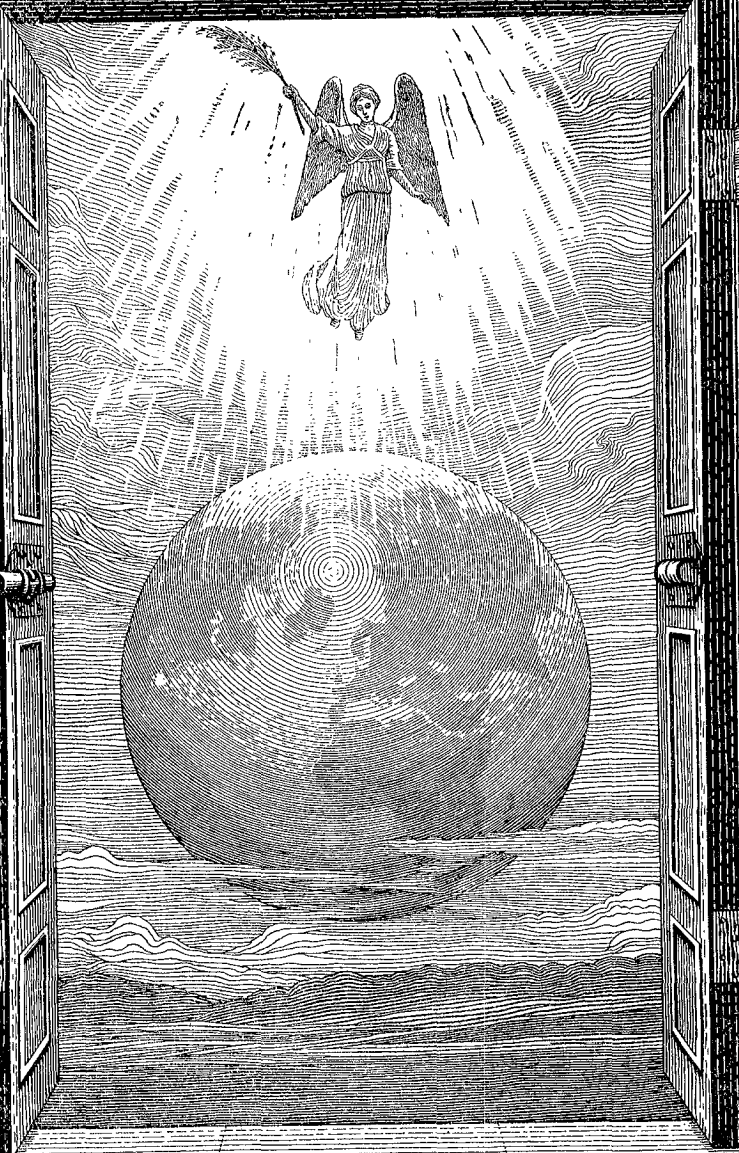


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REVIEW AND HERALD

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EVERY public-school teacher should have the privilege of reading *Life and Health*, *Liberty*, and the *Protestant Magazine* for at least one year. Special price on the three mailed to one teacher one year, \$1.90—regular price, \$2.35. Same rate also applies to public libraries and Y. M. C. A., W. C. T. U., and other public reading rooms.

HON. WILLIAM SULZER, ex-governor of New York State, writes thus of the June number of the *Protestant Magazine*: "Send me to my office, 115 Broadway, New York City, as many copies of the magazine as you can spare. I can make good use of them. Am looking forward to reading the article with much interest." The article referred to is entitled "Governor Sulzer, Tammany Hall, and the Roman Catholic Church; the Hierarchy and the Public Schools"—an eleven-page, illustrated write-up of Prof. W. W. Prescott's two-hour interview with Mr. Sulzer. An eye opener for Protestants!

IN the *Baltimore Catholic Review* for May 16 (official organ of Cardinal Gibbons) are found two long articles, measuring 12 and 22 inches respectively, referring to the *Protestant Magazine*, especially the May number. Speaking of Congressman Tribble's success in preventing the appointment of more navy chaplains, one article says: "It is more than probable that Mr. Tribble's protest against the increase of chaplains was inspired by an article in the May number of the *Protestant Magazine*, published in Washington. As stated on previous occasions, this periodical belongs in the same class as the *Menace*. . . . There are many Catholics throughout the United States who honestly believe that the present torrent of anti-Catholic literature flooding the country is not harmful, but those in Washington know that it is." Who will assist in sending this magazine for one year to our congressmen and senators? For \$3.00 we will send it to five for one year. Send your orders through your tract society, please.



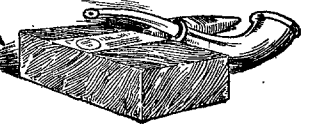
WM. A. MCKEEVER, PROFESSOR OF CHILD WELFARE, UNIVERSITY OF KANSAS

THE greatest conflagration of modern times is that attested by the mighty volume of smoke belching forth from the mouths and nostrils of some twenty million men and boys living within the confines of this enlightened American commonwealth. It destroys more wealth in a year than all the great and destructive fires that have occurred in this country during the past three quarters of a cen-

ALCOHOL AND TOBACCO



THE OPINION OF LUTHER BURBANK



LUTHER BURBANK, the great horticulturist, on being asked his opinion as to the use of tobacco, gave the following reply:—

"If I answered your question simply by saying I never use tobacco or alcohol in any form, and rarely coffee or

ding invariably turned out to be smokers or drinkers. These men, while able to do the rough work of farming, call budding and other delicate work 'puttering,' and have to give it up owing to inability to concentrate their nerve force.

"Even men who smoke two or three cigars a day cannot generally be trusted

CIGARETTES A CAUSE OF CRIME



ABRAHAM BOWERS

This article first appeared in the "Scientific Temperance Journal"

SOME years ago I was a teacher of boys awaiting trial in the Cook County jail in the city of Chicago. Prior to that time, I had

"divide up," the crowd would surround him, take them away, and pass them to the tier below for tobacco and wrappers. If a suit of old clothing was sent in to a destitute boy, he had to be watched to

Three of Twelve Ringing Antitobacco Articles by Eminent Authorities in the June "Life and Health"

Did you ever stop to think that the men and, yes, the women, of this nation are burning up over TWELVE HUNDRED MILLION DOLLARS' worth of TOBACCO every year? This would buy 300 loaves of bread for every man, woman, and child in the country, or THIRTY THOUSAND MILLION loaves. Placed end to end, these loaves would extend a distance of SIXTY MILLION MILES, or two thirds of the distance from the earth to the sun. It would take the great wheat-producing State of Kansas SIXTEEN YEARS to produce wheat enough to pay the ANNUAL TOBACCO BILL OF AMERICA! To put it in another way, the annual TOBACCO FIRE represents a loss of \$370,000,000 MORE THAN ALL THE OTHER FIRES IN THE COUNTRY PUT TOGETHER! When millions of smokers are daily striking matches and burning up the equivalent of millions of loaves of bread, is it any wonder that TEN MILLION AMERICAN WOMEN AND CHILDREN GO TO BED HUNGRY EVERY NIGHT OF THE WEEK? Then think of the other great fires caused by careless smokers, also of the effect of tobacco upon the MIND and the BODY and the MORALS! These and many other phases of the GREAT TOBACCO EVIL are FULLY PICTURED AND DISCUSSED in the June or "Antitobacco," "Antialcohol," and "Antifly" number of *Life and Health*. Other regular features: "Healthful Cookery," "Questions and Answers," etc. ORGANIZE AN "ANTI-CIGARETTE LEAGUE" OR AN "ANTI-TOBACCO LEAGUE" IN YOUR CHURCH, AND LAUNCH A STRONG CAMPAIGN NOW against this great soul-destroying and property-destroying evil. GET YOUR CHURCH TO ORDER 1,000 COPIES (only \$40.00) TODAY. Get several members to order 50 copies (\$2.00), or even 20 copies (\$1.00), to sell in your vicinity. SEND THIS MAGAZINE TO TEN FRIENDS FOR SIX MONTHS (\$3.00), OR TO FIVE FRIENDS FOR ONLY \$1.50. Address your tract society, or *Life and Health*, Washington, D. C.

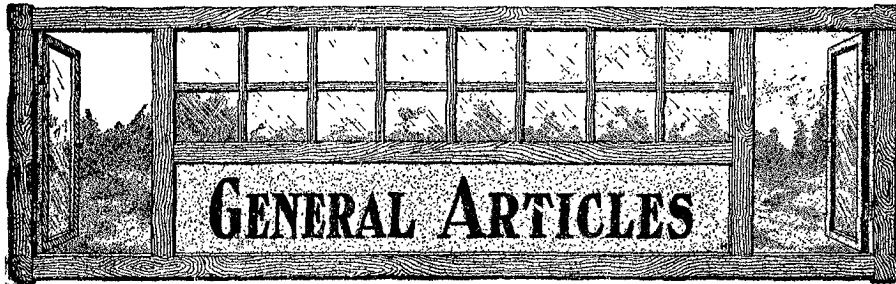
The Advent HOLY BIBLE THE FIELD IS THE WORLD And Sabbath **REVIEW HERALD**

"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. 91

TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, MAY 28, 1914

No. 22



Love as King

WORTHIE HARRIS HOLDEN

O FOR the love that imbues the soul
And makes it compassionate, pure, and
whole!

O for the touch that the stranger hand
Of an alien may understand!
Such that may enter the Beautiful Gate
And give to the beggar who there may
wait

A holier gift than silver and gold
To bring him healed to the Shepherd's
fold.

So shall the desert and barren field
Their blossoms of Sharon roses yield,
And out of the rock will a fountain flow
To quicken the thirsty land below.

Soul, from thy searching for love like
this

Comes benediction of hallowed bliss;
For love sublime in effulgent light
Seeks temples within earth's darkest
night,

And yearns to dwell in your heart and
mine

With healing balm of grace divine.
He there will only abide alone;
No other monarch can share his throne.
So cherished, he will not e'er depart,
But banishing self, will rule thy heart;
Ennobling, this holy presence will stay,—
The love theme of ages, thy King for
aye.

A Morning Soliloquy

A. SMITH

"How precious also are thy thoughts unto
me, O God! How great is the sum of them!
If I should count them, they are more in number
than the sand: when I awake, I am still
with thee." Ps. 139: 17.

WHEN I awake each morning, I should
look upon the day before me as possibly
my last one of life, and fill its precious
moments with golden thoughts and deeds.
My character is as a flower vase to be
filled with roses and lilies from the garden
of God's love (Gal. 5: 22-24) or
with Satan's weeds from the fields of
sin. Every pure thought, and word, and
action, fragrant with the grace of humility
in Christ, is the fruit of the Holy

Spirit. Shall I then fill my vase today
with these mementos of Eden? or shall
I fill it with the devil's weeds of unkind
or impure words and deeds? Shall I
make myself generally disagreeable and
unkind to my associates, and self-conscious
of guilt toward my God?—No,
let me rather throw out the offensive
weeds, cleanse my vase in the fountain
for sin, and fill it with the life-giving
water of the Holy Spirit.

I have not a moment to lose. When
Christ comes, my character will be fixed
beyond all change forever. The Holy
Spirit will never place the seal of the
living God upon the impure-minded man
or woman, nor the jester or foolish
talker, nor the lover of unholy amuse-
ments; for that would sanction such evil
things in heaven.

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

The Wonderful Book of Romans

MILTON C. WILCOX

THE book grows upon one as he studies
it. Somehow the lodes of the mine
do not work out, the great veins are not
exhausted. The farther one follows the
"leads" and the deeper he goes in this
marvelous mine, the richer it becomes.

Romans is one of the great clusters in
God's coronet jewels. How the great
words of Scripture abound! Take the
awful word sin, for instance. It occurs
in the New Testament in various forms
of noun and verb and in the adjective
sinful 266 times; its awfulness is represented
in Romans 58 times. Hebrews comes next
with 29, 1 John with 27, and
John with 26. God's law in these last
two books is set over against the sin.

Another awful word is wrath, from
orge. In the New Testament it is found
31 times; 11 of these are in Romans.
Wrath, final in its consequences, is the
inevitable result of sin.

Judge (noun and verb) and judgment
occur in the entire New Testament 175
times; 22 times in Romans. The Gospel
of John exceeds, containing the word
26 times; 1 Corinthians, 25 times. Ro-
mans is third.

But all the great jewels are not on
the somber side. While 1 John and the
Gospel by John exceed in the number of
times love (*agape*) is used,—46 and 45,
respectively,—Romans has 14 of the 242
times it occurs in the New Testament.

Romans leads in faith, 39 times of the
247; Hebrews coming next with 32, Ga-
latians with 22, James with 16.

Hope is found in all the New Testa-
ment 55 times; 15 of these are in Ro-
mans, Acts coming next with 8.

The word gospel, God's good tidings,
is mentioned in Romans 13 times of the
102 it is found in the New Testament.
Little Galatians comes next with 12.

The New Testament uses the word
goodness 9 times, 6 of these being found
in Romans.

God wishes to give his children assur-
ance of some great and vital fact, and
the words much more are used by the
Spirit 21 times in the New Testament,
7 of which are in Romans.

Adoption occurs 5 times; 3 of these
are in Romans.

But Romans is preeminently a book of
grace and mercy. It glows, scintillates,
sparkles, and shines with their exceeding
beauty. The latter word is found in the
entire New Testament 62 times; 12 of
these are in Romans. Luke comes next
with 9. Grace occurs 129 times, and 22
of these are found in Romans. 2 Co-
rinthians comes next with 13, then
Ephesians with 12.

Grace, mercy, and faith are the keys
of the book. Remembering this, the
"hard" passages become easier, the ob-
scure places plain. For God's great pur-
pose concerning his creatures is always
consonant with grace. He emphasizes
his awful sovereignty in chapter 9:
11-21; and as we reverently read, our
human hearts tremble. But let us never
forget that from the fountain of the God-
head flow the streams of grace and
mercy. His purpose in the stating of his
power, his will, is not to discourage us
nor to begloom the way; it is that we
may know, *may forever know*, that the
salvation is *not of ourselves*. We cannot
buy it; we cannot earn it; we do not
deserve it. It is all of him, of his love,
of his abounding goodness.

This is the lesson that God would

teach us in the book of Romans: We are saved by grace, by God's undeserving favor to sinners. His purpose does not include our destruction. He wills not that any should perish. He elects (over-chooses) no one to sin, no one to condemnation, no one to be a vessel of wrath. His call, his choosing for us, is always to salvation, and salvation in the only way it can be made effective—through mercy and grace. And we can make it effective in our case by choosing, simply choosing with all the heart, God's way. Then he can use us. So he used Israel, so he longed always to use Israel. He bestowed upon them all the privileges and covenant blessings that he might reveal in them and through them his power, and publish abroad his name. For the same twofold purpose he raised up, or brought to the throne of Egypt, Pharaoh: "That I might show in thee my power, and that my name might be published abroad in all the earth." But the proud king would not choose God's way. This did not thwart God's purpose in the ultimate; but it removed Pharaoh from that purpose. So he will make the wrath of man to praise him; but that is not in his purpose. The Egyptian king would not learn it; unbelieving Israel would not learn it. Shall we who are closing our studies in the wonderful book learn it? Shall we learn that we are sinners, condemned to judgment and wrath by his holy law, with no power to change our just sentence? Shall we then learn that his grace abounds over the sin, his mercy over our misery, his power over our weakness, his righteousness covers our iniquity, his life triumphs over our death in sin? "If any man willet to do his will, he shall know of the teaching." John 7:17.

O reader, do not leave the book behind! Take it with you; enshrine it in the heart, drink of its hidden springs of life in all the weary way—the joyful way—to the kingdom.

Mountain View, Cal.

Early Counsels on Medical Work—No. 9

The Reward of Faithful Service

MRS. E. G. WHITE

It was shown that the physicians at our Institute should be men and women of faith and spirituality. They should make God their trust. There are many who come to the Institute who have, by their own sinful indulgence, brought upon themselves disease of almost every type. This class do not deserve the sympathy that they frequently require. And it is painful to the physicians to devote time and strength to this class, who are debased physically, mentally, and morally.

But there is a class who have, through ignorance, lived in violation of nature's laws. They have worked intemperately and have eaten intemperately because it was the custom to do so. Some have suffered many things from many physicians, but have not been made better,

but decidedly worse. At length they are torn from business, from society, and from their families; and as their last resort, they come to the Health Institute, with some faint hope that they may find relief. This class need sympathy. They should be treated with the greatest tenderness, and care should be taken to make clear to their understanding the laws of their being, that they may, by ceasing to violate them and by governing themselves, avoid suffering and disease, the penalty of nature's violated law.

Dr. B is not the best adapted to fill a position as physician at the Institute. He sees men and women ruined in constitution, who are weak in mental and moral power, and he thinks it time lost to treat such cases. This may be so in many cases. But he should not become discouraged and disgusted with sick and suffering patients. He should not lose his pity, sympathy, and patience, and feel that his life is poorly employed when doing for those who can never appreciate the labor they receive, and who will not use their strength, if they regain it, to bless society, but will pursue the same course of self-gratification that they did in losing health. Dr. B should not become weary nor discouraged. He should remember Christ, who came in direct contact with suffering humanity. Although, in many cases, the afflicted had brought disease upon themselves by their sinful course in violating natural law, Jesus pitied their weakness, and when they came to him with disease the most loathsome, he did not stand aloof for fear of contamination; he touched them, and bade disease give back.

"And as he entered into a certain village, there met him ten men that were lepers, which stood afar off: and they lifted up their voices, and said, Jesus, Master, have mercy on us. And when he saw them, he said unto them, Go show yourselves unto the priests. And it came to pass, that, as they went, they were cleansed. And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God, and fell down on his face at his feet, giving him thanks: and he was a Samaritan. And Jesus answering said, Were there not ten cleansed? but where are the nine? There are not found that returned to give glory to God, save this stranger. And he said unto him, Arise, go thy way: thy faith hath made thee whole."

Here is a lesson for us all. These lepers were so corrupted by disease that they had been restricted from society lest they should contaminate others. Their limits had been prescribed by the authorities. Jesus comes within their sight, and in their great suffering, they cry unto him who alone has power to relieve them. Jesus bids them show themselves to the priests. They have faith to start on their way, believing in the power of Christ to heal them. As they go on their way, they realize that the horrible disease has left them. But only one has feelings of gratitude,

only one feels his deep indebtedness to Christ for this great work wrought for him. This one returns praising God, and in the greatest humiliation falls at the feet of Christ, acknowledging with thankfulness the work wrought for him. And this man was a stranger; the other nine were Jews.

For the sake of this one man, who would make a right use of the blessing of health, Jesus healed the whole ten. The nine passed on without appreciating the work done, and rendered no grateful thanks to Jesus for doing the work.

Thus will the physicians of the Health Institute have their efforts treated. But if, in their labor to help suffering humanity, one out of twenty makes a right use of the benefits received, and appreciates their efforts in his behalf, the physicians should feel grateful and satisfied. If one life out of ten is saved, and one soul out of one hundred is saved in the kingdom of God, all connected with the Institute will be amply repaid for all their efforts. All their anxiety and care will not be wholly lost. If the King of glory, the Majesty of heaven, worked for suffering humanity, and so few appreciated his divine aid, the physicians and helpers at the Institute should blush to complain if their feeble efforts are not appreciated by all, and seem to be thrown away on some.—*"Testimonies for the Church," Vol. III, pages 178-180.*

Many who come to the sanitarium for treatment are brought to the knowledge of the truth, and thus not only are they healed in body, but the darkened chambers of the mind are illuminated with the light of the dear Saviour's love. But how much more good might be accomplished if all connected with that institution were first connected with the God of wisdom, and had thus become channels of light to others. The habits and customs of the world, pride of appearance, selfishness, and self-exaltation too often intrude, and these sins of his professed followers are so offensive to God that he cannot work in power for them or through them.—*Id., Vol. IV, page 576.*

God designed that the Sanitarium which he had established should stand forth as a beacon of light, of warning and reproof. He would prove to the world that an institution conducted on religious principles as an asylum for the sick, could be sustained without sacrificing its peculiar, holy character; that it could be kept free from the objectionable features that are found in other institutions of the kind. It was to be an instrumentality in his hand to bring about great reforms. Wrong habits of life should be corrected, the morals elevated, the tastes changed, the dress reformed.—*Id., page 582.*

The physicians are in a position where, should they exert an influence in accordance with their faith, they would have a molding power upon all connected with the institution. This is one of the best missionary fields in the world; and all in responsible positions should be-

come acquainted with God, and ever be receiving light from heaven.

There should be awakened in the hearts of the physicians especially a most earnest desire to have that wisdom which God alone can impart; for as soon as they become self-confident, they are left to themselves, to follow the impulses of the unsanctified heart. When I see what these physicians may become, in connection with Christ, and what they will fail to become if they do not daily connect with him, I am filled with apprehension that they will be content with reaching a worldly standard, and have no ardent longings, no hungering and thirsting, for the beauty of holiness, the ornament of a meek and quiet spirit, which is in the sight of God of great price.—*Id.*, pages 557, 559.

The prosperity of the Sanitarium is not dependent alone upon the intelligence and knowledge of its physicians, but upon the favor of God. If it is conducted in a manner that God can bless, it will be highly successful, and will stand in advance of any other institution of the kind in the world. Great light, great knowledge, and superior privileges have been given. And in accordance with the light which has been received, but has not been improved, and therefore is not shining forth upon others, will be the condemnation.

Are Christians, "Under Grace," to Keep the Law?

[The following excellent article was written by the editor of the *Sunday School Times*, and published in that paper Jan. 3, 1914. While the writer employs some forms of expression which might properly be modified, the argument on the whole is clear and conclusive.—Ed.]

FROM what are we freed by our Christian liberty? Wherein is a Christian freer from the law of God today than were the children of Israel upon whom God through Moses laid the strict requirements of his clearly defined law? Our recent Sunday school study of the Old Testament law has given rise to profitable inquiry into these questions. An Idaho reader asks, "To what extent are Christians under grace bound by the ten commandments?" And another reader enlarges the question in the following letter:—

"In what sense are we who are under grace not under law?

"There are a great many who say they do not have to keep the Sabbath (Christian sabbath), and they quote this passage (Rom. 6:14): 'Ye are not under law, but under grace,' and say that Christ has made us free from the law. Do they not use their liberty for an occasion for the flesh?

"The commandments were observed before the law was given; should they not be established, and have greater force with us today?

"Jesus said that one jot or one tittle should in no wise pass from the law till

all be fulfilled. Was the law fulfilled by Christ on the cross when he said, 'It is finished,' in the sense that we should not observe it?"

While God remains God, his moral law will be binding upon all who would have any part in his life. God's moral law is eternal; it is an expression of his very being. As such it can no more be abrogated than can God himself.

Jesus put his own seal on the law when, as the inquirer points out, he said, "Till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law, till all things be accomplished." "Think not that I came to destroy the law or the prophets: I came not to destroy, but to fulfill." "Whosoever therefore shall break one of these least commandments, and shall teach men so, shall be called least in the kingdom of heaven; but whosoever shall do and teach them, he shall be called great in the kingdom of heaven."

And the Holy Spirit through Paul put his seal upon the law. To the Romans Paul wrote: "The law is holy, and the commandment holy, and righteous, and good. . . . For we know that the law is spiritual." And Paul was writing as a Christian to Christians.

Yet over against the eternal obligation of the law is the blessed truth that since Christ came, and died for us, and rose again, and joined us to himself by his Holy Spirit, we are not under law, but under grace. But what does this mean? It means that we are not living in the age or dispensation when, because of the hardness of their heart, men were allowed to suppose that they could be saved by keeping the law, but we are living in the age when God has revealed to the world that men can never be saved by keeping the law, but only by accepting a Saviour who has kept the law, and who will enable them, after saving them, to keep the law. "Under the law" men sought to keep the law in order to be saved. "Under grace" men keep the law because they are saved; they are saved in order that they may keep the law. They are not saved because they obey; they obey because they are saved. Their keeping of the law is never the test of their salvation; it is an outcome of their salvation. The test of their salvation is always and only their acceptance of a perfect, law-keeping, life-giving, empowering Saviour, Christ Jesus. "To him that worketh not, but believeth on him that justifieth the ungodly, his faith is reckoned for righteousness." Rom. 4:5. There is our salvation by faith, not by works. "For what the law could not do, in that it was weak through the flesh, God, sending his own Son in the likeness of sinful flesh and for sin, condemned sin in the flesh: that the ordinance [or, requirement] of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Rom. 8:3, 4. Thus our salvation results in works that we could never have done until we were saved. In the old dispensation men worked *for* eternal life: in the new, men work *from* eternal life. Life then was

the goal of works; now it is the starting of works.

A fact that we are in danger of overlooking as we think of those of the old dispensation who lived "under law" is this: the Old Testament saints were never saved because they kept the law. Israel as a whole, like the natural man today and in every age, thought they could be saved in that way. And God met them on their own ground. He offered them the law, not as a means of salvation, but to show them the hopelessness of their keeping the law, and their need of his grace. So the law was their schoolmaster to bring them unto Christ, that they might be justified (not by works, but) by faith. Gal. 3:24. No Old Testament saint was ever justified by works. His way of salvation was "under grace" just as much as ours, but he lived in an age when God's people were brought "under law" in order to teach them what they insisted on learning that way. The individual Old Testament saint was always and only saved by faith, through the grace of God, by the same Christ who saves us, though Christ's earthly work was not then done. They "drank of a spiritual rock that followed them: and the rock was Christ." 1 Cor. 10:4. "Abraham believed God, and it was reckoned unto him for righteousness. . . . David also pronounceth blessing upon the man, unto whom God reckoneth righteousness apart from works." Rom. 4:3-6. That the man-invited dispensation of law was a failure as far as concerned man's being saved by the law, is plainly shown. "Now we know that what things soever the law saith, it speaketh to them that are under the law; that every mouth may be stopped, and all the world may be brought under the judgment of God: because by the works of the law shall no flesh be justified in his sight. . . . But now apart from the law a righteousness of God hath been manifested, being witnessed by the law and the prophets; even the righteousness of God through faith in Jesus Christ unto all them that believe; for there is no distinction; for all have sinned, and fall short of the glory of God. . . . God is one, and he shall justify the circumcision by faith, and the uncircumcision through faith." Rom. 3:19-30. In the Old Testament it was law first and grace afterward; and in the New Testament it is grace first and law afterward.

We must, of course, distinguish clearly between the *ceremonial* law of the Old Testament and the *moral* law. The eternal requirements of the moral law are always binding upon God's people; but the details of ceremonial law which typified Christ's atoning and cleansing work were done away with when Christ, their great antitype, completed the work which he came to do, and which they foreshadowed. The believing Old Testament saint, saved by grace, was under the obligation of a ceremonial law from which we have been freed because Christ fulfilled and finished all that the ceremonial pointed to.

But, while we are freed from the cere-

monial law, the obligation to keep the moral law rests even more heavily upon us who live in the enlightened age of grace than upon those who were living, by men's own choice, under law. We have in fulfillment in Christ that which they had at the best only in prophecy. Their belief may have given them, through Christ, the same divine power to obey the law that we now have in him; but we live in the noonday light of the revelation of his consummated work; they moved in the twilight of yet unfulfilled hope. "Not unto themselves, but unto you, did they minister these things;" for "the prophets sought and searched diligently, who prophesied of the grace that should come unto you: searching what time or what manner of time the Spirit of Christ which was in them did point unto, when it testified beforehand the sufferings of Christ, and the glories that should follow them." 1 Peter 1: 10-12.

Our Lord's triumphant word on the cross, "It is finished," declared the fulfillment of that which he had come to earth to do: the supernatural work of atonement and cleansing to which the Old Testament ceremonial pointed was completed, and therefore all further necessity for such ceremonial was done away with, as the rent veil in the temple signified; the perfect keeping of the moral law, on earth, in man's stead, was finished; and the final releasing to men of that divine power whereby they themselves, after his resurrection and ascension and gift of the Spirit, could, in union with Christ, keep the law of God, was accomplished. But we must never suppose that Christ's words, "It is finished," meant our release from the obligation of keeping God's eternal law; for such a release would be our cutting off from fellowship with God.

So our Christian liberty, while freeing us from the "under law" bondage of supposing that our law keeping can save us, also sets us free to keep the law because we have been saved. The law of the Spirit of life in Christ Jesus gives us freedom to live in unswerving and joyous obedience to the eternal moral law of the ten commandments; and this includes, of course, Sabbath observance, — our recognition of the day of rest-privilege which God ordained when he created the world.

Christian liberty brings us into the most exacting and the gladdest constraint in the world,—the constraint of the love of Christ to live, under grace, in obedience to the law of his Father and ours.

◆ ◆ ◆ Sure Evidences of Acceptance With God

M. S. HUBBELL

OFTEN in visiting the homes of our brethren and sisters who are struggling with the doubts and perplexities of this life, we hear such expressions as, "I feel so unworthy and sinful that at times I wonder if God has not rejected me, for

he says, 'My Spirit shall not always strive with man.' I try so hard to do what I feel I should, and fail so miserably that it seems useless to continue the struggle." Another will say: "If I could only be like Brother So-and-so, I should know that I was pleasing God, for I am sure that if any one gets to heaven he will, because he is so good, so gentle and patient, always the same, bringing a ray of sunshine with him, and leaving joy behind." Still others will say: "I feel so cold and indifferent at times that I cannot realize that I am really looking for Jesus to come, or sense the importance of the message we are supposed to be bearing to the world. I sometimes feel inclined to think that my case has been tried and my name rejected."

Too often such doubts are permitted to prey upon the minds of God's people; too often do we allow our minds to brood over obstacles placed in our way by the enemy, the destroyer of peace; but these are only the outworkings of his plan to deceive us and accomplish our ruin; and if we do not resist his power by turning to Christ for strength to meet the temptation, our ultimate destruction is sure. The work of death is gradual. By constantly keeping before our eyes the mist of doubt and unbelief, Satan causes us to lose sight of the reward, and subtly leads us on to certain doom.

To such comes the longing call of the Spirit of life: "Let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." Christ tasted death for every man. He was assailed with doubts of every description by the enemy of souls, and fiercer by far was the battle in that heart than ours can ever experience. Because Satan well knew that upon the result of that battle depended his only hope of perpetuating his reign of sin, he fully realized the necessity of pressing upon Christ the full weight and force of his mighty genius and power to tempt men to sin. Knowing his dominion over the flesh by right of the conquest of Adam, and the natural longings of the flesh as an inherent consequence of that conquest, he exerted every art at his command to overcome the Son of God.

But Jesus, knowing all this, and feeling his helplessness and the absolute necessity of dependence upon his divine Father for power to resist, appealed with all his heart to God for the needed help, and received it; thus he, having taken part in our flesh and blood, has suffered with us, and being tempted in a far greater measure in all points, is abundantly able to succor us who are tempted.

Beloved, listen! You who are doubting the love and longing embodied in that call, you for whom the Spirit is making intercession with groanings which cannot be uttered, did you ever stop to think that your concern about your spiritual welfare, your desire to lead a better life, or your feeling of condemnation, is certain evidence that the Spirit is calling, that he is still striv-

ing with you? Have these gracious words ever burned their way into your weary mind or left their impress on your aching heart: "No man can come unto me, except the Father which hath sent me draw him"? Are not those secret longings of your hungry heart for the bread you see others have, an evidence that the Father is drawing you?

"God so loved the world, that he gave his only begotten Son." Have you ever had an only son? Can you realize what it would mean to you to see that son mocked, falsely accused, shamefully abused, and finally put to death by a rebellious and ungrateful people whom he had been striving to save from a fearful death? Could you bear to see him struggling along for years, enduring the misrepresentations, insults, and contradictions against himself of shame and contempt, in sorrowful but patient silence?

Our Heavenly Father did. But what for? Listen: "That whosoever believeth in him should not perish, but have everlasting life." Do you believe? If so, then that means you; for he says "whosoever believeth." The call is, "Whosoever will, let him take the water of life freely;" and he says, "Him that cometh to me I will in *no wise* cast out." My brother, my sister, that call is for you. Those are sure evidences that your probation has not closed, a positive assurance that you will be accepted if you will only believe his promises of life and come while it is yet called today, leaving doubt and unbelief behind.

God has no pleasure in those who persist in unbelief; but his heart is open to those who by faith claim his promises, plead for forgiveness for their failures, and press on in firm assurance of faith that victory is sure, and who in childlike simplicity commit themselves to him who is able to keep them against that day. "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God." And if we believe, then "are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is."

When we feel no condemnation in our hearts, then we know we are accepted, for "if our heart condemn us not, then we have confidence toward God;" and we know we are the sons of God "because we keep his commandments, and do those things that are pleasing in his sight." These constitute the evidences of his Spirit's striving with us, and of our acceptance with him. "Therefore let us come boldly unto the throne of grace," knowing that "we have an advocate with the Father, Jesus Christ the righteous." Will you not lay aside all unbelief, refuse to listen to any doubt suggested by the enemy, accept the Saviour's gentle call, and come? Continued prayer, abiding faith, and a steady striving for the mastery are our only safeguards. Believe and press on; the end is not far away; already the watchman is heralding the dawn.



VOL. 91

WASHINGTON, D. C., MAY 28, 1914

No. 22

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EDITORIAL

"Let Us Not Therefore Judge One Another Any More"

THIS is the conclusion which the apostle Paul reaches from the argument which he makes in the fourteenth chapter of Romans regarding the question of brethren judging one another. He teaches that the strong should bear the infirmities of the weak; that no one should judge or set at naught his brother, but that all should realize that the whole human family shall stand before the judgment seat of Christ; that instead of our giving account each to his fellows, at last "every one of us shall give account of himself to God." In view of these things, he urges, "Let us not therefore judge one another any more."

This was seasonable advice for the church at Rome, where controversies over trivial questions threatened to separate the believers. It is quite as seasonable for the church of God today, because we see at the present time the same tendency to pass judgment upon others. In this is shown the weakness of poor human nature. We erect our narrow standards, and then seek to gauge our fellows by them.

Suppose from the believers in this message there could be eliminated all spirit of unkind criticism, what a revolution would be witnessed in our ranks! What unity of purpose and of spirit would possess the believers! It is possible to effect a transformation of this kind. It was for this unity that Christ prayed, for which he still ministers his blood in the sanctuary above.

Let us pray God to take out of our hearts all spirit of superiority, of unkind criticism. Let us speak good of our fellows rather than ill. The cultivation of this spirit in the days to come will go a long way toward bringing about that unity in the church of God which must precede the outpouring of the Spirit.

It was only as the disciples of the early church put away their differences and pressed together in heart and spirit that the experience of Pentecost was made possible. We shall come to the Pente-

cost in our experience only by the elimination of sin from our lives in the same way.

A Truce of God

DURING the Dark Ages, when the education and enlightenment of the common people were under the ban and conscience was made an outlaw whenever it sought to assert itself, there came a time when it seemed as if the blood lust of war would depopulate the world. There were feuds of family against family, of clan against clan, and of nation against nation. In the thirst for revenge, men almost forgot to till their land; and though professing the name of Christ, they forgot their duty to love their enemies, and broke every command of the divine law to accomplish their enemies' ruin. War was an occupation, and murder a pastime; and the victor and the victim were members of the same church, absolved by the same priest, and given passports to the same heaven.

It was in such a time that there was brought into existence what was known as "a truce of God," or "God's truce" (*treuga Dei*). It originated in southern France in 1027, and soon spread over western Europe. By the terms of this "truce" there must be no fighting from Wednesday night until the following Monday morning, nor during Advent or Lent, nor on principal saints' days. Pilgrims, priests, women, agriculturists, and merchants were specially exempt from the ravages of war.

This arrangement left four days for peaceful pursuits, and three days for war and for all private and public combats. Peace had the advantage over war by one day of each week regularly, and an added advantage during Advent and Lent and special saints' days. These continued interruptions of the business of war and feudal strife served to decrease the cruel business to a very considerable extent. It also gave the people an opportunity to attend church with greater regularity, for the days of peace included Sunday.

It is proposed now to reenact this "truce of God," not to stop literal war, but to put an end to the conflicts of the creeds for a time, and unite Christendom in some kind of religious undertaking. Now it is well known that every truce is a compromise. Each party to the conflict or controversy yields something in order that they may meet on common ground for a time without fighting. Sometimes, in actual war, a truce is declared that both armies may bury their dead and get their wounded off the battle field. Sometimes a truce is declared that terms of surrender may be discussed.

A truce is always a compromise. But nowhere in the Word of God do we read that God has ever made a compromise, or truce, with sin or with his enemies in this world. This conflict calls for victory. When the Spirit of God enters into battle with a human being in sin, there is no alternative offered, no compromise, no truce. The human heart is called upon to surrender. If it refuses, God still is conqueror, for man perishes. If it yields, God is victor, and man is victor also, for, in the triumph of God over him he himself has triumphed over self and sin and Satan. But there is no truce and can be none. God must triumph completely, or he does not triumph at all. A world is in rebellion, and God calls for surrender. Human hearts are in rebellion, and God calls on each individual for surrender. The gospel of Jesus Christ is nothing but a call of God upon individual hearts to surrender. The blessed part of it is that they who surrender conquer. The sad part of it is that they who refuse to surrender perish.

This "Call for a Truce of God Throughout Christendom," which is issued "by order of the Advisory Committee of the Commission on the World Conference on Faith and Order," reads in part as follows:—

To Our Christian Brethren in Every Land, Greeting.

We, the advisory committee, representatives by appointment of many churches in the United States, have become associated with the commission of the Protestant Episcopal Church in the preparation of the world conference on questions of faith and order as a first step toward unity. We believe in the one people of God throughout the world. We believe that now is a critically hopeful time for the world to become Christian. We believe that the present world problems of Christianity call for a world conference of Christians.

This proposal has already received the approval and cooperation of a large number of Christian churches; approaches are being made to others as rapidly as possible; so that we hope ere long its world-wide representative character will be established beyond peradventure. . . .

From the mission field the long-outstanding problem of Christian unity has been brought by the providence of God and set directly in the way before all

Christian communions. It cannot longer be passed by. The great interests which Christian people of every name have most at heart call for its solution. But solution cannot be secured by surrender. It must be preceded by conference. Before conference there must be truce. The love of Christ for the world constrains us to ask you to join with us and with his disciples of every name in proclaiming among the churches throughout Christendom a truce of God. Let the questions that have troubled us be fairly and clearly stated. Let scholars, Catholic and Protestant, give freely to the people whatever light from their historical studies they can throw over these subjects. More than that, it is of essential importance for us to seek to understand what in the religious experience of others are the things of real value which they would not lose and which should be conserved in the one household of faith. . . . We would therefore urge all who hold positions of leadership or authority in the church to labor without ceasing to work out in this generation, by mutual recognition and possible readjustments, a practical basis of union and liberty, in order, in truth, in power, and in peace.

It will be noted that this union of all Christendom through this "truce of God" is designed to be brought about *in this generation*. We also have a work set before us to be completed *in this generation*. Is it not significant that the leaders of that great movement for the union of Christendom expect to accomplish their purpose within a period when such a work must be accomplished to fulfill prophecy? The "image" power, whose decree goes forth against commandment keepers, is a union of religious forces; and such a union there must be before the work of the third angel's message closes. We expect it to close *in this generation*. By the proposed "truce of God" it is expected to unite the religious forces of the world, in some way, into "one household of faith" *in this generation*. How can any one continue to doubt God's Word when he sees its prediction actually working out under his own eyes? The true Christian cannot repress a thrill of exultant joy in the presence of such demonstrations; for just beyond the culmination which that involves is the paradise of God and the reward of the faithful followers of Christ.

The call for this truce states that the solution which is sought for the problems of a united Christendom "cannot be secured by surrender." But unless there is surrender of one to another, the purpose of the "truce" will not be accomplished. There will be compromise, there will be surrender, and out of that compromise and surrender will come some basis of unity; and through that unity a decree will be formulated which will bring about the culmination of the controversy. "It is high time to awake out of sleep." c. m. s.

How the Lord Sent the First Inquirer to Somabula

IN the planting of a mission station in a new region, the missionary is led to feel in a special way this dependence upon God. The trust is in the divine power alone all along; but it is most essential at the beginning that the Lord's own hand shall be seen in awakening a genuine spirit of inquiry, and in bringing forth first fruits that shall indeed be promise of the coming harvest. Human undertaking may draw the curious or the self-seeking, but of souls that pass from death unto life, the work truly must all be wrought by the Spirit of the living God, who alone "giveth the increase." Speaking of first experiences in the Somabula Mission, near Gwelo, in Rhodesia, Elder F. B. Armitage has told how the first inquirer was sent to the mission from the heathen villages. Here is the story:—

We had been on the new location about two months, endeavoring to get a start and praying the Lord to send to us hearts open to receive instruction in the way of salvation. With us we had some Matabele orphan children, brought from our first Rhodesian station, near Bulawayo, where we had formerly labored. One Sabbath day, as we were gathering in our little meeting, in came four young people, three men and one woman. As the meeting closed, the eldest of the young men arose.

"Teacher," he said, "I should like to speak some words to you."

"Speak on," I said.

"Night before last," he went on, "I had a dream. In my dream I came here to this little room, and as I put my head into the door, I saw one of the boys sitting by the door reading from a book. I listened to the words and became interested. I sat down by the boy, and at last I said to him, in my dream, 'What are you reading?' 'This is God's Word,' he told me. It was the first time I had ever heard of God's Word. I had never heard before that God had spoken words. Then my dream ended."

To make the story short, he told us that in the morning when he rose up he went to his father, and told him how he had visited the new mission school in his dream, and now he wanted to go and visit the place in person. "They have God's Word there," he said to his father. "I saw it in my dream. Now I want to go and hear God's Word."

"So we have come today," the young man told us; "and I have seen and heard it all just as it was in the dream. This little boy," pointing to one of the orphan children, "is the same one that I saw sitting by the door, in the dream." And pointing to another boy and a girl, he said: "I saw these also, and the teacher there is the same. I would have known him if I had met him many miles from here."

That was our introduction to the work in Somabula, and we felt that truly our Heavenly Father was verifying the promise: "Fear thou not; for I am with thee: . . . yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness." Isa. 41: 10.

It was this promise that had been special strength and assurance in the starting of the new station. "And what about the first inquirer?" we asked. "Did he accept the gospel fully?" "Ah, yes," said Elder Armitage; "he became one of the trusted workers in the mission." Thus again, as so often in the story of missions, we see the direct working of the Spirit of God, preparing the way before the human witnesses, and searching out true hearts that are waiting in spiritual darkness. W. A. S.



"Speaking the Truth in Love"

THE apostle Paul exhorts the Ephesian brethren that they "be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ." Eph. 4: 14, 15.

The spirit of the world is that of enmity, hatred, jealousy, evil surmising, and strife. There are but few in the world's great conflict today but that are possessed of the partisan spirit. Zeal for some cause or for some party overshadows every other impulse. This spirit cannot actuate the worker for Christ. He cannot become partisan in the affairs of the world, nor take part in party bickerings. He stands as the representative of Heaven, as the ambassador of God, to the inhabitants of a lost world. As the ambassador from one country cannot take part in the party strifes of another country to which he may be accredited, no more can the minister of Christ affiliate with some of the world's orders and organizations in opposition to those of an opposing class. His mission is to the men and women of every order and every organization.

Religiously he cannot become a partisan of one church as against another church. He cannot ally himself with the Catholics as against Protestants, or with Protestants as against Catholics. He must stand for the truth of God and for the principles of that truth wherever taught or by whomsoever advocated.

"Speaking the truth in love." How much is comprehended in this experience! This kind of preaching engages in no acrimonious debate, employs no unkind criticism, no ridicule, no scoffing. It speaks the plainest truth in tenderness. Its one object is to win men rather than to embitter them. It seeks to reveal to men the beauty of the truth as it is in Christ Jesus.

We need in our labor today more of this kind of preaching. Love will break the hardest hearts. Love wounds only that it may heal. It points out error in order that it may give in the place of

error the precious truth. The cause of God today needs brave men and fearless men who will penetrate to the very citadel of error, and stand bravely and boldly for God and in defense of truth though it may cost them life itself.

But the cause of truth needs also kind men, loving men, gentle men. Indeed, the greatest strength of the cause of right is the strength born of love. Weak, feeble, frail women have gone to the stake because the indwelling power of love made them fearless in the face of danger. Let us not mistake brute courage for the courage of true manliness. Let us not mistake the loud denunciatory arraignment of error as the voice of the loud cry. "The wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace." James 3:17, 18.

F. M. W.



The Outlook Encouraging

OUR union conferences and Bible institutes are now in the past, except one to be held in June in Eastern Canada. Most of our workers who have attended these institutes will acknowledge that the Lord has been present in a marked manner, and has bestowed rich blessings upon his people. A new era in soul winning has set in, and our workers seem determined to give their lives in a very definite way to the finishing of the work.

Encouraging reports concerning the spread of the message are coming in from all parts of the field. Elder O. Montgomery, president of the South-eastern Union Conference, writes:—

I am sending you the following report of home missionary work done in our union during the first quarter of 1914:—

Letters written	1,900
Missionary visits made	5,000
Bible readings given	3,500
Papers sold	5,600
Papers given away or lent	8,000
Books sold	1,000
Books lent	700
Tracts given away	10,000
Hours of Christian Help work....	4,000
Meals given away	1,700

This report indicates that our churches in this part of the field are being aroused. We hope soon to see every man, woman, and child in this union actively engaged in service for God.

We have recently held some very interesting home missionary and religious liberty institutes, half of the time being devoted to each department of work, and I must say that I had never taken hold of any work that so enlisted my interest and stirred my heart as this. The people respond readily, and I am convinced that most of our people need only to be shown how to work, and to get just a little taste of the joy of service, and they will become firebrands for God.

It is our plan to carry on a strong cam-

paign in home missionary work in each of our camp meetings, and we are asking the privilege of having one hour a day to devote to this work in the different meetings. I believe we can make this hour one of the most spiritual and uplifting meetings on the day's program.

I am trying to secure from the different presidents a statement of the number of persons who have been brought into the truth during the early part of the present year. One worker reports thirty-seven baptized the first four months; another reports thirty-four taken into the church by baptism; and this does not include quite a company that have accepted the truth as the result of a tent effort, but have not been organized as a church. I hope the first four months of the year will show a little more than one third of our part of the twelve thousand souls for the North American Division to be won to Christ for the year. We are sure that during the year we can come far above our prorata portion, but we shall not be satisfied until we have done all that the Lord would have us do.

Brother Charles Thompson, president of the Northern Union, writes concerning the work that has been going on in his field since the union conference, which ended the middle of February:—

There have been reported six efforts in different parts of the union, which have resulted in eighty-three persons accepting the truth. Twenty-nine of these are reported from Iowa, twenty-six from Minnesota, twenty-three from North Dakota, and five from South Dakota. There have been several instances where one and two persons have accepted the truth as a result of some Sabbath and Sunday meetings, but these eighty-three were brought in through regular efforts. We have also organized three churches with a combined membership of fifty-nine, in addition to the eighty-three reported above. One of these churches is in Iowa, one in South Dakota, and one in Minnesota. Two meetinghouses have been dedicated, one in Iowa and one in South Dakota.

From the Southern Union, Elder S. E. Wight reports as follows:—

I have just received a letter from the president of the Alabama Conference, stating that eight have accepted the Sabbath in one place where he has been laboring. Things are moving all through the field. The Mississippi Conference sold \$1,567 worth of books last week. Our book sales for the last month amounted to more than \$9,000. This is probably the largest report ever sent in from this union. We hope to raise our report this month to more than \$10,000, and keep on increasing throughout the year. . . . The Tennessee River Conference reports fourteen converts during the month of March. We begin to feel that the work is moving.

Brother J. H. Schilling, of New York City, superintendent of the German work in the United States east of the Mississippi, under date of April 15, writes:—

On my tour among the churches, I expect to reorganize the missionary and tract societies in the churches, urging all the members as far as possible to help spread the message. I also expect to do

personal work with the workers, in order to encourage them to greater success in the work. I am constantly studying and planning how I may be able to develop the work in our department.

We are glad indeed to report that our work among the Germans in the East is onward. Some of our German workers have labored very hard; and where faithful work has been done the results are good. In 1913 the tithe averaged twenty-one dollars per capita. The donations to foreign missions in 1913 averaged nineteen cents a church member weekly. But in the German churches that had no American members the average was considerably over twenty cents a church member. So you see that we are standing pretty well in tithe and offerings, especially when it is remembered that most of our German people in the East are poor. In some churches the sales of tracts and periodicals have reached quite an amount, yet we are by no means satisfied. It is our purpose to double our sales this year. Our workers are all of good courage, and, as far as I know, feel like putting forth greater effort in the dissemination of present truth. Remember us Germans at the throne of grace. We will remember you.

Elder C. W. Flaiz, of the North Pacific Union Conference, writes:—

I believe these institutes will mark a new era in our work. The workers here seem to be of good courage, and are working with energy, and results are already being seen. The prospects for our camp meetings are good. There is considerable inquiry relative to these meetings, and we look for a good attendance.

We might quote from many others who have written concerning the work in their fields, but it can plainly be seen from the extracts already given that our men are determined to win souls to Christ. We believe that our people should follow these workers with their prayers, asking the blessing of God upon them while in the harvest field, that many souls may be brought to Christ this coming year.

I. H. EVANS.



THE Bible House at New York City has recently made a shipment of 1,000 Bibles on a voyage of 15,000 miles. Poison was worked into the covers of the books to hinder the operations of destroying insects. The Bibles were soldered up in tin boxes containing ten each, for protection against waves and weather. The tin boxes were repacked in pairs in heavy wooden crates designed to withstand the hard knocks incident to many reloadings and to long journeys under varying conditions. These Bibles, being a part of the eighth edition printed in the language of the Gilbert Islands, are to arrive ultimately at Ocean Island, a small speck in the Pacific 5,000 miles southwest of San Francisco, lying almost under the equator. Ocean Island is only a mile and a half in diameter, but it is visited by many steamers on account of its rich deposits of phosphate. Hence its choice as a distributing center for Bibles in the islands of the Gilbert group.



Only a Girl

EDITH BRUCE

"ONLY a girl!" One must live in an Oriental country to grasp fully the meaning of these words. More than that, he must know the people; he must *care*, really *care*; he must see in each and every soul one for whom the dear Saviour gave his precious life. Only then can he see and understand the true condition of the lives and needs of the people. It is so easy to drift along, to meet the throngs of people day by day without giving a thought as to how these people live or where they will spend their eternity. But there are some who think, some who care. Some are in the field giving their lives for these precious souls. Some are at home toiling nobly to send means to carry on the work. Would the toiling ones at home like to get a glimpse of the real conditions? O, I know so little of it myself compared to what there *is* to know!

If you would see *something* of it, just a glimpse, follow me in your mind as we go into this little mud hut. It has but one door, and that is rather low, so you must stoop in order to enter. In one dark corner of the room lies a woman on the ground (it would be defiling for her to lie on any excuse for a bed). She is sobbing and moaning. There is no one near to comfort her or to minister to her wants. Outside a crowd of neighbors have gathered. A man who we learn is the woman's husband is saying something to them, and with contempt on their faces they turn away. We can catch only a sentence of what the man is saying. It is this, "Nothing has come; it is only a girl!"

We draw nearer to the sobbing woman. We see a little new life enfolded in her arms. We inquire the cause of her grief, and in broken tones she tells her sad story. She was the mother of two little daughters, but of no son. The husband had threatened that should another daughter be born to them, he would marry another wife; the little one in her arms was the third, and she knew her doom was sealed. Three daughters, — what a calamity! Why should such an affliction come to her? Had she not offered to the gods? — Yes, all these rites had been performed faithfully, but to no avail; and she, poor innocent creature! must now suffer more than tongue can tell; for, after all, human nature is the same the world over. We find the same feelings of love and hate, joy and sorrow. The Eastern mother loves her child as dearly in her way as the Western mother does hers; it is only the

cruel custom of an idolatrous nation that has brought the people to this condition.

The census returns for one year revealed that three hundred children were carried off by wolves and jackals from one city, and they *all* happened(?) to be girls. In 1894, at the sitting of the Opium Commission, Miss Green-



YOUNG WIDHOOD IN INDIA

field, superintendent of the mission hospital for women at Ludhiana, said: "Fathers insisted on daughters' being killed to avoid the expense of weddings." Miss Carter, another medical missionary, said: "I know of one mother who has destroyed seven daughters." I remember a case in Grand Rapids, Mich., a few years ago, of a little girl who was cruelly treated by her parents. The newspapers for days were full of the account, arrests were made, and great excitement prevailed. Recently in Manipur, a district of the United Provinces, a little Brahman girl of five years was found tied in a sack and thrown under some shrubs to die. Her little body was hacked and mutilated by a cruel knife, though life was not yet extinct. Her lifeblood had been offered as a sacrifice to the gods of her parents, and by their own hands. Nothing but the blood of a *living* human creature would satisfy this god and bring the blessing desired by the parents. Their prayer was that they might have a son, — the dearest treasure on earth to the

Hindu's heart, — and so this little daughter was offered a sacrifice upon the altar of superstition.

The police officer who happened to find the mutilated child, took her to a hospital, where she soon died. The parents may or may not receive punishment. The papers mentioned it in one brief paragraph, for after all she was nothing but a little native girl, and there are so many. Yes, there are many! In spite of infanticide, in spite of famine, pestilence, and plague that infest this land, there are thousands and tens of thousands of these little ones who know not the comfort of a home; who are without training, without education, without even proper food, yea, more than that, without love and affection, and above all, without the dear Saviour, who said, "Suffer little children to come unto me." Our Father has said that not a sparrow falls to the ground without his notice. Does he know? Does he care? We know that he does, and that he wants us, his representatives, to help these people up from this life of sin.

Is the picture too dark? Do you want me to tell something pleasant? How I wish that I might, but I must tell the truth as I see and know it. I *can* say this, that the happiest time of an Indian woman's life is her very early childhood, before she is old enough to realize how accursed she is in the sight of her fellow beings. For a few short years she is left to romp and play at her own sweet will. If insult or scorn is heaped upon her, she does not understand, or her young nature rebounds and it is soon forgotten. But suddenly, before she has reached her teens, she finds herself under a yoke of bondage either of wifehood or widowhood, and heavy burdens are placed upon her.

Yes, India is darkened. It needs light. It needs the penetrating light of the gospel. There is a mighty work to be done for the women. Only women can do this work.

Let us suppose we have seventeen women workers in India who can devote *all* their time to working for India's women. Each would then have 8,470,588 women for whom to labor. Friends, can you grasp these figures? Do they mean anything to us? It meant something to our Saviour when he left all and died for them.



A Missionary Conference in West Africa

L. R. CONRADI

DECEMBER 2-11 was the date set for the missionary conference at Freetown, West Africa. All our white and native workers took part, and our students came down from Waterloo. Brother Garbrah, our teacher on the Gold Coast, arrived December 2, and December 6 Brother Babcock with his family returned from America. Our two large buildings in Freetown gave us ample room for this meeting. Our program consisted of social meeting at 6 A. M.,

workers' prayer meeting at 8:30, Bible study at 9:30, conference meeting at 11, committee meeting from 2 to 5 P. M., and sermon in the evening at the chapel.

The following resolutions were considered and unanimously adopted:—

"Whereas, The Lord has graciously spared the lives of our workers and granted a degree of prosperity to our work by increased numbers of believers and added facilities, therefore,—

"1. *Resolved*, That we render our heartfelt thanks to our Heavenly Father for these blessings, and invoke his future blessings upon our efforts.

"2. *Resolved*, That the West African Mission extend its sincere thanks to the Mission Board at Washington for its great help rendered in men and means during past years.

"3. Everywhere we behold souls bound down in heathen darkness, and unoccupied territory inviting us to enter. In view of this crying need, we fix our future policy as follows:—

"a. To give our chief attention to the preaching of the everlasting gospel.

"b. To extend as fast as possible our work into the unoccupied hinterland.

"c. To select two sufficiently large districts in the hinterland, and place in charge of each a white missionary with a number of native assistants, these districts to be if possible in the Mendi and Timne countries.

"d. That as quickly as possible an efficient white worker be located on the Gold Coast, as we are otherwise in danger of losing what we have thus far secured.

"e. That we consider favorably the call of brethren in Liberia to locate an efficient worker there."

Professor French gave an interesting report of the school work at Waterloo, stating that thirty-one had been in the boarding school and sixty in the day school. During the year their school building had been finished and better equipped. Brother Lewis gave an encouraging report concerning the factory, stating that their gains for the past year had amounted to \$567.23. Dr. Myers reported that he had given 974 treatments during the year, and received \$199.67 for them. Brother Dauphin gave an encouraging account of the work at Matotoka, saying that several were already interested. He also spoke of his visit to Liberia, and of some there who are anxious to have more work done for them by us. Brother Harding reported the establishment of the work at Gbangbama, that they had eight in their school, and several were keeping the Sabbath. Brother Barbrah reported from the Gold Coast that twenty-five persons were baptized at Kickham last year.

It was also recommended that British West Africa be divided into three separate fields: (1) Sierra Leone, including Liberia; (2) Gold Coast; (3) Nigeria. There was also quite a discussion concerning the standard of our workers and of our educational work. Credentials and licenses were granted to each field separately. Sierra Leone will have for

the present one ordained minister, two licentiates, eight Bible workers, and one canvasser. The Gold Coast has one ordained minister, one licentiate, and two Bible workers. Nigeria has two ordained ministers and one licentiate. Three mission churches were then organized in Nigeria, Gold Coast, and Sierra Leone. Besides these, we have a regular church at Waterloo and at Freetown, and also at Kickham, Gold Coast. We looked carefully into the church rolls and found that the membership stood as follows: Canary Islands, 2; Gold Coast, 75; Sierra Leone, 83; Nigeria, 5—a total of 165.

In our committee meeting it was decided that Brother Babcock take charge of the work in Nigeria, Brother Lewis of the work on the Gold Coast, and that Brethren Myers, French, Lewis, Hartley, and During be the committee for Sierra Leone. Since Professor French has been forced to resign on account of his wife's health, Elder Greaves, who was in charge of the Grecian Mission, has been appointed to take charge of the Sierra Leone field and of the Waterloo school. It was also voted to sell our Freetown property, but to hold the chapel building, and retain only a small amount for the securing of a lot and the erection of a small dwelling there.

Sabbath, December 13, was a good day. Brethren Lewis and Dauphin were ordained to the ministry, and Dr. Myers to the eldership of the mission church. Brother Babcock and the writer had several visits with the commissioner of public works, the colonial secretary, and the governor of the colony, and they expressed themselves especially well pleased with our industrial school at Waterloo. A good price has been granted us for our mission properties, which will enable us to put up good stations in the hinterland of Sierra Leone, Nigeria, and the Gold Coast.

On the sixteenth we were in Waterloo once more, settling a number of matters here with regard to the school and church. December 18 I again embarked on the "Lucie Wormann," reaching Teneriffe the twenty-third, where Brother Aldrich again met me, and we had quite a visit together. After reaching the Bay of Biscay, we had some rather rough weather, so that our steamer reached Southampton one day late, December 30. Expecting that it would be still worse on the North Sea, and having to leave home January 1 for the Rhenish conference, I left the boat at Southampton and reached Hamburg the next evening. Crossing the Channel by way of Flushing, we experienced very rough weather indeed.

I much enjoyed my trip to West Africa, which gave me an excellent opportunity to become acquainted with the field and the workers. Only a small beginning has been made. A few churches have been established in Sierra Leone and on the Gold Coast. A number of native workers have been educated, and are ready to join our white missionaries in entering the interior and opening up

mission work among the heathen tribes. But we shall need more white missionaries as leaders, more appropriations, and more of the power of God. The people who already have been gathered out need greater consecration, more faithfulness in giving, and more of the missionary spirit. Then, in a little while we shall see these large English colonies on the West Coast lighted up with the glow of the message.

Panama Canal Zone

W. G. KNEELAND

AFTER a pleasant voyage from New York, I arrived in Cristobal, Canal Zone, March 23. I have visited all the churches in the Zone, and am glad to report that the work has advanced since my visit in 1908.

Owing to the fact that the ordinary work on the canal is nearly completed, many of our brethren who have been employed here the past few years will soon return to their island homes. This will break up or greatly weaken several of our churches and reduce our resources.

The government of Panama is making liberal offers of free lands in the interior of the republic for actual settlers. Good openings could be found for a few families of consecrated workers to pioneer the way in these new fields, establish missionary stations, and teach the people how to carry on self-supporting missionary work.

Colon and Panama must necessarily be the center for future work in the Canal Zone. In the former city we have a small chapel, tract society office, and mission rooms for three families. We are beginning evangelistic work here with prospects of success.

At Panama, the capital of the republic and also of the Canal Zone government, we have no such facilities for aggressive work. There are about fifty Sabbath keepers there with only a very small rented hall in unfavorable surroundings. This hall does not comfortably seat the members, leaving no provision for the visitors who crowd around the place whenever there is preaching service. This place of worship costs us twenty dollars a month.

Building lots suitable for our work are held at \$1,500 to \$2,500. We have just secured a few days' option on a lot that is centrally located and will meet the present needs of our work, for \$800 cash. We shall try to begin building at once with materials already in hand.

The governments of both America and Panama are spending money freely to provide substantial buildings in which to carry forward their work. Large manufacturing companies find abundant capital with which to build suitable factories. Elegant residential palaces are springing up all about us. Has not the time come for a humble house to be erected in this important Spanish and American headquarters where the third angel's message can be proclaimed?



The Faithful Shepherd

A. L. HOLLENBECK

MANY a lamb has gone astray
Far down in the gloaming dim;
But the Shepherd calls it back by name,
And his own returns to him.

And away on the cold and dreary moor
He gives them the best of care;
And up on the rough and steep hillside
We find him guarding them there.

And he looks on the lonely, straying
sheep
In the great world-pastures here,
And calls them to come unto him and be
saved,
For the world's dark night is near.

And the "little flock" hear the warning
call,
E'en now they are almost home;
See them gath'ring close to their Shep-
herd's side,
Nevermore again to roam.
Brownsville, Cal.

Woman as a Home Maker

MRS. C. C. LEWIS

God planted a home in Eden, and between that home and the one in eternity lies the home on earth. In this home all national progress and development have their origin. It has often been said, "The hand that rocks the cradle is the hand that rules the world." We can see the force of this remark as we remember that society has its roots in the home; the government is built upon it.

The home is eternal in its influence for weal or woe. A man without a home is like a ship without a rudder. The individual is alone, but God set the solitary in families, and he recognizes the family on earth and the family in heaven. The home is far-reaching in its results. The children go out into the world bearing truth, honesty, and purity, or they give to posterity weakness, depravity, and woe.

Both father and mother are responsible for the kind of home they build. Whether doctor, lawyer, preacher, or laboring man, each goes forth bearing the atmosphere of his home, which will either blight or bless his associates.

But it is of the influence of woman in the home that I wish to speak especially. Julia McNair Wright speaks of it thus: "She makes her home a fountain of bitterness, or a wellspring of strength, bracing her husband's good impulses, or developing his meaner instincts. She makes her home a model of economy, beauty, and propriety, or it is a false light of extravagance, spurring others to waste. Children are born into

this home: they shall be in all their lines what this home makes them; the home never dies. Guests and servants come and go, and carry away its influence; but the home, like God its founder, abides without end." How important, then, that our homes should be "a little heaven on earth" to go to heaven in."

Influence Over Her Husband

The good influence of woman in her home lies in her purity, her sincerity, and her faith in God. With these she may move mountains. We remember the mother of St. Augustine. Her husband was an idolater, cruel, and of a violent temper. It is said she was so patient he never heard a cross word in his home, and in answer to her prayers he was converted and became a Christian before his death. We might refer to many other wives in history who through their loyalty and devotion have led their dissipated companions up to sobriety and honor. But we need not go beyond the range of our own experience. Many a brave wife during the Civil War stayed by the stuff and fearlessly kept the wolf from the door, while her husband, with a courage born of such loyalty, stoutly set his face to the foe.

The story of Hans Egede and his faithful wife Elizabeth comes to my mind. Hans felt the call of God to carry the gospel to the Eskimos. At first Elizabeth's faith was too weak to brave the dangers of that bleak, cold country. Like an indulgent husband, he gave up his desire, and for four years, as he mused, the fire still burned in his soul. Elizabeth, too, like Mary of old, kept all his sayings and pondered them in her heart. When again the call came, she was ready to go. Mrs. Ellis, in telling this story, exclaims, "A Christian woman's faith! A power that, leaning on the arm of the Lord, knows neither discouragement nor failure; a power that takes up mountains and casts them into the sea!"

During the trying times in their new field of missionary effort the spirit of the brave pastor often fainted, but ever the true-hearted Elizabeth cheered him on.

Even before they set sail, one of the sailors on learning of their plans told them such terrible things about Greenland and the people that the good pastor felt he could not take his wife and children to such a cruel country. But Elizabeth's faith had grown, slowly but surely; and laying her hand upon her husband's arm, she said, "Hans, be a man and a true servant of God." She told the people she could hear the heaven calling them to come and help them. "Husband," she said, "in the name of

God we must go." Then she walked aboard the boat, and the people saw them sail away with the light of consecration shining in their faces.

At the end of a year, their supplies were exhausted, no news from home, no reinforcements, no provisions in sight for approaching winter. Some of the colonists determined to return, and urged the pastor to leave the unpromising field. Again the faith of his devoted wife saved the day. She said to them, "Are ye men, thus to counsel a retreat from the blessed work of God? What is it that hath broken your courage? Hunger? Then take the food which we have kept for our children. Take it and go, and leave us peacefully to our Lord's will. The sails will come, God will not forsake us." The people stood silent and ashamed, then resolved to wait awhile. In the evening a ship was sighted, and the colony had news from home, and food, and courage.

Influence Upon Her Children

But woman exerts her most powerful influence upon her children. This power in the lives of her children is like casting a pebble into the ocean; the circle widens in ever-increasing dimensions even unto many generations. Who can estimate the influence of a praying mother?

A young man was once asked while being examined for church membership, under whose preaching he was converted, to which he replied, "I was not converted under any one's preaching. I was converted under my mother's practicing."

What the world needs today is not parents who preach, but parents who practice genuine piety; not more churches, but more family altars. I once read a little story somewhat like this: Several women were discussing the question of children's meetings, when one of the women spoke up and said, "The best children's meetings I ever attended were the ones mother used to hold with us. She was a hard-working woman, but in the afternoon she would tidy herself, and take the Bible and read to us. Then she would put her arms around us and pray. I never could forget those prayers."

The influence of that mother was still active in the life of her daughter, who was herself a mother and a church worker.

Takoma Park, D. C.

◆ ◆ ◆
"Ask God to give thee skill
In comfort's art,
That thou mayest consecrated be
And set apart
Unto a life of sympathy;
For heavy is the weight of ill
In many a heart,
And comforters are needed much
Of Christlike touch."

◆ ◆ ◆
"CHEERFULNESS is a small virtue, it is true, but it sheds such a brightness around us in this life that neither clouds nor rain can dispel its happy influence."



The Man Who Wins

The man who wins is the man who works,
The man who toils while the next man shirks;
The man who stands in his deep distress
With his head held high in the deadly press:
Yes, he is the man who wins.

The man who wins is the man who knows
The value of pain and the worth of woes;
Who a lesson learns from the man who fails
And a moral finds in his mournful wails:
Yes, he is the man who wins.

The man who wins is the man who stays
In the unsought paths and the rocky ways,
And, perhaps, who lingers, now and then,
To help some failure to rise again:
Ah, he is the man who wins!

—Selected.

Newspaper Work in the Columbia Union Conference

THE biennial session of the Columbia Union Conference, which was held in our church in Baltimore, April 28 to May 10, was well advertised through four of the five daily papers there. These papers circulate not only throughout the State of Maryland, but are read in other States along the Atlantic coast. The *Morning Sun* and the *Evening Sun*, which have the favor of the Catholic Church (that church has one of its strongholds in Baltimore), were quite liberal in the publication of reports, as were the *American* and the *Star*.

That the reports of the convention were read was evident from the many comments that were heard. Men in different walks of life told various delegates and workers that they had been reading of the convention. An editor of one of the papers, in conversation with one of our brethren, said that he was greatly surprised at the remarkable growth of the denomination. He had read one of the reports telling of the success in the union conference during the past two years in the giving of tithes and contributions to missionary enterprises. This editor, after expressing his surprise, asked, "Are you growing just as well in souls?" This question was significant, and indicates that the world has its eyes on us as to how much success we are making in saving souls for the kingdom.

The city editor of one of the evening papers was so impressed with some of the remarks made by Elder Evans during one of his studies in connection with the ministerial institute, which appeared in one of the morning papers, that he had one of his reporters interview three of the leading clergymen on the subject.

and published their opinions, which made a very interesting account.

The three clergymen agreed with Elder Evans in what he said concerning the ministry, and their remarks carried heavy, black-faced headlines. This article aroused considerable comment, and served to bring our work prominently before the readers of that paper in a favorable manner. Our ministers present Bible truths in a unique manner, which arouses comment; and no opportunity should be lost to get the truth thus presented before the public through the great agency of the secular press. It should be our constant aim not only to awaken an interest in the minds of editors, but of the clergy and laity of other denominations, and to arouse them to write letters to the papers agreeing with the position we have taken. In this way the message will spread, and the earth will soon be lightened with the glory of God.

It was more than encouraging to talk with our workers at the Columbia Union meeting, and learn that they have been using the newspapers to advantage in connection with their efforts to herald the glad tidings of gospel truth.

One worker told of getting seventy-one advance notices and reports in the newspapers from sixteen Sunday night services. Some of these reports were nearly a column in length, presenting in no uncertain way the leading truths of the third angel's message. He found the editors very friendly. One week when this worker was ill, the editor sent for the report. Another editor stated that the reports he received were the best he had obtained since entering the newspaper world.

This brother found the newspapers of great service not only in spreading the truth, but in advertising and in increasing the attendance at the meetings. One woman came nine miles on the train to hear a subject announced in the paper in connection with the report of the previous week's service. Another feature of interest was the class of people attracted through the newspapers. They included two ex-mayors, one member of the State legislature, several lawyers, doctors, and dentists.

The influence of this series of meetings was felt all over the country; and when the judgment books are opened, they will reveal many souls who have learned the song of victory through the agency of the evangelistic use of the newspapers.

A brother in Ohio told of the interest an editor has taken in our work through a business proposition the two entered into. This proposition was also in the interest of our church as well as in the interest of the editor. The editor proposed to contribute three dollars to the church for every yearly subscription our brother secured for the paper, which

amounted to \$5.10. Our brother has secured a number of subscriptions, and the editor has been prompt each time in giving to the church its share of the subscriptions. The editor also gave this worker a liberal contribution toward the church before the subscription proposition was entered into, and has since become so interested in our work that he has invited our brother to contribute freely to the columns of his paper, and a number of interesting articles dealing with different phases of the message have already appeared.

A worker in West Pennsylvania told us of the liberality of an editor in the city where he has been laboring. This editor has published extracts from numerous doctrinal sermons, with the result that a number of persons have been attracted to the meetings who otherwise would not have heard the message. Our brother in that place is much pleased with the interest the editor has taken in our work, and means to continue to furnish articles to the paper, which enters hundreds and hundreds of homes.

Brethren and sisters, the work is onward, and the success that we have already had through this medium ought to spur us on to greater efforts to win souls for the blessed Saviour.

W. L. BURGAN.

Western Washington

SABBATH, May 9, was a good day for our church and Sabbath school at Port Townsend. This beautiful day not only brought gladness by its sunshine, flowers, and balmy breeze, but we could all sing,—

"There's sunshine in my soul today,
More glorious and bright
Than glows in any earthly sky,
For Jesus is my light."

Three members of our Sabbath school and young people's society yielded themselves fully to God, and on this Sabbath were buried in the waters of a holy baptism, and thus became members of the church of God. Two of these young people are members of the training class at the sanitarium, and expect to receive their diplomas this coming autumn. They are good, strong young women, who thus far have done good work at the sanitarium, and we hope they may have some place as medical missionaries in the home or foreign mission fields. The one young man baptized will finish his high school course this spring. He is working at the sanitarium when not busy with his school work, and plans to attend Walla Walla College this next year and fit himself for a place in the work of God.

O, how good it is to see our dear young people leave the sin and folly of the world and unite with the remnant people of God, to be blessed and be made a blessing to the cause and work of God! There is joy among the angels of God in heaven, and joy among the people of God here on earth. Well may we sing,—

"O glad, howsoever the deed is done,
My sins are pardoned through Christ the Son;
O love so precious I never had dreamed;
O sweet is the peace of the soul redeemed!"

I believe the conversion of these young people, like the conversion of many oth-

ers, is the result of prayer and of proper home influence in Christian living and teaching. These souls were not won by a spasmodic effort, not by some great excitement and pressure brought to bear on them to carry them along into the fold of God, but they took the step deliberately, without any special persuading or urging. The influence of our Sabbath school and young people's society and the ministry of God's Word in our Sabbath services and prayer meetings are agencies the Holy Spirit uses in bringing our children and youth into the fold of Christ.

These make sixteen I have baptized since I came to Port Townsend as pastor and Bible teacher in the sanitarium. Two others were baptized by another elder, making eighteen in all. Others have joined by letter or on profession of faith. Only a few of these are with us now. They were nearly all helpers or patients in the sanitarium, and went to other places, we trust, to be witnesses of the present truth. We know of several others who heard and received the message here, who are keeping the Sabbath and letting the light shine where they now live. We thank God and press on with new courage.

Much land ahead to be possessed,

I'm going on, I'm going on;
And all is mine my feet have pressed,
I'm going on, I'm going on.

DANIEL NETTLETON.

The Next Thirteenth Sabbath Offering, June 27, 1914

AGAIN the General Conference Committee has taken action, making request of the Sabbath schools. It was voted by the committee in council as follows:—

"That we request the Sabbath schools to devote the offering for the thirteenth Sabbath, June 27, 1914, to the work of the Japan Mission, aiming at the sum of fifteen thousand dollars, which is required to provide the appropriations for that great field for an entire year."

Only a few years ago it seems—though possibly it may be fifteen or sixteen years—the Sabbath schools raised ten thousand dollars as a fund for the real opening of our work in India. When the schools did this for missions within one year, we hailed the achievement with joy. Now, think of it! The committee has asked the schools to raise fifteen thousand dollars in one day's offering, to support the growing work in Japan for one entire year. Surely the Lord is enlarging the capacity of the Sabbath school organization to keep pace with the ever-enlarging demands in the closing work.

MRS. L. FLORA PLUMMER.

Prayer Week at Union College

THE spring week of prayer has passed in Union College. For some time the school had been looking forward to this week of prayer. Prayer groups at the prayer period preceding each chapel exercise had been praying for the special blessing of God. And we were not disappointed. I express, I believe, the feelings of both teachers and students of the college when I say that this prayer week was the most precious in many ways that Union College ever experienced. Short

chapel talks emphasized and made clear the relation sustained by the Christian to Christ and by Christ to the Christian. The evening worship hour was given to the same themes. Friday morning witnessed a general consecration of the school to service. Nearly the entire chapel stood in response to this call, and a number of definite victories were gained. The meeting was continued in an evening praise service. Sabbath morning nearly one hundred gathered in the chapel at six o'clock for a service of prayer and praise. The presence of the Lord was evidenced in the hush that pervaded the assembly as earnest, heartfelt consecrations were made, completely surrendering heart and life to the Master.

In this connection we desire to record our gratitude for the blessings of the year. God has given us a large company of earnest, devoted young men and women who are preparing for active service. We shall send out a graduating class of nearly fifty, twenty-one of whom are graduates of the college course. Nearly all these graduates have already found their places in the cause of God.

MRS. W. P. ROWELL.

A Proposed Sunday Law for Oregon

AT the last three sessions of the Oregon Legislature there has been an organized effort on the part of certain church people to secure the enactment of a Sunday law. Each time, bills have been drawn and presented in either the senate or the house, and delegations of ministers and others who favored the passage of the bills have appeared and lobbied or spoken before the committees having them in charge. All this effort, however, has met with but little favor from the legislature, and each time the Sunday bill has been overwhelmingly defeated.

The advocates of Sunday legislation now signify their intention to secure their pet measure through the medium of the initiative, thus getting by that means what the legislature refused to grant them. Accordingly at a recent meeting of the Washington County Christian Endeavor, a Sunday bill was drafted and filed with the secretary of state. Friends of the measure are busy circulating petitions so as to place it on the ballot to be voted on at the fall election. The bill is very similar to the one presented at the last session of the legislature, which met such a signal defeat at the hands of that body, receiving only one vote in its favor. It is certainly time that lovers of liberty were bestirring themselves to maintain not only their own rights, but those of their fellow men. Following is a copy of the proposed law:—

"INITIATIVE LAW PROHIBITING CONDUCT OF BUSINESS AND GAINFUL AMUSEMENTS ON SUNDAY

"Amending Section 2125 Lord's Oregon Laws

"Proposed by Washington County Christian Endeavor Union, Forest Grove, Oregon; Claude M. Hutchens, President, Forest Grove, Oregon; Annabe F. Taylor, Secretary, Forest Grove, Oregon.

"A Bill for Initiative Law

"Prohibiting conduct of business and gainful amusements on Sunday, and amending Section 2125 Lord's Oregon Laws.

"Be it enacted by the people of the State of Oregon,—

"SECTION 1. That Section 2125 of Lord's Oregon Laws be and the same is hereby amended to read as follows:—

"SECTION 2125. If any person shall keep open any store, shop, grocery, bowling alley, billiard or pool room, or tipping house for the purpose of labor or traffic, or any theater or place of amusement; or shall conduct any amusement, game, or sport for the purpose of profit or gain, on the first day of the week, commonly called 'Sunday' or the 'Lord's Day,' such person, upon conviction thereof, shall be punished by a fine of not less than five (5) dollars nor more than one hundred (100) dollars; provided, however, that the above provision shall not apply to the keepers of drug stores, doctor shops, undertakers, livery stable keepers, butchers, and bakers; and all circumstances of necessity and mercy may be pleaded in defense, which shall be treated as questions of fact for the jury to determine when the offense is tried by a jury.

"SEC. 2. All acts and parts of acts in conflict herewith are hereby repealed."

W. F. MARTIN.

God's Tithe Is Sacred

BE the tithe large or small, it is sacred, and should be brought to the Lord's treasure house to advance his work in the earth. That it is holy will be impressed still more by reading the following from one of our missionaries:—

"One day a member of the church walked nearly two miles to the mission to bring a threepence tithe, saying: 'Here, Elder, is a little of the Lord's own. I have been keeping it until I had a little more to bring with it. But yesterday I had nothing to eat, and this morning I was hungry and feared I should be tempted to use the Lord's money; so I brought it to you. I want you to take it and put it in the treasury so I shall not be tempted any more.'

"I took it and put it in the till. That, and much more just like it, even the children doing the same thing, was very sacred to us. It caused us to have a deeper sense of the sacredness of God's work. We always take such money. We do not dare to intimate to those who bring it that it would be right for them even under such trying circumstances to use it themselves, for that would rob them of a proper sense of the sacredness of the tithe, of the importance of God's work, and of the blessing such sacrifice brings. But, in a way that will not give them the idea that we are remunerating them for their faithfulness in tithing, we always see that they do not go away from our home hungry, even if we give them far more than the value of their tithe, and even if we ourselves have a little less. It is a joy to share the self-denial of such faithful ones."

FAME is a vapor; popularity an accident, riches take wings; those who cheer today will curse tomorrow; only one thing endures—character!—*Horace Mann.*

Educational Department

J. L. SHAW
W. E. HOWELL

General Secretary
N. Am. Div. Asst. Secretary

The Washington Missionary College

SINCE the plans of the reorganization of the Washington Missionary College have been announced, letters have been received from many who are interested in the institution. We take this opportunity of speaking further concerning the College and its plans.

A corps of experienced teachers has been appointed for the coming year. Courses of instruction providing for regular academic and college work have been arranged, and a calendar has been published. The territory for academic students comprises the District of Columbia, New Jersey, Eastern Pennsylvania, Virginia, and Chesapeake Conferences. For college students, the territory assigned embraces the Atlantic, Columbia, Southeastern, and Southern Union Conferences, and the Eastern Canadian Union (except Ontario).

The College will endeavor to stimulate advanced education from denominational viewpoints. The number of students taking college courses in our various educational institutions is surprisingly small. Last year the enrollment of such students in eight training schools numbered 243. Only thirty-two finished a college course. There is a tendency on the part of young people to take up work without sufficient education, and in doing so they are handicapped for efficient service in after life. In "Counsels to Teachers," page 513, we read:—

"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,' will be proportionate to the attainments reached."

We believe the Washington Missionary College offers exceptional opportunities to our young people desiring to finish a college course. The libraries, museums; and other facilities of the nation's capital make it second to no city in America from an educational point of view. It is also the headquarters of our own work, which adds to the possibilities of the College.

The ministerial course covers four years, having as a prerequisite twelve grades academic instruction, and is, therefore, the same length as the college course. It seems no more than reasonable that young men preparing for the ministry should be offered as much training as workers for other lines, if not more. The student for the ministry will be expected to do the required amount of practical field work during his course, including Bible readings, cottage meetings, and the conduct of church services.

A change in the personnel of the faculty has been made necessary since is-

suing the calendar. Prof. C. L. Benson, who was engaged as history teacher, is to give his entire time to work in the Young People's Department of the General and North American Division Conferences. Prof. C. M. Sorenson, who has been teaching Bible and history at the Seminary, has been asked to act as history teacher. His knowledge of Bible and his experience in teaching it will enable him to teach history from the viewpoint of the message and the prophecies of God's Word. Releasing Professor Sorenson for history has made it necessary to secure an instructor for Bible, and Elder S. M. Butler has been asked to act in that capacity. Brother Butler was Bible teacher at Union College, and left his work at that institution to become president of Mount Vernon College, where he served for a number of years. The last year he has been principal of Oak Wood Academy, Nevada, Iowa. His ability as a Bible teacher is recognized by all who know him.

It will be the continued purpose of the institution, while doing regular academic and college work, to train evangelistic laborers. At the last constituency meeting, the following resolution to this end was passed:—

"Believing that the hour has come when the messages of Revelation 14 are to be proclaimed with a loud voice, and God's work in the earth is to be finished; seeing the whitened harvest fields, both in the homeland and in heathen countries; knowing that our conference committees are wholly unable to answer the imperative demands for efficient evangelists to preach the messages to the millions in our larger cities; and appreciating to some extent that our hope, under God, of finishing this work in this generation, and filling the opening providences of God at this time, lies largely in a well-trained, consecrated, godly ministry,—

"We therefore recommend, That it be the policy of this College, while conducting lines of college work, especially to emphasize the training of evangelistic workers for service in all parts of the world,—

"1. By the selection of a faculty each member of which shall be chosen because of his special fitness to contribute in his department to the carrying out of this policy.

"2. By arranging a curriculum especially adapted to these ends."

The effort of the Foreign Mission Seminary in training young people for mission fields has been a great stimulus both at home and abroad. This line of work will be continued as a department of the College, with the same determined effort to prepare workers for foreign fields. As the secretary of a leading missionary society recently said: "We are reaching a third stage in mission work. The first was an endeavor for territory, trying to get into the world; the second for resources of men and money. Now we have come to the third stage, that of efficiency." The same is true to some extent of our own work. The recruits for the mission fields are called to reach a higher standard of attainment. The purpose of the Seminary Department of the College will be to that end. Students in this department, as heretofore, will be drawn from various parts of the United States and Canada.

A good class of students under provisional appointment of the Mission Board is expected for the year 1914. Those having foreign work in view, willing to answer the call to a foreign field, are requested to write to the College. The line of advance into mission fields must continue in growing strength. The great needs of the regions beyond, together with the message we bear, make it necessary that we hasten on the message in the dark corners of the earth.

In speaking of the future work of the institution, the spirit of prophecy said, years ago, that "from the Washington Training College missionaries are to be sent forth to many distant lands." It will be the purpose of the foreign mission department of the College to assist earnest, consecrated young men and women in preparing themselves as missionaries to carry the gospel of present truth to other lands. J. L. S.

Notes Afield

IT has been my valued privilege so far to visit two of our colleges, one of our foreign seminaries, and five of our academies.

It is truly inspiring to look into the faces of the talented youth gathered in our schools. I am reminded vividly and repeatedly of the word of Testimony that came to us some years ago to the effect that there is more than an average of ability among our people.

It requires moral stamina and personal force of character to accept an unpopular truth and maintain fidelity to its teachings. It is our task to develop this ability, especially in our young people, and train it for the Master's use. That there is such ability, and that it is being developed and trained, seem much more real after one has looked upon eight different school chapels within a month, filled with promising, consecrated youth, than when merely sitting in an office and depending upon figures and one's own imagination.

While such a view gratifies, I cannot say that it satisfies, for I think of the equal number of our precious boys and girls who are not yet in these "cities of refuge,"—our own schools,—and who have not yet enlisted in these gospel recruiting stations. The summer months are now before us, when we must work more earnestly than ever before to gather them all in.

Adelphian Academy

This is a ten-grade school situated at Holly, in the East Michigan Conference, enrolling about one hundred this year and holding about sixty to the end of the school session. The principal is Prof. Thos. W. Steen, a graduate of Emmanuel Missionary College, who, with his faculty, is working earnestly to build up the strength of the school, both in the classroom and in the industries. One change in the faculty is made necessary by the calling of Prof. M. L. Kelley to the commercial department of Mount Vernon Academy; but Miss Mary Lamson, who has been preceptress and teacher there for several years, and Elder W. E. Videto, one of our experienced Bible teachers, will remain.

Cedar Lake Academy

Michigan was not only the home of our first college, at Battle Creek, but

claims also our oldest intermediate school, at Cedar Lake, in the West Michigan Conference. Its principal for the last three years, Prof. R. U. Garrett, has resigned with the intention of entering the ministry, and Prof. J. G. Lamson, an early promoter of this school, has been chosen to succeed him. The new principal has expressed his determination to make it one of the best ten-grade schools in the denomination, and to keep its work within the general lines marked out by the General and Division Conferences. Prof. H. O. Swartout, a graduate of Emmanuel Missionary College, has been called from Cedar Lake to the science department of Mount Vernon Academy.

Emmanuel Missionary College

After the Lake Union Conference, I accompanied President Graf to this thriving educational center. As one result of careful economy in its management, of good team work on its faculty, and of a uniform plan of cooperation with the five academies of the union, this college has been able to hold its liabilities at bay for the last three years, to make some profit on operation for improvements, to increase its laboratory and library facilities, and to maintain a strong spiritual and missionary mold on its teaching. While there was not much increase in attendance over last year, a large proportion of the students remained through the year. Both this and few changes in the faculty have been elements of strength in the school work. It was my pleasure to hear talk of taking definite steps to reduce the indebtedness at least fifty per cent, and to raise the enrollment of the school from 230 to at least 300. This is catching the spirit of the recent union conference, where the gospel workers felt deeply moved to work for an addition of 1,000 souls to the church membership of the Lake Union.

W. E. H.

Notice to Readers of "Christian Education"

It has been decided to omit the June number of our educational magazine and print an August number instead. Since we had expected to hold an educational convention this summer, it was thought best to omit the usual campaign number which we have issued in June the past four years and throw our strength on the observance of Educational Sabbath, August 8.

The August number will therefore be virtually our campaign number. It will contain the readings for Educational Sabbath, which is to be devoted to the interests of our colleges and academies. Besides the readings, there will be advertisements of our leading advanced schools, with a special write-up of each school that advertises. There will be also much other matter suitable to the occasion, including foreign mission and home education features.

The special aim of this number of the magazine and of this our second Educational Sabbath will be threefold: to acquaint all our people with the name, number, and location of our advanced schools; to arouse an interest in advanced education, with the reasons why this is timely and important; and to make a strong united effort to fill every room and every seat in every college and

academy in the land. To this end let all our parents, churches, and workers plan and work and pray.

It is our plan to have the August number of the educational magazine ready for the mail by July 20. I expect to prepare copy for the printer during the first week of June at Walla Walla College, College Place, Wash. I should be most happy to receive from our college and academy men and from our field workers statistical facts, school information, suggestions, or contributions that will help make this issue of the magazine and the observance of this Educational Sabbath tell to the greatest possible extent for the advancement of our schools in educating workers to share in the world's great harvest home.

W. E. H.

Efficient Motherhood Recognized

THE first person to complete the mothers' normal course of the Fireside Correspondence School is Mrs. Lorinda A. Blodgett, of Southbridge, Mass. Although she is a mother of good education and much experience, having a family of several children, yet she felt the need of further suggestions, and has proved to be an apt and intelligent student. Evidently her success in home education has attracted the attention of her local and county school officers; for she recently received the following letter from the United States Commissioner of Education:—

"DEAR MADAM: Your name has been sent to the Bureau of Education by the county superintendent of schools, who indicates that you are interested in affairs concerning little children in the home and the school and in the community generally.

"The Home Education Division, which has just been established, will do whatever it can to help parents:—

"1. To further their own education by recommending to them interesting and valuable reading matter.

"2. In regard to the care and home education of their children, with reference to: (a) Physical care and health, sleep, food, etc.; (b) games and plays; (c) their early mental development; (d) the formation of moral habits.

"We hope to interest the boys and girls who have left school and are still at home, and by directing their home reading and study we may be able to further their education.

"It is our intention to issue bulletins and literature, practical in their character, which will be available to every home. The National Congress of Mothers and Parent-Teacher Associations has agreed to assist the Bureau of Education in this work, and can supply much literature not available through this office.

"If the parents of your school district could be brought together at the school-house or any other good place, perhaps once a month, to discuss their common problems, it would be mutually helpful. Will you let us know if you are willing to take up this matter in your school district, and make a beginning by inviting some of the parents who are interested in such matters, and by enlisting, if possible, the cooperation of the teacher or teachers? The bureau will send a brief form for simple organization of a parents' association if you desire it. We expect to have a great deal of valuable

matter for the use of parents and teachers and for older boys and girls."

"Rightly used, the home is the most important factor in the education of children. Through its Home Education Division, the Bureau of Education is trying to help the home to do its best work. Your cooperation will be invaluable. Kindly let me know if we may expect it.

"Yours sincerely,

"[Signed] P. P. CLAXTON,

"Commissioner."

This letter opens a broad field of usefulness to intelligent mothers who, by study and observation, will prepare themselves for leadership. They may conduct parents' meetings in their own neighborhood, with the United States Department of Education to give them counsel and otherwise assist them by supplying them with valuable reading matter for parents and children. Even if they do not wish to lead out in this semipublic way, they would do well to write for reading matter for their personal benefit.

Commissioner Claxton delivered an address at the Foreign Mission Seminary a few weeks ago, in which he described and highly commended the hill school work of Professors Sutherland and Magan, of Nashville, Tenn. We were happy to form his acquaintance, and pleased to find him conversant with our educational work and favorable to its principles.

The Fireside Correspondence School will hereafter have sent to its students of the Early Education course for mothers the reading matter referred to in the Commissioner's letter, and will also be pleased to secure this matter for any other mothers who are interested to make the request.

C. C. LEWIS, *Principal,*
Takoma Park, D. C.

Vacation Studies

OUR schools are about to close, and students will soon be enjoying the vacation. How shall the time be spent to best advantage? Many will have their hands full of solid work, but all will have some leisure, and will want to keep in touch with their studies. They may have some subject to make up, some study to review, in order to square themselves with their courses; or they may wish to make credits for their regular work. To all such students the Fireside Correspondence School offers its assistance. It fills the chinks in our educational system. It reaches those who cannot avail themselves of the advantages of our regular schools. It is open all the year. The summer vacation is its best opportunity to help you. It has thirty subjects ready, and is adding to this list as fast as possible. The undersigned will be glad to correspond with any who may be interested in making the most of their vacation. Please write him freely in regard to your desires, addressing him at Takoma Park, Washington, D. C.

C. C. LEWIS, *Principal.*

WE pluck some of our sweetest comforts from the very midst of our trials. I have noticed that the best berries grow on the sharpest thorns.—*Talmage.*

Publishing Department

N. Z. TOWN
W. W. EASTMAN

General Secretary
N. Am. Div. Secretary

Change of Workers

BROTHER C. G. BELLAH, who for a number of years has so ably filled the position of general agent in the Central Union, has resigned to take up the work of the gospel minister. We are sorry to lose Brother Bellah from the colporteur work, but wish him much success in his future work. Thus another minister has been trained in our school and passed on, one who we trust will ever hold up before the people the importance of the printed page.

Brother J. A. McEachern, field agent of Ohio, has accepted a call from the Central Union Committee to fill the place made vacant by the resignation of Brother Bellah. Brother McEachern has been greatly blessed of the Lord in the four conferences where he has labored as field agent. He left a very large work in Ohio. We are sure the Central Union, as well as the Pacific Press, is to be congratulated upon its good fortune in receiving so zealous and earnest a laborer as Brother McEachern. We believe that his future work in that union will be greatly blessed of the Lord. W. W. E.

Canary Islands

THE following extract is taken from a letter received from Brother Bert B. Aldrich, who is our pioneer missionary in the Canary Islands, and shows how the way is already open for the introduction of the printed page:—

"The first part of February was occupied in some duties at the home. I was not well—was suffering somewhat from neuralgia of the stomach, and felt the necessity of rest and treatment, which I took, and also gave treatment to Brother French. We made a treatment table which was needed here in our new quarters. I also delivered a few books which had been ordered, and did some canvassing for tracts.

"The last two weeks were busier ones. The third week I went out in the south of the island and in forty-two hours took orders for forty-two copies of 'Practical Guide,' besides selling some tracts. 'Practical Guide' is a good seller. Three days in the last week were carnival feast days, and I could do nothing canvassing. Accordingly I made some missionary visits and gave a Bible reading far out in the country, and studied the prospectus of 'Los Videntes' ('Daniel and the Revelation').

"I felt that I ought to try to get the governor's verbal permission to canvass for this book: so I called on him first. He took me to see several other officials, who each examined the prospectus quite fully, and finally I was taken to the secretary of the provincial government, who told me that I might go ahead, but they would neither give me permission nor refuse to tolerate the work with the religious books. They desired to remain neutral, unless forced to take issue against my work because of clerical interference. They advised me to purchase a license as *vinta de libus nuevos*

o'usades en ambulancia (a colporteur of new books or books used). I accordingly made my application; and on presenting the written application to the collector of the government contributions, I was told that he had not yet received the proper blanks and receipts, but that I might go ahead. Accordingly I began to work among the merchants, and in two days (about eleven hours of actual work) took, with God's help, eleven orders amounting to 89 pesetas for this truth-filled book. Better still, I found a merchant who, after critically examining the prospectus, said that he had been reading 'Videntes' in the municipal library of Santa Cruz, and enjoyed it very much and believed its teaching to be the truth.

"My talk with this gentleman was a feast to my soul. He said he went nearly every evening to read that book in the municipal library. I talked with him on the certainty of sacred prophecy and the Eastern Question. He listened attentively, and when I spoke of his not being a good Catholic he replied, 'I am not a Roman Catholic, but I am an apostolic catholic.' I replied that I also was an apostolic catholic, and shook hands with him. It did me good to have a Spanish gentleman tell me so decidedly that he was a true catholic. I believe truly that God is preparing the way for a great and a quick work in these darkened fields. I believe that the time is here to sell these truth-filled books. We can sow the seed of the kingdom, but God alone can give the increase.

"I am still enjoying the privilege of studying God's Word with some individuals in Santa Cruz and in the country near by from time to time. Romanism has brought darkness on this country, but the Lord of the harvest is preparing the way for the finishing of his work. Pray for the ignorant, superstitious people of the Canary Islands."

W. W. E.

Publishing Work in India

WE learn from India that the *Oriental Watchman* is having probably the largest circulation of any religious paper in India, just as in China the *Chinese Signs of the Times* evidently has the largest circulation of any religious journal there. Of recent activities in the production and circulation of the publications by the India press, Elder S. A. Wellman, of Lucknow, writes:—

"We have not a copy of the Temperance Annual left on our hands. Altogether ten thousand were sold, and we have prospects of at least doubling the number for the coming year. Perhaps Brother Enoch has done the best of any in his part of the field. The plan that he has worked for the Temperance Annual certainly gets the papers where we want them. He took a sheet to the leading men of the Indian and European communities who are interested in temperance, asked them to subscribe something to the fund for the distribution of these papers among the high school and college students, had an influential committee of five appointed to cooperate with him in looking after the distribution, and then gave short temperance talks in the schools before distributing the papers. They disposed of nearly four thousand in this way, and raised the money among the people for the purpose. They prom-

ise to make their list for the west side ten thousand for the coming year. In addition we are approaching some of the native princes of the country, with a view to having them take the paper for distribution among the school children of their state schools.

"We are preparing booklets, cheap ones in the vernacular, for sale among the Indian peoples. Our program includes literature on the second coming of Christ, on health and temperance, the Sabbath, the state of the dead, and other truths held by us as a people. We are also working out a list of tracts on these subjects—free literature in the line of small leaflets. In another two years we ought to have a very comprehensive survey of the entire message in abbreviated form. We are making these as effective as possible, and I believe that it will be one of our strongest features in the giving of the message to this land."

W. A. SPICER.

News and Miscellany

Notes and clippings from the daily
and weekly press

— The population of Cuba is 2,387,000, according to the new census. The secretary of the interior submitted a report to this effect to President Menocal. The population in 1907 was 2,048,980.

— The report of the Bureau of Foreign and Domestic Commerce shows that in the last fiscal year more than 118,000,000 pounds of American prunes were shipped to foreign lands. More than sixty countries were purchasers of our prunes. Germany was the chief customer, having purchased 49,000,000 pounds. The total value of the year's prune export trade was about \$7,000,000.

— In the Dachstein Mountain of Austria there are numerous caverns, among them being one which is 6,500 feet long, containing huge ice masses and said to be the largest ice cave in the world. Though a scorching sun may be blazing outside on the bare mountain rock, the *Scientific American* states that there is always a wind blowing through this underworld, freezing everything within its reach.

— Harvard reports that the total enrollment of students in that school numbers 35,000. Of these 15,000 are Massachusetts men; New York claims 5,759, of whom New York City gave 3,634 and Brooklyn 274; nearly 2,000 came from other countries. Law seems to be the favorite profession among Harvard students, the law course having been chosen by 6,000 of them. Teaching comes next with 4,296, and physicians with 3,375.

— Excavations of the old Roman city of Uriconium, England, are adding greatly to the knowledge of Britain's occupation by the Romans. This center of ancient civilization was situated at the junction of the principal Roman roads, one from London in the southeast and another passing through the legendary borders of Carleon, in South Wales. The circle of the city measured about three miles, and inclosed an area of 170 acres, which is about twenty acres larger than Pompeii.

— The world's navies number 2,291 war vessels.

— Charles W. Post, millionaire cereal food manufacturer of Battle Creek, Mich., shot himself to death on May 9, at his home in Southern California, during a period of temporary insanity.

— About 5,000 ardent advocates of woman's suffrage marched from the White House to the national Capitol on Saturday, May 9, and there demanded of Congress the passage of the Bristow-Mondell resolution favoring equal suffrage.

— The government has decided to issue stamps of five new denominations— seven, nine, twelve, twenty, thirty cents, — colored, respectively, black, pink, maroon, light blue, vermilion. These are intended for convenience in mailing parcels, but will be good for regular letter postage.

— On the morning of May 5, a dynamite magazine in the government of Panama exploded, resulting in the death of eight persons and the serious injury of nineteen others. The concussion shook Panama, and in addition to obliterating the magazine, caused considerable damage in the neighborhood.

— Mme. Lillian Nordica, the famous American prima donna, died at Batavia, Java, on May 10, 1914. Mme. Nordica had been ill since the steamer "Tasman," on which she was a passenger, went ashore on Bramble Cay, in the Gulf of Papua, December 28 last. Nervous prostration was followed by pneumonia.

— Two hundred and fifty Mohammedan Albanians were captured by the Epirote invaders at Hormova, Albania, on May 5. They were crucified in the Orthodox church at Kodra, according to information received by the Albanian government. The Epirotes are said to have set fire to the church afterward, and allowed the bodies to burn.

— Another step toward the complete preparedness of the American forces in Mexico to meet any emergency was taken on May 6, when the fleet received 5,000 khaki uniforms for the bluejackets, in case they should be called upon for service ashore. The conspicuousness of the white uniforms of the landing parties cost many lives during the first days of the occupation of Vera Cruz.

— Resumption of work in many of the mines, and quiet in all the Colorado strike districts, were reported recently from the cavalry commanders in charge of the United States troops stationed there. In the various districts forty-nine shotguns, seventeen revolvers, seventeen rifles, and another machine gun were surrendered. In the Trinidad district most of the sixty mines are working.

— An earthquake bringing disaster to many towns and villages near Mt. Etna, Sicily, is reported to have occurred May 9. The dead and wounded number hundreds, and the property loss is enormous. The seismic phenomenon was unprecedented in violence. The extension of the earthquake zone makes prompt aid to the sufferers practically impossible, although the authorities have dispatched thousands of soldiers in special trains for the scene of disaster.

— There are 38,325 women school-teachers in Japan, and 3,000,000 girls in the public schools.

— It is stated that throughout Sweden there are 500,000 total abstainers, or about ten per cent of the population.

— A board of army officers has recommended to Secretary Garrison that this government purchase the Bull Run battle field and convert it into a national park.

— The published report of Trinity Church Corporation, New York City, shows that aside from church buildings, chapels, and cemeteries, the church's property is valued as \$16,204,512. Of this amount \$15,812,400 is productive property.

— A Japanese tea garden six acres in extent is being moved on automobile trucks from Pasadena to Oak Knoll, Cal., where the owner of the garden has a new estate. The moving of the garden has now been in progress for more than a month, and it is estimated that it will be months more before the work is completed. There are more than \$100,000 worth of rare trees, shrubs, and ornaments in the garden.

— According to figures just made public by experts in Paris, persons suffering from alcoholism form a quarter of the army of the insane in the municipality. Out of a total of 89,000 admitted to the asylums in the department where the tests have been made, it was found that 27,315 were victims of the drink habit, and the experts claim to have traced their insanity to alcohol. In the figures given out, the mental deficiency traceable to the drink habit is matter for serious thought, and should be pondered by the governments of all civilized countries.

— Two Chinese official experts are now in Europe studying the decimal or metric system, with a view to its adoption in China, where the advisory council in Peking has recently passed the first reading of a law which aims at establishing it. Japan has already adopted the metric system for its customs, and has it taught in schools and elsewhere. Siam, too, is about to do the same. The Russian minister of commerce and industry has announced that he is in favor of it, but owing to the huge size and vast and various population of Russia, some delay must occur before its establishment can be arranged.

— Mr. Henry Ford, of automobile fame, is insisting on decent, clean living for the men in his employ. Unless they conform to this, they will not benefit by the profit-sharing plan which has been established. Mr. Ford contends that he pays his men sufficient salaries to warrant their living in clean, comfortable homes, under conditions which make for good manhood and good citizenship. The married men are not allowed to have boarders in their families, but must keep their homes for themselves and their families. Forty-five investigators are inquiring into the home surroundings of each individual man, and many of them are found in deplorable environments. These will be warned not to disobey this rule. Another innovation of Mr. Ford's is an English school for the benefit of his foreign employees.

NOTICES AND APPOINTMENTS

Camp Meetings

ATLANTIC UNION

Massachusetts June 11-21
 New York June 18-28
 Western New York June 18-28
 Maine June 25 to July 5
 Northern New England, Claremont, N. H. Aug. 20-30
 Southern New England Aug. 27 to Sept. 6

CENTRAL UNION

Nebraska, Seward June 4-14
 Wyoming, Edgemont, S. Dak. June 11-21

COLUMBIA UNION

West Pennsylvania, Homestead Park, Pittsburgh June 11-21
 Eastern Pennsylvania, Emmanuel Grove, Allentown June 18-28
 New Jersey, Camden June 25 to July 5
 Ohio Aug. 13-23
 Chesapeake Sept. 24 to Oct. 1
 West Virginia, Parkersburg Oct. 1-11

EASTERN CANADIAN UNION

Maritime, Moncton, New Brunswick June 4-14
 Quebec, South Stukely June 16-23
 Ontario, Oshawa June 25 to July 5

LAKE UNION

North Michigan, Gladstone June 5-14
 East Michigan, Orion June 11-21
 Wisconsin, Wausau June 18-28

NORTHERN UNION

Iowa, Des Moines May 28 to June 7
 Minnesota, St. Paul June 4-14
 South Dakota, Huron June 12-21
 North Dakota, Jamestown June 22-28

NORTH PACIFIC UNION

Southern Idaho, Weiser May 28 to June 7
 Upper Columbia, Milton, Oregon June 4-14

PACIFIC UNION

Western Oregon, Forest Grove May 21-31
 Nevada Mission, Reno June 1-7
 Northern California, Sacramento June 10-21
 Montana, Helena June 11-21
 California, Oakland June 23 to July 5
 Southern California, near Los Angeles Aug. 3-16
 Western Washington, Auburn Aug. 20-30
 Utah Aug. 23-30
 Arizona Oct. 8-18

SOUTHERN UNION

Tennessee River, Jackson July 10-20
 Mississippi, Jackson July 23 to Aug. 2
 Louisiana July 31 to Aug. 9
 Alabama, Montgomery Aug. 7-17
 Kentucky, Nicholasville Aug. 20-30

SOUTHWESTERN UNION

South Texas, Houston July 23 to Aug. 3

WESTERN CANADIAN UNION

British Columbia, Coquitlam June 2-7
 British Columbia, Vernon June 9-14
 Alberta, Red Deer June 18-28
 Saskatchewan, Regina June 25 to July 5
 Manitoba, Morden July 2-12

◆ ◆ ◆ The Maritime Conference

THE twelfth annual session of the Maritime Conference of Seventh-day Adventists will be held in connection with the general meeting at Moncton, New Brunswick, June 4-14, 1914, for the election of officers for the ensuing year, and for the transaction of such other business as may properly come before the conference. First session will be held at 10 A. M., Friday, June 5.

M. M. HARE, *President*;
 LULU VAN BUSKIRK, *Secretary*.

Nebraska Conference Association

THE regular meeting of the Nebraska Conference Association of Seventh-day Adventists (a legal corporation) will be held on the camp ground in Seward, Nebr., Monday, June 8, 1914, at 10 A. M., for the election of officers, and the transaction of any other business that may properly come before the meeting.

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

East Michigan Conference Association

THE annual meeting of the East Michigan Conference Association of Seventh-day Adventists will be held on the Orion camp ground, Orion, Mich., in connection with the annual conference, June 11-21, 1914. The purpose of this meeting is to elect a board of trustees, and to transact such other business as may properly come before the association. The first meeting will be held Monday, June 15, 1914, at 10 A. M.

WM. GUTHRIE, *President*;
DANIEL WOOD, *Secretary*.

California Conference Association

THE eighteenth annual meeting of the California Conference Association of the Seventh-day Adventists will be held in connection with the forty-third session of the California Conference of Seventh-day Adventists, at Oakland, Cal., June 23 to July 5, 1914, for the election of a board of seven trustees for the ensuing year, and the transaction of such other business as may come before the meeting. The first meeting will be called at 3 P. M., Wednesday, June 24.

E. W. FARNSWORTH, *President*;
CLAUDE CONARD, *Secretary*.

Wisconsin Conference Association

THE annual session of the Wisconsin Conference Association of Seventh-day Adventists (incorporated) will be held in Wausau, Wis., in connection with the camp meeting of the Wisconsin Conference, June 18-28, 1914. The first meeting will be held Monday, June 22, at 10:30 A. M. Officers and a board of trustees will be elected for the ensuing year, and such other business transacted as may properly come before the association. All accredited delegates to the Wisconsin Conference are delegates to the association.

W. H. THURSTON, *President*;
W. J. WALTER, *Secretary*.

Wisconsin Medical Missionary and Benevolent Association

THE annual session of the Medical Missionary and Benevolent Association of the State of Wisconsin (incorporated) will be held at Wausau, Wis., in connection with the camp meeting of the Wisconsin Conference, June 18-28, 1914. The first meeting of the session will be held on Monday, June 22, at 11 A. M. At this session officers and trustees will be elected, and such other business transacted as may properly come before this body. The accredited delegates to the Wisconsin Conference are delegates to this association.

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

Ontario Conference

NOTICE is hereby given that there will be a meeting of the Ontario Conference of Seventh-day Adventists held on the Buena Vista Academy grounds at Oshawa, Ontario, in connection with the annual camp meeting, from June 25 to July 5, 1914. Officers will be elected for the ensuing year, and such other business transacted as may properly come before the conference at its annual session. The first meeting will convene Friday, June 26, at 10 A. M. All members in good and regular standing belonging to any Seventh-day Adventist Church in Ontario, who may be in attendance at these meetings, are delegates, and are therefore entitled to all the privileges belonging to such upon these occasions.

M. C. KIRKENDALL, *President*;
C. D. TERWILLEGAR, *Secretary*.

North Dakota Conference Association

NOTICE is hereby given that a meeting of the North Dakota Conference Association of Seventh-day Adventists will be held at Jamestown, N. Dak., in connection with the camp meeting, for the purpose of electing its trustees, of amending its constitution so as to provide for the changing of its headquarters from Fargo to Jamestown, N. Dak., and of transacting any other business necessary. The first meeting will be held at 10:30 A. M., Friday, June 26, 1914.

S. E. JACKSON, *President*;
ANDREW ROEDEL, *Secretary*.

Quebec Conference

NOTICE is hereby given that the annual session of the Quebec Conference of Seventh-day Adventists will be held at South Stukely, Quebec, June 16-23, for the election of officers, and the transaction of such other business as may properly come before the conference.

M. N. CAMPBELL, *Acting President*;
EVA A. RICKARD, *Secretary*.

Nebraska Sanitarium and Benevolent Association

THE Nebraska Sanitarium and Benevolent Association will hold its annual meeting in connection with the Nebraska conference and camp meeting at Seward, Nebr. The first meeting is called for 10 A. M., Tuesday, June 9, 1914. At this time the election of members of the board, and such other business as is necessary, will be attended to.

J. W. CHRISTIAN, *President*;
I. F. BLUE, *Secretary*.

Upper Columbia Mission Society

THE sixteenth annual session of the Upper Columbia Mission Society of Seventh-day Adventists will be held in connection with the conference at Milton, Oregon, June 4-14, 1914, for the election of officers and for the transaction of such other business as may properly come before the society at this time. All accredited delegates to the conference are delegates to this body. The first meeting will be held June 10, at 10 A. M.

P. A. HANSON, *President*;
A. M. DART, *Secretary*.

Alberta Conference Association

NOTICE is hereby given that a meeting of the Alberta Conference Association of Seventh-day Adventists will be held at 10 A. M., Wednesday, June 24, 1914, on the camp grounds at Red Deer, Alberta, for the transaction of such business as should properly come before the association. It is desired that all the churches be represented at this first meeting.

C. A. BURMAN, *President*;
F. L. HOMMEL, *Secretary*.

New Jersey Conference

THE eleventh annual session of the New Jersey Conference will be held at Camden, N. J., June 25 to July 5, 1914. The first meeting, for organization, appointment of committees, etc., will be held at 9 A. M., June 26. Church clerks are requested to place on file with the secretary of the conference, previous to this date, a complete list of delegates. Each church is entitled to one delegate for the organization, and to one additional delegate for every ten members of the church.

A. R. SANDBORN, *President*;
H. A. MAY, *Secretary*.

New Jersey Conference Association

THE seventh annual session of the New Jersey Conference Association of Seventh-day Adventists will be held in connection with the conference and camp meeting at Camden, June 25 to July 5, 1914. The first meeting will be at 10 A. M., June 26. All delegates to the conference are delegates to the association.

A. R. SANDBORN, *President*;
H. A. MAY, *Secretary*.

Iowa Sanitarium and Benevolent Association

NOTICE is hereby given to the constituency of the Iowa Sanitarium and Benevolent Association that the annual meeting will be held in connection with the Iowa Seventh-day Adventist conference and camp meeting on the State fairgrounds at Des Moines, Iowa, May 28 to June 7, 1914. The first meeting of the sanitarium constituency will be called to order in the main pavilion on the aforesaid camp ground, Wednesday, June 3, at 9 A. M.

A. R. OGDEN, *Chairman*;
C. W. HEALD, *Secretary*.

Wyoming Conference Association

THE Wyoming Conference Association of the Seventh-day Adventists (incorporated) is called to convene on the camp ground in Edgemont, S. Dak., at 9 A. M., June 16, 1914, for the purpose of electing officers and transacting other necessary business. Accredited delegates to the conference are delegates to the association.

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

Wyoming Conference

THE eighth annual session of the Wyoming Conference of Seventh-day Adventists will be held in connection with the camp meeting at Edgemont, S. Dak., June 11-21, for the election of officers for the ensuing year, and the transaction of such other business as may properly come before this meeting. The first meeting will be held Friday, June 12, at 9 A. M. All delegates should be there to answer to their names in the first meeting.

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

Pennsylvania Tract and Missionary Society

THE annual meeting of the Pennsylvania Tract and Missionary Society will be held in connection with the Eastern Pennsylvania conference of Seventh-day Adventists, on the Emmanuel Grove camp grounds, Allentown, Pa., June 18-28, 1914. The first meeting will be held Monday, June 22, at 4 P. M. This meeting will be for the election of constituent members for the ensuing year, and for the transaction of any other business that may come before the meeting.

H. M. J. RICHARDS, *President*;
LUCY PAGE EMERSON, *Secretary*.

Eastern Pennsylvania Conference

THE eleventh annual session of the Eastern Pennsylvania Conference of Seventh-day Adventists will convene on the camp ground at Emmanuel Grove, near Allentown, Pa., Friday, June 19, 1914, at 9:30 A. M., to elect its officers for the ensuing year and to transact such other business as may properly come before the conference. Each church is entitled to one delegate for its organization, and to one additional delegate for every ten members thereof.

H. M. J. RICHARDS, *President*;
LUCY PAGE EMERSON, *Secretary*.

West Pennsylvania Association

THE next session of the constituency of the West Pennsylvania Association of Seventh-day Adventists will be held at Homestead Park, Homestead, Pa., June 15, 1914, at 10 A. M., for the purpose of electing officers, and of transacting such other business as may properly come before the meeting. The constituency will meet in connection with the camp meeting to be held in Homestead Park, June 11-21.

J. P. GAEDE, *President*;
H. K. HACKMAN, *Secretary*.

West Pennsylvania Conference

THE thirteenth annual session of the West Pennsylvania Conference of Seventh-day Adventists will convene in connection with its camp meeting in Homestead Park, Homestead, Pa., June 11-21, 1914. The first meeting of the conference will be held Thursday,

June 11, at 9 A. M. In the session of this conference each church is entitled to one delegate without regard to numbers, and to one additional delegate for every ten members in the church. Every delegate should be present at the first meeting.

F. H. ROBBINS, *President*;
H. K. HACKMAN, *Secretary*.

Saskatchewan Conference

THE third annual session of the Saskatchewan Conference of Seventh-day Adventists will convene in connection with its camp meeting in Regina, Saskatchewan, June 25 to July 5, 1914. The first meeting of the conference will be held Friday, June 26, at 9:30 A. M.

A. C. GILBERT, *President*;
U. WISSNER, *Sec.-Treas.*

Temperance "Friend"

THE splendid sale of the Temperance number of *Our Little Friend* indicates that it is filling a very important place in the present nation-wide movement for temperance. The orders are streaming in, and it is difficult to keep up with them. Three editions aggregating 55,000 copies have now been printed, and with orders coming in at the present rate, these will not last long. What a good thing it is that our little ones can also unite with us in this great and good temperance cause, with ammunition all their own! How we ought to encourage them, too, in taking their little part in our work! Suggest that they use ten, twenty, or more copies. They cost 2½ cents each in lots of five or more, and sell for 5 cents each. Orders should go to the tract society. Here is one letter just received:—

"DEAR EDITOR: Inclosed please find money order for \$2. I sold my forty copies of the Temperance number you sent me, and the \$2 I received will cover the cost of eighty more, which I hope to sell, and then perhaps I'll send for more.

"Very sincerely,

"— — —"

"P. S.—Please send them as soon as you can, because I want to sell just all I can."

This is the way to work with this good little Temperance *Friend*. Just keep doubling up all the time, and the work can be continued all summer long. Let us see that all the little folks who desire have a part in the opportunity here afforded.

To Church-School Teachers

YOUR vacation is just at hand. Perhaps it has already begun. No doubt you are thinking about those studies you will need to pursue in order to obtain a higher grade certificate. The Fireside Correspondence School is able to help you, and would like to do so. We will start you at once, and let you pay the tuition in installments, or in any other way that will better suit your convenience. Write at once for calendar, stating what subjects you would like to take up. Address C. C. Lewis, Principal, Takoma Park, D. C.

New Studies in the Fireside Correspondence School

THE Fireside Correspondence School is ready to receive pupils in the following new subjects: Educational psychology, agriculture, Hebrew I. Those who are interested in pursuing these subjects during the summer vacation should write at once for full particulars, so that they may begin work as soon as possible. Address C. C. Lewis, Principal, Takoma Park, D. C.

Publications Wanted

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

Mr. O. E. Walker, Carbon Hill, Ala.

Edward Quinn, Jr., 20 Hickory Ave., Takoma Park, D. C. *Watchman* and *Signs*.

J. H. Downes, Cornhill, London, E. C.

James M. Johnston, Hickory, N. C., R. F. D. 5, Box 49.

D. G. Harden, 527 Ralston St., Reno, Nev. *Signs, Instructor, Little Friend*, and tracts.

Harry C. Truman, Lima Center, Wis. *Signs, Watchman, Life and Health*, and *Protestant Magazine*.

E. D. Haskell, Rossville, Ga., R. F. D. 3. Especially *REVIEW, Signs, Instructor, Little Friend*, and our magazines.

Mrs. A. F. Hamblin, Lake Arthur, La. *Signs*, weekly and monthly, *Watchman, Instructor, Liberty*, and tracts.

Mrs. Mimie Light, Harriman, Tenn., R. F. D. 3. *Life and Health, Protestant Magazine, Instructor*, and *Little Friend*.

Mrs. Marie Beermann, Clatskanie, Oregon, R. F. D., Mt. Home Box. English and German papers and magazines containing present truth.

Requests for Prayer

A BROTHER and a sister in Kansas ask our united prayers for the healing of their son.

An aged Oregon sister, who is sorely afflicted, begs God's people to pray that her eyesight may be spared in order that she may read her Bible.

Address Wanted

THE address of Mrs. M. E. Robinson is desired by the church at St. Petersburg, Fla. Send information to the church clerk, Mrs. R. L. Underwood, Box 797.

Obituaries

Mrs. G. B. Thompson

DELIA A. HICKS was born near Rutland, Ill., July 19, 1868, and died at Takoma Park, Md., May 2, 1914, aged 45 years, 9 months, and 13 days. Her husband, two brothers, and a sister in Calgary, Canada, the wife of Elder H. S. Shaw, are left of her immediate relatives. She was born of Seventh-day Adventist parents who were identified with the advent movement of 1844 and later embraced the Sabbath and other kindred truths of the message in its pioneer days. Thus, early in life Sister Hicks's heart was inclined toward the service of God. She gave evidence of a deep conversion, and in her girlhood days united with the Seventh-day Adventist Church. After being graduated from the high school in Gibson, Ill., she taught in the public schools for a time; but desiring a closer identification with the work of this movement, she later entered the Bible work in the city of Chicago. Here she labored successfully for several years. In 1891 she was married to Elder G. B. Thompson. From that time her interests have been closely identified with his, both giving their entire strength and energy to faithful, loving ministry in the cause of God. In 1893 Sister Thompson accompanied her husband to South Africa. It was there that her first decline of health was experienced. They spent nearly four years in that field, returning to the United States in 1896. For a number of years her health had been greatly impaired, notwithstanding the fact that everything that medical skill could do was done to better her condition. Several times the Lord, in answer to prayer, sent to her instant and remarkable healing, and strengthened her for the continuation of her labors. Her sickness and sufferings were patiently endured. Her trust was daily placed in the Lord, and she never murmured nor complained. She lived a life of prayer and consecration to God. She sleeps in Jesus, to come forth in the resurrection of the just to a life of unending joy in the kingdom of God. This hope lightens the load of sorrow, and robs grief of its most poignant pain. Quiet and unassuming, as becomes noble womanhood, our sister lived a life of humble devotion to God and to her associates. In

the Sabbath school as a teacher or superintendent, in the work of the church school as a member of the board, in the work of the church as deaconess, she labored beyond her strength to advance the cause of her Master. Well do we recall the anxiety she felt and the earnest labor she put forth at the last week of prayer season that every member in her division of the Sabbath school might be brought to a saving knowledge of Christ. God greatly blessed her efforts in this direction. Not blessed with children of her own, her love reached out to the children of others. Leading others to Christ in kindly, loving, simple ways, assisting poor boys and girls through school, ministering to the sick and suffering, in these our sister found solace in her loneliness, and joy in her service. Could all for whom she did some kindly deed or to whom she spoke some loving word bring a floral offering to her grave, she would sleep beneath a wilderness of flowers. It was hers to abide by the stuff while her faithful husband went forth to the warfare; hers to keep the home, in order that the tired warrior might find a place of rest and refreshing. His going she blessed with brave and hopeful words; his return she welcomed with wifely love and devotion. In this she was a true representative of the thousands of faithful wives who in the separation which the service of God entails bear an equal part of toil and sacrifice. And we may believe that the law of ancient Israel will be the law of the coming kingdom, that he who abides by the stuff shall share equally with him who goes forth to war. We can say of Sister Thompson, as was said of one of old, "She hath done what she could." She has fought a good fight, she has finished her course, she has kept the faith; and there is laid up for her a crown of righteousness, which God, the righteous judge, shall give her in the day of his appearing. F. M. W.

Elder A. P. Heacock

A. P. HEACOCK was born Sept. 7, 1844, and died April 22, 1914. About thirty years ago he embraced the truths held by Seventh-day Adventists, and entered the ministry of this denomination soon after, beginning work in the Iowa Conference. Twenty-five years ago I joined Elder Heacock and wife as their tent master, and worked for them during the two years following. I look back upon that experience as one of pleasure and profit. On March 8, 1870, the deceased was married to Miss Mary C. Coulson, and they walked together for more than forty-four years. One child was born to them, a daughter, with whom Sister Heacock will make her home. Elder Heacock died at the sanitarium in Little Rock, Ark., where everything possible was done to prolong his life, but it was evidently God's will that the tired warrior should rest from his labors. Through all the years of his ministry his one thought was of the work of God, and he longed to see the end of sin and the coming of his Saviour. Those who knew him longest loved him most. Truly a father in Israel has fallen. His faithful labor of many years in this Southland has been productive of much good, and he will not soon be forgotten. Words of consolation were spoken by the writer. G. F. WATSON.

Elder K. Rasmussen

K. RASMUSSEN was born in Hurup, Denmark, June 2, 1878, and died at his home in Sioux City, Iowa, at 5 A. M., April 9, 1914, at the age of 35 years, 10 months, and 7 days. He was converted and accepted the Seventh-day Adventist faith in 1897. Three months later he entered the military service of Denmark, in which service he suffered imprisonment during the greater part of a year, with the severest punishment, for refusing to do military service on the Sabbath. He was subjected to most cruel tortures, all of which he endured with the utmost fortitude for the sake of the truth which he had so recently found and for which he was willing to suffer. He had enlisted before his acceptance of the truth; hence there was no escape from service. On the king's birthday, April 8,

1899, he was pardoned, at which time he dedicated his life fully to the Lord's service for the winning of souls. Soon after his release he came to this country, and after completing a nurses' course and further preparation for gospel service, he entered the ministry, and labored faithfully for eight years in the cause to which he unreservedly devoted his life to the very last; and as a result, many are now rejoicing in the truth that was so dear to him. Only those who have been personally acquainted with his ministry can appreciate what an earnest, arduous laborer Brother Rasmussen was. He spared not himself, but threw every energy of his being into the proclamation of the truth for which he had suffered so much. He labored in the State of Iowa for about three years, previous to which time he labored in Wisconsin. He was united in marriage to Marlinda Dohl, on Jan. 30, 1904. He is mourned by his wife, one brother, three sisters, an aged grandmother, and a large circle of friends. Elder Rasmussen had just a few days before his death concluded a series of meetings at Exira, during which he had labored very earnestly. He complained for several days while at Exira of a severe headache, and of not feeling well; he had been a little overheated and had taken a chill, but felt that after a few days' rest at home he would fully recover his strength and be able to answer urgent and waiting calls for meetings. His illness was not supposed to be serious by those who were with him until just the day before his decease. The doctor was called and pronounced it nervous breakdown, with other complications. The death of Elder Rasmussen has come to the workers and all the believers in the Iowa Conference as a great shock. Several of our ministers attended the funeral and took part in the service. There were present Elders J. W. Dorcas, J. C. Clemens, and O. J. Nerlund, and Brethren W. A. McKibben and N. H. Olson, and the writer. Elder Edwardsen, of Wisconsin, with whom Elder Rasmussen had labored, was present by special invitation of Sister Rasmussen. A short service at the home was conducted by Elders Dorcas and Nerlund, after which the body was taken to the church in Sioux City where our Sabbath services are held, and the funeral was conducted at 1:30 p. m., Sunday, April 12. Elder J. C. Clemens delivered the principal sermon, after which the writer read Isa. 52:7, 8; Dan. 12:3; Rev. 14:13, making some remarks relative to the service of Elder Rasmussen in the proclamation of the message of truth which was so precious to him. We believe it can be truthfully said of our brother that he labored unselfishly for the cause to which he had dedicated his life, and those especially who have accepted the message through his ministry, will mourn most keenly the loss of our beloved brother and fallen comrade in service. We believe it can truly be said of Brother Rasmussen that while he rests from his labors his works do follow him. He fell at his post.

A. R. OGDEN.

THOMPSON.—Catherine C. Morrison was born in Jersey Shore, Pa., and died at Takoma Park, Md., April 8, 1914. Her early life was spent in Pennsylvania. June 21, 1886, at Buffalo, N. Y., she was married to Oliver F. Thompson. Six children were born to this union, five of whom are still living, and, with the husband and only remaining sister, were present at the funeral. Quite early in life the deceased gave herself to Christ and became an earnest, devoted member of the Methodist Church. At Buffalo, N. Y., in 1893, with her husband she attended a series of meetings conducted by Seventh-day Adventists. Both were impressed with the evidences of the nearness of the Lord's coming, and with the truthfulness of the position held by this people. Accordingly, both decided to follow their convictions and to devote their lives to the advancement of this movement. Spending seven years in Buffalo, the family returned to Pennsylvania, and there, with her husband, Sister Thompson engaged in the sale of our denominational publications for four years. In 1905 the family moved to Tennessee, where they remained until 1909, when they came to

Takoma Park, and soon after took up work in connection with the Foreign Mission Seminary. Naturally of a hopeful disposition, Sister Thompson's religious experience was even and uniform through the years. The hope which she felt in her own heart she imparted to others, and in her family circle always proved a source of inspiration to her husband and children. Others might be depressed by circumstances, but from her there came the pleasant smile and the encouraging word which dispelled the shadows and caused hope to spring up afresh. Of a quiet and retiring nature, she did for her Master and for her friends and neighbors many kindly deeds. In every place where the family resided she manifested a genuine missionary spirit. In Pennsylvania, New York, Tennessee, and during the last few years in Takoma Park, she did much in the way of the circulation of literature, friendly calls, and missionary service. And her labor has not been without fruit. God has blessed the efforts which she has put forth, and a goodly number of souls are rejoicing in Christ today as the result of her loving ministry. Truly we can say of our sister: "She hath done what she could." She rests from her labors, but her works will live after her. Her influence will pass on to bless other lives. May we profit by her faithfulness and devotion. A large number of friends attended the funeral services, which were held Sabbath afternoon, April 11.

F. M. W.

THRESHER.—Dottie Viola Osgood was born in Cincinnati, Ohio, Sept. 8, 1883, and died April 1, 1914. She was united in marriage with Ralph A. Thresher in 1906. Her husband, one daughter, her father and mother, and one sister are left to mourn their loss. Sister Thresher passed away peacefully, and now sleeps in Jesus, awaiting the resurrection morning.

W. W. MILLER.

DELAND.—Perry H. Deland was born June 20, 1838, and died Jan. 10, 1914, at his home in Waterford, Pa. Brother Deland embraced present truth about twenty-five years ago, and his home was the stopping place for the servants of God. He was an old soldier, having served in the civil war, and was highly respected by all who knew him. He leaves a wife and two sons, also two brothers and three sisters, to mourn their loss. Words of consolation were spoken from Revelation 14.

W. F. SCHWARTZ.

JENSEN.—Mrs. Matilda Jensen died April 7, 1914. She was born in Denmark, Dec. 21, 1842, and with her husband, Paul Jensen, came to America in October, 1868. They settled in Clay County, Iowa. Thirteen children were born to them, eight of whom are living and mourn the death of their beloved mother. The deceased united with the Seventh-day Adventist Church in 1877, and remained faithful to her profession until her death. She was laid to rest by the side of her husband and youngest son in the cemetery at Peru, Kans. Mr. Brown, of Peru, spoke words of comfort at the funeral service.

M. B. JENSON.

BRAMHALL.—Mrs. Elizabeth Voltz Bramhall was born April 19, 1841, in Alsace-Lorraine, and died at Madison, Wis., March 24, 1914. In 1847 her family sailed for the States and settled in New York. The same year both her parents died, but a kind aunt made a home for the orphan and reared her. The deceased was married to E. H. Bramhall Sept. 2, 1862, and immediately afterward her husband responded to the call of his country during the Civil War. He returned maimed for life, having lost his right arm. Forty years ago our sister accepted present truth through reading our literature. For a number of years she thought she was the only Sabbath keeper in the city of Milwaukee, Wis., but later found a sister who had passed through the 1844 movement. These two sisters formed the nucleus of the now flourishing Milwaukee Seventh-day Adventist Church. Sister Bramhall was devoted to her family and the cause of God. The funeral services were conducted by the writer.

R. T. DOWSETT.

JOHNSON.—April 7, 1914, Brother R. M. Johnson, of Harper, Wash., fell asleep in Jesus. He accepted this truth about one year ago, when over eighty years of age, and with his wife was baptized at the camp meeting held in Auburn, Wash., last year. He died with a firm faith in God, and his heart seemed full of praise. We hope to meet him in the resurrection morning.

CHARLES CORNELL.

WILSON.—John Wilson died in New York City, April 9, 1914. He was born in Christiania, Norway, in the year 1846, and came to this country about thirty years ago. Brother Wilson accepted present truth about 1888, under the labors of Elder A. W. Jensen. For some time he was engaged in the ministry among the Scandinavians in the United States, but during the last years of his life he conducted a private business in Brooklyn, N. Y. Our brother died in hope of a part in the first resurrection. The funeral service was conducted by the writer, assisted by Elder J. L. McElhany.

H. C. J. WALLEKER.

YOUNG.—Elvira Ann Jackson Young was born in Macoupin County, Illinois, Dec. 18, 1829, and died at the home of her son in Elk City, Okla., April 2, 1914. When the deceased was a child of thirteen years, her parents moved to Texas, settling in Waxahachie. She was married to Judge Harvey W. Young in 1852. Their two children are left to mourn; also one sister, and many other relatives and friends. Sister Young united with the Seventh-day Adventist Church about thirty-five years ago, and remained faithful to this profession until called by death. The funeral service was conducted by Pastor Matthews of the Presbyterian Church.

MRS. E. J. WATKINS.

O'MALEY.—W. E. O'Maley, born Jan. 19, 1861, in New York State, died at the Glendale Sanitarium, in California, Sept. 23, 1913, of blood poisoning. He first heard the message preached by Elder Simpson in 1904, and was stirred with its power. For the past six years special prayers were offered by the church for his conversion. These messages to the throne, and the earnest pleadings of his faithful wife, were answered shortly before his death. Before his illness took a serious turn, he placed his hands in the hand of Jesus, and later assured his dear ones that he was prepared to meet the Saviour. Brother O'Maley leaves a wife and two sons. The funeral services were conducted by the writer.

D. A. PARSONS.

DOBBS.—Mrs. Caroline Dobbs was born Jan. 25, 1837, in New York State, and died at her home in Minneapolis, Minn., Feb. 21, 1914, after an illness of several weeks. Her maiden name was Duncan. She was married in 1857 to John C. Dobbs. They came to Minnesota in 1864, undergoing many privations and discomforts incident to pioneer life, but the brave wife and mother displayed the qualities of a noble character, which dominated her whole life. The deceased was the mother of thirteen children, eight of whom survive. Her life was a testimony for this truth, and she now sleeps in Jesus. She was laid to rest by the side of her husband, in the cemetery at Sauk Center, to wait the coming of the Life-giver.

O. O. BERNSTEIN.

MYERS.—Telitha Ann Armstrong was born June 1, 1830, and died at Bellville, Ohio, April 2, 1914. Jan. 17, 1850, she was united in marriage with John Myers. To this union were born seven children, six of whom survive. In the autumn of 1862 her companion enlisted in the Union Army, and without the privilege of again visiting his family, died in Tennessee two years later. In 1866 our sister attended a series of tent meetings conducted in Bellville by Elders I. D. Van Horn and R. J. Lawrence. In December of that same year she was baptized, and a few months later united with the Seventh-day Adventist Church at Bellville. Through all the years she was steadfast in this belief, and died firm in the faith of Christ's second coming.

H. H. BURKHOLDER.

COOPER.—John Thomas Cooper was born in Union County, Ohio, and died at the home of his son in West Plains, Colo., March 24, 1914, aged 70 years. The deceased was a veteran of the Civil War, being honorably discharged at its close. He was married to Caroline Outland in 1875. Four children were born to them, two of whom survive the parents. Brother Cooper rejoiced in this message, and firmly believed in its final triumph. Services were conducted by the writer.

J. S. ROUSE.

SMALL.—Lloyd A. Small was born at Esbon, Kans., April 2, 1890, and died April 3, 1914, near Norton, Kans. At the age of sixteen years he was baptized and united with the Seventh-day Adventist Church, of which he remained a consistent and devoted member. At the time of his death he was leader of the little company in Beaver City, Nebr., the members of which will sadly miss his help. There are left to mourn three sisters, two half sisters, one half brother, and a large circle of friends. He fell asleep in Jesus, hoping for a part in the resurrection of the just. The funeral service was conducted by the writer.

E. L. COOK.

SPENCER.—Carlton D. Spencer was born June 21, 1857, in New York State, and died at his home in Fergus, Mich., April 14, 1914. In 1881 he accepted present truth, and united with the Seventh-day Adventist Church in St. Charles, Mich., of which he was a faithful member at the time of his death. The deceased was married to Miss Libby Rusher in 1882, who, with their daughter, two brothers, and many other relatives and friends, is left to mourn. Brother Spencer was a patient sufferer during the last ten years of his life, and found his greatest joy in the blessed hope. We laid him to rest in full assurance that he will have a part in the first resurrection.

HOWARD H. HICKS.

PIERCE.—Sarah E. Lindsley was born Feb. 5, 1844, in New Haven, N. Y. Losing her mother by death, she was reared from infancy by a stepmother, who, although eighty-six years of age, is still living. The deceased was converted at the early age of eight, and for sixty-two years was an earnest Christian and faithful Sabbath keeper. She was married to H. W. Pierce on Jan. 28, 1869. They both united with the church at Bordoville, Vt., and helped bear the burdens of the cause in its infancy. They were blessed with two children, but both preceded their mother in death. In 1899 the General Conference recommended that Elder Pierce and wife labor in the Southern field. They settled temporarily in Tennessee, going from there to Mississippi, where they engaged in school work; but Sister Pierce's health failed rapidly, and in 1906 they came to Graysville, Tenn., where she died May 5, 1914. A large congregation listened to words of comfort spoken by the writer from 1 Cor. 15:55, after which we laid our sister to rest, awaiting the coming of the Life-giver.

SMITH SHARP.

HIETT.—Lula Victoria Hiett, born at Shanghai, W. Va., Sept. 24, 1881, died near Hyattsville, Md., April 7, 1914. At the age of eighteen she united with the Winchester (Va.) Seventh-day Adventist Church. On removing to Washington, D. C., she connected with the Memorial Church, of which she was a member at the time of her death. For a number of years she was employed in a branch of government service, where she faithfully held up the torch of truth, being ever ready to give a reason for her hope in her Redeemer. In May, 1913, she suffered a collapse while at her work, and was brought near death's door. From this there was an encouraging rally, and it was hoped that her life might be spared, but a decline followed. She bore her suffering patiently, and, although desiring to live, committed herself to God for the doing of his will, and expressed her firm hope of coming forth from the grave to immortality at the call of her Saviour. Father, mother, a brother, and two sisters survive her. The funeral service was held at the Memorial Church.

R. E. HARTER.

WILCOX.—George Leon Wilcox, son of Brother and Sister E. H. Wilcox, died at Keene, Tex., April 10, 1914, being only 2 years, 8 months, and 16 days old when he was taken away so unexpectedly. Words of consolation were spoken by the writer, Elder C. J. Buhalts assisting in the service.

W. W. EASTMAN.

BURGERET.—Almira Burgeret was born at Greenwich, Ohio, Oct. 2, 1829, and died at Cleveland, Ohio, May 1, 1914. She united with the Seventh-day Adventist Church in August, 1889. She was quite infirm in body and mind for some time before her death, and required much patient care. The writer conducted the funeral service. Our sister is survived by one brother.

D. E. LINDSEY.

WHEELER.—Died, April 6, 1914, at the age of 74 years and 4 days, John Vest Wheeler. He was born in Perry County, Indiana, and came to Idaho in 1901. Brother Wheeler embraced the third angel's message about five years ago. He is survived by his companion and twelve children. During the last few months of his life the deceased had an especially bright Christian experience, and we feel confident that he sleeps in Jesus.

F. D. WAGNER.

FLINTON.—Harriet E. Hardell was born Sept. 1, 1824, in Lincolnshire, England. She came to America with her parents at an early age. In 1860 she was married to C. H. Flinton, and they lived together happily for fifty years. After her husband's death she gave her heart to God, and died a believer in the third angel's message, at the age of 90 years, 6 months, and 27 days. The funeral services were conducted in Oconomowoc, Wis.

E. E. TROWBRIDGE.

SHAFFER.—Brother Charles E. Shafer was born in Maryland in the year 1885, and died in San Francisco, Cal., April 25, 1914. He leaves to mourn a mother and a large circle of friends. The deceased united with the Seventh-day Adventist Church in July, 1913. He was engaged in the canvassing work in San Francisco at the time he was stricken with the sickness that caused his death. He sleeps in Jesus, awaiting the call of the Life-giver to a glorious immortality.

JAMES TAPHOUSE.

BROWN.—Mrs. Laura A. Brown fell asleep in La Fayette, Cal., April 9, 1914, at the advanced age of 80 years, 6 months, and 2 days. She was born at Venice, Ohio, and came to California in 1853, settling in Contra Costa County, where, the year following, she was married to Warren Brown. Elder B. A. Stephens was instrumental in bringing present truth to the deceased, and in 1877 she was baptized by Elder J. N. Loughborough. An only son is left to mourn her death.

B. E. BEDDOE.

PRESTON.—Lella Dell Preston was born at Beaverton, Oregon, Aug. 29, 1896, and fell asleep in Jesus near Manning, Oregon, April 20, 1914. The greater part of her life was spent in San Jose, Cal. She was a member of the Seventh-day Adventist Church at Beaverton. For the last year of her life she was an invalid, but she bore her affliction with the greatest patience and cheerfulness. To know her was to love her, and she is deeply mourned by the whole community, as well as by the immediate family.

Mrs. M. H. PRESTON.

BEATTY.—Carmi A. Beatty was born in the State of Illinois, July 4, 1854, and died at Portland, Oregon, April 4, 1914. In 1879, together with other members of his family, he embraced present truth, and united with the Seventh-day Adventist Church, of which organization he remained a faithful member until called by death. Brother Beatty was always kind, thoughtful, and helpful in his home. Affliction was his portion from childhood, and at times he suffered severely. The mother, three brothers, and two sisters survive. Words of comfort were spoken by the writer.

H. W. COTTRELL.

BEAN.—John Bean was born at York, Maine, Feb. 3, 1835, and died at Guerneville, Cal., May 3, 1914. He moved to California in 1862, and accepted present truth in 1870, under the labors of Elder J. N. Loughborough. From that time until his death he remained a firm believer, and his faith and hope grew brighter as he realized that the end was near. A large circle of friends attended the funeral, and the writer spoke words of comfort.

JAMES TAPHOUSE.

CORKHAM.—David Andrew Corkham was born at East Chester, Nova Scotia, Sept. 4, 1854, and died May 2, 1914, at Scotts Bay, Nova Scotia. Brother Corkham was the first convert to present truth in the Maritime Provinces. His conversion was the result of the efforts of Elder J. R. Israel. He at once began to tell others of the message so dear to him, and a short time before his death counted seventy persons who had accepted the truth through his labors. His first wife, Sadie A. Simpson, died in 1891. In 1898 he was married to Nellie A. Brown, who, with their five children, is left to mourn.

THOMAS ROWE.

RAND.—Howard Rand was born in Nova Scotia, March 11, 1836. At the age of twenty-four years he was married to Mary A. Reynol, and two years later moved to the then new country of Minnesota. For forty-two years Mr. and Mrs. Rand made their home in that State, coming to Battle Creek, Mich., eleven years ago, in order that they might be with their children; and here Brother Rand died at the age of 78 years, 1 month, and 8 days. He was a devoted Christian and a member of the Seventh-day Adventist Church for thirty years. Six children are left to mourn. Elder W. A. Westworth, assisted by the writer, conducted the funeral service.

A. J. CLARK.

WALWORTH.—Mrs. Augusta Bodley Walworth was born May 27, 1856, at Salem, Ind., and died April 24, 1914, in Homer Township, Michigan. She was married to W. W. Walworth Feb. 21, 1881. One son was born to this union. Since 1884 the family have resided in Homer Township. The deceased was born of Seventh-day Adventist parents, and was converted when about twenty-two years of age. She was a faithful, loving, and consistent member of the church, and her life bore testimony to her hope in Christ. Her husband and son, three sisters, and a number of other relatives are left to mourn. The writer spoke words of comfort from the twenty-third psalm.

JOHN E. HANSON.

The Advent Review and Sabbath Herald

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

ISSUED EACH THURSDAY BY THE
Review & Herald Publishing Association

General Church Paper of the Seventh-day
Adventists

Terms: in Advance
One Year.....\$2.00 Six Months.....\$1.00
Three Months.....\$.50

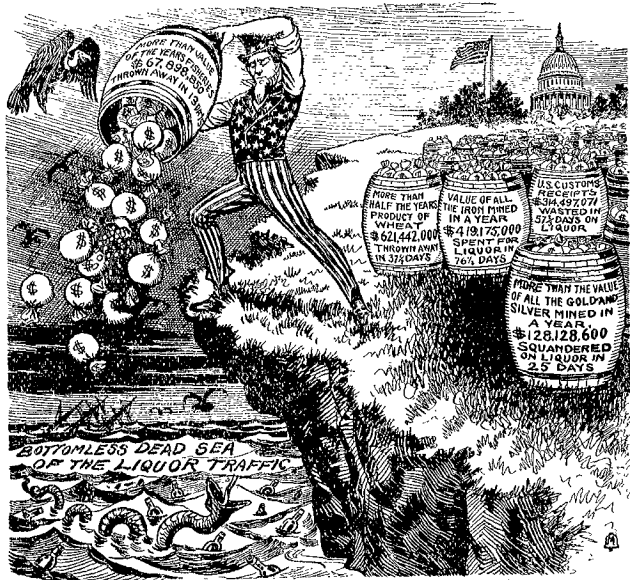
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REVIEW AND HERALD
Takoma Park Station - Washington, D. C.

[Entered as second-class matter, August 14, 1903, at the post office at Washington, D. C., under the act of Congress of March 3, 1879.]

WASTEFUL UNCLE SAM



If every year Uncle Sam should cast into the sea \$2,806,042,530,— enough money to support 3,000,000 families, or to build the Panama Canal, and to support the army and navy, Post Office, the Judicial and Executive branches of our government,— he would be less wasteful and more commendable than he is in expending this amount each year for that which brings upon his people only sorrow, degradation, crime, pauperism, and insanity, everywhere recognized as the direct result of liquor.

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American State Papers

This book gives the most complete history of Sunday legislation in the United States. The very laws themselves, beginning with colonial times, are given, and the history showing the results of the operation of these laws when enforced upon the minority who conscientiously believed otherwise. It narrates the development of this religious legislation up to the year 1913. The book contains 800 pages. The price is only \$1.25 post-paid. Library binding, \$2.00.

Great Second Advent Movement

Every person should be familiar with the history of his own denomination, and especially should Seventh-day Adventists be familiar with the various steps that were taken in the providence of God in the development and organization of this denomination. This history is briefly given in the most interesting manner in the book "The Great Second Advent Movement," written by Elder J. N. Loughborough, the oldest minister now left within our ranks. As a young man, Elder Loughborough kept a diary in which he recorded the principal events which transpired. From this and other sources of information he was able to write this splendid book. Every young person should study it carefully. Price, cloth binding, \$1.25.



WASHINGTON, D. C., MAY 28, 1914

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OUR readers will note the addition of several names to our editorial staff in this number of the REVIEW. It seems fitting indeed that the three vice presidents of the General Conference, namely, Elders L. R. Conradi, I. H. Evans, and R. C. Porter, and the secretary of the North American Division Conference, Elder G. B. Thompson, should sustain the relationship of contributing editors to our general church paper. We shall hope to have frequent articles from them.

IN acknowledging the receipt of a draft from the mission treasury, Elder L. V. Finster, of the Philippine Islands Mission, adds a word that we are glad to pass on: "Elder E. M. Adams reports three new Sabbath keepers in Iloilo, Brother Robert Stewart two in Cebu, and Brother Manalaysay, one of our Filipino workers, seven in Santa Rosa, while about twenty have taken their stand for the truth here in Manila recently." Thus the Lord is going before us in all the places where our work is started.

WE learn of excellent meetings in Kingston, Jamaica, during the Jamaica Conference session and the meetings of the West Indian Union Committee. Doubtless a report will soon be made. Among transfers of workers we learn that Elder H. C. Goodrich, who has desired release from official work, after fourteen years' service in the tropics, is transferred from the West Caribbean field to the Isle of Pines, Cuba, where he will work among the American settlers, Elder W. G. Kneeland taking the presidency of the West Caribbean Conference, with headquarters at Cristobal, C. Z. Elder D. E. Wellman, of Jamaica, was transferred to the Panama field; and Elder E. C. Boger, of British Guiana, takes the presidency of the Jamaica Conference. The workers of the West Indian Union are pushing their lines outward, having a very difficult field to cover in view of the scattered situation of the territory and the difficulty of getting about quickly in it.

WE have reached the end of another school year. From reports that have come to us we judge that a larger number of students will go out from our various schools to engage in active missionary work in the field this year than ever before. We rejoice indeed that this will be so. It was for the purpose of training gospel workers that these schools were established. We believe that our schools are more nearly meeting this object than ever before in their history. Let us remember in prayer the young men and women who take up field work during the summer months. Many of them will be engaged in selling our publications. They will be out alone, subject to trial and discouragement. Let us hold up their hands in prayer, asking God to open before them the hearts and homes of the people to the gospel message which they bear.

WE were glad to greet in Washington last week Mrs. W. S. Hyatt and Miss Helen Hyatt, from South Africa, who have come to America on a well-earned furlough. Mrs. Hyatt went out to Africa sixteen years ago, when Elder Hyatt was appointed to work in Cape Colony. Elder Hyatt has been once in attendance at the General Conference in this country in the meantime, but this is Mrs. Hyatt's first opportunity to visit her people and secure a change. Miss Hyatt has been engaged for years in teaching in the South African union college, and while resting for a time will endeavor also to profit by association and study with our educational workers in this country, in summer school and convention work. They are spending a few days in Takoma Park.

Our Mexico Workers

ON the arrival of our missionaries from Mexico in New Orleans, the United States government, in harmony with its plan of treating refugees from Mexico, supplied transportation to any place desired. Thus the workers reached the points where it seemed wise to spend a short time while plans are being laid to utilize their services to the best advantage. Prof. G. W. and Mrs. Caviness came to Washington, and in counsels with the Mission Board it is tentatively planned to arrange for a number of the workers to engage for a time in evangelistic and book work along the northern Mexican border.

Temporarily the distribution of the other workers landing at New Orleans is as follows: J. A. P. and Mrs. Green, to Indiana; C. P. Martin, to Michigan; H. E. and Mrs. Meyer, to Kansas; while E. W. and Mrs. Thurber, Miss Virginia Martin, and S. Marchisio are in southern Texas. Miss Grace White, who left Guadalajara and made her way to San Diego, Cal., is stopping for a time with her people in Ohio. Brother Juan Robles, whose field was in northern Mexico, is working in southern Texas and over the Mexican border. It is the plan of the Mexico mission workers to go into the Mexican field again from the north, where we have believers and many interests, just as soon as it appears that the northern states are free from tumult and revolution.

Professor Caviness reports that there had been no molestation of the workers

in Mexico City, and the mission has gone forward with its regular work, although in the state of the country it has been impossible to keep up distribution of the output of the press of late. On recommendation of the United States consular authorities, it was deemed wisest for the workers to get away from the possible rioting and pillage which may come in Mexico City. The mission printing house and offices were left in charge of Mexican workers, and it is hoped that the property may be preserved from damage. Tacubaya, the headquarters of the mission, is several miles out of Mexico City proper.

The Drs. W. S. and Mrs. Swayze, of Guadalajara, decided to remain in that city, inasmuch as Dr. Swayze, being of English birth, has the protection of the British consular authorities, and is naturally not subject to the same anti-American feeling which makes trouble in riotous uprisings. We trust the doctors may be safely kept as the war zone sweeps over Guadalajara. We are glad to learn that Brother Julius Paulson and his family made their way safely out of San Luis Potosi amid considerable danger. Brother Paulson has been engaged in business there for years, while an active member of our Mexico Mission Committee.

Governor Sulzer and the "Protestant Magazine"

AFTER perusing the article entitled "Governor Sulzer, Tammany Hall, and the Roman Catholic Church; the Hierarchy and the Public Schools," found on pages 252-263 of the June number of the *Protestant Magazine*, Rev. Dr. Randolph H. McKim, rector of the Protestant Episcopal Church of the Epiphany, Washington, D. C., comments thus: "I think you have made a strong, temperate, and convincing statement of the case, one which ought to make an immense impression upon thinking American people. Of course, however, the Romish press will seek to overwhelm you by exploiting the unveracity and unreliability of Governor Sulzer."

Our people everywhere are stirred over the revelations disclosed in this number of the *Protestant Magazine*. Ministers and people are ordering in lots of 100 to 1,000 copies by telegrams and otherwise. Those who are tempted to believe the claims of the Church of Rome that she is not seeking to control the politics of America, should read this number, which contains five other strong articles dealing with the prophecies telling of the Papacy, the infallibility of the Scriptures, etc.

A. J. S. BOURDEAU.

"Christ Our Saviour" in French

THE Latin Union Publishing House has just issued an edition of "Christ Our Saviour" in the French language. It contains one hundred and sixty pages, with fifty illustrations, eighteen of which are full page. It is issued in two bindings, cloth and board. There has been an urgent call for this book in the French for a long time. It should have a large sale. Order from your tract society, or from the New York Branch of the Review and Herald.