

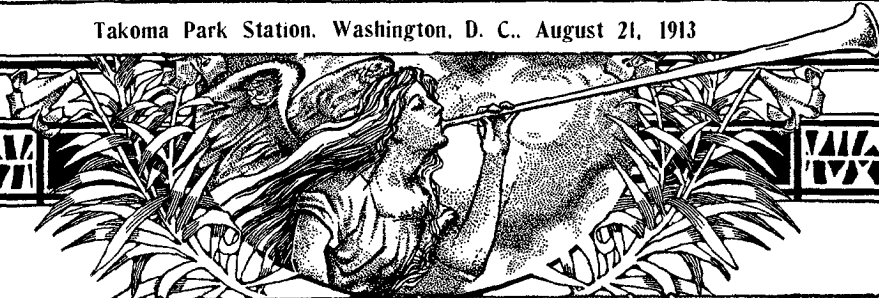


# The Advent Sabbath Review and Herald

Vol. 90

Takoma Park Station, Washington, D. C., August 21, 1913

No. 34



## ICHABOD

LILLIAN S. CONNERLY

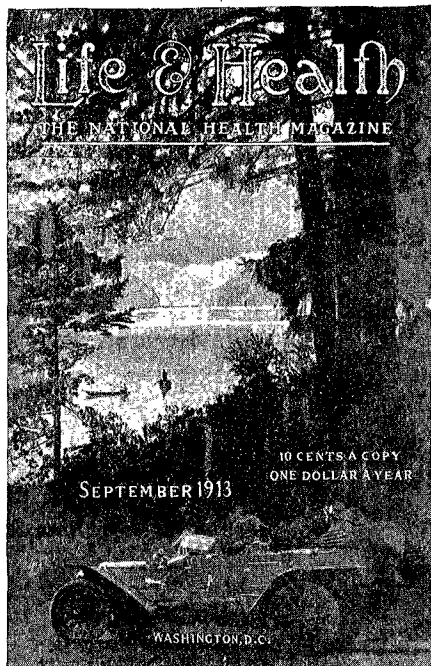
"The glory is departed." Israel's day  
Of woe has come. Eternity alone  
Can fathom all the depths of awful doom  
Those words reveal.  
Shadow of death where once was light of God;  
Well say the sorrowing women, Ichabod.

O Israel, thy tents had once been fair.  
How amiable thy tabernacles were!  
Thy situation beautiful, the joy  
Of all the earth. Mount Zion which God loved  
Had sent her daughters forth in song and dance  
To tell of all thy comeliness. The queen  
Of Sheba came to hear the wisdom of  
Thy mighty king, and witness gave to all  
That half had not been told.  
Thy goodly land and Lebanon were known  
Through all the earth, and marveled at, and praised.

From whence thy greatness, glory, knowledge, power?  
From whence such wisdom midst a band of slaves?  
From whence? — From heaven; for, in thee the God  
Of heaven had found a dwelling-place. In hearts  
Made humble and devoid of earthly pride  
The Almighty One did tabernacle,  
Dispensing heavenly fragrance o'er the earth.

O Israel, hadst thou known in thy great day  
The things pertaining to thy peace, thou still  
Hadst kept thy heart in all humility,  
And trusted in thy God. But, O, the pity!  
Lifted up in pride of borrowed beauty,  
Spoiled by vain philosophy of heathen rites,  
Thou hast forsaken all that made thee great.  
Thy God is driven from His dwelling-place.  
Despised and barred from entrance to thy heart,  
His presence has departed. Ichabod —  
Well say thy sorrowing women, Ichabod.

*Ancon, C. Z.*



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— George Salmon, D. D.

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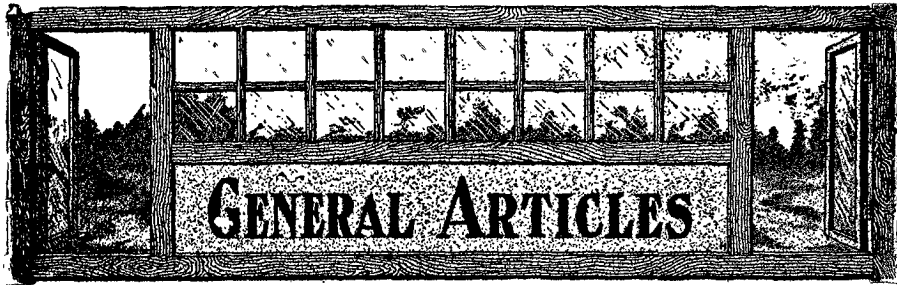
# The Review and Herald

"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., AUGUST 21, 1913

No. 34



## What Doest Thou Here?

WORTHIE HARRIS HOLDEN

WHY longest thou to flee away in hiding,

O trembling soul, perplexed with doubt and fear?

Why thus cast down, within His care abiding,—

Is not thy Helper near?

Thou hast been zealous for the Lord of glory,

Why then art thou so fraught with grim despair?

Amidst the gloom the specter doubts full hoary

Inspire thy plaintive prayer.

God calls thee forth. Then wrap thy mantle round thee;

No soul can bear his awful, righteous gaze.

Fierce winds have spent, the quaking earth surrounds thee,

And fearful fires blaze.

A calm,— and standing now before thy Maker,

His still, small voice is answering thine own.

"What doest thou here? I God am thy defender;

Thou art not left alone."

Erelong the chariots of God shall take thee

E'en to thy mansion in the courts of light.

No force of earth or hell can e'er deter thee

If valiant in his might.

Portland, Oregon.

## Elijah the Tishbite

(Concluded)

### Divine Retribution

MRS. E. G. WHITE

THE prophet's words went into immediate effect. Those who were at first inclined to scoff at the thought of calamity, soon had occasion for serious reflection; for after a few months the earth, unrefreshed by dew or rain, be-

came dry, and vegetation began to wither. As time passed, streams that had never been known to fail, began to decrease, and the brooks to dry up. Yet the people were urged by their leaders to have confidence in the power of Baal, and to set aside as idle words the prophecy of Elijah.

The priests insisted that it was through the power of Baal that the showers of rain fell. Fear not the God of Elijah, nor tremble at his word, they urged; it is Baal who brings forth the harvest in its season, and provides for man and beast. The idols of wood and stone, representing him, should still be worshiped.

God's message to Ahab gave Jezebel and her priests and all the followers of Baal and Ashtoreth opportunity to test the power of their gods, and to prove the word of Elijah false. Against the assurances of hundreds of idolatrous priests, the prophecy of Elijah stood alone. His words had locked heaven. If, notwithstanding his declaration, Baal could still give dew and rain, causing the streams to continue to flow and vegetation to flourish, then let the king of Israel worship him, and the people say that he is God.

Determined to keep the people in deception, the prophets of Baal continue to offer sacrifices to their gods and to call upon them night and day to refresh the earth. With costly offerings the priests attempt to appease the anger of their gods; with a zeal and a perseverance worthy of a better cause they linger round their pagan altars, and pray earnestly for rain. Night after night, throughout the doomed land, their cries and entreaties arise. But no clouds appear in the heavens by day to hide the burning rays of the sun. No dew nor rain refreshes the thirsty earth. The word of the Lord stands unchanged by anything the priests of Baal can do.

A year passes, and yet there is no rain. The earth is parched as if with fire. The scorching heat of the sun destroys what little vegetation has sur-

vived. Streams dry up, and lowing herds and bleating flocks wander hither and thither in distress. Once flourishing fields have become like burning desert sands,—a desolate waste. The groves dedicated to idol-worship are leafless; the forest trees, gaunt skeletons of nature, afford no shade. The air is dry and suffocating; dust-storms blind the eyes and nearly stop the breath. Once prosperous cities and villages have become places of mourning. Hunger and thirst are telling upon man and beast with fearful mortality. Famine, with all its horrors, comes closer and still closer.

Yet, notwithstanding these evidences of God's power, Israel repented not, nor learned the lesson that God would have them learn. They did not see that he who created nature controls her laws, and can make of them instruments of blessing or of destruction. Proud-hearted, enamored of their false worship, they were unwilling to humble themselves under the mighty hand of God, and they began to cast about for some other cause to which to attribute their sufferings.

Jezebel utterly refused to recognize the drought as a judgment from Jehovah. Unyielding in her determination to defy the God of heaven, she and nearly the whole of Israel united in denouncing Elijah as the cause of all their misery. Had he not borne testimony against their forms of worship? If only he could be put out of the way, she urged, the anger of their gods would be appeased, and their troubles would end.

Urged on by the queen, Ahab instituted a most diligent search for the hiding-place of the prophet. To all the surrounding nations, far and near, he sent messengers to seek for the man whom he hated, yet feared; and in his anxiety to make the search as thorough as possible, he required of these kingdoms and nations an oath that they knew nothing of the whereabouts of the prophet. But the search was in vain. The prophet was safe from the malice of a king whose course had brought upon the land the denunciation of an offended God.

Failing in her purpose to destroy Elijah, Jezebel determined to avenge herself by slaying all the prophets of the Lord in Israel. Not one who claimed to be a prophet of the Lord should live. The infuriated woman carried out her purpose in the massacre of many of God's servants. Not all, however, perished. Obadiah, the governor of Ahab's

house, yet faithful to God, "took a hundred prophets," and at the risk of his own life, "hid them by fifty in a cave, and fed them with bread and water."

The second year of famine passed, and still the pitiless heavens gave no sign of rain. Drought and famine continued their devastation throughout the kingdom. Fathers and mothers, powerless to relieve the sufferings of their children, were forced to see them die. Yet still apostate Israel refused to humble their hearts before God, and continued to murmur against the man by whose word these terrible judgments had been brought upon them. They seemed unable to discern, in their suffering and distress, a call to repentance. They failed to see in their calamity a divine interposition to save them from taking the fatal step beyond the boundary of Heaven's forgiveness.

The apostasy of Israel was an evil more dreadful than all the multiplied horrors of famine. God was seeking to free the people from their delusion, and lead them to understand their accountability to the One to whom they owed their life and all things. He was trying to help them to recover their lost faith, and he must needs bring upon them great affliction. "The Lord is gracious, and full of compassion; slow to anger, and of great mercy." "Though he cause grief, yet will he have compassion according to the multitude of his mercies. For he doth not afflict willingly nor grieve the children of men."

"Have I any pleasure at all that the wicked should die? saith the Lord God: and not that he should return from his ways, and live?" "Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit: for why will ye die, O house of Israel? for I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn yourselves, and live ye." "Turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?"

God had sent messengers to Israel appealing to them to return to their allegiance. Had they heeded these appeals, had they turned from Baal to the living God, Elijah's message of judgment would never have been given. But the warnings that might have been a savor of life unto life, proved to them a savor of death unto death. They allowed the words of God's messengers to wound their pride, and their hatred was aroused against these messengers, and particularly against Elijah. In the face of calamity, they stood firm in their idolatry, and looked upon the prophet as the cause of all their troubles. Thus they added to the guilt that had brought the judgments of Heaven upon the land. If Elijah had been in their power, they would gladly have delivered him to Jehoshaphat, as if by silencing his voice they could stay the fulfilment of his words!

For stricken Israel there was but one remedy,—a turning away from the sins that had brought upon them the chastening hand of the Almighty, and a turning to the Lord with full purpose of

heart. To them had been given the assurance, "If I shut up heaven that there be no rain, or if I command the locusts to devour the land, or if I send pestilence among my people; if my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land." It was to bring to pass this blessed result that God continued to withhold from them the dew and the rain until a decided reformation should take place.

### The Greatest Religious Movement of the Ages; Another Pentecost Due

G. W. REASER

#### The Reformation

AFTER Pentecost the next great world movement, in the order of Heaven, was the Reformation, under Martin Luther and his associates. In this movement at least two definite specifications of prophecy were fulfilled, and men of God were in readiness to proclaim the message, and were qualified for their work by the baptism of the Holy Spirit.

The specifications of prophecy that were fulfilled were these: Evidently referring to the long period of papal persecution known as the dark ages, Christ said, "Except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened." Matt. 24:21, 22. And again, referring to the same period, he said through his angel to John, "I will give power unto my two witnesses, and they shall prophesy." Rev. 11:3. Having made these prophecies, it devolved upon Heaven to insure their fulfilment.

Relative to the first of these, it is a historical fact that the Reformation broke the persecuting power of the Papacy, causing the whole system to tremble at its very foundations, shortened the days of persecution, and saved the "elect," the people of God, from being utterly blotted out.

Concerning the literal fulfilment of the second prophecy, John William Draper, a secular writer, in his work entitled "Intellectual Development of Europe" (page 491), in discussing upon the scathing criticism to which all classes of literature were subjected as a natural result of the unchaining of thought produced by the Reformation, pays glowing tribute to the Bible in these words: "From this burning ordeal, one book alone came out unscathed. It was the Bible. It spontaneously vindicated for itself what Wyclif in former times, and Luther more lately, had claimed for it. And not only did it hold its ground, but it truly became incalculably more powerful than ever it had been before." God's "two witnesses" are the Old and New Testaments, which constitute the complete Bible.

The only things that can be said to weaken the Bible are unbelief and the curtailing of its circulation among the

people. During the papal supremacy, unbelief ran riot, and the Bible was a forbidden book to the masses of the people. An occasional chained copy could be found. But even in this state, power was given to it to inaugurate the Reformation, for, from a copy thus chained, Luther, himself a monk, obtained the flaming sword which he wielded to accomplish the Reformation. If there was any one thing above another that was characteristic of the Reformation, it was the power given to the Word of God in the movement. Jesus had said, "I will give power unto my two witnesses," to which the historian responds that one result of the Reformation was that the Bible "truly became incalculably more powerful than ever it had been before." The Reformation, therefore, was the direct agency of Heaven in the preservation of the people and the Word of God from extinction. One of the prophecies mentioned referred to the people, and the other to the Word of God. Thus it is evident that the mightiest, the most far-reaching heaven-appointed religious movement that the world had ever seen up to that time, was foretold by at least two specific prophecies, and God-fearing men, chosen of Heaven for the movement, were filled with the Spirit to proclaim the message.

#### The Announcement of Judgment

Following the Reformation of the sixteenth century, the next specific, prophetic, heaven-ordained movement in the realm of religion, world-wide in extent, was what is known as the advent movement of 1838-44. By a study of Daniel 8:14; 9:20-27; Ezra 7; and Revelation 10, there is no room for reasonable doubt that this mighty religious awakening, otherwise known as the William Miller movement, was a matter not simply of prophecy, but of definite time prophecy. That God had human agents in waiting to proclaim it, is evident from the fact that three thousand clergymen joined in its proclamation, that it reached every missionary station on the globe, and that two hundred and fifty thousand persons were converted by it.

#### The World's History to Close With a Series of Mighty Religious Movements

In the fourteenth chapter of Revelation (verses 6-12) we find a prophetic announcement of a series of three world-wide religious movements, which, in point of time, immediately follow the movement of 1844, and continue their work until the second coming of Christ. Verse 14. Each of these thrilling movements is typified by a herald angel flying through the midst of heaven, proclaiming his message. Beginning with this fixed time period (1844), the last messages of Heaven to mankind follow consecutively, in regular order, with no break nor interval between them,—expanding, unfolding, till the end of time.

#### How We May Forecast the Power to Attend the Last Religious Movement

We may get a correct idea of the power attending each of the great messages proclaimed in the closing scenes

of this world's history, by the prophetically inspired description of the *manner* in which each herald angel delivers his message, and in some instances by the characteristics of the angel himself and of the effects and the extent of his message, as outlined by the prophet. In the description of the angel which prefigured the beginning of the last series of heaven-appointed, world-wide religious movements, we find these specifications, indicative of the power attending the message: He was "a mighty angel," he came "down from heaven," and he "cried with a loud voice, as when a lion roareth." Rev. 10:1, 3. A definite suggestion of the fact that his message was to be world-wide in extent is found in the statement that "he set his right foot upon the sea, and his left foot on the earth."

To give further emphasis to the fact that great solemnity and power would attend the message, it is stated that he "lifted up his hand to heaven, and swore," by the Creator, "that there should be time no longer." Verses 5, 6. The work of this same angel is brought to view in Rev. 14:6, 7. Aside from the extent of the proclamation of the message of this angel and the character of his message, the only indications of power connected with the message are that he was seen to "fly in the midst of heaven," and that he spoke "with a loud voice." Of the next (verse 8) we have no hint of any special power to accompany the presentation of his message, with the possible exception that his words are repeated; while of the next angel in the series, there is a suggestion of power in the delivery of his message in the statement that it was proclaimed "with a loud voice." Verse 9.

Any person who is at all familiar with the manner in which these messages have been proclaimed, will at once recognize that these prophetic descriptions have been perfectly fulfilled. The mightiest religious awakening of modern times was the William Miller movement of 1838-44, thus answering to the inspired description of "a mighty angel," who, in delivering his solemn message, "cried with a loud voice, as when a lion roareth." It is too well known to require proof, that the proclamation of the next two messages in the series has been attended with a less degree of power than was the Miller movement, and that as regards the second of the three, we have even been cautioned by the spirit of prophecy, instead of proclaiming it with a loud voice, to soften its presentation. Have we not given much more force and stress to the first and to the third in this series than we have to the second? And was not this fact indicated with the utmost accuracy in that the first and the third were each to be proclaimed "with a loud voice"?

For threescore years we have been fulfilling certain details of prophecy in regard to the *manner* in which the three-fold message must be proclaimed, and yet have not been conscious of it. Therefore there has been no studied effort on

our part to fulfil these specifications; it has all come spontaneously, being prompted by the very inspiring Spirit of the messages. Were it possible to turn the wheels of time backward three quarters of a century to start the advent movement over again at the exact time prophetically foretold, it would be absolutely impossible that the details of the prophecy relating to the movement could be more literally fulfilled by men than they have been in the giving of the three-fold message since the year 1844. Consequently when we cast a backward glance over the movement and discover that all details foretold have been so definitely and clearly fulfilled,—and that all unconsciously on our part,—how profoundly are we impressed that the movement with which we are connected is of God, and that its early triumph is certain. No people in the history of the world, except the Seventh-day Adventists, have claimed to fulfil this great advent movement, and no others today make any claim to fulfilling it now; and starting at the exact point when its fulfilment must begin, no others have fulfilled the details prophetically foretold of Heaven's last series of religious movements.

(To be continued)

Phoenix, Ariz.

### A Commendable Example

F. D. STARR

IN the valuable instruction to ministers that has appeared in the columns of the REVIEW, reference has several times been made to the writings of Bishop Matthew Simpson. It was once my privilege to listen to that noted man, and some quite lasting impressions were made on my mind. I had already read his book on "Preaching," and consequently was quite desirous of hearing him, as I had received much benefit from reading his printed lectures.

An opportunity of this kind was afforded me in 1882, two years before Mr. Simpson's death. It was at the occasion of a great meeting at one of the leading theological colleges of the country, in the interest of education. Hundreds of clergymen were present. Bishop Simpson and Bishop Merrill were the prominent speakers. During a business session, there seemed to be a great rivalry among the many eloquent and witty orators to see who could say the smartest thing, exciting much laughter. Some of the retorts were so mirth-provoking as to compel nearly every one to join the universal outbursts of hilarity and glee. But Bishop Simpson, seated with others upon the rostrum, maintained his calm dignity without the slightest appearance of emotion, not even a smile appearing upon his countenance, entirely unaffected by the prevailing waves of laughter that filled the house. Even Bishop Merrill could not refrain from showing that his sense of humor was touched, though it was very evident he tried to do so. Bishop Simpson evidently did not consider it in keeping with the high calling of so many men,

chosen to minister in sacred things, to vie with one another in showing who was the sharpest joker, and so took no part whatever in this clerical pastime.

He was one of the most pleasant-appearing persons I ever met, with no semblance of a frown or haughty bearing, and yet a demeanor as far removed from the comical as from the sad or morose attitude. His look seemed to be a blending of dignity, kindness, and joy. His example showed that a person does not need to be a hilarious joker in order to be happy or to make those around him happy.

When, at some gatherings of Christian workers who have a more solemn message to bear than even the celebrated bishop had, I have seen the tendency, in some degree at least, to drift into the humorous channel that that great convention of thirty years ago was taking, I have thought of the silent rebuke administered by the exemplary attitude of that eminent preacher, and have felt that we might all take a lesson from his example.

"Things that are wrong often transpire in the sacred desk. One minister conversing with another in the desk before the congregation, laughing and appearing to have no burden of the work, or lacking a solemn sense of their sacred calling, dishonors the truth, and brings the sacred down upon the low level of common things."—*Testimonies for the Church*, Vol. II, page 612. "Young men likewise exhort to be sober-minded. In all things showing thyself a pattern of good works: in doctrine showing uncorruptness, gravity, sincerity." Titus 2:6, 7.

Forest, Idaho.

### Gospel Order—No. 5

#### The Tithing System

E. K. SLADE

"God's plan in the tithing system is beautiful in its simplicity and equality." In recent years ministers and leading church workers of different denominations have come to us with such statements as this: "We cannot agree with you on your peculiar points of faith, but we do admire your financial system." One man prominent in a certain church said, when told what our members were paying per capita in tithes and offerings: "How do you do this? We could never bring our people up to that. There must be considerable wealth in your denomination. Will you kindly give me the secret of your success in this thing in your church?" Our attention has at different times been called to instances where ministers of prominent denominations have been sent to our conference officers and workers to investigate the tithing system with a view to adopting it in their work. Some congregations, and even conferences, of other churches have voted to put it in practise.

All this goes to show how the plan appeals to others. It will be discovered, though, that more than a knowledge of the system is required for its successful

operation in the church. The plan in itself is perfect and simple and equitable, but it can become operative in full only in the lives of those who commit themselves fully to the carrying out of God's plans concerning themselves and the world.

"The special system of tithing was founded upon a principle which is as enduring as the law of God."—*Testimonies for the Church*, Vol. III, page 404.

It has been dealt with altogether too lightly and too slightly by many of God's people. It is a mistake to feel that it is merely a convenient arrangement, a basis of reckoning that we have consented to, that we can set aside at our option without involving anything more than a fluctuation of the funds. God deals with facts and time and material things in all that he requires of humanity; and in our relation to and use of these things, eternal principles are involved. As long as the law of God exists, the principle connected with the tithing system will endure. From time to time different individuals in the church have taken the position that it mattered little whether or not we conformed wholly to the requirements of this system; and we have in our churches today men and women who fail to comprehend the true basis of the tithing system. Persons holding such views, however, do not remain as consistent and helpful members of the church very long. Their relation to other vital truths, especially the spirit of prophecy, is soon seen to be at fault, and their love for the cause naturally wanes.

When we esteem the tithing system as merely a convenient financial arrangement or as a good plan for the support of the ministry, or as something which, seeming to be a desirable plan during the Levitical dispensation, had by our choice been adopted for this time, we mistake the bearing of this important truth. Some have chosen to remain in the dark relating to the matter, yet they will be without excuse. "It is a heaven-appointed plan that men should return to the Lord his own; and this is so plainly stated that men and women have no excuse for misunderstanding or evading the duties and responsibilities God has laid upon them. Those who claim that they cannot see this to be their duty reveal to the heavenly universe, to the church, and to the world that they do not want to see this plainly stated requirement."

We have reached a time in our work in which universal faithfulness should be practised in the payment of tithes; yet we know there are many who are not true in this respect. There will be no lack of funds when all are true. "If one and all would accept it, each would be made a vigilant and faithful treasurer for God; and there would be no want of means with which to carry forward the message of warning to the world. The treasury will be full if all will adopt this system, and the contributors will not be left the poorer." The fact that the treasury is not full and that there is

a serious lack of funds indicates that many are withholding tithes. By this unfaithfulness the work has been retarded for lack of funds; but more serious than this is the lack of spirituality as a result of robbing God. "Those churches which are most systematic and liberal in sustaining the cause of God are the most prosperous spiritually." In this vital time when the magnitude of the work towers up before us and the shortness of time is so evident, when funds are so much needed and greater spirituality is imperative, shall we not recognize the need of all coming in line on this point in which so much is evidently involved?

Mount Vernon, Ohio.

### Why Satan Exists

W. S. CHAPMAN

"I THOUGHT that the course of the Christian to heaven

Would be bright as the summer and glad as the morn.

Thou showed'st me the path; it was dark and rough,

All rugged with rocks, all tangled with thorn.

I dreamed of celestial rewards and renown;

I asked for the palm branch, the robe, and the crown;

I asked, and thou showed'st me a cross and a grave."

"When Satan rebelled, why was he not destroyed at once? Why has he been permitted to live and to cause such terrible suffering and such frightful woes to come upon the world?"

How often such questions are asked! How often the justice and love of God are impugned when an answer is not speedily forthcoming! Yet it is a fact that in sparing Satan and in permitting suffering and sorrow to fill the world through Satan's acts, God is proving not only his infinite wisdom, but his wonderful love. It is a fact, too, that the necessities of the situation compelled the Father to spare Satan, for a season, and allow sin to develop and be seen as "exceeding sinful." There was no other way through which God could reveal himself so that his character could be comprehended by angels and by men.

"Even when he was cast out of heaven, Infinite Wisdom did not destroy Satan. Since only the service of love can be acceptable to God, the allegiance of his creatures must rest upon a conviction of his justice and benevolence. The inhabitants of heaven and of the worlds, being unprepared to comprehend the nature or consequences of sin, could not then have seen the justice of God in the destruction of Satan. . . . For the good of the entire universe through ceaseless ages, he must more fully develop his principles, that his charges against the divine government might be seen in their true light by all created beings, and that the justice and mercy of God and the immutability of his law might be forever placed beyond all question."—*Patriarchs and Prophets*, page 42.

In all things God overrules for good. In permitting sin and suffering to continue, he uses both to rescue, to purify, and to prepare man for an eternal life in his presence.

"Christ can look on the misery of the world without a shade of sorrow for having created man. In the human heart he sees more than sin, more than misery. In his infinite wisdom and love he sees man's possibilities, the height to which he may attain. He knows that even though human beings have abused their mercies and destroyed their God-given dignity, yet the Creator is to be glorified in their redemption."—*Testimonies for the Church*, Vol. VII, page 269.

Finite minds can exercise judgment only by means of comparison. Satan accused God of being unjust, tyrannical, and cruel. The angels had no means of ascertaining the truth or falsity of the charges. They knew nothing of evil. They knew God only as a God of love. They had never witnessed an act of mercy on his part, and knew nothing of the nature of mercy. Its exercise did not become a possibility until after the introduction of sin. Angels knew not that they were under a law until sin made it apparent and revealed Satan as a transgressor of the law of God, and a being needing an exercise of mercy. The grace of God then became apparent, and the mercy of God found a channel of usefulness.

"The angels look with awe and amazement upon the mission of Christ to the world. They marvel at the love that moved him to give himself a sacrifice for the sins of men." "Angels marveled that Christ should undertake what seemed to them a hopeless task. They marveled that God could tolerate a race so sinful. They could see no room for love."—*Id.*, pages 266, 225.

If God had stricken Satan at once before sin developed, there would always have remained a query regarding the truth or falsity of his charge. Possibly this might in time have become a seed which, germinating, would result in another rebellion. With the introduction of sin it became necessary that God should be comprehended not only as a God of love, but also as a God of mercy.

"God's love for the fallen race is a peculiar manifestation of love,—a love born of mercy; for human beings are all undeserving. Mercy implies imperfection of the object toward which it is shown. It is because of sin that mercy was brought into active exercise."—*Id.*, page 264.

And so we read:—

"Take away suffering and need, and we should have no way of understanding the mercy and love of God, no way of knowing the compassionate, sympathetic Heavenly Father."—*Id.*, page 226.

"It is not the plan of God to compel men to yield their wicked unbelief. Before them are light and darkness, truth and error. It is for them to decide which to accept."



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## Editorial

### The Measure of Life

HEAVEN does not estimate nor measure the value of life by days or years. Above the time factor come in the motives and purposes which possess the soul. Many lives of unusual length have been lived in vain because lived for self and for selfish purposes. Many lives short in years have set in operation mighty and far-reaching influences.

Of Abel the record is that he "being dead yet speaketh." The lives of many today, though closed so far as the record of the world is concerned, are still speaking, and the harvest borne through all the centuries will redound to the credit of the individual through the grace of the Lord Jesus Christ. The righteous shall eat of the fruit of their doings. Isa. 3:10. Of those who die under the third angel's message it is declared, "Their works do follow them." Rev. 14:13.

No righteous life ever has been or ever will be lived in vain. Let us estimate the value of life, not by its length, but by its consecration to God, by the purposes and motives which possess it, by the manner in which it links itself with the eternal principles of right and truth. Truth never dies, and a life linked with truth and identified with it in God's great purpose is eternal in its destiny and everlasting in its influence.

### Doing the Work Before Our Eyes

It is good to go among our people in the conferences, this camp-meeting season, and see what the Lord is doing for those that seek him. Everywhere one finds testimony to the fact that the Lord is doing things out of the ordinary to hasten on the work and to bring truth-seeking souls into the light. His word is fulfilling, and joy fills the hearts of those who are sharing in the soul-winning work of these earnest times.

More and more we see it,—a quick

work,—the fruitage springing up quickly from a book sold or through the tract or periodical placed with prayerful faith and a longing to help. The use of the simple means within everybody's reach prevails by the blessing of the Lord, and the time calls for everybody to be doing something on the right hand and on the left.

What the Lord spoke by the prophets long ago concerning his closing work in the earth is in process of fulfilment before our eyes.

The prophet John, in vision of this work, heard the judgment-hour message being given "with a loud voice" in all the world. Rev. 14:7. It was but sixty-four years ago that our first paper came from the press—the little sheet *Present Truth*, issued by James White at Middletown, Conn., July, 1849. That seemed a loud voice to the little company of believers then. Heartily they thanked God for this means of hastening the work forward; and with prayers and tears of joy they dedicated that first paper to God, and sent it forth bearing the message of the prophecy. But at that stage we could hardly say that the message was going "with a loud voice." The voice of the message was to swell into heavier volume to meet the prophecy.

Now the printing-presses are running in all parts of the world day and night, printing this advent message. Some time ago, in another land, I stood in the doorway of a pressroom, where six or eight presses were running off publications in various languages. In one of our publishing houses in America, it would not have seemed so striking a view; but in that land over the sea it was a soul-stirring thing to listen to the whirr and the rattle of the machinery, and to see the newly printed pages falling by the thousand from the delivery frames of the presses. "Like the leaves of autumn," I thought, true enough.

And now, wherever one may attend publishing meetings in the conference gatherings and camp-meetings, we find the workers in this department everywhere sounding the cry of "\$2,000,000 worth of publications in 1913." The prospects are that the distribution will reach it. This is only the aim for the current year, by no means the limit to be satisfied with. It is achieved by the efforts of a few, comparatively. When all are as active as the few, far greater publicity will be given to the message by scattering the publications; and this always means the development of a spirit of inquiry that will call for personal interviews and public preaching.

And this is not a work limited to one region or country. The message is going "with a loud voice" on every continent, just as the prophet described it long ago. Happy is the believer whose voice is

blending fully with and helping to swell the volume of this loud cry of the third angel's message, which is to sound out yet more mightily as the work closes.

W. A. S.

### God's Book and His Controversy

In a number of places in the Old Testament, Jehovah declares that he has a controversy with his people. In each such instance the reason of the controversy is plainly stated. God's people have failed to heed his warning, have turned away from his counsel, have turned their backs upon his Word and his law. In the vanity of their own hearts they have done this; in the loftiness of their own minds they have set their desires above God's purpose. God does not consider their course as a wise one, or conducive to their own safety. While speaking of this very demonstration on the part of his people, he says:—

"My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, I also will forget thy children." Hosea 4:6.

They who would be true instructors of the people are involved, with the people, in this unwise and dangerous attitude toward his Word; for he says, "And it shall be, like people, like priest; and I will punish them for their ways, and will require them their doings." Verse 9. Considering its light, this generation of ours stands without a rival as a rejecter of God's Word, and will therefore be judged with most severe judgment.

If God had a controversy with his people anciently because of their attitude toward his Word, surely in our day he has no less a controversy, when in so many of the great churches of the various nations, in so many of the popular religious journals, and in the theological seminaries and ministerial associations the Bible is discounted, and discredit is cast upon its most fundamental teachings. This is the age of great Bible distribution, of great pretense to piety, and with it all, doubt and infidelity. The powers from above are working, and the powers from beneath are not idle. While God has given us his Word, man has set himself up as its censor to declare what portions are true and what untrue, what necessary and what unnecessary, what portion wheat and what portion chaff and fowl seed.

In taking such a position, human beings have put themselves in the same attitude toward God as did Lucifer when he held the position of the covering cherub and determined to put himself above God himself. To sit in judgment upon God's own Word is to put oneself above God, and lay claim to greater wisdom and knowledge than he had who made the Book and inspired its wonder-

ful counsels, prophecies, principles, and promises.

The most ingenious trap that Satan has set for this age is the teaching of the human race to doubt God's Word. If he can teach men to believe that the precious promises of God's Book are founded upon nothing, then those promises will fail to appeal to mankind. That which would have saved them will then be cast aside, and they will pin their faith to that which will compass their destruction. He is playing a masterly hand in this particular, and with all too many persons he is winning. It was a masterly stroke to make the accredited ministers of the gospel his chief instruments in the deception. He no longer needs his Paines, his Rousseaus, his Voltaires, and his Ingersolls. He is reaching a much more select audience in the new way. Through the new method, he is putting doubts in the hearts of men who might otherwise teach other men to believe to the saving of their souls. In that manner he dams up the fountains before they have opportunity to spring forth, and his harvest of tares is therefore much more abundant.

It is the design of God that his Word hid in the heart of men shall be a continual shield to them against sin. The inspired penman says: "Thy Word have I hid in mine heart, that I might not sin against thee." Ps. 119:11. But Satan is determined that men shall not have such a shield. He is therefore using every possible means to prevent men from receiving God's Word into the heart. The apostle John writes: "I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the evil one." 1 John 2:14. That is what Satan does not want; therefore the warfare to cast doubt, discredit, and reproach upon the Word of God. But as his purposes are never in the interest of men, it is absolutely necessary that they should perceive the deception, understand its purpose, receive the Word, and "overcome the evil one."

The psalmist tells us also that God's Word is a lamp to our feet and a light to our path. Ps. 119:105. As the purpose of God's lamp and light is to show men the way of salvation, to dispel the darkness created by the adversary of souls, we can understand the reason of Satan's bitter warfare against it.

God has set his Word upon the very pinnacle of honor and glory. That was where Satan designed to put himself. The psalmist says: "Thou hast magnified thy word above all thy name." Ps. 138:2. Is it any wonder, then, that he, who had determined to exalt his throne above the stars of God, and make himself like the Most High (Isa. 14:12-14), should strike his fiercest blows and level his deadliest shafts against that

which God chose to put where Satan wanted to be? Knowing Satan's purpose and God's exaltation of his Word, the warfare now going on in this world against God's Word is easily understood.

Now he who would be a true child of God must do with God's Word just what God did with it—exalt it. That will draw the fire and the antagonism of Satan; but with God's Word as our shield and buckler, with God's Word hid in the heart that we may not sin against him, with the love of the truth in our souls so that God will not permit us to believe a lie, we shall be able to withstand his attacks, and to come off more than conquerors through him that loved us, and there will be no controversy between us and the one who gave heaven's best gift to purchase heaven for us.

C. M. S.



### "Is the World Ready for His (Christ's) Return?"

THIS is the heading of an article in the *Christian Herald* of August 6. The question is raised by a correspondent of the *Herald* in its issue of June 11, who makes the following inquiries:—

If Jesus were to appear *now*, for a brief sojourn, to encourage his people, would he find the world better or worse? We know he would find his church, which he left but a little nucleus of believers, a great world-wide organization; but how would he regard its divisions, its antagonisms, its jealousies, its war of creeds? Would he find the true faith and the Holy Spirit in the churches generally? And what of other conditions—the great mass of non-churchgoers, the servitude of the laboring classes, the corruption of politics, the growth of crime, the luxury and extravagance of wealth, the indifference of the multitudes unawakened to spiritual things, the grossness of the theaters, the white slave traffic? Would he find that the gospel of peace and love and brotherhood had taken due root as he hoped and prayed that it would? And would he find that the professing church had done its whole duty in carrying the light to the heathen?

A number of the readers of the *Herald* express their views of the present situation in the world. One correspondent in Oklahoma believes that Christ would find the world slowly but surely being won to himself. Where he left but a few believers two thousand years ago, he would find a great multitude who have accepted his gospel. This writer says:—

He would find—and how sad it is to admit it—that the tribe of Judas had increased, and that some still would sell him for the price of the meanest slave. He would also find that the tribe of Paul, of John, of Luke, of Matthew, of Peter, had increased to millions. A great mass of non-churchgoers existed in the time of Jesus. They would pay no heed to him then, as now. All that the church can do is to earnestly strive and preach Christ crucified.

Another contributor expresses the conviction that Christ would find the world advancing materially but declining spiritually, and quotes several scriptures which point out conditions which the Word declares will exist in the last days. A gentleman in Massachusetts believes that "the signs of the times indicate that we are nearing a great crisis which even this generation may be privileged to witness." From Colorado a reader of the paper writes that if Christ were to come now, he would find much to cause him rejoicing, and much also to give him grief of heart.

Prophetically our Master raised this same question two thousand years ago, "When the Son of man cometh, shall he find faith on the earth?" He himself has told us in his own words and by the inspiration of his Spirit the conditions which will exist. The Scriptures declare—

1. That the same conditions which prevailed in the world in the days of Noah and Lot will be found in the earth immediately preceding the second coming of Christ. Luke 17:26-30.

2. That in the last days men's hearts will fail them for fear as they contemplate the things that are coming upon the earth in the way of war and strife and general destruction. Luke 21:25, 26.

3. That the last days of earth's history will be marked by strained relations between the rich and the poor; by defrauding labor of its lawful reward; by treasuring up ill-gotten gains. James 5:1-8.

4. That the nations of earth will be engaged in unfriendly rivalry, and that the fruits of industry and commerce will be made to pay tribute to extensive preparations for war. Joel 3:9-16.

5. Finally, that the great professed church of Christ itself, in place of standing as the sentinel of danger and giving the trumpet a certain sound warning men of the impending crisis, will be careless and indifferent, cherishing in its midst sins of an ungodly world, and loving pleasure more than the service of God, having a form of godliness, but in its backslidden state denying the power thereof. 2 Tim. 3:1-5.

These are the conditions which the Scriptures declare will exist in the world just preceding the coming of the Lord. We find these conditions existing around us at the present time. Each year they become more intensified. They indicate that we have reached the last period of the world's history, that we are living in that generation which is to witness the dissolution of all things.

No, the world is not ready for Christ's return. The world will not be ready for his return when he comes. Upon the great careless throng the day of the Lord will come as a thief in the night.



But some will be found scattered here and there throughout the earth who will be waiting and watching for the Lord's return. They are the children of the light. Regarding the times and seasons, noting the increasing signs of the last great day, they have prepared themselves for the grand consummation. Washing their robes in the blood of the Lamb, standing complete in the righteousness of the Lord Jesus, they own him as their father and their God, and are recognized by him as members of his own family in that great day. Isa. 25:8, 9.

F. M. W.

### Twenty Cents a Week

FOR a number of years our mission fields depended for their financial support upon what was known as the Ten-cent-a-week Fund. Later, owing to the great demands which came from the mission fields for more men and means, an increase was proposed, and in answer to this call our people responded loyally, and an average of nearly fifteen cents a member was raised last year.

When we came up to the last General Conference, funds were available for sending out to the mission fields more than one hundred and fifty workers. This was a very remarkable undertaking. Never before in our history have so many been appointed to service in other lands. It is very probable that our denomination is sending out this year more missionaries than any other Protestant society in North America, which is a manifest mark of the rapid advancement of this movement. Going eastward and westward and southward, laborers are now making their way across the seas to various lands, to strengthen the work in hand, and reach out into unoccupied territory.

We are getting letters from the fields which show their great appreciation of the loyal way in which our people in the home land are enabling them to go forward with their work. In some countries one laborer, in a trying climate, has been endeavoring to do the tasks of two or three men. To toil singly and alone, with such a pressure of duties, is a great strain, and the news that funds are in the treasury, that men are on the way, that they will soon be relieved and have associates to counsel with them and help them, is a source of satisfaction which only those who have passed through such experiences can fully appreciate.

But now that so many are answering the call to the regions beyond, there comes a greater need of providing still more funds for their support and maintenance. The support of a missionary and his family, from the time he gets into a heathen land until he becomes acquainted with the language and is able

to acceptably teach the people the truth in their own language, entails an expense of two or three thousand dollars. And yet what is that compared to the great possibilities before those who have for the people the message of God for this time?

In order to enlarge our mission work at home and abroad, at the last General Conference a resolution was passed raising the fund from fifteen to twenty cents a week. We are glad to hear of the loyal and enthusiastic way in which the twenty-cent-a-week plan is being received by our people in attendance at various camp-meetings in this country. It shows their interest in the rapid extension of this message in all parts of the world.

If twenty cents a member can be realized from year to year, it will mean that our sanitariums and schools, which are doing so much to help forward the cause of missions, will be able, little by little, to be relieved of the indebtedness which they are now carrying. The work is all one. The institutions in the home land are the means of preparing laborers for the mission fields. If we go to Africa, India, or China, and visit our mission stations, we shall find perhaps at one station a nurse who received her training at one of our sanitariums. There she received her incentive to dedicate her life to God's service, and there she received her preparation and training for the mission field. At another station we meet a teacher, or a minister, who received his education at one of our colleges. He looks upon the school which he attended as the means in God's hands of preparing him for the work that he is now doing. And so we might go from one mission station to another, finding in nearly every place those who are the product of institutions in the home land that have prepared young people at great cost, involving sacrifice and debt. Is it not, therefore, right that these institutions should be regarded as a part of the great missionary enterprise, to be helped, sustained, and strengthened for the God-given work entrusted to their care?

It is not because our schools are paying high wages to their teachers that debt has come; but notwithstanding earnest efforts to carry on their work, debt in some instances has resulted. Our educational institutions differ from those of other denominations, which oftentimes have wealthy donors and benefactors, who provide endowments. It is, therefore, incumbent upon us to realize at this place in our work more fully than ever before the character, sphere, and support of the institutions in the home land which are providing recruits for the extension of the cause in the regions beyond. They are the mills that provide

the missionary product to extend the work.

Our efforts in Asia and Africa have only begun. We have, as it were, skirted the coast line, and established a few stations; but the great duty of proclaiming the gospel of present truth in heathen lands lies still before us, and efficient laborers will be our continuous need until the end. As the institutions are strengthened and released from debt, new courage and vigor will be realized by them, and more laborers, better trained for various lines of gospel endeavor, will surely be the result.

The twenty-cent-a-week plan is a wise provision. As every individual in every church in every conference understands the plan, and enthusiastically responds to this call of freedom to our institutions, the whole mission enterprise of the denomination will be relieved. Little by little they will work out of debt, and we shall be a free people to hasten on in every land the completion of the work. May God greatly stir our hearts to this end, that wise plans, enthusiastically promoted, be laid in every conference.

J. L. SHAW.

## Note and Comment

### The Balkan War

THE great cost in men and means of the strife in the Balkan Peninsula during the last year, with the present situation and outlook, is summarized by the *Washington Herald* of August 12, as follows:—

Peace has been concluded between Roumania and Bulgaria. By the treaty of Bucharest the former secures a considerable accession of territory south of the Danube, including the strong fortress of Silistria on that river and the port of Baltjik on the Euxine. This is in compensation for part of Bessarabia and the (Kilia) mouth of the Danube taken from Roumania by Russia in 1878. Bucharest thus is to have an approach to navigable salt water by a shorter route than at present over the fever-laden marshes of the Dobrudja.

Bulgaria's new frontier toward Servia follows the watershed to the west of the Struma River to the town of Strumitza. In the main, this line concurs with the eastern boundary of the vilayet of Monastir, all of which, it would seem, falls to Servia.

Greece gets practically the whole of Macedonia, together with the ports of Kavaia and Orfano, east of the peninsula of Chalkis and the important harbor of Saloniki. The city of Seres, recently the scene of a horrible massacre, also is a valuable prize drawn by the Greeks.

The London peace conference has fixed the boundaries of Albania toward Servia and Montenegro. The southern frontier still remains to be determined. But it is settled that Greece will not be permitted to extend her conquests beyond Janina. Greece claims the islands in the Ægean Sea, including Lemnos,

guarding the entrance to the Bosphorus. Ethnically, also historically, these islands are Hellenic, but geographically a number of them are part of Asia Minor. Others again were captured and occupied by Italy during the Tripolitan war, but were to be returned to Turkey. It is not so sure that Italy would be willing to cede them to a possible future commercial and naval rival in the Mediterranean, as Greece may become.

Enver Pasha's boast that Turkey intends to retain Adrianople is not likely to cause any difficulties, for the sultan has been given to understand that the terms of the London treaty must be respected. We believe that the sublime porte will be glad to yield to the powers and thus "save its face" in Europe. The struggle in southeastern Europe, beginning with the attack upon Turkey by the allies and ending with the attack upon Bulgaria by Servia and Greece, caused 358,000 lives to be sacrificed, not counting the massacres. The expenditure for war ammunition alone is given as \$1,250,000,000. Bulgaria lost 80,000 soldiers; Servia, 13,000; Greece, 10,000; Montenegro, 8,000, and Turkey, 100,000. In the first war Turkey was forced to spend \$400,000,000; Bulgaria, \$300,000,000; Servia, \$160,000,000; Greece, \$70,000,000, and Montenegro, \$400,000. The second war, though much shorter, was much more disastrous. Bulgaria lost 60,000 dead; Servia, 40,000, and Greece 30,000. This war cost Bulgaria an additional \$150,000,000; Servia, \$100,000,000, and Greece, \$50,000,000.

### The Church of the Past and the Future

SPEAKING of the efforts of some religious reformers to revolutionize the faith of the Christian church, L. M. B. Anderson, in the *Pacific Christian Advocate* of June 25, 1913, says:—

The church "with no devil but a man's inhumanity to man and no hell but a man's own conscience" may be a modern church, but it has not the remotest connection with the church Jesus Christ came to perpetuate, and has nothing in common with the great commission to go "into all the world, and preach the gospel to every creature." . . . A church "that believes enough in God to believe that he will save to the uttermost, and believes enough in man to believe he will want to be saved to the uttermost," may be the church of the future, but it is not the church of the historical past. The history of mankind since written history came to be, does not furnish a single example of a people wanting to be saved even a little bit, to say nothing of "to the uttermost." If the Jews wanted to be saved, they were in poor business crucifying Jesus; and the world has been in the same business ever since. When Jesus wept over Jerusalem, his wail was, "Ye would not."

The writer believes that the church of the future will continue to teach that "there is none other name . . . whereby we must be saved," and that Jesus Christ has "power on earth to forgive sins," and that his blood can "cleanse us" from inborn sin, and give us the witness of the Holy Spirit that we have passed from death unto life. It will continue to "believe in God the Father Almighty, maker of heaven and earth, and Jesus Christ his only Son, our Lord."

While we fear that this will not be true of Christianity as a whole, which even now is honey-combed with specious error and infidelity, we believe it will be true of those who come off conquerors in the conflict with sin. In fact, it is only by such a faith as this that the remnant saved by grace will be enabled to come off victorious.

### The Conscience Fund

THE "conscience fund" was established by President Madison in 1811 when one who had defrauded the government out of five dollars returned it to the treasury. Up to June 30 this year the government has received on this fund \$434,615.69. The largest amount ever received in one year was in 1902 when \$35,868 was paid into the fund. The greatest individual contribution was made to the collector of customs in New York City more than a decade ago by some unknown person who had defrauded the government of tariff duties amounting to \$18,669.69. Many consciences have been eased no doubt by returning to the treasury of Uncle Sam the amounts unjustly taken.

Many persons have reasoned that it was perfectly right at any time to defraud a railway company, or steal a ride on the street-car, or lie about the age of a child to avoid payment for a ticket. These things, however, are indicative of the real character. Those who are truly honest will not do these things. True honesty will find exercise in every business transaction of life. If all who have robbed different corporations and their fellow men generally should pay their just dues, there would be a great conscience fund running up into the millions.

No books of account in this world have a record of these dishonest transactions, but they are seen by the great Judge of all, and a record is kept in the books of heaven. If that record is not purged by a confession of the wrong and by restitution of stolen goods in this life, the account must be settled at last before the great Judge. Let us make right today every wrong, and stand before God and our fellows with a conscience void of offense.

### An Editor With a Conscience

EDITORS are not always credited with possessing this element in their constitutional make-up, and particularly some editors of yellow journalism. It is believed, and perhaps justly, that many popular journals cater to a depraved public taste in order to secure popularity and increase the subscription list of their papers. Too often we see advertising of such a character as to indicate all too plainly where the editors, or at least the

publishers, of the papers stand with respect to some of the great questions of moral reform, like temperance, social purity, etc., which are being prominently urged upon the people at the present time. The comic picture section is one means by which good taste and high standards of literary excellence are sacrificed to cater to the depraved taste of popular demand.

It is refreshing, however, occasionally to see a great newspaper which has some conscience in these matters and is determined from the standpoint of right to eliminate some of these objectionable features. This the *Public Ledger* of Philadelphia proposes to do. Regarding its future policy with respect to the comic pages the editor says:—

The use of the color comic pages in the Sunday *Public Ledger* has been discontinued. It was concluded that the subject-matter and treatment of the comic illustrated serials exercise a mischievous influence on boys and girls and have demoralizing tendencies. This step was taken in full realization of the fact that these supplements are supposed to have large circulation value. The *Public Ledger* believes, however, that the substitution of other features of superior quality will have more worthy appeal to the intelligence and good taste of the great mass of its readers. It is the province of a newspaper to undertake to inculcate in its readers appreciation of what is elevating and artistic, rather than merely to seek popularity, and not to encourage the circulation of pictorial or other matter the popularity of which is due more to the obviousness of its appeal than to any inherent merit of its own. The *Public Ledger* is replacing the comic with other features that will have equal interest as well as superior value. It intends to eliminate journalistic "vaudeville," and substitute therefor something more in keeping with the higher purpose of an enlightened newspaper.

If this good example set by the *Public Ledger* were followed by the other great newspapers of the land, it would do much toward the education of the youth and children in other ways than in paths of crime. That the influence of these pictures is greatly for the making of evil, evidence is not lacking.

### Parental Training

IN an address given by Miss Mary Bartelme, a judge of the girls' department of the juvenile court of Cook County, Illinois, the following good counsel is offered to parents:—

I feel very much discouraged when parents come to me and seem so very helpless in regard to knowing where their children spend their evenings and nights. Children and young people go without parental restraint to picture shows and dances, and it never seems to occur to the parents to know what their children are doing until it is too late—when they have to tell their story in the juvenile court. How are you going to protect our girls? Educate your

boys! Parents, have some backbone and see that your children do what they ought to do instead of simply doing as they please. It makes one feel desperate in cases where boys and girls have had a chance. Parents permit their children to do things of which they themselves do not approve. Parents have too much of the passive attitude and no backbone. Just that lack of parental oversight has made boys and girls what they are. This makes for weak children morally. Parents should be strong leaders instead of weak followers. You must do as you ought, not simply as you want to do, or drift. Let parents and children spend their evenings together at such places as the parents approve.



**Pernicious Literature**

It is a timely warning which the *Youth's Companion* sounds against the reading of many of the periodicals which are now being printed:—

Not long ago there was a time when parents could leave any American periodical upon the sitting-room table without misgiving. That time has passed. The periodicals that you do not need to examine with some care before you put them where your girls may see them are now few. Under one specious pretext or another, those who control them are printing stories and articles that are far from paying that deference to modesty and decency upon which our literature used justly to pride itself. This is a matter for very great regret. Periodicals intended for general reading seek to enter the home—on the plea always that they bring wholesome recreation, if not more solid benefits. Thus they rest under a peculiar obligation to be careful what they print. That obligation they are now disregarding, to the injury of our youth.

If the new standards of the periodicals are to persist, the difficulty of the problem of bringing up our young people in sweetness and wholesomeness of mind is greatly increased. Their reading must be much more strictly supervised; their taste for what is good and pure and wholesome in literature must be more sedulously cultivated; and their characters must be molded to new strength to resist in a world no longer tender of them.



**The Extravagance of Armed Peace**

THE great expense of maintaining the armies of France on a peace footing is commented upon in the *Washington Herald* of July 26, 1913, as follows:—

It is almost incredible that in this age of progress and intelligence one of the foremost nations of civilization should feel called upon to keep nearly 700,000 men under arms and prepared to defend the country against a danger that should have no existence, and would have none if common sense were to be given a chance. The Chamber of Deputies last week passed the bill to provide for three years of military service instead of two in France. It is estimated that this will add 210,000 more men to the standing army, making the total approximately 700,000. This was done as an answer to the action of Germany in increasing its military force, and is another striking illustration of the wastefulness of "armed peace."



**Desire for Christ**

L. D. SANTEE

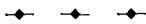
WITH longing heart I look to the skies,  
Which shall sometime flame in glory;  
And I think of the sweet and the glad surprise,

As I read the wondrous story  
Of the second coming of Christ sublime,  
And the endless life to be given  
When we shall exchange the woes of time  
For the joy and the bliss of heaven.

The hands of earth make not the chords  
That thrill with the hopes of heaven;  
And worldly hearts are cold and hard,  
Nor rejoice in the promises given;  
And worldly hopes all center here,  
In the land of the sick and dying,  
While mine reach up to that home so dear,  
Where is known no death nor crying.

I think of Christ, who will come again,  
The desire of all the ages.  
His coming inspired the prophet's pen,  
And shines from the sacred pages.  
And smiles have beamed on the care-worn face  
As the lips have told the story  
That Christ, with his love and tender grace,  
Would come in his Father's glory.

He'll come with his shining angel host,  
Arrayed in wondrous brightness;  
Come to redeem the loved and lost,  
And clothe them in robes of whiteness;  
Come to provide a robe and crown,  
Where friendship ne'er shall sever.  
The garments of earth have the saints laid down,  
To enjoy the rest forever.  
*Moline, Ill.*



**The Missionary's Commission and Preparation**

I. J. HANKINS

Go, teach, baptize,—this is still the divine commission. Go into all the world, teach all nations, baptize believers. "As my Father hath sent me, even so send I you."

Notice the preparation of Jesus for his work. First, he knew the Scriptures and understood the prophecies for his time, and he was able to show from Moses and all the prophets that he was the Messiah. He knew "all things that should come upon him." He taught "as one having authority, and not as the scribes," being recognized as "a teacher come from God." Men of authority said, "Never man spake like this man." He silenced the Pharisees, the Sadducees, and all his opponents, and taught the truth in its purity. His perfect

knowledge of nature enabled him to draw lessons of divine truth from her great storehouse, and thus simplify the gospel and bring its saving power within the reach of all classes. From the standpoint of knowledge, he was eminently qualified to be the greatest missionary of this world.

Christ's life was a perfect representation of the truths he taught; so that by precept and example he was the world's only model teacher. In character he was a living epistle, "known and read of all men." His life was above reproach or just accusation. His enemies, being challenged to point out sin in him, remained silent—mute witnesses of his perfect life.

With knowledge so complete, with a character so pure, and with love for humanity wholly unselfish, surely no further qualification could be needed for his special mission. Human judgment would thus decide; but Jesus understood the nature and magnitude of his work, and he knew, therefore, that the most important qualification in his preparation had not yet been obtained; namely, the baptism of the Holy Spirit.

Knowing that the time had come for his special work to begin, Jesus went to John to be baptized. That baptism, typical of every true baptism, represented a genuine surrender of himself to the will and work of God. So perfect was this surrender, that the Spirit of God came upon him without measure, and the Father acknowledged him as his Son, the Saviour of the world.

In this crowning act of preparation, Jesus recognized the fulfillment of prophecy: "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, the opening of the prison to them that are bound; . . . to comfort all that mourn; . . . to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified." Isa. 61: 1-3.

The commission of Jesus embraced all that is set forth in this scripture, and his life was devoted to just that kind of work. He "went about doing good," doing always those things that pleased his Father. John 8: 29. He lived the truth, and thus became the world's only perfect example. He was man's light and life, man's savior, friend, and brother. "As he is, so are we in this world." Are we? This is the question.

Many have gone forth with the gospel

message, depending principally upon a theological training, believing that superior education would make them soul-winners. Failure in their work has demonstrated that "without Me ye can do nothing." Many young men and women are today in training in our various schools, hoping soon to "enter the work." To all such the preparation of Christ for his work is a perfect example. There is time now for only such knowledge as will aid in giving the message, and that knowledge should be thorough. The principles of truth should be woven into the life, developing in every young man and woman a character that will correctly represent the message to be proclaimed.

But most important of all, whether called to service at home or abroad, there must be the complete surrender of self and of all one's capabilities to the will and work of God, and the acceptance by faith of the most essential of all preparation, the gift of the Holy Spirit. With knowledge practical for his work, with a character that will ever reflect the life of Christ, and with the abiding presence of the Holy Spirit, the missionary may go and teach, and have the joy of baptizing believers into the household of faith. This is the highest calling in life, and will bring in the end an exceeding great reward.

### Another Life for Africa

T. E. BOWEN

C. LYNN BOWEN was born in Randolph, Cattaraugus Co., N. Y., Feb. 14, 1881, and died at the Tsungwesi Mission, in Rhodesia, South Africa, June 2, 1913, at the age of 32 years, 2 months, and 19 days. Lynn was a faithful, energetic boy, carefully doing his share of the work while assisting his parents on the farm in western New York. He attended school at Mount Vernon and South Lancaster.

Two or three years after his marriage to Miss Ida Nelson, he felt a call from the Lord to connect with the newly opened intermediate school at Tunesassa, New York, where they labored about four years, Lynn as business manager, his wife as teacher.

Feeling the need of further training, they went to South Lancaster Academy, in 1909, where they received their provisional appointment for foreign field service, coming to the Foreign Mission Seminary in Washington before the school year was over. Here they remained about two years, and then answered an urgent call for Tsungwesi Mission.

The first year of mission work was successfully passed, and they had enjoyed excellent health, when what appeared to them as chicken-pox broke out at the mission. Their two children and some native children had it and were recovering, when Lynn came down. It was then discovered to be smallpox.

During General Conference a brief cable announcing his death was received. Because of the strict quaran-

tine regulations, no word or particulars of any kind were received until nearly two months had elapsed. Then came the following from Elder W. S. Hyatt, assistant superintendent of South Africa:—

"Right in the midst of Brother Bowen's illness, Brother Chris. Sparrow went to the mission to visit his son Laurie, who is assisting in the work at that place. When he arrived, he discovered that they had the smallpox. Up to that time they thought they were having a hard run of the chicken-pox. One of Brother Bowen's children had had the disease and was getting better. Several of the natives had had it. They then reported themselves to the authorities



C. LYNN BOWEN

and were put in quarantine, and have not been released so far as I know.

"June 3 I received a telegram stating that Brother Bowen was dead. As it had been about ten days since I had last heard from them, I had thought that he was better and getting along nicely. I had sent them word to keep me informed as to the condition, but doubtless the quarantine hindered them from doing so. I heard nothing further except a wire saying that all were well at the station, till June 19, and then I received a letter from Sister Bowen, written by a policeman who stood thirty yards away and received her dictation. The letter was written on June 3, and is as follows:—

"My husband died yesterday at 1 p. m. We did everything we could for him, but he had complications which made it very difficult and painful for him to breathe and swallow. Laurie Sparrow's father came here the first week of his illness, and took care of him. He also conducted the funeral service today. I am glad to say I have not taken the disease."

"A letter written June 20 by Brother Sparrow stated that all were well at the station, and no new cases had developed since about the time of Brother Bowen's death. He also wrote that Brother Bowen had not been vaccinated, but as

soon as he arrived at the mission he vaccinated Sister Bowen, his son, and himself, and they hoped from this to escape. Brother Sparrow has been vaccinated five times, and his son was vaccinated about a year ago. It seems that if Brother Bowen had been vaccinated, he would have had the disease lightly or possibly escaped altogether. Of course we do not know this to be so, and we can only bow our heads in the deepest sorrow, and say, 'Thy will be done.'

"As soon as I learned that Brother Bowen was dead, I wired Brother Walston to visit Tsungwesi and report the condition of things as he found them. When he arrived near the mission, he found the red flag up, denoting the quarantine. He then followed around the marked trees and flags till he came near the mission building. Here he expected to find the police. I quote now from his letter: 'I knew unless I found him, I would be obliged to return that night to the siding unless I made myself liable to be devoured by lions. I found all along where fires had been made to keep out such creatures, so concluded they were not far off. I turned back, and on my way discovered an enclosure made of fresh brush, just inside the boundary. I thought it might be the policeman's camp, which I had missed going down, so I hallooed, but received no response. I drew a little nearer and discovered a fresh mound of earth, and you can guess the rest. Poor Brother Bowen! it will take a louder voice than mine to awake him.' By calling he was able to make himself heard by those at the house, and had a short visit with them. We have done all that we could to help them. They had a doctor to see Brother Bowen."

While to his loved ones this comes as a severe blow, yet we feel the assurance that in that morning when Jesus shall call for his children Lynn, in his lonely grave in Africa, will hear his voice and come forth to everlasting life. The "blessed hope" is truly a comfort in this hour of trial.

### Looking on Things Unseen

N. W. VINCENT

OUR earth made new will bear a beautiful gem;  
It is Christ's city, New Jerusalem.  
In it we'll meet, God and the Lamb adore,  
Our loved ones greet,—saved, safe forevermore!

What transport then will fill each ransomed soul!  
What shouts of ecstasy will rise and roll  
What melody of golden harps with songs  
That sweetly tell what love to Christ belongs!

O dearest friend, bought by the Saviour's blood,  
Let's now prepare to love, to meet our God;  
Let heart and life to Christ be gladly given.  
Count self as naught, but count his smile as heaven.

Caney, Kans.



## Faithfulness in Following Principles of Health Reform

L. V. MANN, M. D.

ARE we living up to all the light we have received on the subject of health reform? We should thank the Heavenly Father for this phase of the message, and for the instruction he has given us regarding it. Says the servant of the Lord:—

"I am instructed to bear a message to all our people on the subject of health reform; for many have backslidden from their former loyalty to health reform principles."—*Testimonies for the Church*, Vol. IX, page 153.

"Seventh-day Adventists are handling momentous truths. More than forty years ago the Lord gave us special light on health reform, but how are we walking in that light? How many have refused to live in harmony with the counsels of God! As a people we should make advancement proportionate to the light received; . . . and yet there are among us well-instructed members of the church, and even ministers of the gospel, who have little respect for the light that God has given upon this subject."—*Id.*, page 158.

Looking back over the history of our medical work, we find several reasons why some of our people are not faithful in health reform. First, we might mention the inconsistencies and extremes that were advocated. Articles of food necessary and common to the average household were withdrawn from the dietary. Many could not replace these articles with those recommended, and being conscientious in the matter, lived on an impoverished diet. This resulted in a lowering of the vitality. Families that had plenty of good milk, butter, and eggs rejected these articles from the diet list and provided themselves with foods more expensive and less adapted to the system. The body was not only made to suffer from the effects of a lack of good food, but had to endure the outrage imposed upon it in the use of articles not suited to the system. This caused many cases of confirmed dyspepsia, and some of these persons are dyspeptics still.

Years ago so much was said and written on how, when, and what should be put into the stomach that we learned to believe this organ to be the largest part of our anatomy. Many of us have run the gauntlet of the stomach tube. If you have escaped the ordeal, you may consider yourself fortunate. The point is that we have confused the light Heaven sent on the subject of health reform with what man has said.

The spirit of prophecy says on extremes in diet:—

"Some, in abstaining from milk, eggs, and butter, have failed to supply the system with proper nourishment, and as a consequence have become weak and unable to work. Thus health reform is brought into disrepute. The work that we have tried to build up solidly is confused with strange things that God has not required, and the energies of the church are crippled."—*Id.*, page 162.

Any system that undermines the constitution of the worker, making him less efficient in the cause of Christ, is far from being health reform. It is health deform! There are some today who are putting in a miserable existence for which hard work, the climate, etc., receive the blame, but many times the cause is directly due to a false system of health reform.

Many, in beholding what disastrous results followed this radical teaching, became confused in the matter, and condemned the whole thing. Any good principle carried to extreme is liable to cause a reaction.

Is health reform any the less binding on our people because we have met these discouragements? As the great day of Christ's coming approaches, his church will need health reform principles the more. We can easily dispense with the radical ideas of men in health reform, but we cannot get along without the principles themselves.

"I have been shown that the principles that were given us in the early days of the message are as important and should be regarded just as conscientiously today as they were then."—*Id.*, page 158.

We are looking forward to the time when man's home will be restored to him unmarred by sin, and he will live on the original diet given to him in the garden of Eden. In order for us to inherit our new home, we must make the preparation here. This is why God is holding the four winds. We must look upon health reform as a part of our preparation. Our habits of life, both physical and spiritual, must be such on our journey toward the promised land that they will harmonize with our surroundings when we reach the city of God.

One of the sins of the children of Israel in the wilderness was the longing after the flesh-pots of Egypt. They had lived in disobedience to the laws of life, and had been eating and drinking as they pleased so long that when they came to partake of the simple food of heaven, they complained bitterly. The

result was that they never saw Canaan.

We are on our journey through the wilderness to the land of Canaan. God is bearing with us to make the necessary preparation. He has given us his Word and the spirit of prophecy to help us act wisely in the matter and avoid mistakes. Let us be sure that a lack of faithfulness in health reform will not turn the balances against us.

"God demands that the appetites be cleansed and that self-denial be practised in regard to those things which are not good. This is a work that will have to be done before his people can stand before him a perfected people."—*Id.*, pages 153, 154.

Lucknow, India.

## 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."

PRAYER at its best can never take a secondary place in life. When prayer has become secondary or incidental, it has lost its power. Those who are conspicuously men of prayer are those who use prayer as they use food, or air, or light, or money. They never attempt to get along without it. It is part of the provision and currency of their lives. They would count themselves starved or bankrupt if they should attempt to live a prayerless twenty-four hours. Many of us believe in prayer, and avail ourselves of it as a sort of "top dressing" to our lives, a desirable and helpful accompaniment to our own efforts, and nothing more. The result is that it never becomes anything more. And we live in poverty.—*Sunday School Times*.

### Requests for Prayer

269. A Michigan brother whose wife was restored to health in answer to the petitions of the noon-hour prayer band, asks us to pray for his recovery.

270. From Pennsylvania a sister writes requesting prayer for help in meeting a severe trial which has just come to her.

271. A sister in California desires prayer for the conversion of a friend who is dying with no knowledge of God.

272. "Will you please pray that my wife may be delivered from the evil habit of novel reading?" is the desire of a Tennessee brother.

## Shut Thy Door

A MAN was standing in a telephone booth, trying to receive an important message, but had great difficulty in hearing. He kept saying, "I can't hear." The man at the other end of the line said, after a while, "If you will shut the door, you can hear." When the door had been closed, all the noises from the street were shut out.

Many a Christian is going through life with spiritual weakness and worry because he does not more frequently close the door that silences for a time the din of the world. The "shut door" is one condition of the peculiar blessing of God.—*Selected*.



## How Can You Live Without Jesus?

MRS. M. H. TIMANUS

How can you live without Jesus?  
How can you turn from your Lord?  
O, there is joy in believing!  
O, there is hope in his word!

How can you live without Jesus?  
How can you bear without him  
The burdens of life that are making  
Even the sunshine seem dim?

What will you do without Jesus  
When in the valley so drear,  
Without his arms to protect you,  
Without his presence so dear?

Will you not come now to Jesus?  
He is so wondrously kind;  
He will forgive and receive you;  
Peace in his love you will find.

Come, then, to Jesus your Saviour,  
Come, and his faithfulness prove.  
O, there's joy in believing!  
O, there is rest in his love!  
*Baltimore, Md.*

### Tent Pitching

THIS article has been prepared for the REVIEW AND HERALD by request. Many of the young ministers who have not had the opportunity of connecting with tent efforts would like to know how to pitch a tent, and it will be the endeavor of the writer to give such plain instruction that any one may be able to pitch a tent without difficulty. It is more than likely that the older ministers of the denomination, having had a great deal of experience, can tell better how to pitch a tent than can the tent-makers themselves, and the writer would like it understood that he does not attempt to exhaust the subject in this article, but only to give a few hints that will enable the beginner to successfully prepare his tent for the holding of meetings.

When a tent is bought, a blue-print should be secured with it, if possible. This makes the pitching very simple. Often these prints are not procurable, so for this reason we must know how to pitch a tent without their help.

First, let us consider a square meeting-tent. The tent may be spread out on the ground to its fullest capacity on the spot where the tent is to be pitched. We shall suppose that the wall is six feet high, and that the tent has only one guy-rope in each corner. Draw a line around your tent in a perfect square, five feet every way from the tent, and in each of the four corners of this square, put a stake. The other stakes place five feet from the wall pole holes, directly opposite and in line with the corner stakes. Most of the square tents are not laced. If they are sufficiently large to be laced, then before lacing, the bail

ring should be put on and the center poles put in place. In case it has no lacing, the center pole is put in after the tent is placed on the ground in its proper place. When all the stakes are driven well into the ground, tie the guy-ropes and raise the tent.

In pitching a round tent, the diameter of the tent should be determined. To do this, measure with a tape the distance around the eaves of the tent, and divide that by 3.1416, which will give the diameter. Add to the diameter twice the distance from the tent you wish your guy-stakes to be set, which is usually one foot less than the height of the wall, and multiply this by 3.1416; divide the product by the number of spaces between the wall pole holes there are in the rim of the tent, which gives you the space between each stake. When this distance has been found, put a stake, with a nail in the top of it, where you wish your center pole to be placed; place over the nail the ring in your tape line, and go out a distance equal to one half of the diameter of the large circle just found, and set a stake. After the first stake has been set, then pass on, keeping the tape line straight, and make sure the space between your stakes as found, and so follow on until the complete circle has been formed.

If there is a splice, prepare only one half of the round top as described above; then if you wish, you can lay down the splice on the ground opposite this half-circle and set the stakes for it, and then prepare the other half-circle the same as the first.

When the tent is put up, do not make the mistake of drawing it too high on your center poles. Leave it very loose until you have your small guys adjusted. The rim rope should be well stretched before the center is pulled up. When you have securely tied your small guys, unless something out of the ordinary takes place, it is not necessary to ever untie them before taking the tent down. When desiring to slacken the tent, do so by crossing the wall poles and lowering the tent on the center poles.

S. E. WIGHT.

### A Request for Scandinavian Young People

THERE is not a State in the Union where we do not find some Danish and Norwegian young people that love this message. Many of these are working for our American Adventist farmers. Not a few of them belong to an American church, which is entirely proper. Our conference presidents, ministers, and church elders know many Scandinavian young people. Teachers in several of our schools know some students in their own institution that are Scandinavians and ought to receive an education that would prepare them for work among their own people. Very

many of our Scandinavian youth are in our sanitariums.

We are not finding fault with this situation. We are glad that we have a large army of Scandinavian Adventist youth in this country. We do not expect them all to attend our own school, or to engage in the Scandinavian work. However, we do greatly need more of them in our Scandinavian work and school than we have at present. God has given us a large work to do for the Danes and Norwegians in this country. The Lord is blessing what we are doing with our limited number of laborers. During the quarter that ended June 30 we baptized seventy-seven, and eighty joined the church in this branch of our work. But we greatly need more laborers both in this country and in Scandinavia. We ought to send some young, strong workers to Europe.

For this reason we request our brethren who know of Scandinavian young people that might become laborers in the Scandinavian work to send us the names and addresses of these. We also request that our brethren encourage them to attend the Danish-Norwegian Seminary at Hutchinson. In a very marked manner the Lord's blessing has been upon this school. We have strong and experienced teachers. We teach the English as well as the Danish-Norwegian language, besides Latin and German. The school is not expensive. Any one desiring information should write to Elder M. L. Andreasen, Hutchinson, Minn. We would again request our brethren here and there to encourage young Scandinavians to come to our school and to remember the work for their own people. We should be very glad to hear from many.

L. H. CHRISTIAN.

*Minneapolis, Minn.*

### The Mississippi Camp-Meeting

THE annual camp-meeting of the Mississippi Conference was held in Hattiesburg, July 30 to August 6. The camp was well situated on a good street-car line, in the edge of the city. The location was healthful. The dining-tent was neatly screened, also the tent of the general laborers, and I did not hear of a single case of sickness on the ground. The weather was fine. Considering the membership of the conference, the attendance of our people was good. The regular conference business received attention in connection with the meeting, which although lasting only one week, afforded ample time for all business matters. The utmost unity was seen in the consideration of these. Brother Charles S. Wiest was reelected president.

The revival spirit prevailed throughout the meeting, and practically all on the ground consecrated themselves anew to the Lord. The evening services were quite well attended by people from the city, who manifested a deep interest in the doctrinal truths that were presented. The whole city was reported as being more or less stirred by the message. The interest was such that it was decided to continue the meetings on the same ground for several days. Six were baptized on the last day of the meeting.

The reports rendered showed progress. The book sales for 1912 amounted to \$3,788. The tithe was \$2,577. For the first six months of the present year

the conference raised twenty cents a week per member in offerings, and will doubtless do equally well for the entire year. As one looks over the available resources of the conference, it seems that if this conference can raise its quota of funds, every conference can do equally well. The Sabbath-school collection for the one Sabbath of the meeting was \$50. A collection was taken for home and foreign missions, and over \$1,000 was realized. This was very encouraging.

Elder W. W. Eastman, Prof. C. L. Stone, and the writer attended the meeting, in addition to the union and local conference laborers. This was the first opportunity I had had of attending meetings in this part of the field, and of coming in close touch with its peculiar needs. But each time I visit the South I am impressed anew with the splendid resources here to build up a strong work. The same education and culture found in other parts of the country are found here. The people are hospitable, and have as much respect for the Scriptures as do those elsewhere. They have money also, and those who embrace the message show a liberal spirit in giving to the cause. This conference needs some strong, consecrated laborers to enter these cities and towns and raise up good, strong churches. This can be done by those who will come South, not to make war upon established customs which they may find different from those of other parts of the country, but to make this their home, and to come in close, sympathetic touch with the people. With proper effort churches of believers can be established here as well as elsewhere. G. B. THOMPSON.

### The Arkansas Camp-Meeting

THIS conference and camp-meeting was held at Van Buren, Ark., July 17-27. About one hundred and thirty were in attendance, some tenting on the grounds, and others occupying rooms near by. The camp-meeting was preceded by a strong tent effort, which began June 25. During this time many testing points of our faith were given, and about a dozen new believers took their stand for the truth. At the time of the camp-meeting, the interest was increasing, and many from the city came regularly to the services. The same brethren who conducted the tent-meeting continued their efforts at the evening services during the camp-meeting, and remained to follow up the interest.

The camp was districted, and leaders appointed to conduct morning worship in each division. Services for the young people and children were held every day throughout the meeting, under the direction of competent leaders.

Elder G. F. Watson, president of the Southwestern Union, and O. B. Watson, Missionary Volunteer secretary for the union, were present the first week. Their services were a great help, and were much appreciated by all present. We regretted that it was necessary for them to leave early for the colored camp-meeting in Texas. Elder J. P. Anderson, of China, was with us until the close of the meeting. He gave many interesting and instructive talks on the work in that great mission field. Elder Eugene Leland, of Michigan, came during the second week of the meeting, remaining until the close. The practical

instruction given in his sermons was much appreciated. Brother A. F. Harrison added much of interest by his talks concerning the progress of the book work, and his earnest efforts to enlist the young people in this service. Prof. H. H. Hamilton, of Keene Academy, was present in the interest of the educational work. He also audited the conference books.

The business of the conference passed off very harmoniously. With the exception of a few changes in the departmental secretaries, the same officers were chosen for another year.

The report of the president showed encouraging advancement in the conference work. In the last four years the tithe per capita has increased from \$8.97 to \$18.58; gifts to missions from \$4.09 to an average of over \$9 for each member. Four years ago the tract society was in debt to the amount of \$6,300. All except \$500 of this debt has now been paid, and \$400 of that amount was provided for at the camp-meeting. Our Midsummer Offering in the past has been less than fifty dollars each year. This time we had the readings and took up a collection of \$53 at the camp. We have heard from only one church as yet, and that company sent in sixty dollars. This makes at least a total of \$113.

Our canvassers are doing excellent work. Arkansas has proved to be a fruitful field, but more than half the State remains still as new territory, where neither the printed page nor the living preacher has entered.

We all feel that there are better times ahead for the work in this conference. A spirit of love and unity pervaded the camp during the entire meeting. In my forty-three years' attendance at camp-meetings, it has never been my privilege to join in a greater spiritual feast than that afforded at this convocation. God is surely going before his people, opening the way. Let us all be of good courage in the Lord.

JOHN W. COVERT.

### Louisiana Camp-Meeting

THE annual conference and camp-meeting of the Louisiana Conference was held in Alexandria, July 23-30. The camp was located by the street-car line in a beautiful residence section of the city. For three weeks previous to the camp-meeting a course of lectures was conducted by Elder R. W. Parmele, the conference president, with a corps of workers. The outside interest was excellent during the meeting, and some fruit of the effort was visible. The people were very courteous, and many favors were shown the campers. The interest will be followed up. Eighteen family tents were well filled with earnest people from all parts of the conference. The weather was pleasant, the camp was neat, and everything was comfortably arranged. The dining-tent was screened, and a good impression was made by the inexpensive, well-cooked food. People were impressed with the good order and neatness of the camp.

Elder W. W. Eastman, of Washington, D. C., Prof. C. L. Stone, of Graysville Academy, the union conference laborers, and the writer, were in attendance. Dr. Lydia E. Parmele gave some timely instruction on health topics, which was much appreciated. A good spirit prevailed throughout the meeting.

The Lord blessed those who sought him for special help, and at the close of the meeting all left the camp rejoicing.

Fifty-five persons had received baptism by the ministry of the conference during the past year, and one new church had been organized, which was added to the conference at this meeting. The time of the camp-meeting covered but one Sabbath, and the Sabbath-school offering on that Sabbath was \$30, which was nearly one half more than was received the previous year for both Sabbaths of the camp-meeting. The Midsummer Offering was taken up in the meeting following the Sabbath-school, and amounted, in cash and pledges, to \$408.

Practically the same officers were elected to conduct the work of the conference during the year to come. The work in all lines shows a substantial gain. The book work has especially advanced. Several colporteurs have recently been added to their band, which leads us to believe that soon the State of Louisiana will be doing a large work in the circulation of our good books. The tithe increased \$1,709.17 over the previous year. The Sabbath-school offerings increased \$208.98. There is every reason for encouragement in the work in the Louisiana Conference, and to expect still greater advancement in the year to come. S. E. WIGHT.

### Newspaper Publicity

I HAVE had the privilege of demonstrating to some extent this summer the value of the newspaper as a means of publicity in connection with our work in city efforts. This is the second summer that I have held tent-meetings in the city of Albany, N. Y. Last year we did not use the papers, but depended on the use of handbills. We had quite a successful effort, but were able to draw the people from only a short distance from the tent. This year we decided to obtain the help of the big daily papers if possible.

While I have published sermons now and then heretofore, our intention this year was to get them published every day if possible. Consequently, we decided to select the leading morning paper of the city, and center all our efforts on this paper to get the sermons published. I first went to see the business manager, and through him got in touch with the editor-in-chief. I stated just what we were going to do. We received the promise of fair play, and they said they would send a man to the tent every day to get the copy, which they have faithfully done.

We have now been holding the meetings nearly four weeks, and without a failure the paper has published the sermon each morning after it was delivered. Only a few have been cut down, and nearly all have appeared with big head-lines on a prominent page in the paper. So far about one million copies of these papers containing these short sermons have been scattered all over this part of the State. This week we are dealing with the Sabbath question, and to our satisfaction the papers came out Monday morning, with a four-inch heading, setting forth our position on that subject. This morning the change of the Sabbath was published.

The results of this newspaper work are many. We have people coming from

all parts of the city. I have received letters from prominent men who say they have been reading the articles in the papers, and write asking questions. We know of a number who attended the first part of the meetings, then went away on their vacation, but are having the paper follow them so they can keep up with the subjects.

A gentleman came to the tent last evening for the first time, he told me. Yet he has read every sermon, and when he saw the sermon on the Sabbath question he could not stay away longer, and the first thing he said was, "I believe all that you have been saying, the Sabbath truth the same as the rest." He is a railroad engineer, and possibly he will take his stand for the truth.

Surely the Lord has given us a wonderful means of reaching the people through the daily papers, and he will give us favor with the editors if we take him with us and approach the men in the right way. At the end of the summer's work we shall no doubt have much more to say of the final results of this newspaper campaign. E. L. CARDEY.



### Why Our Tent Efforts Are Not More Successful

THERE is one question we need well to consider: Why are our public efforts not more productive in winning souls? This is especially true of tent-meetings. How often we hear of the holding of a tent-meeting, at much sacrifice of both time and means, with scarcely any results. True, it is impossible to always determine the chief cause of an unsuccessful effort. There is one cause, however, that I wish to mention, which I believe has much to do in making our tent work unsuccessful, and that is in striking our tent and closing our meetings prematurely.

This might not seem to be so serious a matter if a single meeting was to close before the effort was properly developed; but when hundreds of tent-meetings are discontinued with the interest possibly at its height, or when precious souls are in the valley of decision, it becomes a more serious matter.

It seems to me that the time has come when every conference official and laborer should seriously study the disastrous results that are sure to follow in closing our tent efforts before the interest is sufficiently developed. Consider the aggregate amount of means expended in salaries, tent equipment, freight, railroad fare, and advertising, in the conducting of our many tent efforts every season throughout the world. These considerations are nothing, however, as compared to the value of human souls who have been aroused to the importance of the truth for these times, and then left to lapse back worse than they were before, as the result of cutting short the tent effort.

All who have had experience in conducting evangelistic meetings in a tent, know that the most critical time to leave an interest is just after souls have decided to obey. It is then that the enemy of all truth seeks to enshroud them in discouragement. The most serious time to leave new converts is at such a time as that.

It is desirable that our workers shall be in attendance at the annual camp-meeting, but I believe that our camp-meetings should be arranged at a time

in the season which will not conflict with this the most important part of the work in which we are engaged. If, perchance, it cannot be arranged to conduct the camp-meeting without conflicting with the tent efforts, then one or more of the workers should stay with the effort, while the others attend the camp-meeting, and not jeopardize the interest they have labored so hard to develop. One might reason that they could close up their effort and attend camp-meeting even though they are in the midst of their interest, and then return after the camp-meeting is over and take up the work where they left it. But to revive an interest after allowing it to decline is a practical impossibility, for those who were interested will in many instances have lost their interest, and others will become prejudiced against the truth and will not care to listen further.

Again: it should be remembered that when a company is left undeveloped by those who first taught them the truth, it is next to impossible for another person to perfect the work which has been begun, for they will discount what is taught them, because they did not receive it from the one who first brought them the truth.

I am confident that when we come to appreciate the importance of the evangelistic work as we should, we shall more carefully consider the effect upon our tent work, when we arrange for our annual camp-meeting.

Respecting the importance and value of evangelistic work, I wish herewith to quote from the recent report rendered by the president of the General Conference, found on pages 7, 8, of the *General Conference Bulletin*, May 15, 1913, as follows:—

"The preaching of the gospel is the fundamental part of gospel work. It precedes all other phases of that work. It is that which, more than any other kind of effort, makes disciples, and adds to the church such as are being saved. All other features of gospel work are built upon this. All the administrative and institutional work of the church springs from the results of preaching the gospel. However good and important the administrative and educational work may be, it can never successfully take the place of purely evangelical work. That must go on, or the other departments, which spring from its results, will become of none effect in advancing the cause of Christ.

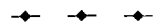
"The pioneers of this movement laid great stress on the proclamation of the gospel as it was revealed to them in the threefold message of Revelation 14. This led them to the most earnest, prayerful study of the Word, and to a close and constant association with the people. Their preaching convinced hearers, and led many of them to accept the message. As they pressed forward with their work, and believers were added to their numbers, they began to feel the need of agencies which they could use to multiply their forces, efficiency, and results. This brought the printing-office, the school, the sanitarium, and organization, but all these were designed by the pioneers to be only tools in their hands to hasten the work.

"It was no thought of those who launched these administrative and institutional features that they could take the place of the evangelical work that

had been carried forward, but the tendency has ever been for these features to paralyze evangelical work. The formal, business, and mechanical duties needed in the carrying on of the organized work and institutions, can be performed without special spiritual attainments; whereas, successful evangelical work cannot be done without much study of the work, earnest prayer, and the abiding presence of the Holy Spirit. For these reasons the tendency is to swing toward the formal, mechanical, official part of the work, to the neglect of the more spiritual and purely evangelical phase.

"Some of us cannot forget the earnest, pressing call that came to us through the spirit of prophecy at the last General Conference to turn to the cities in strong evangelical effort everywhere."

Since we know that the evangelical phase of our work is that upon which all other lines of the third angel's message depend, shall we not conduct it in a manner that will demonstrate that we really believe it, and thus hasten the close of the work? K. C. RUSSELL.



### Our First Foreign Missionary Society

IN these days when our foreign missionary work has assumed such large proportions under the third angel's message, it may be of interest to the readers of the REVIEW, to our foreign workers, and to students in our schools to know something about the first foreign missionary society in this denomination. In fact, this society was one of the first young people's societies organized with a definite purpose for a definite work.

It came about in this way: In the summer of 1890, Brother C. N. Sanders and the writer were canvassing in upper Michigan for "Thoughts on Daniel and the Revelation." We were in Escanaba during the hottest part of the summer. One night it was so hot and sultry that I could not sleep, and my mind was active reviewing the past school year and planning how to make the coming year a much better one. Finally the idea came to me that we ought to have a foreign missionary society in the college, and right then and there I decided that as soon as I went back to college, I would see some of the boys and make a start. Before morning I had it all planned out whom I should see and invite to join in such a movement. I have always felt the Lord put that idea into my mind, for at that time I had not heard of the Student Volunteer Movement, organized by Robert Speer and a few other young men among the colleges of the land, with this as their work: "The Evangelization of the World in This Generation." I believe that their first convention was held in 1886.

Before the first week of school was past the idea was working. Some whom I thought would eagerly take hold of the scheme were not interested. Harry Anderson had been my roommate and I thought surely Harry would be in for the plan, but he did not see it that way. However, Harry joined the next year, and all the readers of the REVIEW are familiar with the work Elder W. H. Anderson has done in Central Africa.

One Saturday night in September, 1890, seven young men met in a room



in West Hall and organized the College Foreign Mission Band. Those present were: Guy Dail, Lee Wheeler, Frank Lyndin, Ned Caro, Will Emery, ———, and F. M. Rossiter. We organized, drew up a constitution and by-laws, and decided on a very definite plan of study of foreign missions. The following were the officers for the first year: President, F. M. Rossiter; secretary, Guy Dail; treasurer, Will Emery.

The college faculty did not look with favor upon our plan—only twenty-three years ago!—and so we met quietly in our private rooms every night after the Sabbath, and I am confident not one will ever forget the great blessings we enjoyed as we had seasons of prayer and studied foreign missions. Our first collections and donations went toward getting books and foreign mission magazines published by other denominations.

In 1891 the young ladies of the college organized their Foreign Mission Band, and members were added to our original seven. That year we were permitted to meet in the college library, and frequently we had joint meetings. Any missionary who came to Battle Creek promptly received an invitation to speak to our bands. Elders O. A. Olsen, W. C. White, L. A. Hoopes, W. A. Spicer, and others kindly consented to meet with us, and they not only talked about foreign missions, but gave us some very wholesome suggestions and advice. Altogether our meetings were deeply spiritual and an uplift to all.

In 1893 most of the early members of the bands were graduated, but the membership had largely increased, and the outside attendance was good. Following our organization, similar bands, I understand, were formed in some of our other colleges.

The first member of the Foreign Mission Band to go out as a foreign missionary was Miss Hattie Andre. Her farewell meeting was a very solemn occasion to us all, and we felt that the end could not be very far off. In the years that have come and gone since, many who were members of the college Foreign Mission Bands have gone into foreign fields or are actively engaged in service in the home field.

FREDERICK M. ROSSITER, M. D.  
Portland, Oregon.

### The Needs of the Indian Mission Work

ELDER F. A. STAHL, of the Indian mission in Peru, writes from La Paz, the capital of Bolivia:—

"This year we have opened a mission for the Indians here in La Paz, as we have in this city sixty thousand Aymara Indians. We combine the medical and the school work with the gospel, and have found this way very successful.

"This Indian work will connect in a way with our Indian work on the shores of Lake Titicaca, as the Indians living there come to La Paz to find a ready market for their produce. In this way also the message will be carried between these two mission stations. We need more workers to help care for these interests.

"We need an industrial farm,—this has been under consideration in Bolivia for the past three years,—a place where we can educate the Indians and at the

same time benefit the mission by the work done. The fact is, we believe that such a farm in the right place will be a strong factor in making this work self-supporting.

"Besides, such a place at a low altitude would keep up the health of the workers. They could get a change and at the same time be working. There is so much work to attend to that we do not like to leave the field for a change. There are other cities at a lower altitude where one might go for a change, but as there are no railroad connections it is hard to get to them. Since opening our mission for the Indians here in La Paz, an Indian who attended our first meeting told us of a fine farm, only one day from La Paz, which could be bought for six thousand dollars. This farm is at an altitude of seven thousand feet—just the thing—and has a temperate climate.

"Prices are very high for produce at all times of the year. For example, potatoes are from \$3.20 to \$5 a bushel, and everything else accordingly. So I repeat that if we had such a place, it would be a paying investment, and especially would it pay by preserving the health of the workers. We are praying and hoping that the necessary amount can be sent us from the General Conference so that we can buy this place at once; for at this very time all the workers that are in Bolivia need just such a change as this industrial farm would afford."

### Financial Standing of the Fireside Correspondence School

THE following statement needs no explanation, and should cause all to rejoice that one more institution is paying its way.

#### Cash Statement of the Fireside Correspondence School Covering Entire Time

July, 1909, to June 30, 1913

RECEIPTS	
June 30, 1910 .....	\$1860.10
June 30, 1911 .....	2149.29
June 30, 1912 .....	1668.27
June 30, 1913 .....	1896.80
	<hr/>
	\$7574.46
Inventory, July 1, 1913 .....	\$2709.97
	<hr/>
	\$10284.43

#### EXPENDITURES: SALARY, GENERAL SUPPLIES, TEACHERS, ETC.

June 30, 1910 .....	\$2124.76
June 30, 1911 .....	2688.79
June 30, 1912 .....	1852.86
June 30, 1913 .....	2141.18
Unexpired tuition July 1, 1913	234.22

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\$9041.81

Present worth July 1, 1913...\$1242.62

This is to certify that I have checked the accounts of the Fireside Correspondence School, and I find the attached statement to agree with the books in detail. When credit is given for the inventory July 1, 1913 (\$2,709.97), and charge made for the unexpired tuition (\$234.22), the statement and the account in the General Conference books are in balance. R. T. DOWSETT, Auditor.

The undersigned would extend congratulations to his predecessor, Prof. W. E. Howell, under whose able and

efficient management so good a result has been obtained, and would take this occasion to commend also the lessons that have been prepared, the system of keeping records and accounts, and the general foundation that has been laid. If, by the blessing of God, he shall be able to continue the structure begun upon this foundation, and maintain the high character already formed, he will feel that he has indeed done well.

All profits of the Correspondence School, above a working capital, are turned over to the missionary fund of the General Conference.

C. C. LEWIS.

### A Call for Volunteers

THE late General Conference was the greatest missionary conference ever held by Seventh-day Adventists. There were more representatives from foreign fields than at any previous meeting of this kind, and it was plainly evident that the missionary idea has taken deep hold upon our people. This is witnessed by the splendid showing of gifts to missions, and by the willingness of our workers to go to distant and difficult fields to labor. One hundred and fifty persons, in all, were recommended by the Conference to take up foreign work. It might seem that this large number would be all we could send out for some time to come. There are, however, just now several calls which the Mission Board has not been able to fill for want of suitable persons to go. Urgent calls for help will doubtless continue to press upon us; and we must prepare to do a greater work during the next four years in carrying this message to the ends of the earth than has ever yet been done.

To do this work we must have well-trained missionaries. Let our younger workers, and the young men and women in our schools, consider well the claims of foreign missions upon them. We need several more volunteers at this time,—ministers, teachers, Bible workers, nurses, and colporteurs. Those who are selected will be given a special training for their work in the Foreign Mission Seminary. Let those upon whom God is laying the burden of the great unoccupied fields in the regions beyond, and who can take up this work of preparation at once, write to the secretary of the Mission Board, or to the writer, stating their qualifications, experience, and desires, and giving references. Full information will be given them, and their desires will be carefully considered.

M. E. KERN.

### Field Notes

SEVEN adults have recently been received into the Hamilton (Ontario) church by baptism.

A NEW Sabbath-school has just been organized at Central Park, Mont., and five are keeping the Sabbath as the fruits of a series of meetings held near Stevensville.

ELDER G. W. CAVINESS tells of a recent trip among some of the churches of Mexico, during which he baptized seventeen at Torreon, sixteen at Monterey, and fourteen at Visnaga.

## Publishing Department

N. Z. TOWN  
W. W. EASTMAN

General Secretary  
N. Am. Div. Secretary

### After Many Days

A LETTER from Elder B. J. Cady tells of an interesting experience. While on the Southern Oregon camp-ground, a woman came to him, saying, "Do you know me?" He did not. She then told him that at one time he had held meetings in her neighborhood in Dakota for a short time, and had left "Thoughts on Daniel and the Revelation" in her mother-in-law's house. He remembered doing this, and that at the end of three weeks he was called away to care for some sick workers, and did not return. He heard at the time of one who began to keep the Sabbath, and now, twenty-seven years later, learned that the books left there and his short stay had resulted in four others accepting the truth.

This is an encouraging incident. Who knows what the books, tracts, and papers that are being left in the homes are doing? Let us place more literature in the hands of the people to do its appointed work of enlightening them in regard to this truth.

E. M. GRAHAM.

### Successful Tract Selling

THE Pacific Press Publishing Association has been making special efforts to dispose of tracts in packages. They first prepared a five-dollar package, which they sold very successfully at camp-meetings. Next they prepared a dollar package, which met with equal success. For the camp-meeting season this year, they added to these three twenty-five-cent packages, Nos. 1, 2, and 3. The following item taken from a letter written by Brother H. H. Hall, July 31, shows how readily these tracts are taken by our people: "Since the first of the year, we have sold 1,623 of the twenty-five-cent packages No. 1, 1,450 of package No. 2, 1,426 of package No. 3, 1,115 dollar packages, and 318 five-dollar packages." This makes a total number of tracts sold as follows:—

	TRACTS	PAGES
In the twenty-five-cent packages .....	113,632	1,179,600
In dollar packages ..	109,270	1,784,000
In five-dollar packages	246,450	3,307,200

Total .....

469,352 6,270,800  
Concerning this tract work Brother Hall says: "You will be interested to know that tract sales are becoming very, very heavy with us. The packages which we now manufacture, a circular of which I enclose, seem to be generally appreciated by the people. Yesterday at a missionary meeting at the San Jose camp-ground, 47 of the five-dollar packages were taken in a few minutes. Our Kansas City House has been ordering tracts for its camp-meetings to an extent that has greatly surprised us. In addition to a stock which we supposed was sufficient, they wired yesterday for 100 of the dollar packages, 30 of the five-dollar packages, and 100 each of the twenty-five-cent packages."

These are indeed cheering figures,

and are an indication of what our people may do in circulating tracts when they become thoroughly interested in this work. Now that special efforts are being made by the General Conference missionary secretary to reorganize the home missionary work in our churches, we believe that we shall hear of a still greater increase in the sale of our message-filled tracts, not only from the Pacific Press, but from all the other publishing houses among us.

N. Z. T.

## Missionary Volunteer Department

M. E. KERN  
MATILDA ERICKSON

General Secretary  
N. Am. Div. Secretary

### Cooperation of Conference Officers and Others in Young People's Work

THE principle of cooperation is fundamental to success in all human endeavor. The animal, vegetable, and commercial kingdoms are built upon the principle of cooperation, and no less is the intellectual and spiritual development of man dependent upon cooperation.

Without cooperation man's best efforts are but failures. Hence the success or failure which will attend the efforts to help the young will depend upon the degree of cooperation given by conference officers and others to those engaged in this work.

We may not fully grasp the importance of parents, teachers, ministers, and conference officers uniting with the efforts of those selected to labor especially in the most fruitful field of all Christian endeavor—among young people. It is not necessary openly to oppose the young people's work to be a hindrance to the efforts made for the youth. Indifference, or the attitude of watching the efforts of others with a question mark, is all that is necessary to place one in the ranks of a modern Sanballat at the gateway of spiritual advancement among the young people in a church or a conference, especially so if the person has considerable influence.

If we could measure the possibilities of the human soul, if we could realize the dangers that beset the pathway of the youth and understand the desire on the part of many for help, our indifference or spirit of questioning would be changed into earnest, sympathetic endeavor to help the young in the formation of right thinking, action, and character building. There is need for a life-saving crew composed of parents, church and conference officers, including all the conference workers, to rescue many going the downward path to eternal ruin.

It is not enough that each local and union conference select suitable persons to give time and strength to labor for the young people. There ought to be a strong, united effort on the part of all conference workers to bring into sympathetic touch the young people of this denomination with our organized work, and as far as possible see that they are in training for service.

It is a hopeful sign that Mal. 4:6 is being fulfilled. The human heart calls

for sympathy; especially is this so of the young. Our hearts must be large and full of sympathy born of kindness if we help the youth. The good impulses of the young must be nourished, their wayward tendencies checked, their laudable ambitions encouraged, while new aspirations and purposes must be planted and cultivated in the soul. In the past, great loss has come to this cause, and to the young people, because we have not exercised a wise, aggressive policy to enlist the talent among the young people and harness it for service. The great demand and need of the cause of God today is more burden-bearers, and those capable of carrying heavy responsibilities. How is this crying need to be met? Where shall leaders in all departments of this cause be found? They must be found among the growing young people. We have not outlived the inspired message written for our learning: "It is good for a man that he bear the yoke in his youth." Lam. 3:27.

Our mission fields and conferences need an efficient ministry and leaders in various lines of work. If this demand is met, the young among us must be trusted with weighty responsibilities. Years ago I was urging the conference in which I was acting as president to place in the ministry and Bible work all the available trustworthy young people possible. Two good brethren from another State came to me and said, "Elder Underwood, we have a word of counsel, and you will not be offended if we give it?" I replied, "Certainly not." They continued, "We are fearful that you will spoil these young men," naming several who were at the last General Conference either as delegates from a foreign land or bearing burdens in the general work. "You are placing too much responsibility upon them; they are in danger of having the big-head," etc.

I said, in reply, "Good brethren, I wish I had ten thousand such young men to spoil. I would do my best to spoil them for everything except to become laborers in the cause of the third angel's message."

The great apostle gave his son in the gospel an important charge which should be kept today. "This charge I commit unto thee, son Timothy." "The things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." Every worker in this cause ought to be a recruiting-officer to enlist the young in its service. The efficiency of a laborer in his riper years depends largely upon his experience in his early life and the burdens he then successfully carried.

No one can prescribe just how, in each case, one is to cooperate in the work of developing the young for service. In most cases the first step is to create a desire on their part to become of service in this work, and to become fitted to do the very best work possible for God and their fellow men. A school of training is necessary in most cases.

In order to help the young, one must become a child himself. Luke 18:17. We must make the young our companions as far as possible in study, in labor, and recreation. We cannot drive the young, but rather lead them in right paths.

We should place before the young a vision of life's possibilities and its responsibilities. If we are able to lead the

youth, we must have their confidence so they will trust us, and we on our part should trust them with increasing responsibilities as they are able to carry them with safety.

We must extend a helping hand to those in discouragement and to those who have fallen into sin.

A devotion born of love to develop strong burden-bearers among the young people, will be cooperating with God and angels. To this work Heaven's approval will be given.

R. A. UNDERWOOD.

## Educational Department

J. L. SHAW  
W. E. HOWELL

General Secretary  
N. Am. Div. Asst. Secretary

### Talks on Education

THERE is another side of the educational question that deserves notice. More than twenty years ago it was written that there is more than an average of ability among us as a people. This is so because of what the truth does for us. The person, man or woman, who steps out of the world or out of a popular church and takes his stand on all points of present truth must and does do some thinking and some studying. How often the presentation of the stirring message for this time moves a man in the common walks of life to get out his Bible and buy books written by studious, praying men and women, and set to work digging out an understanding of these great themes for himself. A taste of good things gives him an appetite for more. He begins to accumulate a library, to study his Sabbath-school lessons, and to read history and current events with a deepening interest to know the meaning of these things better and to observe the fulfilment of prophecy. In order to defend his faith and practise among his neighbors and to interest others in the truth now grown precious to him, he must know well the reasons for his faith, and he becomes a thinking, studious man. The abstemious habits he has acquired with a knowledge of Bible truth help him in this. Regard for the right of his neighbor, and a sense of unpopularity, and of the fact that he is a special object of Satan's buffeting, develop in him patience and endurance of hardness as a good soldier of Christ. In comparison with what he was before the truth reached him, and with what he would still be without the stimulus of the truth to make something more of himself, it may truthfully be said that he measures up to more than the average of ability among his fellows of the same social class.

#### A Dearth Among Us

Not far from the same time when it was said that there is more than an average of ability among us as a people, these solemn words were written: "There is a dearth of educated ability among us, and we have not men who are sufficiently trained to do justice to the work." What does a dearth of *educated* ability mean?

It means a dearth of effective labor in the rapidly spreading work of this message.

It means that we have not duly magnified the office of the schools as a means

of recruiting our force of laborers, and that we must give them increased moral and financial support in the carrying of this very responsible work.

It means that the schools themselves may not have placed an adequate estimate on the task laid upon them.

It means that in bringing people into the truth we have failed to follow up the work as we ought in educating them for service.

Let us put the two expressions together and consider them a little:—

"More than an average of ability."

"A dearth of educated ability."

With a high average of ability resulting from the truth's appealing to the serious, substantial element among the people, and from the stimulus to be and do something for Jesus that the truth itself imparts, how great is our duty to develop and train that ability for service! "Speedy preparation for the work" is a necessary admonition, one for us to take seriously to heart; yet it is one that must not be misapplied. In the recent volume "Counsels to Teachers, Parents, and Students," page 219, are these words:—

"The instruction which the Lord has sent us, warning students and teachers against spending years of study in school, does not apply to young boys and girls. These need to go through the proper period of thorough discipline and study of the common branches and the Bible, until they have reached an age of more mature and reliable judgment."

This sets before us a patient, constructive labor for our youth that we cannot afford to ignore or neglect. Those who come into the truth after maturity are to be given as effective preparation as possible in a reasonably short time, then be sent forth as fishers of men. This was the Master's method with his grown-up followers. But in the ordinary course of things our youth need the discipline, the Christian culture, and the sound judgment—that firm establishing of character fortified by essential knowledge which requires the element of time under God-fearing instructors to produce. On one special occasion the Master turned water into wine in a moment of time, but he did not instruct us to make this the basis of grape culture; he rather bids us to sow with tears, dig about the growing plant in hope, then wait with patience for the harvest, that we may reap in joy. In our schools there will be some, especially among those who have been born again after natural maturity, whom the wonderful touch of the Master will transform in a short time into successful laborers for others; but for the most part our work must be patient continuance in cultivating the growing plants in the Lord's vineyard, in harmony with the laws of growth established by an all-wise Creator, until they are brought to maturity and can truthfully be said to have "educated ability."

#### The Outlook Hopeful

In what I have said here, I do not want even to seem to ignore the very substantial progress our schools are making, both elementary and advanced. The past June, Union College graduated twenty students from the college course (the largest number in its history), and lost nothing in attendance. Emmanuel Missionary College had six college graduates, and gained fifty-five in attend-

ance; Mount Vernon College also had a larger class than usual; while all these schools, together with South Lancaster and Keene Academies, Walla Walla and Pacific Union Colleges, sent forth a larger number from the fourteenth grade,—all of whom, if they find their way into the denominational work, will help fill needy places.

On the other hand, we cannot but reflect upon the small total of 243 enrolled in the college grades in all our schools the past year, then reflect further upon the fact that four out of five of our children and youth of school age are yet in the secular schools, some of the latter of the best natural ability among us. We are obliged to think, too, of the heavy draft upon our best laborers for the foreign fields. We would not have this otherwise, for nothing has done more to engender a missionary spirit in the student body and in church-members generally. But the dearth of laborers, especially of ministers and teachers, both at home and abroad, presses itself upon us continually. Shall we not arouse to the situation, throw our energies more fully into raising the efficiency of our schools by every possible means, and not rest till every seat and every room in our schools is filled, and every boy and girl bearing the name of Seventh-day Adventist is brought under Christian instruction? W. E. H.

### Education for the Word

THERE is a growing conviction among our leading men that a much larger number of our young people should remain longer in school and take college courses. Heads of colleges and men of wide experience realize it keenly. Men of large spiritual and intellectual efficiency are needed in all branches of the work at home and in the mission fields. While all cannot take college courses, yet many young men and women, willing and ready to overcome obstacles and work hard for an education, can finish such a course before they are old enough to accomplish very much in field work in the cause. Where there is a will, there is a way. Such an education would lay a broad foundation for the work of life.

Parents, ministers, and teachers can do much in encouraging young people to make more thorough preparation for the Lord's work. We owe it to them. Early manhood and womanhood come but once in life. The earnest study, application, and training of those years very largely measure the possibilities of life. The following extracts from the spirit of prophecy bear directly on preparation for the work.

#### Well-Educated Men Desired

"A life devoted to God should not be a life of ignorance. Many speak against education because Jesus chose uneducated fishermen to preach the gospel. They assert that he showed preference for the uneducated. But there were many learned and honorable men who believed the teaching of Christ. Had these fearlessly obeyed the convictions of their consciences, they would have followed him. Their abilities would have been accepted, and employed in the service of Christ, had they offered them. But they had not moral power, in face of the frowning priests and jealous rulers, to confess Christ, and venture their

reputation in connection with the humble Galilean.

"He who knows the hearts of all, understood this. If the educated and noble would not do the work they were qualified to do, Christ would select men who would be obedient and faithful in doing his will. He chose humble men and connected them with himself, that he might educate them to carry forward the great work on earth when he should leave it."—"Counsels to Teachers," page 511.

#### Possibilities of the Youth

"God will accept the youth with their talent and their wealth of affection, if they will consecrate themselves to him. They may reach to the highest point of intellectual greatness; and if balanced by religious principle, they can carry forward the work which Christ came from heaven to accomplish.

"The students at our colleges have valuable privileges, not only of obtaining a knowledge of the sciences, but also of learning how to cultivate and practise virtues which will give them symmetrical characters. They are God's responsible moral agents. The talents of wealth, station, and intellect are given of God in trust to man for his wise improvement. These varied trusts he has distributed proportionately to the known powers and capacities of his servants, to every man his work."—*Id.*, page 512.

#### Perseverance in Gaining Knowledge

"Perseverance in the acquisition of knowledge, controlled by the fear and love of God, will give the youth increased power for good in this life; and those who make the most of their opportunities to reach high attainments, will take these attainments with them into the future life. They have sought and obtained that which is imperishable. The ability to appreciate the glories that "eye hath not seen, nor ear heard" (1 Cor. 2:9), will be proportionate to the attainments reached."—*Id.*, page 513.

#### Setting a High Standard

"What is worth doing at all, is worth doing well. While religion should be the prevailing element in every school, it will not lead to a cheapening of the literary attainments. It will make all true Christians feel their need of thorough knowledge, that they may make the best use of the faculties bestowed upon them. While growing in grace and in a knowledge of our Lord Jesus Christ, they will seek constantly to put to the stretch their powers of mind, that they may become intelligent Christians. . . .

"To meet the highest standard possible, we need to be persevering and determined. In many cases established habits and ideas must be overcome before we can make advancement in the religious life. . . . The essential work is to conform the tastes, the appetites, the passions, the motives, the desires, to the great standard of righteousness. The work must begin in the heart. Unless the heart is wholly conformed to Christ's will, some master passion or some habit or defect will become a power to destroy."—*Id.*, pages 504, 505.

We are nearing the time when our schools will open. September will soon be here. Ministers, teachers, and parents have a duty to perform. Many young people are halting, and hardly know whether they should attend school the coming year. Some are canvassing

others are engaged in other lines of work, and there is much encouragement to remain at their work. It may be fathers and mothers do not know how to advise. Remember this, however, time flies. Early manhood comes only once. It is the time to lay the foundation for life's work. As the young make God their counselor, surrender wholly to him, and fully determine at all costs faithfully to prepare for his service, he will guide them. It is God's will that the coming year in our schools should be the best, the most thorough, successful, and spiritual of any in their history.

J. L. S.

### "Counsels to Teachers, Parents, and Students"

THE recent book, "Counsels to Teachers," by Mrs. E. G. White, contains a wealth of helpful instruction on the subject of Christian education. Teachers in our schools have requested that the earlier books, "Christian Education" and "Special Testimonies on Education," be reprinted, with additional matter written in recent years. A search through the author's writings has brought to the hands of the compilers very valuable new matter. This, with much that was published in previous books, makes "Counsels to Teachers" a contribution to the cause of Christian education of no small worth. A wide range of articles helpful to parents also largely increases the usefulness of this valuable book.

If "Counsel to Teachers" is not only placed in the library of every teacher, student, and parent, but is read and studied, and its principles continually held forth in the school and in the home, we shall see success take the place of what might have been a failure, and new impetus will come in the training of children and youth, which will bring large results to the cause of God in years to come. In the interest of students attending our schools, for the help and encouragement which it may bring to teachers and parents, we believe that an effort to give the book a wide circulation is a matter of much importance.

J. L. S.

## News and Miscellany

Notes and clippings from the daily and weekly press

—A lighted cigarette, carelessly thrown from a railway-train, is now believed to have started the forest fire that more than three thousand men lately fought on Mt. Tamalpais, in Marin County, California, about fifteen miles northwest of San Francisco. It was hoped to save Muir Woods, the home of the giant redwoods,—trees of thousands of years' growth and hundreds of feet high, the finest specimens in the world. Soldiers fought desperately to save these woods, but the flames leaped the trenches and the men had to flee for their lives.

—When you are tempted to be impatient with "Central" because she cannot give you your number with quite the speed of lightning, it would not be amiss to remember these facts: The British postmaster-general has stated that the

average time, on 50,000 calls observed, taken from the moment of ringing up to the moment the operator responded was 5.1 seconds, and the average time till the person called answered 22.6 seconds. But that was in phlegmatic England. In nervous Chicago, the corresponding average times were 3.1 seconds, and 25.4 seconds. How should you like to try to do it quicker than that yourself?

—Ledgers recently discovered at Palos, Spain, contain interesting facts concerning the outlay made by Christopher Columbus on his expedition to the New World. The armament of the little fleet cost 14,000 pesetas. The personal expenses of Columbus and his officers were about 2,000 pesetas, and six pesetas a month sufficed for the crew, so that 22,050 pesetas, or about \$4,400, was spent for the eight months that the voyage lasted. The sum total for the discovery of America, therefore, was 36,000 pesetas, or about \$7,200. In spite of the small amount required, however, Queen Isabella was forced to pawn her jewels, it is related, to provide funds for the expedition.

## NOTICES AND APPOINTMENTS

### Camp-Meetings for 1913

#### ATLANTIC UNION CONFERENCE

Maine, Camden . . . . . Aug. 14-24  
Northern New England, Montpelier, Vt. . . . . Aug. 21-31  
Southern New England, Auburn, R. I. . . . . Sept. 2-7

#### CANADIAN UNION CONFERENCE

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

#### CENTRAL UNION CONFERENCE

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. 9-16

#### COLUMBIA UNION CONFERENCE

Virginia, Portsmouth . . . . . Aug. 14-25  
Ohio, Hamilton . . . . . Aug. 21-31  
West Pennsylvania, Corry . . . . . Aug. 14-24  
West Virginia, Charleston . . . . . Sept. 4-14  
Chesapeake, Chestertown, Md. . . . . Sept. 18-28

#### LAKE UNION CONFERENCE

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

Kentucky, Nicholasville . . . . . Aug. 14-24  
Tennessee River, Jackson, Tenn. . . . . Aug. 28 to Sept. 7  
Mississippi, Hazlehurst (colored) . . . . . Sept. 4-14  
Alabama, Anniston (colored) . . . . . Sept. 5-12

#### SOUTHEASTERN UNION CONFERENCE

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

New Mexico, Albuquerque . . . . . Aug. 14-24  
Oklahoma, Oklahoma City . . . . . Aug. 21-31

#### WESTERN CANADIAN UNION

British Columbia (Eastern), Armstrong . . . . . Aug. 18-24

### Maine Benevolent Association

THE fifteenth annual meeting of the Benevolent Association of Seventh-day Adventists of Maine will be held on the camp-ground at Camden, Maine, Aug. 25, 1913, at 9 A. M., for the purpose of electing officers and transacting such other business as may properly come before the meeting.

E. C. TAYLOR, *Clerk.*

### Northern New England Conference Association

THE next session of the Northern New England Conference Association of Seventh-day Adventists will be held at Montpelier, Vt., in connection with the annual conference session and camp-meeting, Aug. 21-31, 1913. Officers will be elected for the ensuing year, and such other business transacted as may properly come before the association. The first meeting will be held August 26 at 10 A. M. The regularly appointed delegates to the conference session should be present.

F. W. STRAY, *President;*

CLARENCE F. BALL, *Secretary.*

### West Michigan Conference Association

THE annual meeting of the West Michigan Conference Association of Seventh-day Adventists will be held in connection with the meeting of the West Michigan Conference on the fair-grounds at Hastings, Mich., Aug. 21-31, 1913. The first meeting will be called at 10:30 A. M., August 21. The regular delegates to the West Michigan Conference (unincorporated) are the constituency of the West Michigan Conference Association. This meeting will elect a board of trustees for the association and transact such other business as may properly come before the association.

C. F. McVAGH, *President;*

F. R. EASTMAN, *Secretary.*

### The Iowa Sanitarium and Benevolent Association

THE Iowa Sanitarium and Benevolent Association will hold its legal annual meeting in connection with the annual conference and camp-meeting of Seventh-day Adventists at Cedar Rapids, Iowa, Aug. 28 to Sept. 8, 1913. The constituency of this association is called to meet in the main pavilion of said gathering, Thursday, Sept. 4, 1913, at 10 A. M., for the transaction of any business that may properly come before it.

A. R. OGDEN, *President;*

C. W. HEALD, *Secretary.*

### East Kansas Conference Association

NOTICE is hereby given that the first annual session of the East Kansas Conference Association of Seventh-day Adventists will be held in connection with the camp-meeting, on the Seventh-day Adventist camp-ground, one block west of the Santa Fe depot, at Ottawa, Kans., Aug. 21-31, 1913, for the purpose of electing a board of trustees, and transacting such other business as may properly come before the association. The first meeting will be held Tuesday, August 26, at 4:15 P. M.

W. F. KENNEDY, *President;*

B. M. EMERSON, *Secretary.*

### West Kansas Conference Association

THE third annual meeting of the West Kansas Seventh-day Adventist Conference Association will be held at Lyons, Kans., in connection with the annual camp-meeting, Aug. 28 to Sept. 7, 1913. The purpose of this meeting is to elect a board of trustees for the ensuing year and to transact such other business as may be deemed necessary. All duly accredited delegates to the West Kansas Conference (unincorporated) are entitled to take part in the proceedings of the association. The first meeting of the association will be held Tuesday, September 2, at 10:30 A. M.

N. T. SUTTON, *President;*

E. HARRIS, *Secretary.*

### Indiana Medical Missionary and Benevolent Association

NOTICE is hereby given that at the meeting of the annual conference of Seventh-day Adventists of Indiana, to be held at Hartford City, Ind., Sept. 4-14, 1913, three persons will be chosen to serve for two years as members of the board of directors of the Indiana Medical Missionary and Benevolent Association.

E. A. BRISTOL, *President;*

F. A. LOOP, *Secretary.*

### Kansas Conference Association

THE annual meeting of the Seventh-day Adventist Conference Association of Kansas will be held in connection with the annual conference and camp-meeting, on the camp-ground located one block west of the Santa Fe depot at Ottawa, Kans.

The first meeting of said association will be called at 9 A. M., Aug. 26, 1913. The election of a board of trustees, and the transaction of such other business as may be necessary or proper, will come before the meeting.

W. F. KENNEDY, *President;*

E. HARRIS, *Secretary.*

### Southern New England Conference

THE tenth annual session of the Southern New England Conference of Seventh-day Adventists will be held in connection with the camp-meeting in Auburn, R. I., Sept. 2-7, 1913, for the election of conference officers to serve during the coming year, and for the transaction of such other business as may be presented to the delegates. Each church is entitled to one delegate for the organization, and one additional delegate for each ten members. The first meeting of the session will be held at 10:30 A. M., Tuesday, September 2.

J. E. JAYNE, *President;*

W. E. FORTUNE, *Secretary.*

### Western Colorado Conference

THE fifth annual session of the Western Colorado Conference of Seventh-day Adventists will be held in connection with the camp-meeting at Grand Junction, Colo., Sept. 9-16, 1913, for the election of officers for the ensuing year, and the transaction of such other business as may properly come before the conference. The first meeting will be held at 9 A. M., Wednesday, September 10. All delegates from the churches should be present at the first meeting.

E. A. CURTIS, *President;*

J. A. NEILSEN, *Secretary.*

### 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.*

### Indiana Association of Seventh-Day Adventists

NOTICE is hereby given that at the meeting of the annual conference of Seventh-day Adventists of Indiana, to be held at Hartford City, Ind., Sept. 4-14, 1913, a board, consisting of seven members, will be elected to serve for one year as directors of the Indiana Association of Seventh-day Adventists.

E. A. BRISTOL, *President;*

W. A. YOUNG, *Secretary.*

### The Illinois Conference Association

THE twenty-third annual session of the Illinois Conference Association of Seventh-day Adventists will be held at Ottawa, Ill., in connection with the camp-meeting to be held Aug. 28 to Sept. 7, 1913. 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.

G. E. LANGDON, *President;*

H. E. MOON, *Secretary.*

### Chesapeake Conference

THE fourteenth annual session of the Chesapeake Conference of Seventh-day Adventists, will be held at Chestertown, Md., in connection with the camp-meeting, Sept. 18-28, 1913. The purpose of this meeting is the election of officers for the ensuing year, and the transaction of such other business as may properly come before the conference. The first meeting for organization and appointment of committees, etc., will be called at 11 A. M., Friday, September 19. Each church in the conference is entitled to one delegate for its organization, and one additional delegate for each ten members. A full delegation is desired from all our churches.

R. T. BAER, *President;*

W. T. DURST, *Secretary.*

### Chesapeake Conference Association

THE Chesapeake Conference Association of Seventh-day Adventists, a body corporate under the laws of the State of Delaware, will hold its annual meeting in connection with the camp-meeting at Chestertown, Md., Sept. 18-28, 1913. The first meeting will be held on Monday, September 22, at 11 A. M., for the purpose of electing officers, and transacting such other business as may properly come before the meeting.

R. T. BAER, *President;*

W. T. DURST, *Secretary.*

### Northern Illinois Medical Missionary and Sanitarium Association

THE eighth annual session of the Northern Illinois Medical Missionary and Sanitarium Association will be held in connection with the annual camp-meeting to be held in Allen Park, Ottawa, Ill., Aug. 28 to Sept. 8, 1913, for the election of three trustees to serve for three years, and for the transaction of any other business that may properly come before the association. The first meeting will be called at 10:30 A. M., September 3. Accredited delegates to the Northern Illinois conference are delegates to this association meeting.

G. E. LANGDON, *President;*

W. C. FOREMAN, *Secretary.*

### Colorado Conference Association

THE next annual session of the Seventh-day Adventist Association of Colorado will convene at Rocky Mountain Lake Park, Denver, Colo., Monday, Aug. 25, 1913, at 10:30 A. M. This meeting is called for the election of trustees and for the transaction of any other business that may properly come before the association.

C. R. KITE, *President;*

G. M. ALWAY, *Secretary.*

### Colorado Conference

THE thirty-first annual session of the Colorado Conference will be held in Denver, Colo., Aug. 21-31, 1913. The first meeting of the conference will be held at 10:45 A. M., Friday, August 22. Each church is entitled to one delegate for the organization, and to one additional delegate for each fifteen members or fractional majority thereof. Officers will be elected at this conference for the ensuing year, and other important business pertaining to the Lord's work will be considered.

C. R. KITE, *President;*

R. T. EMERY, *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*.

### Western Colorado Conference Association

THE Seventh-day Adventist Association of Western Colorado will hold its fifth annual meeting in connection with the annual conference and camp-meeting, at Grand Junction, Colo., at 9 A. M., Sept. 11, 1913. This meeting is called for the election of officers, and the transaction of such other business as may properly come before the association.

E. A. CURTIS, *President*;  
J. A. NEILSEN, *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*.

### West Virginia Conference

THE twenty-sixth annual session of the West Virginia Conference will be held in connection with the camp-meeting at Charleston, W. Va., Sept. 4-14, 1913, for the election of officers for the ensuing year and for the transaction of such other business as may properly come before the conference. The first meeting will be held September 5 at 9:30 A. M.

F. H. ROBBINS, *President*;  
J. S. BARROWS, *Secretary*.

### West Virginia Camp-Meeting

THE West Virginia Conference will hold its annual camp-meeting and conference session at Charleston, Sept. 4-14, 1913. This will be an important meeting, as God's people will have the privilege of coming together again in a holy convocation, after another year's labor and toil.

Prof. B. G. Wilkinson and other General Conference workers will be there to give instruction and preach the word. Prof. E. G. Salisbury, the new president of Mount Vernon College, is expected to be with us. Our local workers will be present. I trust that our brethren and sisters in this conference will not permit their common every-day work to hinder them from attending this important camp-meeting.

Meals will be served in the dining-tent at reasonable rates, on the cafeteria plan. Good rooms can be rented at from \$2 to \$3.50 per week. These rooms will be near the place of meeting. A few family tents will be pitched, but we advise the use of rooms, as they will be cheaper than tents. However, those desiring tents may have them, provided they are ordered at once. They will cost \$3.50 each for the ten days; this is without floor or furnishings. Tents or rooms should be ordered at once. Send all orders to the West Virginia Conference, Fairmont, W. Va.

As the evenings may be damp and cold, it will be well to bring heavy wraps, umbrellas, and overshoes. Those occupying tents will need to bring bedding and necessary camping outfit. All bedding will be furnished to those occupying rooms. Bring Bibles and "Christ in Song."

Instead of a large tent, the new church building in West Charleston will be used for the meetings. Lots adjoining the church

have been secured on which to pitch tents. Those coming to Charleston on either the C. & O. or K. & M. Railroads, would better go to the main street, on which the Capitol building is located, and take an electric car for West Charleston. Get off at the street which leads south to the West Charleston park. The church is located on this street, midway between the street-car line and the park.

F. H. ROBBINS.

### 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*.

### Northern New England Conference

THE fifty-first annual session of the Northern New England Conference of Seventh-day Adventists will be held in connection with the camp-meeting at Montpelier, Vt., Aug. 21-31, 1913, for the election of officers for the ensuing year and for the transaction of such other business as may come before the conference at that time. The first meeting will be held at 9 A. M., August 21. Each church is entitled to one delegate for the church and to one additional delegate for every ten members. It is greatly desired that our churches be fully represented.

F. W. STRAY, *President*;  
D. K. ROYER, *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*.

### September Signs

INTERESTING features of the September Signs Magazine are:—

"The Future of America"—statements from President Wilson.

"The Pity of It"—these industrial clashes.

"Heresies Become Orthodox"—the trend of current churchdom.

"Against the Church"—reforms needed.

"Blood for Blood"—the industrial situation.

"Pandering to Nastiness"—the trend of journalism.

"Bibles to All Lands"—and what it means.

"Loss of Reverence"—its place in human progress.

"Come Forth, My People"—the call to you.

"Prayer Hours With Jesus"—our only hope and strength.

"Creation or Evolution"—which stands the test?

"The Worlds and the Word"—a study in astronomy; speak the same language and teach the same truth.

"Excavations at Babylon"—some interesting and important discoveries.

"God's View of Nations"—Daniel 7; world's history in advance, condensed, but wonderfully comprehensible.

"Breaking the Alabaster Box"—a token of love; the better way.

"Reason and Faith"—real rationalism.

"Public Service Corporations"—the new law; a fair deal; will it bring the millennium?

"Promoting War"—some astonishing figures.

"Uncle Sam's Latest Observatory."

"What Came of the Added Word."

"Physiological Signs of the End."

"Federal Aid to Prohibition."

"The Motion-Picture Industry."

"What the Moslem World Thinks."

"The Balkans and Turkey."

"Corruption of the Heart."

"Creeds of the Bible."

"Secretary Bryan and Peace."

And a most attractive cover. Five copies, 25 cents; ten copies, 50 cents; twenty copies, \$1; fifty copies, \$2. Order through your tract society.

### 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.

### Business Notices

FOR SALE.—Farm of 185 acres, near Seventh-day Adventist church and school. Fruit, good well, and windmill. Twenty dollars an acre. One half cash. F. S. Parker, Big Sandy, Tenn.

FOR SALE.—Bath and treatment-rooms, well equipped, in city of 50,000 inhabitants. Splendid opportunity. Business well established. Poor health reason for selling. For information, address James Myers, 135 Walton Ave., Lexington, Ky.

FOR SALE.—One hundred twenty-five acres joining Tunesassa School farm. Good spring, some young timber, hilly but good land, all uncleared. Terms, \$8.25 per acre; \$200 cash, balance on time at 5 per cent. Address E. A. Manry, Tunesassa, N. Y.

WANTED.—A position for an industrious young man of good habits as stenographer and typist, with a Seventh-day Adventist, where he can work part time and take a course in bookkeeping. Must be located near some business college. Address Review and Herald, Takoma Park, Washington, D. C.

## The Advent Review and Sabbath Herald

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

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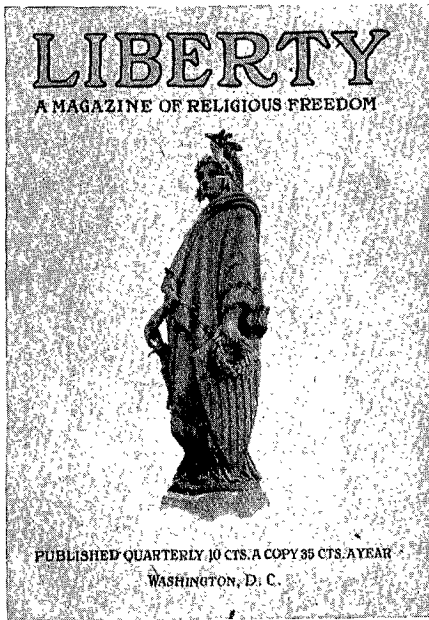
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THE directions for pitching tents, given by Elder S. E. Wight in this number, should be preserved by those who are in need of instruction of this character.

WE regret the typographical error occurring in the excellent poem by Mrs. Worthie Harris Holden published in our issue of July 24. "Within the Fort of Lion" should have been "Within the Fort of Zion," and the first line should have read "Strong stands the Fort of Zion."

AT a recent general meeting held in Honan, China, one hundred and thirty-seven believers were buried with their Lord by baptism into death, to rise to walk the new life. God is greatly blessing our Chinese brethren and sisters. Some of these candidates walked forty miles through the dust and heat, and that, too, upon feet made small by cruel binding, to attend this meeting. The blessed third angel's message is rapidly doing its work in lands afar off.

THE friends of Harry G. Hankins will be glad to know that he recently successfully passed his final medical examinations at Edinburgh, Scotland, and is now on his way to Cape Town, South Africa. After about one year's experience in sanitarium work at the Cape, he expects to enter upon medical missionary evangelistic work among the mission stations in the interior. To this end may he be prospered, for the need of such helpers among the native tribes is indeed very great.

WE learn that Frank Hall, formerly of the West Indies, but who has been working and studying in the States for several years, sailed from New York the last of July, accompanied by his family, under appointment to the East Caribbean Mission. His wife, a former school-teacher in the West Indies, will conduct the school at St. Thomas.

By boat from New York last week, a party sailed for the West Coast of South America, traveling by the Panama route. Elder F. H. Westphal, president of the Chile Conference, returns to his field. With him sailed W. O. and Mrs. Cluff, nurses, of Connecticut; Miss Claire Wightman, of Boulder, Colo., to Bolivia; and Miss Gertrude Johnston, nurse, of Indiana, to Chile. Mrs. Bishop, the aged mother of F. W. Bishop, of Chile, one of our pioneer bookmen in South America, sailed with this party also, to live with her son.

BROTHER M. D. WOOD writes that they had just celebrated their second quarterly meeting occasion with the Marathi believers in west India. What a precious union the third angel's message brings about among all tribes and peoples! The Master's promise, "Happy are ye if ye do them," is experienced alike by all, whether the individual be a native of India, Africa, China, or a dweller in the islands of the sea. Some day the faithful ones around the circle of the earth shall sit down around the Lord's table in heaven to be served by Jesus himself. For that glad day we toil and wait.

THE request for Scandinavian students, by Elder L. H. Christian, on page 14, should receive the cooperation of our brethren and sisters throughout the field. There are many young men and women of foreign birth scattered through our American churches who should be encouraged to attend schools in their native tongue, where they can the more readily receive a preparation for laboring in behalf of their own nationality. This is true of the Swedish young people, the Danish-Norwegian, the German, and others. The schools which have been established for the training of our young people in these languages should be supported and encouraged.

WE are glad to chronicle this week the departure of reinforcements for the missionary band in China, sailing from San Francisco for Shanghai, August 16. Elder and Mrs. R. C. Porter were of the party, Elder Porter having been elected president of the Asiatic Division at the recent General Conference. With them sailed M. C. and Mrs. Warren, of California; B. H. Shaw, of Kansas; Bernhard and Mrs. Peterson, of Nebraska and Illinois; O. J. and Mrs. Grundset, of Minnesota; A. V. L. and Mrs. Ham, of Washington; and H. J. and Mrs. Doolittle, of Pennsylvania. Most of the new recruits were in the Foreign Mission Seminary during the last school year. We know that the coming of these workers will bring joy to the hearts of the missionaries in that vast field, where many more must still enter to give the message.

NEARLY all the leading conference workers of the General and North American Division Conferences are attending general meetings at the present time. Elder A. G. Daniells, as has been announced, is in Europe. Elder I. H. Evans is attending camp-meetings in the West; Elder W. T. Knox, in the Central Union; Elder G. B. Thompson, in the Southeastern Union; Elder W. W. Prescott, some of the meetings in the Columbia Union; Elder N. Z. Town, in the Atlantic Union; Elder W. W. Eastman, in the Southern Union; Elder C. S. Longacre, I. A. Ford, and A. J. S. Bourdeau, in the Lake Union; Elder M. E. Kern in the Lake and Central Unions. Elder W. A. Spicer has just returned from the Pacific Coast, and will now attend some of the Eastern meetings. C. M. Snow has just returned from attending conventions in Portland and Los Angeles, and Prof. W. E. Howell from visiting our educational centers in the Middle West.

THE members of the Publishing Department who listened to the excellent talks and papers from Elders A. G. Daniells, W. A. Spicer, O. A. Olsen, L. R. Conradi, E. R. Palmer, N. Z. Town, J. L. Shaw, W. W. Eastman, and others at the department meetings during the General Conference, voted unanimously that these papers and talks should be published in pamphlet form. This pamphlet is now ready for circulation. It contains, as a frontispiece, a group picture of those in attendance at the convention. This pamphlet will be of special value to those who are interested in any line of the publishing work, as well as to our ministers and other workers. Price, 25 cents. Order from your tract society.

A NEW mission station, to be known as "Glendale Mission," has been opened in Rhodesia, South Africa, in the vicinity of Victoria. Brethren Walston and Gibson selected the farm, having been authorized to do so by the South African Union Conference. They believe that the circumstances connected with its purchase clearly indicate that the Lord guided in the selection of the particular farm for the new mission site. This last station is about seventy miles distant from the Selukwe Reserve obtained last year.

LAST week Elder N. J. Aalborg and his wife, formerly of Alberta, left Washington to sail from New York for Jamaica, West Indies, accompanied by their little son. Elder Aalborg has been working in the District of Columbia Conference since the General Conference. Mrs. Adah Johnston, of Canada, mother of Mrs. Aalborg, also accompanied the party.

WE learn that Brother and Sister Geo. F. Furnival, of Massachusetts, were booked to sail from New York for Jamaica, August 16. They go to engage in school work in that island conference.

AFTER spending some time in the West since the General Conference, Elder and Mrs. D. E. Wellman sailed last week for Jamaica, Elder Wellman being president of the Jamaica Conference.