for six good men for Ireland, as Americans can work in that island with less opposition than can the English workers; India asked for four good men; China pleaded for at least three. Other earnest requests came from Spain, Mexico, South America, and the West Indies. To meet the most urgent of these calls the General Conference wishes to place ten experienced colporteurs under appointment at the Foreign Mission Seminary at the opening in September.

At the General Conference in 1909 a very urgent request was made for a good man to take charge of the colporteur work in China. Notwithstanding that very earnest efforts were made to secure this man, they were unavailing until the General Conference Council held in Mountain View in January of this year. At that time Brother F. E. Stratton, field agent of Minnesota, responded to the call. He and Sister Stratton spent the latter part of the school year at the Foreign Mission Seminary, and also attended the General Conference.

After Brother Stratton had his goods all packed and shipped to Chicago, he found that he is unable to go, on account of a physical disability which has recently developed. This makes it necessary for the Publishing Department to secure, if possible, another man to go to China as general agent. The General Conference has already appropriated the money for the support of this worker, and the Chinese brethren have shown their faith in getting a man by building him a house, which is now waiting for him. We therefore appeal to the experienced bookmen in this country to give this matter serious consideration, with the prayer that the Lord will put the burden upon the man who ought to go. The secretary of the General Conference Publishing Department will be glad to hear from those who are willing to respond to any of these calls.

N. Z. TOWN.