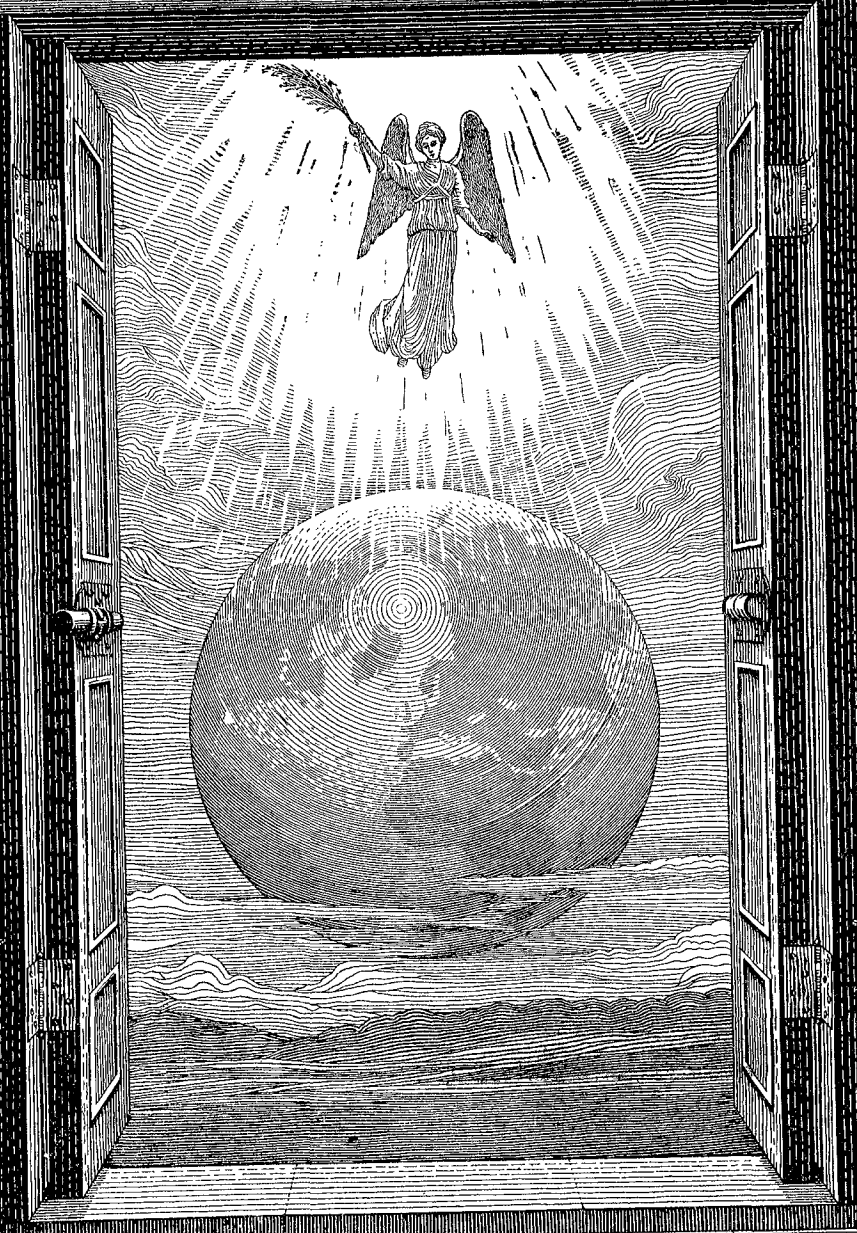


THE ADVENT SABBATH  
**REVIEW AND HERALD**

THE  
EVERLASTING GOSPEL



OPEN DOORS TO  
ALL THE WORLD

## THE WORK AND THE WORKERS

THE fifth edition of the June *Protestant* (5,000 copies) is half gone, making a total of 70,000 copies thus far sold.

A TELEGRAM was received Thursday, June 18, from Brother H. A. May, secretary of the New Jersey Tract Society, ordering 1,000 copies of the *Protestant Magazine*. From a letter which followed, it appeared that 40,000 members of patriotic organizations were to parade in the streets of Camden, and our workers who were preparing for the annual camp meeting in that place decided to unite in selling the magazine in the line of march.

MISS ETHEL HENNESSY has just sold 1,250 copies of *Life and Health* and the *Signs Magazine* during fourteen working days, in the city of Boston. She thereby earned in that short time a half year's scholarship in the South Lancaster Academy. Here is her canvass: "I am trying to earn a scholarship in South Lancaster Academy, which requires a sale of between 2,400 and 2,500 of these magazines. In order to do this, I am selling single copies. I am not taking subscriptions. Thank you." A written recommendation signed by Prof. B. F. Machlan, also proved helpful to her. There is still time for you to earn a year's scholarship—possibly two—in the same way, in one of our schools.

MR. O. P. DEFORD, proprietor of the Pierce Hotel, Denver, Colo., where Rev. Otis L. Spurgeon was overpowered and kidnaped by a Roman mob some weeks ago, writes: "I herein inclose list of all the county officials of the State of Colorado, and suggest that you mail the June number of your *Protestant Magazine* to each name. Mailed you draft a few days ago for four subscriptions. Purchased 10 copies of the June number at our organization last night, and am placing them in good hands. Were I financially able, I should order the magazine sent to every officeholder in Colorado." Who will help us to send one copy to each of these 862 officials, at half price, or five cents a copy, or 20 for \$1.00? Send your orders through your tract society.

### The Coming Problem

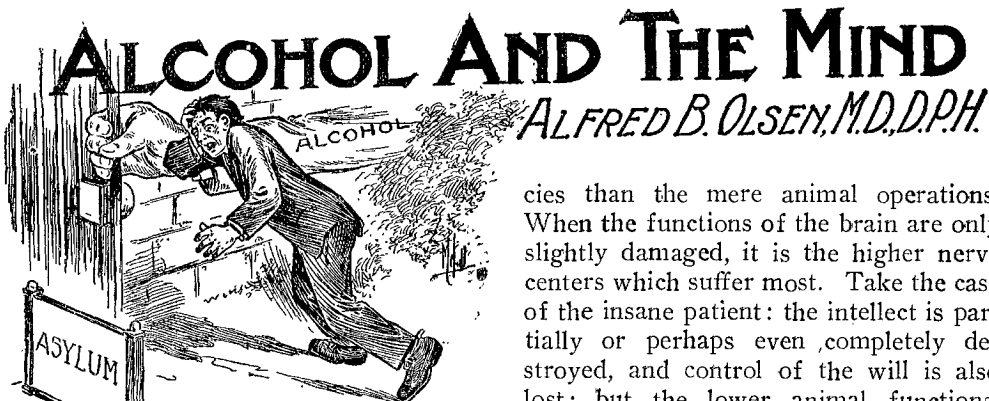
#### Shall the National Government Continue to License the Saloon?

THIS question is coming to the forefront, and will not much longer be held in check. Congress must soon face the issue squarely. War, strikes, revenue, party politics, may sidetrack it for a while, but quietly it is gathering a momentum which is destined to sweep everything before it.

Be a factor in this great fight by selling the Temperance Special *Life and Health*, which will contain strong articles, illustrations, cartoons, brief sketches, etc., on the temperance question and prohibition. It will be ready for the mail about July 3.

Orders should be sent early, as the demand will be heavy.

Following are a few of the headings which will appear in the temperance *Life and Health*:—



THE brain, which is the organ of the mind, may roughly be described as a thinking machine. But in a broader and more complete sense the mind embraces

the mere animal operations. When the functions of the brain are only slightly damaged, it is the higher nerve centers which suffer most. Take the case of the insane patient: the intellect is partially or perhaps even completely destroyed, and control of the will is also lost; but the lower animal functions, those of nutrition and elimination, for example, go on pretty much undisturbed, and such a person may, from the animal standpoint, exist in a fairly comfortable condition for many years.

#### Influence of Alcohol

Dr. Olsen (England) is a popular and successful lecturer and writer on health and temperance.

## BACK WITH THE SALOON AS A "SAFETY FIRST" MEASURE

THOMAS D. WEST

THE very fact that saloons endeavor to cluster around industrial plants and to locate as close as they can to the en-

The author of this article knows from experience what he is writing about. He is chairman and managing director of a hazardous industry located in Cleve-

Mr. West is a prominent manufacturer, who learned that the saloon near the door of his factory was the principal cause of the inefficiency of his men, and of the accidents that occurred in his factory.

## ALCOHOL AND RACIAL DEGENERACY



L. MERVIN MAUS, COLONEL, MEDICAL CORPS, U.S.A.

THE widespread custom of using alcoholic beverages is a perplexing and difficult problem to attack, on account of the prestige it holds with a large number of men and women of social prominence who

country have become extinct. The progeny of such families became drunkards and died childless or left children cursed with some form of degeneracy which rendered fertility impossible. It is only necessary to search the records of the

Colonel Maus in his service in connection with the army has had ample opportunity to witness the effect of alcoholic indulgence on the men.



S. B. HORTON

IN April and May Congressional Committees on the Judiciary gave four days to hearings on the subject of national prohibition, provision

Strong speeches were made before both committees, from which we present the following excerpts. Representative Hobson said, among other things:—

Mr. Horton gives a brief but interesting account of the Congressional hearings.

# The Advent HOLY BIBLE **REMINNER** **AND SABBATH** **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, JULY 2, 1914

No. 27



## A Morning Prayer

S. J. TOWNSEND

Psalm 102

My days are like a shadow that declineth;

My soul is smitten, withered like the grass.

Thy years, O Lord, no finite mind divineth;

They are not measured by shadow or by glass.

O for a closer walk with thee! Alas!

That mortal flesh so weak is to obey  
 Thy Holy Spirit's promptings ere they pass.

Be thou my strength; O teach me now thy way!

Guide thou my steps where thou wouldst lead today,

And lead me alway where thou wilt.  
 Amen.

Orlando, Fla.

## The Demands of the Hour Call for Evangelistic Colporteur Work

R. D. QUINN

THE great work which Jesus began, and which was continued by the apostles, is still going forward. History is still being made. What kind of history is being written in heaven regarding *our* work? At the close of Christ's ministry he declared that he had finished the work given him to do. Paul could say, "I have finished my course." It is written that "in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished." We are slow to realize that Christ is still waiting for us to finish the work. In this we are like the disciples, who expected Christ to do everything, and so their last question was, "Wilt thou at this time?" Christ replied by saying, "Ye shall."

How shall we finish the work? is still the most important question of the hour.

It seems hard for us to realize that we must actually do the work. Theoretically we have believed this for nearly a generation, but the millions of unwarned souls in the home and foreign lands are witnesses against us. There must be the dawning of a new day in this message. There must be a new experience. There must be a vitalizing power of the Spirit of God upon the servants of God, or the task is hopeless.

Now where do we stand? Reckoning up the time, we see that we are living more than seventy years this side of the signs given in Matt. 24:29, 30. I do not see how any of us can face this situation without being deeply impressed with the call that is in the very situation itself. The question every one of us must ask himself is, How much longer can we delay the message and still see its finish in the few brief years that we have left?

In view of the responsibility that now rests upon every one of us who knows the truth to make it known to others, every one must say that nothing less than the absolute and unqualified surrender of our lives to God in loving service will meet the situation. The Acts of the Apostles is a record of how the gospel was preached to every creature under heaven in their day. The same devotion, only in greater degree, must be seen now. There is nothing in the teaching of Christ or the apostles that would lead us to conclude that the preachers were to do all the work. Jesus associated with him not *only* twelve ordained ministers, but seventy other missionaries; and not long after Pentecost we find that thousands were scattered abroad and went everywhere preaching the word.

In the army of the remnant not one untried soul will be found in the ranks. Every soldier must have tested the weapons of his warfare upon the citadel of sin in his own life first, and when he has found what the truth of God can do for his own soul, he will be able to wield

the sword of the Spirit mightily for God in the salvation of others. How the work was to be finally finished was told us many years ago in "Great Controversy," in the chapter entitled "The Final Warning." Here are a few paragraphs:—

"Thus the message of the third angel will be proclaimed. As the time comes for it to be given with greatest power, the Lord will work through humble instruments, leading the minds of those who consecrate themselves to his service. The laborers will be qualified rather by the unction of his Spirit than by the training of literary institutions. Men of faith and prayer will be constrained to go forth with holy zeal, declaring the words which God gives them. . . . By these solemn warnings the people will be stirred. Thousands upon thousands will listen who have never heard words like these.

"The angel who unites in the proclamation of the third angel's message is to lighten the whole earth with his glory. A work of world-wide extent and unwonted power is here foretold. . . . The work will be similar to that of the day of Pentecost. . . . The message will be carried not so much by argument as by the deep conviction of the Spirit of God. The arguments have been presented. The seed has been sown, and now it will spring up and bear fruit. The publications distributed by missionary workers have exerted their influence, yet many whose minds were impressed have been prevented from fully comprehending the truth or from yielding obedience. Now the rays of light penetrate everywhere, the truth is seen in its clearness, and the honest children of God sever the bands which have held them. . . . Truth is more precious than all besides. Notwithstanding the agencies combined against the truth, a large number take their stand upon the Lord's side."

Then, again, we find in the last published Testimony the same thought emphasized; namely, that a large number of workers would be enlisted in the final finishing of the work. The following brief paragraphs in Volume IX, page 126, and in Stewardship Series, No. 1, are to the point:—

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

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

"The work of God in this earth can never be finished *until* the men and women comprising our church membership rally to the work and unite their efforts with those of ministers and church officers. The truth is soon to triumph gloriously, and all who now choose to be laborers together with God will triumph with it."

*South Lancaster, Mass.*

### Judging Before the Time

W. S. CHAPMAN

PAUL admonishes Christians not to do anything which will interfere with the work of the Spirit of God, showing that in so doing they invariably yield to the influence of and cooperate with the efforts of Satan to create division, thus destroying the unity which should prevail in the church.

Judging one another is especially presented as a satanic method for creating division. What makes this sin of so heinous a character, and the reason why Satan seeks so persistently to perpetuate it among Christians, is that through criticism and talebearing, reputation is undermined, personal influence for good is weakened, and efficiency as a laborer is threatened.

Paul's plea is that we should judge nothing "before the time." 2 Cor. 4:5. Whatever may be the meaning of this expression, "before the time," it is evident that Paul wishes to make clear the thought that a Christian cannot sit upon the judgment seat, rightfully, for any purpose until a specified date, which he terms "the time."

In this period of "the time of the end," God has appointed a day in which he will judge the world "by that Man whom he hath ordained." Acts 17:31. Paul declares that this judgment will follow after death: "It is appointed unto men once to die, but after this the judgment." Heb. 9:27.

In this judgment we are told that every detail of men's lives—"every work . . . with every secret thing" (Eccl. 12:14)—will be presented. Surely that leaves absolutely nothing for human beings to judge beforehand, or to condemn in this life. It shows further that God, "the Judge of all the earth," through his Son, will alone have the right to judge humanity. God will, at the appointed time, do the judging, because he alone has the power to execute the judgment written.

This being so, when an individual

mounts the judgment seat he assumes the prerogative of God, and, like the man of sin, who, "as God sitteth in the temple of God, showing himself that he is God," usurps the authority of Jehovah.

The day will come when the people of God will have a part in this judgment scene. The saints will sit with Christ, judging the wicked dead; the wicked will stand before the bar of God to hear the sentence of the Judge and to receive the punishment decreed. It is optional with all whether the deeds done in the body shall go beforehand to the investigative judgment, pardon and eternal life taking the place of condemnation, or whether they shall appear for settlement in the court of death.

To the Christian, as an individual, condemnation of another is forbidden. The commission is, "Ye which are spiritual, restore" (not condemn) such a one.

"He [God] wounds only that he may heal, not cause to perish. The Lord lays upon no man a message that will discourage and dishearten the church. He reproofs, he rebukes, he chastens; but it is only that he may restore and approve at last."—*Review and Herald, Oct. 17, 1893.*

Any statement which affects the character of another, or his standing before the people is libel, even though it contains that which is true; for there can be but one object in repeating a libelous assertion—to injure the one thus spoken of. The element of malice makes the statement libelous. No Christian, whose daily walk is with Christ, will ever desire to repeat a story against another. If such a desire enters the heart, it is positive proof that the talebearer has become separated from Christ, and that for the time being at least Satan controls.

If you know of a brother or sister who has fallen from grace, should you mention it?—It would be a grievous wrong to do so. Not a word should be spoken to others concerning the matter. When the fall becomes known to us, we should go before the Lord with fasting and with prayer, confessing our sins and receiving pardon and grace to act as his messenger; then, endued with power from on high, seek the sinner, and by gentle, Christlike ways win him back to peace and safety, through confessing and putting away sin. If successful, a soul will have been saved. Failing, however, the matter is to come before the church, through the elder, for action. Then, and only then, can Christians as a church, not as individuals, pronounce sentence of excommunication. Having acted in harmony with divine instruction, their action has been influenced by the Spirit of God, and so is ratified and recorded in heaven.

Suppose that we are attacked, what is the proper course to pursue? The instruction seems to be that we are not to do or say aught that will discourage the church or individuals. We are always to be our "brother's keeper." We are to go humbly and confidently before God in behalf of the offending ones, pleading for their conversion and pardon,

and for power for ourselves so to live that our lives shall be a light and an uplifting force before our associates.

Should no defense be attempted? The better way is to "let time vindicate you; silence is a thousand times better than explanations. Explanations do not explain. Let your life be its own excuse for being; cease all explanations and all apologies, and just live your life."

*St. Petersburg, Fla.*

### Importance of the Bible

L. L. CAVINESS

THE importance of the Bible has been recognized by many all through the ages, and the great Protestant Reformation was based on the idea of the Bible as the only authority in matters of religion. Christ himself said:—

"Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Matt. 4:4.

The apostle Paul (about A. D. 3-67) bore testimony concerning the Word of God:—

"For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart." Heb. 4:12.

The Fathers of the early centuries clearly stated the sufficiency of the Scriptures in all matters of faith. St. Basil (A. D. 329-379) said:—

"Without doubt it is a most manifest fall from faith and a most certain sign of pride, to introduce anything that is not written in the Scriptures, our blessed Saviour having said, 'My sheep hear my voice, and the voice of strangers they will not hear;' and to detract from Scripture, or to add anything to the faith that is not there, is most manifestly forbidden by the apostle, saying, 'If it be but a man's testament, no man addeth thereto.'"—*St. Basil, "De Fide" (Garnier's ed.), ii, 313, quoted in George Salmon's "The Infallibility of the Church," London, John Murray, 1890, page 143.*

Likewise St. Jerome (A. D. 340-420) said:—

"As we accept those things that are written, so we reject those things that are not written."—*St. Jerome, "Adv. Helvid.," quoted in George Salmon's "The Infallibility of the Church," London, John Murray, 1890, page 147.*

The Reformers, at the Diet of Spire, 1529, stated their position clearly:—

"Now, seeing that there is great diversity of opinion in this respect; that there is no sure doctrine but such as is conformable to the Word of God; that the Lord forbids the teaching of any other doctrine; that each text of the Holy Scriptures ought to be explained by other and clearer texts; that this Holy Book is, in all things, necessary for the Christian, easy of understanding, and calculated to scatter the darkness,—we are resolved, with the grace of God, to maintain the pure and exclusive preach-



ing of his only Word, such as it is contained in the Biblical books of the Old and New Testaments, without adding anything thereto that may be contrary to it. This Word is the only truth; it is the sure rule of all doctrine and of all life, and can never fail or deceive us."—*J. H. M. D'Aubigne's "History of the Great Reformation"* (ed. by M. L. Simons), Philadelphia, Porter & Coates, 1870, pages 447, 448 (book 13, sec. 5).

Even Roman Catholic popes have recognized the importance of the reading and study of the Bible. Pope Pius VI (1778) wrote:—

"You judge exceedingly well that the faithful should be excited to the reading of the Bible; for this is the most abundant source which ought to be left open to every one to draw from it purity of morals and of doctrine."—*Quoted in "The Catholic Church and the Bible"* (pamphlet), International Catholic Truth Society, Brooklyn, N. Y., page 1.

Also Pius VII (1820) wrote to the English bishops:—

"Nothing can be more useful, more consolatory, more animating; because the Holy Scriptures serve to confirm the faith, to support the hope, and to inflame the charity of the true Christian."—*Id.*

One pope even went so far as to offer an indulgence to those who would regularly and systematically read the Bible, as the following extract shows:—

"His Holiness Leo XIII, at an audience on Dec. 13, 1898, with the undersigned perfect of the Congregation of Indulgences and Relics, made known that he grants to all the faithful who shall have devoutly read the Scriptures for at least a quarter of an hour, an indulgence of three hundred days, to be gained once a day, provided that the edition of the Gospel has been approved by legitimate authority. Furthermore, the sovereign pontiff grants monthly a plenary indulgence to all those who shall have read in this way every day of the month. It can be gained on the day of the month when, after confession and communion, those who have fulfilled the conditions shall have offered up the customary prayers for the intentions of the Holy See."—*Id.*, page 2.

In Robert Pinkerton's "Russia" is a very interesting document on the "Comparison of the Differences in Doctrines of Faith Betwixt the Eastern and Western Churches." This document was prepared by Philaret, the metropolitan of Moscow, and given to Robert Pinkerton, an agent of the Bible Society, who translated it and published it in the above-mentioned book. The third, fifth, and sixth articles read:—

"Everything necessary to salvation is stated in the Holy Scriptures with such clearness that every one reading it with a sincere desire to be enlightened, can understand it."

"Every one has not only a right, but it is his bounden duty, to read the Holy Scriptures in a language which he understands, and edify himself thereby."

"Holy Scripture, being the word of God himself, is the only supreme judge

of controversies, and the decider of misunderstandings in matters of faith."—*Robert Pinkerton, "Russia," London, Seeley and Sons, 1833, pages 42, 43, arts. 3, 5, 6, of Philaret's "Comparison of the Differences in Doctrines of Faith Betwixt the Eastern and Western Churches."*

The sixth article of the Thirty-nine Articles of Religion of the Church of England, states the position of that church in this matter:—

"Holy Scripture containeth all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an article of the faith, or be thought requisite or necessary to salvation. In the name of the Holy Scripture, we do understand those canonical books of the Old and New Testaments of whose authority was never any doubt in the church."—*"Sermons or Homilies," London, the Prayer Book and Homily Society, 1817, page 572.*

Alexander Campbell, the leading pioneer of the Christian Church, expresses the position of that denomination:—

"We take the Bible, the whole Bible, and nothing but the Bible, as the foundation of all Christian union and communion. . . . The Bible, or the Old and New Testaments in Hebrew and Greek, contains a full and perfect revelation of God and his will, adapted to man as he now is."—*Alexander Campbell, "The Christian System," Forrester & Campbell, Pittsburgh, 1839, preface, pages 12-15.*

We can hardly close this article without a quotation from Mrs. Ellen G. White, a pioneer of the Seventh-day Adventist Church:—

"A book has been given us to guide our feet through the perils of this dark world to heaven. It tells us how we can escape the wrath of God, and also tells of the sufferings of Christ for us, the great sacrifice that has been made that we might be saved and enjoy the presence of God forever. And if any come short at last, having heard the truth as they have in this land of light, it will be their own fault; they will be without excuse. The Word of God tells us how we may become perfect Christians."—*"Testimonies for the Church," Vol. I, pages 125, 126.*

### The Awful Cancer Problem

DAVID PAULSON, M. D.

CANCER has already become a terrible plague. In Illinois it causes the death of one out of every nine mature women. Consumption is the only disease that is responsible for more deaths than cancer. According to present indications the day is not far distant when cancer will be the greatest human scourge. In spite of various new "cures" and millions of dollars that have been spent in investigating it, some features of it still shroud themselves in absolute mystery.

One fact, however, stands out as clearly and distinctly as a milepost, and

that is, it especially preys upon the well-to-do classes, the high livers and the so-called good eaters, while those who either from force of circumstances or from principle live upon a simple, natural dietary and obey nature's laws in other ways, are practically exempt from this terrible plague.

Over in Canada is a large community of Russian Dukhobors, who are entirely free from cancer, although the people around them are suffering from this disease. I quote the following from Dr. Russell's book, "Preventable Cancer:"—

"The Russian Dukhobors have existed as a community about a century. They are plain livers, and do not eat flesh nor use stimulants. About seven thousand of them immigrated to Canada when expelled from Russia. Disease, according to Mr. Blow, was rarely known among them. They were particularly clean, frugal, and moral. They have keen minds, are kind to animals, and ready to help in any work. I have just heard from the manager that he has never known of any cancer among them.

"The Dukhobors in Canada refrain from fish, flesh, and fowl as food, and live on fruit, vegetables, and nuts. Cows are kept for milk. No tea nor coffee is drunk. Wholesome bread, jam, honey, and vegetable butter from sunflower seeds, are eaten regularly. The houses are roomy, airy, and clean; the people wash frequently in baths, and are scrupulously clean, regular, and orderly."

In connection with this, I quote the following extract from Dr. Alexander Bryce, a prominent English writer:—

"Dr. Kellogg has lived in a community [Battle Creek] of flesh abstainers for forty-five years, and for forty of those years he has made careful note regarding the incidents of cancer among them. In all that time he has known only two instances of cancer in flesh abstainers. In one of these two cases a sarcoma was removed about four years ago, and has not since recurred. Thus it appears, and the fact is most remarkable and important, that only one death from cancer has occurred during forty years in the abstaining community.

"This record of Battle Creek proves beyond question that a great diminution of the probability of cancer is produced in two years in almost all or all persons who adopt the diet and free themselves from the common poisons of ordinary diet. *A fortiori*, the complete adoption from childhood of this fare, if cool, natural, and moderate, would at least make cancer a rare disease, and would save a world of suffering."

Twenty years ago Sir William Banks, of Liverpool, made the remarkable suggestion that there was a close relationship between flesh eating and cancer. And W. Roger Williams, one of the greatest cancer specialists in the world, has called attention to the fact that cancer has increased in England just in proportion as flesh eating has increased. He also traces a definite relationship between the two.

Dr. Russell believes that cancer is

prompted not only by the free use of flesh foods, but also by alcoholic drinks and such "drug drinks" as tea and coffee.

It is an interesting fact that has been widely commented upon by reliable observers, that when natives in different parts of the world who have been living upon a nonflesh dietary adopt the dietetic habits of the Europeans, they quickly begin to suffer from cancer.

In view of this, it would seem that Dr. Bell, the great English cancer specialist, is absolutely correct when he speaks of this disease as "being to a large extent the bitter fruit of our so-called civilization." He states his final conclusions in the following emphatic language: "Cancer is nature's protest against disobedience, and is the penalty she imposes upon those who, though perhaps more from the force of habit than knowingly or willingly, have ignored her teachings."

Dr. Bell advises that the diet be restricted to fruit, abundance of fresh vegetables, especially green garden truck, nuts, cereals; and he especially insists upon these three points,—thorough mastication of the food in order to obtain a complete mixture of the saliva with it, a daily *complete* evacuation of the bowels, and living in a pure atmosphere.

It would seem as if the whole cancer curse is a striking commentary on the inspired words, "My people are destroyed for lack of knowledge" (Hosea 4:6), and that the best cancer *preventive* yet known is to eat and drink to the glory of God. See I Cor. 10:31.

Nearly a generation ago these words were written: "From the light which God has given me the prevalence of cancers and tumors is largely due to gross living on deadly flesh." Modern scientific observation is rapidly accumulating evidence that abundantly justifies the striking accuracy of that statement.

The late Dr. Nicholas Senn, who was Chicago's most eminent surgeon, after making a trip around the world for the purpose of studying cancer, declared on his return that he found cancer was either absent or practically absent among nonflesh-eating people.

The day is not far distant when there will be a people who will not only appreciate that "the curse *causeless* shall not come" (Prov. 26:2), but will also be a living demonstration of the words of the psalmist, "A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall *not* come nigh thee." Ps. 91:7.

### The Problem of Summer Comfort in the Home

THE great problem confronting the housemother just at this time is how to keep the house coolly pleasant and the stay-at-homes comfortable—and herself all three, cool, pleasant, and comfortable. The latter is an absolute essential of the first, for, though the housemother enjoys the rôle of martyr, her efforts to make the others comfortable will be un-

availing if she herself is hot, nervous, and tired from overwork. We all know how the entire family reflect the mother's state of being.

Of course, in the sweet, clean country the problem is not so perplexing as in the crowded, dirty city. But country kitchens get very hot sometimes, and have an irritating way of raising the temperature of the other rooms in the house. In the South, where the summer kitchen is the rule rather than the exception, the problem is partly solved. If you have not a summer kitchen, nor have yet become the "happy possessor" of a fireless cooker, do the next best thing; namely, turn your back porch into a "summer-comfort" kitchen. This is much more easily done than one would suppose. Almost every country house has a roomy back porch; and when this is lacking, the sin of omission should be atoned for by building the porch at once; it should be latticed and screened. Everything belonging to the kitchen should be placed in the porch, except the stove, cooking utensils (which should be in a low cupboard beside the stove), and small zinc-covered table on which to dish up the food. Do all your preparations on the porch, and sit out there (sit in an easy chair, not stand on your feet) between "stirs" of the pot and peeps at the baking. Wash dishes there, even if you can't carry the sink out.

Above all things, be systematic. System means more than half the battle won at the very start. Plan your work ahead, and simplify in every way possible. Elaborate dishes and smoking-hot food are not conducive to the comfort of the consumer or the producer. A large element of the food provided for man is to furnish heat to the body, and during the summer this is not needed. Make eating during the heated term incidental to the comfort of keeping cool.

Arise early, and after closing all the blinds on the sunny side of the house, put your dinner on the fire to cook before beginning preparations for breakfast; in this way it gets a fine start, and you can watch it while getting breakfast, and thus "kill two birds with one stone." Serve food in a cool and tempting way. Put peaches and other fruits in a dish on their own green leaves. Garnish everything you can with cool, crisp lettuce leaves.

Keep the windows open all night; then early in the morning, before the sun rises, draw down all shades to within an inch or two of the bottom of the windows; open all partition doors, and close all outside doors. In this way you get a good circulation of air through the house. Of course, all draperies have been taken down long ago, and all carpets removed. The painted floor and loose rug are an absolute necessity for the summer.

Another solution of the summer-comfort problem is the open-air dining room, for use at all times except when it rains. If you are so well favored as to have a thick grape arbor, place your table there, and, behold, you have the fresh-

air dining "room." If not so fortunate as to be a grape arbor possessor, then set up a large awning in the back yard. Place in the center of it a big home-made table, and cover with a white cloth; then put a bunch of fresh-cut flowers on the table, and place chairs about it. Use the simplest service possible, doing away with all linen doilies and the like. Talk about summer kitchens! Nothing can compare with the "summer dining room." Have one this summer, and your family will rise up and call you blessed.—*Indiana Farmer.*

### Live in the Sunshine

LIVE in the sunshine, don't live in the gloom;

Carry some gladness the world to illumine. Live in the brightness, and take this to heart:

The world will be gayer if you'll do your part.

Live on the housetop, not down in the cell;

Open-air Christians live nobly and well. Live where the joys are, and, scorning defeat,

Have a good morrow for all whom you meet.

Live as the victor, and triumphing go Through this queer world, beating down every foe.

Live in the sunshine, God meant it for you.

Live as the robins, and sing the day through.

—*Margaret Sangster.*

"THERE is no grander quality in the Christian than unswerving loyalty. He may be imperfect in his development of character, his knowledge may not be extensive, his education may be defective, his experience may be limited; but he may be loyal to his God, his King, and his Redeemer. Others may fail and desert the ranks, he will only gird the armor more closely and be unceasingly vigilant. Others will prove false when some great leader falls, but the loyal stands firmer to duty than ever. Others may follow the multitude, he remains loyal to the law of his God, though he stands alone. O, for more zealous, loyal soldiers of God in these days of lukewarmness and treachery!"

FROM the secrecy of the closet, from the sanctity of the home, from the gloom of the prison, from mammon and the roar of the busy mart, from the quiet of the sick chamber, from the awe and solemnity of the deathbed, prayer may be offered, men may call unto God, and he will hear and answer them. Whenever and wheresoever the heart prompts, then and there we may pour out our souls to God. We have the sanction of our Saviour's beautiful example for this.—*Intelligencer.*

"LIFE is a burden, bear it;

Life is a duty, dare it;

Life is a thorn crown, wear it;

Though it break your heart in twain,

Though the burden crush you down,

Close your lips and hide your pain,—

First the cross and then the crown."



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## EDITORIAL

### A Testimony to the Living God

AN obscure pastor, in the west of England, was distressed by the general lack of faith in God. "I longed," he said, "to have something to point to as a visible proof that our God and Father is the same faithful God as ever he was, as willing as ever to prove himself to be the living God."

Praying for guidance in the matter, he was led to establish the work which grew into the great Bristol Orphanages. The enterprise truly was, as George Mueller desired it to be, a testimony to the living God, who hears prayer and does things on earth. That this might be evident to all, Mueller considered it fundamental in the purpose that neither he nor his fellow workers should ask help of any man, but only of the Lord, in prayer. His thought was,—

Now if I, a poor man, simply by prayer and faith, obtained, without asking any individual, the means for establishing and carrying on an orphan house, there would be something which, with the Lord's blessing, might be instrumental in strengthening the faith of the children of God, besides being a testimony to the consciences of the unconverted of the reality of the things of God.

The work began in 1835. As it grew from year to year, George Mueller's journal traced the record of daily dependence on God. Again and again, with no supplies for the next meal, the need was urged before God in prayer, and the help came. The entry in the journal for Dec. 1, 1842, reports ninety-six orphans in the homes, and a shortage of supplies and money. "We were unable to take in the usual quantity of bread," says the record. "It may be asked," wrote Mueller here, "Why do you not take the bread on credit?" And then he tells why he considered it essential that there should be no borrowing in that particular enterprise, no taking of goods on credit. He says:—

The chief and primary object of the work was not the temporal welfare of the children, nor even their spiritual welfare, blessed and glorious as it is, and much as, through grace, we seek after

it and pray for it; but the first and primary object of the work was to show before the whole world and the whole church of Christ that even in these last evil days the living God is ready to prove himself as the living God by being ever willing to help, succor, comfort, and answer the prayers of those who trust in him. . . . From the beginning, when God put this service into my heart, I had anticipated trials and straits; but knowing as I did, the heart of God, through the experience of several years previously, I also knew that he would listen to the prayers of his child who trusts in him, and that he would not leave him in the hour of need, but listen to his prayers, and deliver him out of the difficulty, and that then, this being made known in print for the benefit of both believers and unbelievers, others would be led to trust in the Lord. We discern, therefore, more and more clearly that it is for the church's benefit that we are put into these straits; and if therefore in the hour of need we were to take goods on credit, the first and primary object of the work would be completely frustrated, and no heart would be further strengthened to trust in God; nor would there be any longer that manifestation of the special and particular providence of God which has hitherto been so abundantly shown through this work, even in the eyes of unbelievers, whereby they have been led to see that there is, after all, reality in the things of God.—"Life of Trust," page 237.

Mueller never laid down his own method as the rule for others. He felt only that, with the special call that he had to let the work bear witness to God's daily oversight and faithful providence, he must never assume the burden himself, but must wait on God, going only so far as the Lord made a way. And day by day the Lord vindicated his faith in a wonderful manner. At last the time came for enlargement, and a building fund for new orphanages, on their own ground, began to come in. Of his experience in securing the land where the great institution was finally placed, on Ashleydown, near Bristol, Mr. Mueller says in his journal for the year 1846:—

February 4. This evening I called on the owner of the land on Ashleydown, about which I had heard on the second, but he was not at home. As I, however,

had been informed that I should find him at his house of business, I went there, but did not find him there either, as he had just before left. I might have called again at his residence at a later hour, having been informed by one of his servants that he would be sure to be at home about eight o'clock; but I did not do so, judging that there was the hand of God in my not finding him at either place; and I judged it best, therefore, not to force the matter, but to "let patience have her perfect work."

February 5. Saw this morning the owner of the land. He told me that he awoke at three o'clock this morning and could not sleep again till five. While he was thus lying awake, his mind was all the time occupied about the piece of land respecting which inquiry had been made of him for the building of an orphan house, at my request; and he determined with himself that, if I should apply for it, he would not only let me have it, but for one hundred and twenty pounds per acre instead of two hundred pounds, the price which he had previously asked for it. How good is the Lord! . . . Observe the hand of God in my not finding the owner at home last evening. The Lord meant to speak to his servant first about this matter, during a sleepless night, and to lead him fully to decide before I had seen him.—*Id.*, page 300.

The great institution grew only as the funds came in, for it was one of the fixed principles "that there should be no enlargement of the work by going into debt." And it is abundantly evident that this policy did not restrict nor retard the work. As the orphanages filled up, till more than two thousand children were being cared for at a time, still it was a work of daily waiting on the Lord for supplies. Day after day closed with no balance in hand, but with each day's absolute necessities being met. While the Lord supplied their needs so wondrously, Mueller was an economist, saving the littles conscientiously. He felt that only so could he expect God to hear and answer.

Mr. Mueller was drawn to pray also for help for foreign missionaries in that time of missionary expansion in far lands; and many gifts were sent him for this work, and for Bible distribution. He says of the help sent missionaries:—

It has frequently, yea almost always, so happened that the assistance which God has allowed me to send to such brethren has come to them at a time of great need. Sometimes they had no money at all left. Sometimes even their last provisions were almost consumed when I have sent them supplies.

In a summary of this man's life, by the late Dr. A. T. Pierson, it appears that Mueller, a poor man, had in sixty years been enabled,—

1. To build five of the largest orphanages in the world, in which over ten thousand children had been cared for.
2. To give to school work over half a million dollars.
3. To circulate nearly two million Bibles and portions, and three million books and tracts.

4. To give over a million and a quarter dollars in aid of missionary work in various lands.

5. Altogether, in the sixty years, this man, without personal resources, who had less than three hundred dollars in money when he died, had had put into his hands to distribute about seven million five hundred thousand dollars.

Truly the Lord helped George Mueller to leave faithful witness, according to his desire, that God is the living God.

W. A. S.

### “ Brave Men Needed ”

GOVERNOR GLYNN of New York was present at the meeting of the alumni of Georgetown (Catholic) University, Washington, D. C., on the evening of June 15, and made an address before that body. It was the occasion of the one hundred and twenty-fifth anniversary of the founding of that university. No report of his speech was published, but the following reference to the address appeared in the *Washington Herald* of June 16:—

A hint from Governor Glynn of New York that the Catholic Church would be subjected to persecution until its adherents “band together and show, instead of the teeth of the lamb, the fangs of the lion,” was the only serious expression last night at the smoker of alumni of Georgetown University.

The recent activity of such organizations as the Knights of Columbus and the American Federation of Catholic Societies gives no small hint of what is meant by Governor Glynn. The Catholic laity are being made to feel that the church in being persecuted, and the hierarchy, through the priesthood and such official laymen as the governor of New York, is urging upon the people the necessity of banding together for defense against persecution. If there is any church in the world that cannot legitimately raise the cry of persecution, it is the Catholic Church,—a church which claims a membership of 16,000,000 in the United States, and is asking for and getting for its membership public office and public patronage on every hand; a church which asks for and gets the presence of Presidents, governors, judges of the Supreme Court, and other high functionaries at its public services; a church that is given every facility for carrying on its worship unmolested and conducting its public processions with the most adequate police protection; a church that has every possible liberty to teach, to preach, and to print all phases of its belief in the most open and free manner; a church that, through threat of the boycott, controls in a large degree the utterances of the press. If there is any church today that is entitled to raise the cry of persecution, it is not the Roman Catholic. And still the cry of persecution is continually heard from

that source, and the laity are urged to band themselves together to resist persecution. One is compelled to doubt both the sincerity of the cry and the expressed purpose of the banding together.

In the April 25 issue of the Jesuit journal *America* appears an editorial entitled “A Call to Men.” The article is so written that one might at first glance think the writer was appealing for recruits for missionary work, for men who would give themselves to the work of rescuing souls from sin; but a different purpose underlies the article, as a close reading will show. We quote:—

Brave men are needed in every age. They were needed two thousand years ago; they were needed one hundred years ago; they were needed fifty years ago; they are needed today. The reason of this need lies in the necessity for a solution of problems which threaten society. These problems change with the ages. Sometimes they are thrust upon a country from without; sometimes they grow from within, taking substance and form from the uncontrolled passions of men. Their sources therefore are many, but the origin of their solution is one—brave men.

Brave men are men who have the courage of their convictions; men who hold fast to principles in the face of the enemy, in the teeth of adversity; men who will not sacrifice right for power or wealth or fame or popularity or any other trumpery. . . . Any vagabond can be impure, grasping, irreligious. Only a real man can be pure, generous, religious. All these demand a battle. Victory belongs to the brave alone. . . . Where will we look for brave men? Are they in our ranks? If so, why are their tongues silent? Why are their pens idle? Why do they sit idly by without protest, while the fabric of our society is smitten hard on every side? Why do they watch listlessly godless sociologists busy patching the superstructure of the state, while its very foundation is shaken by social evils? Do they smoke their cigars and sip their wine seven nights a week while their brothers in the faith, the children of the poor, are falling into the traps of wolves? If there are brave men in our ranks, why does the Ozanam Society call upon them in vain for help? Why is the church the object of insidious, organized injustice? Brave men, where are you? Do you exist?

That this call is a call to physical action on the part of laity and clergy is shown by the way in which it was interpreted by members of that church. In the issue of *America* dated May 9, appeared an article entitled “More Brave Men Needed.” It was occasioned by the article previously quoted, and is over the signature of James A. McFaul, Bishop of Trenton, who was the originator of the American Federation of Catholic Societies. The article begins with the following letter:—

To the Editor of *America*.

Brave men are not wanting, but bravery without direction is almost useless. Leaders, when such arise, will find a ready army of brave men. If each of

us should assert himself, chaos such as Protestantism presents would be the result. Tell us what we shall do? “The most archaic map is more helpful than a general direction to turn to the left.”

JOHN P. DOHERTY,  
Scranton, Pa.

It will be noted that the author of the above writes from Scranton, Pa., the place from which went out the inspiration for that “brave” act of demolishing a Baptist church building at Carbondale, Pa., because the Baptist pastor permitted a Scranton lecturer to speak from his pulpit against Romanism. The writer indicates that the hierarchy has but to command and he is ready to do its bidding.

Bishop McFaul, commenting on the letter and on the article which drew it out, says:—

The article of last week, “A Call to Men,” is very opportune. It is true that there are many brave Catholics in this country, but we should have more of them; more men of strong convictions, men willing to make sacrifices for principle. See the zeal of the bigots, and how they are uniting against us.

The leadership is not wanting. Every pastor of a parish is to some extent a leader of his people.

The bishop then speaks at length of the American Federation of Catholic Societies and the work it is doing “for the promotion and maintenance of Catholic interests, civil, social, and religious,” and then says:—

Leadership is not absent. Some of the most eminent laymen of America, under the guidance of the hierarchy, are engaged in the movement. It has been advancing slowly, certainly, and intelligently in the accomplishment of its purposes. Why is it that so many Catholics stand idly by watching it? Why are they so indifferent? Evidently there is a dearth of just that element of bravery to which “A Call to Men” points. . . .

What we need, above all things, today is an enlightened laity, possessing correct ideas on modern problems; men so well informed that they are ever ready to defend by word and deed the doctrines of the church. . . .

Yes, we need brave men, and we need these brave men to be united. . . . The federation offers them a magnificent opportunity to battle for the right prudently and safely.

No doubt it is expected that emphasis will be placed upon the word “safely,” for “brave men” are so accustomed to making *safely* a condition of their service in great undertakings. Yet it is a fact that where Catholic mobs have attacked and beaten lecturers recently and have attacked and destroyed Protestant churches, they have done so “safely.” The perpetrators of these brave deeds have not been brought to judgment for their acts. That there is organization behind these acts is shown by the fact that they are taking place in different parts of the country, that the perpetrators are shielded from the penalty



which others would suffer for such deeds, and that the daily press, through fear of the boycott, dares not publish the facts in reference thereto or give any of the details.

These facts and conditions indicate plainly enough what such calls for "brave men" mean; and wherever such acts are committed as the attack on Mr. Spurgeon in Colorado and the wrecking of the Baptist church at Carbondale, we may justly surmise that the "leadership" has been furnished, and the "brave men" have responded to the call.

Mr. Doherty declares that "leaders, when such arise, will find a ready army of brave men." There is no doubt whatever that he means a real army equipped as such. The farmer and gardener exercise with the implements of husbandry, the spade, fork, rake, and scythe. The blacksmith busies himself with the bellows, the sledge, and the anvil; and so of other industries. The work a man proposes to do is indicated by the implements he drills with. The Knights of Columbus, the Ancient Order of Hibernians, the League of the Cross Cadets, and other Catholic military organizations drill with sword, rifle, and bayonet. The work which they propose to do may also be indicated by the implements with which they exercise.

These calls for "brave men," these violent demonstrations of religious zeal, the federation of Catholic military societies into a great organization numbering between two and three million members, and the warlike aspect and maneuverings of these bodies, indicate to the thoughtful mind that Rome, in her set purpose to "make America Catholic," does not intend to rely upon the preaching of the word to bring it about. The times are truly ominous. With Protestantism so nearly asleep as to be willing to drop the very name Protestant, and with Romanism claiming the world and preparing to take possession of it, we may know by the light of God's Word that we are in the time of this world's harvest. The work given us to do must be done with zeal and earnestness and without delay. Avenues of operation once freely open are now closing, and there is no prospect of a better time than the present for giving this message. Let us work while it is day, for soon the night cometh.

C. M. S.

### Marrying Unbelievers

A SISTER inquires if it is right for Seventh-day Adventists to marry unbelievers, and if Seventh-day Adventist ministers should give their support to such unions by officiating at the weddings.

This is a question which has concerned the church in every age, and one which demands candid consideration. To

Israel of old the Lord gave specific instructions as to the relationship which his people should sustain to the nations around them. It was said of them: "The people shall dwell alone, and shall not be reckoned among the nations." Those relationships which had an influence to turn them away from God and his worship were prohibited. Regarding intermarriage with unbelievers the Lord gave them the following instructions:—

"Neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son. For they will turn away thy son from following me, that they may serve other gods: so will the anger of the Lord be kindled against you, and destroy thee suddenly." Deut. 7:1-4.

Nor was this instruction modified in later years. Of the nations which remained in Palestine after the division of the land among the twelve tribes, the Lord declared through Joshua:—

"Take good heed therefore unto yourselves, that ye love the Lord your God. Else if ye do in any wise go back, and cleave unto the remnant of these nations, even these that remain among you, and shall make marriages with them, and go in unto them, and they to you: know for a certainty that the Lord your God will no more drive out any of these nations from before you; but they shall be snares and traps unto you, and scourges in your sides, and thorns in your eyes, until ye perish from off this good land which the Lord your God hath given you." Joshua 23:11-13.

Whenever in later years this plain, definite instruction relating to marriage with unbelievers was violated, there followed the dire results of which Israel was warned. The example of Solomon affords a notable instance. Contrary to the Lord's instructions, he took wives from the surrounding nations, and these wives turned his heart away from God. 1 Kings 11:1-10. In the days of Ezra leaders in the church passed through a similar experience, and brought upon themselves and the church of God the displeasure of Heaven. Ezra 9:1, 2.

The apostle Paul in his instruction to the Christian believers in Corinth clearly showed the inconsistency and incompatibility of such unions between the children of God and the children of the world. He says:—

"Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto

you, and ye shall be my sons and daughters, saith the Lord Almighty." 2 Cor. 6:14-18.

This instruction and these principles apply with equal force to the men and women engaged in this movement. For the most part we are not surrounded by heathen. Among our neighbors may be found many noble men and women, Christian people who are serving God according to their best knowledge. But while admitting this, we must recognize that their religious faith, their aims and purposes in the world, are widely separated from those possessed by this people. We believe in the soon coming of Christ, and that a special preparation is necessary in view of that event; they do not believe this. We observe the seventh day as the Sabbath of the Lord; they observe another day. The great vital issues affecting humanity, the outlook for the future of the world, the significance of present-day events, all appear to them from a different focus than they appear to us. To them God has sent us with his great saving message,—a message designed to bring out from the world, from the great churches of Christendom, a people prepared for his coming. We cannot give this warning by joining affinity with our neighbors, by entering upon their plane of thought and living, by entering into alliances and unions with them, and lowering the standard to meet their ideals. Like Israel of old, we must dwell alone, and not be reckoned among the nations.

Regarding our relationship to the world around us in the matter of intermarriage, the servant of the Lord has spoken plainly to this people, and in exact harmony with the directions of Holy Writ. In "Testimonies for the Church," Vol. IV, pages 504-506, we read:—

I have been shown the cases of some who profess to believe the truth, who have made a great mistake by marrying unbelievers. The hope was cherished by them that the unbelieving party would embrace the truth; but after his object is gained, he is farther from the truth than before. And then begin the subtle workings, the continued efforts, of the enemy to draw away the believing one from the faith. . . .

It is a dangerous thing to form a worldly alliance. Satan well knows that the hour that witnesses the marriage of many young men and women closes the history of their religious experience and usefulness. They are lost to Christ. They may for a time make an effort to live a Christian life; but all their strivings are made against a steady influence in the opposite direction. Once it was a privilege and joy to them to speak of their faith and hope; but they become unwilling to mention the subject, knowing that the one with whom they have linked their destiny takes no interest in it. As the result, faith in the precious truth dies out of the heart, and Satan insidiously weaves about them a web of skepticism. . . .

The believing one reasons that in his new relation he must concede somewhat to the companion of his choice. Social, worldly amusements are patronized. At first there is great reluctance of feeling in doing this, but the interest in the truth becomes less and less, and faith is exchanged for doubt and unbelief. No one would have suspected that the once firm, conscientious believer and devoted follower of Christ could ever become the doubting, vacillating person that he now is. O, the change wrought by that unwise marriage!

What ought every Christian to do when brought into the trying position which tests the soundness of religious principle? With a firmness worthy of imitation, he should say frankly, "I am a conscientious Christian. I believe the seventh day of the week to be the Sabbath of the Bible. Our faith and principles are such that they lead in opposite directions. We cannot be happy together, for if I follow on to gain a more perfect knowledge of the will of God, I shall become more and more unlike the world, and assimilated to the likeness of Christ. If you continue to see no loveliness in Christ, no attractions in the truth, you will love the world, which I cannot love, while I shall love the things of God, which you cannot love. Spiritual things are spiritually discerned. Without spiritual discernment you will be unable to see the claims of God upon me, or to realize my obligations to the Master whom I serve; therefore you will feel that I neglect you for religious duties. You will not be happy; you will be jealous on account of the affections which I give to God; and I shall be alone in my religious belief. When your views shall change, when your heart shall respond to the claims of God, and you shall learn to love my Saviour, then our relationship may be renewed."

In referring to this plain instruction we would not add to any burden of regret or sorrow which may oppress the heart of those who have entered into unwise marriages and now see their mistake. Let these seek God for grace and wisdom to enable them to prove a savor of life to their unconverted companions. Do not seek for release from the union. By so doing, you will only complicate the situation. Take hold of God by faith, and believe that even as he helped Israel of old in their desert wanderings, so he will help you. God never leads us into mistakes, but he will lead us in the mistakes. He will lead us while we are experiencing the bitter fruit of choosing our own way, and is able to make even the bitter abound unto our highest good. By Christian deportment toward your companion, by meekness and gentleness, illustrate in your life the power of the gospel of Christ. But let no influence, either of love or of fear, lead you to depart from God or to compromise the holy principles of his Word. With this consecration it is your privilege to ask God in faith to work for the salvation of your household.

It should not be difficult for a minister of the gospel to determine his duty with

respect to giving his influence to marriages against which such plain witness has been borne in the Bible and in the Testimonies. Shall the ministers of Christ be parties to the consummation of unions which the Word of the Lord condemns? This is a question for each minister to determine for himself, but let him determine it in view of the definite instruction which has been given regarding this question. "What therefore God hath joined together, let not man put asunder;" and what God has directed should not be joined together, let not man seek to unite.

F. M. W.

## The Denominational Voice

### Its Place and Work

As the work enlarges and interests multiply, there is a subtle danger confronting the rank and file of our people, not recognized by all. Some become absorbed in local interests, and fail to keep themselves enlarged through an intimate knowledge of the progress of the world-wide message. Shorn of this knowledge, personal responsibility gradually loses its compelling power, and our members unconsciously begin to weaken and to drift. In time they may recognize the change in their relation to the message, but do not seem to know the cause of this change in feeling, in faith, and in the love of the truth.

With the message, God gave an inspiring, educational, and unifying medium through which his followers could be strengthened, encouraged, and knit close together through the Holy Spirit's witnessing to human efforts in the salvation of men, a voice penetrating the earth with notes of progress, success, and overcoming victory,—a voice, though human, guided by the overshadowing spirit of the message, and Heaven blessed. This voice came with the advent message in the form of the REVIEW, which has continued and developed with it, and will remain until the work is finished, ministering to the spiritual needs of the believers, in bringing good cheer, building up faith, keeping alive the spiritual fire of the soul, imparting an impelling spiritual force and vitality, and creating a working devotion in the promotion and support of the message.

The REVIEW is, therefore, far more than a mere newspaper, which may be read with small gain or neglected without great loss. Believers cannot deprive themselves of the REVIEW for the sake of monetary economy, or to enable them to have a general paper for missionary purposes, for *it is an essential* in their own spiritual life,—a weekly reviver, a constant inspiration, brought into existence and maintained solely for their spiritual health. The great danger confront-

ing each member in this time of many interests is in failing to recognize the individual responsibility as it affects the progress of the world-wide message, in dwarfing the spiritual growth of the individual by the neglect of the means God has provided for his development.

In addition to the spiritual value of the REVIEW, it is needed as an educational factor by every member, irrespective of his place or position in the denomination. We know that preaching is an ordained means of presenting the gospel to believers and to the heathen; but if our ministers are to take up all the commendable interests belonging to the church, and give each line of work sufficient time thoroughly to instruct our people, where are they going to find the time to give the message to the world? Our ministers cannot, therefore, instruct us in all things needful. We might learn something by travel, but life is too short, the world too large, and our means too limited to do much or to gain much in the way of travel. We might learn much by books on church and mission work, from the great moral movements of nations and individual development, but possibly not one third of our members have ever read a book on missions, or will ever know from published volumes of the unevangelized races of the world and what is being done for them. Books have their place and their influence, but they are not sufficient to meet our needs. We might learn much from personal visits from our missionaries, but they cannot leave their fields.

All these agencies are good, and should be made use of as much as possible, but they are only as pearls on the great unifying denominational cord, the REVIEW. Break the cord, and the pearls fall. The REVIEW holds the shining pearls together. It uses every one of them. It gathers up what is good everywhere — by travel, by books, by addresses of missionaries and sermons of ministers, by letters and circulars, through conferences and conventions, periodicals and magazines; collates, condenses, and carries all right into our homes to instruct, to edify, and to inspire. It uses the letter, the telegraph, and the telephone, the photograph and the phonograph, etchings, cablegrams, the wireless, and all the agencies known to modern printing, to bring to the home of every believer all the needs, and all the news, and all the varied activities of our world-wide work, not even neglecting the local interests and the individual homes of every conference.

In this age of intense activity, with every wind of doctrine and phase of skepticism forcing itself upon us, and while our message is rapidly swelling into the loud cry, the safety of our members centers more and more in the great denominational voice, the strong unifying

ing cord, the REVIEW. Movements may rise and fade away, enthusiasms may sweep over the earth, the great deceiver may even impersonate Christ, but against an educated, Spirit-filled, vitalized, unified church there can be no successful assault.

D. W. REAVIS.

## Note and Comment

### Romanizing the American Press

Is the American press becoming Romanized? Are our great news agencies so under the dominance of the Roman power that they fear to report news derogatory to the Catholic hierarchy? This is the conviction which is entering many minds at the present time. Regarding this the *Western Recorder* (Baptist) of June 4, 1914, says:—

We feel assured that few of our people realize the degree of subserviency of a large number of our daily papers to papal opinion.

It is a fact, and the rank and file may as well know it first as last, that the columns of many of our secular papers are no longer open to anti-Catholic views. During the last few months a number of Protestant speakers have been beaten and wounded by Catholic mobs, yet but little or no notice has appeared in the press dispatches of these outrages. Surely it should be a matter of news and comment when, in this land of supposedly free speech, a speaker is knocked down while delivering a patriotic address, or left naked and wounded to die by the roadside.

It is also true that the doings of Catholic dignitaries are heralded far and near by the Associated Press, while Protestant performances receive comparatively scant attention. Why should this be? Is it because Catholics constitute a majority of our population, or control the wealth and industries of our people? As a matter of fact, there are approximately five Protestants to every Roman Catholic in our country.

We shall not have to seek far for an explanation of this condition of affairs. Catholics have been cradled in the idea of unquestioning obedience, and hence can be counted on to act in concert when commanded by the priest. Therefore a threatened boycott upon the part of Catholics is taken quite seriously by the secular press. Protestants, and especially Baptists, are more independent in both their thinking and acting, and hence no one has the right to speak for them on questions of policy or expediency.

In our judgment, the time is at hand for the subscribers of many of our papers to ascertain why there has not appeared in their columns some account of recent outrages perpetrated on Protestant speakers. If the Associated Press is responsible for the suppression of this character of news, let us know it.

The editor of the *Northwestern Christian Advocate*, in the issue of that paper for June 17, 1914, expresses the same conviction. He says:—

We make the assertion without fear of successful contradiction that the

press of America is in large measure controlled by Rome. There is not a newspaper in any great center that would dare print the news facts about Rome. The scandals of Protestantism are seized with avidity, while the shortcomings of Rome never see the light.

And the *Advocate* goes further and charges that Rome controls not only the American press, but that in nearly every American city she holds the balance of political power:—

There is hardly a city in the country where the Roman Catholics do not hold the balance of political power. Seventy-five per cent of the school-teachers of Chicago are Roman Catholics; these Catholic school-teachers are thoroughly organized to guard and forward their interests; the administration is honey-combed with Roman Catholics, and so fearful is the school board of their wrath that in more than one case of the locating of a public school, the local priest's orders have been obeyed in the face of overwhelming protest. And what is true of Chicago is more or less true of every community.

The editor of the *Advocate* looks for an uprising against Rome which will soon assume large proportions, and feels that the Roman Church has given just ground for this popular demonstration:—

We can account for an occasional distrust of some institutions, but when everywhere and at all times society looks askance at the Roman Catholic Church, one is forced to conclude that there is ground for this fear. So long as that church teaches that there is salvation through the channel of that stream only; so long as they declare allegiance to the Pope above any earthly power; so long as the "princes" of the church are given precedence over governors; so long as they make certain demands that, to the body of our citizenship, infringe upon the prerogatives of the state, such as demanding a division of the public school fund, or placing such restrictions about the entrance into the marriage state that a civil contract is not binding unless it pleases Romanism; and above all, so long as that church persists in maintaining an aggressive political policy, reaching out into every department of public life with an unalterable determination to grip the situation for that church,—we say, so long as Romanism persists in the aforementioned program, may she expect to see the tide of opposition rise higher and higher. It is needless for her to attempt to disclaim this attitude. All who know aught of her claims or have studied her methods, will admit that we have not overstated the case. Evidence is not lacking to show just such activities.

That the controversy is deepening between the forces of truth and error, and that the prophecy of Revelation 13 is rapidly meeting its fulfillment before our very eyes, must be evident to every Seventh-day Adventist. God's Word provides a remedy against these evil influences which are so rapidly reaching flood tide. That remedy is found in the third angel's message and the warning

against the beast and his image and the mark of his name. To this people that message has been committed. Recreant shall we be to our duty if we do not send forth the warning cry. Others may recognize from a human standpoint the dangers threatening American liberties from the machinations of Rome. To us God has given to see it in the light of his inspired Word. The only true basis of opposition to Romanism today is in the giving of the message of that Word. Let us give it fearlessly but meekly, plainly but kindly, with no spirit to unnecessarily wound any individual, whether Protestant or Catholic, realizing that there are honest hearts in both classes whom God would have recognize his truth today. The great multitude will go on to destruction, but among earth's millions we may find many sincere and honest-hearted men and women who will rejoice in the liberty to be found in the truths of the gospel.



### A Terrible Admission

A TERRIBLE admission is that made by the Kentucky Distilling Distributing Company in a letter recently sent to one of the Keeley Institutes. According to the *Word and Way* of June 18, 1914, the letter was as follows:—

GENTLEMEN: Our customers are your prospective patients.

We can put on your desk a mailing list of 50,000 individual consumers of liquor. This list is the result of thousands of dollars of advertising.

Each individual on the list is a regular user of liquor. The list of names is now live and active. We know, because we have circularized it regularly. We will furnish this list in quantities at the prices listed, remittance to accompany order: 40,000 to 50,000, \$400; 20,000, \$300; 10,000, \$200. We will not furnish the list in less than lots of 10,000.

Discontinuance of business January 1 is the occasion of selling our mailing list.

A similar letter was sent to the Neal Institute of Chicago, containing the same shameless confession:—

We know that you can make our list exceptionally productive to you. Each man on it has been a regular buyer of liquor by mail and a constant user of it, and there is not a single one who would not like to quit the habit. Each man is keenly alive to the injury of his practice, and he is only awaiting some way of stopping. If you can convince him of the permanent efficacy of your treatment, he is your patient; and you know how to convince him.

What a terrible business it is which has for its objective the degradation of mankind. Of course, back of this is the motive of money making, which prompts the sale of strong drink. Terrible is the woe which the Bible pronounces against the one who induces his neighbor to fall into the deadly snare of intoxicating drink.



### The Week of Prayer at the River Plate Academy

H. U. STEVENS

THE annual week of prayer in the South American Union Conference, celebrated this year from March 28 to April 4, came during the fourth week of the school year. Meetings were held in the school assembly room each evening during the week. At this time the readings were given in both the Spanish and German languages. The readings were followed by prayer and social meetings, in which the spirit of consecration and determination to get ready to meet the Lord was manifest from the beginning. Time after time the influence of the Holy Spirit was felt in the profound conviction that the end is right upon us, and that the great work of God in the world now is not only to carry the message quickly into all parts, but also to complete the work which he has begun in each individual heart.

It was touching to note how frequently the young people, realizing that we are living in the time of the latter rain and that the showers have begun to fall, asked in tears for prayer on behalf of unconverted parents—and this without the suggestion from the leader. It was evident that God was turning "the heart of the children to their fathers," which he promised to do before "the coming of the great and dreadful day of the Lord."

The fruit of the workings of the Spirit was graciously manifested on the last Sabbath, April 4, when, in a neighboring stream, six dear believers were buried with their Saviour in baptism. Five of these were children and youth, three of whom are pupils in the school.

This marks the beginning of a work which we trust will continue and increase as the year goes by. May the Lord bless the children and youth in our South American training school that they may develop into faithful, efficient workers in the third angel's message.

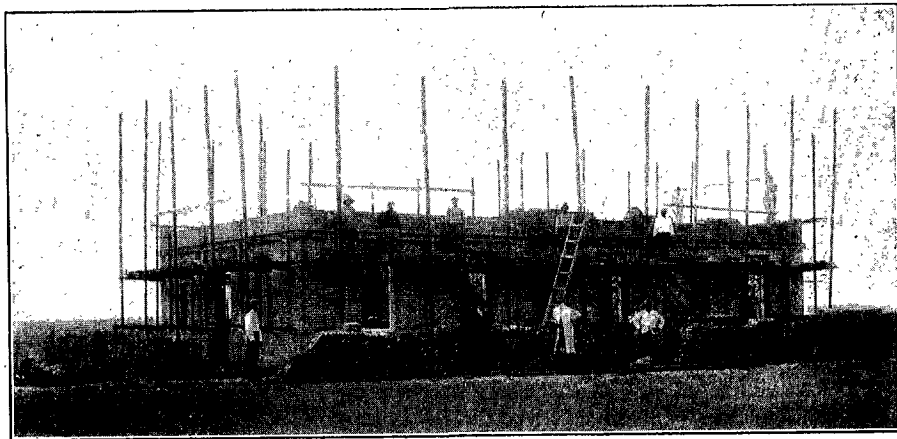
### South China

E. H. WILBUR

[What proves to be Brother Wilbur's last report follows. Very fittingly a personal letter from Brother Nagel accompanies this good, cheering report of dear Brother Wilbur, giving items concerning his death. Both will be read with unusual interest.]

It has been some time since I have written a report for the REVIEW. We greatly enjoy the reports from other fields, and know that our brethren are

also interested to hear from China. Although this country has for the past two years been more or less unsettled by revolution and robbers, yet our work has moved steadily forward, increasing in numbers and strength. Thousands of copies of the Chinese *Signs of the Times* have found their way into the remotest parts of the field, and are sure to bear fruit to the glory of God. Our evangelists for several years were greatly handicapped for lack of Chinese literature giving instruction in Bible doctrines, but now we have a book of Bible readings, also a verse-by-verse commentary



THE NEW DORMITORY AT DIAMANTE, ARGENTINA, BEING BUILT FROM MONEY PROVIDED BY THIRTEENTH SABBATH OFFERINGS GIVEN DEC. 27, 1913

on the book of Revelation. Besides these, a book on Daniel is just coming from the press. These, with our Sabbath School Lesson Quarterlies, the *Signs of the Times*, "Christ Our Saviour," and other literature, are proving a great help to our Chinese workers.

It has been a source of rejoicing to the writer to see the work in China develop from a small beginning to its present proportions. When we first arrived in this field, Brother A. LaRue, Elder J. N. Anderson and family, and Miss Ida Thompson in Hongkong were the only workers in the employ of the Seventh-day Adventist Mission in China, and there was only one Chinese member in China, so far as we know. Now all this is changed. We have in China over sixty European workers (including wives), three Chinese ordained ministers, besides a good company of loyal Chinese evangelists and colporteurs. The report of our Sabbath schools for the quarter ending Dec. 31, 1913, for the three mission fields in China, shows a membership of 1,954. Last year there were more baptisms in China than in any other year in the history of our work. Although Canton was for several months last year in the throes of a second revolution, yet

our work went forward, and at the Cantonese general meeting in November, twenty-two were baptized. On March 28, 1914, at the time of our South China Committee meeting, ten were baptized at Canton.

Last autumn it was voted that I and my family move from Fatshan to Pakhoi. We arrived in the latter place Feb. 3, 1914. Pakhoi is about five hundred miles by water from Canton. Last week we went by wheelbarrow to visit one of our outstations, Limchow, which is about twenty-seven miles inland. We left Pakhoi at 6 A. M. and arrived at Limchow at 1 P. M. It was a tiresome journey, but we were favored with good weather both going and coming. During the two days that we were there, we held three meetings daily. Between the meetings Mrs. Wilbur and the Bible woman went to visit the women in their homes, while I spent the time with the evangelist there, giving him personal instruction about the canvassing work, methods of labor, etc. On Thursday, April 16, 1914, two per-

sons were baptized at Limchow, one a young man of twenty-two years, and the other a woman of sixty-nine, neither of whom was ever a member of any other church.

Pakhoi and its vicinity have for several years suffered greatly from plague, but we are glad that thus far this year there has been very little if any of that disease here. However, at present there are in some sections a few cases of smallpox and dysentery. Our evangelist at Limchow lost his mother by dysentery about three weeks ago.

Two new provinces in China have been entered this year. In January, Elder Law Keem and family moved into Kwang-si, and already he has two companies of believers. In March, Brethren Allum and Warren went to open work in Szechuan, the largest province in China.

We are of good courage in the work, and desire the prayers of our brethren and sisters that the everlasting gospel may quickly go to the people of this land, and that we may be kept by the power of God, and be found ready to meet the Master when he comes a little while from this.

Pakhoi, South China.

[Brother Nagel's letter follows, written from Wai Chow, May 9.]

Like thunder out of a clear sky, comes the sad news of Brother Wilbur's death at Pakhoi, South China, May 1, 1914. Others will no doubt write of it, yet I desire to add a few words.

Personally, I feel the loss to our work here most keenly. Within the past few weeks three workers have left the South China Mission—nearly half of the remaining number, seven. Brother Bach left the work at Pakhoi, and Brother Wilbur went to take his place. Brother Hills found it necessary to return to the States, and Brother Anderson, from the Hakka field, went to take his place. This leaves me alone with the Hakka work. And now dear Brother Wilbur is called to lay down his burdens. Who can be sent to take his place is more than I know.

Our few workers are now so scattered that only one worker is in a place. Brother Wilbur died away off to the south; five hundred miles distant, he and his family all alone, with no one to help them. And as boats are not regular, though Brother George Harlow left as soon as he received the telegram, possibly two weeks will go by before he can reach that place.

This ought not to be. There should be at least two families in each division. One house stands empty in our compound, and it looks as if it would continue to be so until—I don't know when.

South China is not like many other fields. We have many dialects, and therefore workers cannot be shifted very well from one place to another. At present Brother B. L. Anderson is at Amoy, Brother J. P. Anderson is in Swatow, Dr. Law Keem is in Kwang-si Province, Brother Ham is in Hongkong; Brother Meeker is at Canton, and we are at Wai Chow.

Brother Harlow, our superintendent, is not well. He was here at Wai Chow until the latter part of April. Returning home, he was sick and unable to be up for several days. He had just got up again when the telegram came saying Brother Wilbur was dead. He left at once at duty's call for Pakhoi. This is a very hard trip, and unless God especially cares for him during this trying experience, he will return in a very critical condition.

Have you plenty more men to fill these broken ranks? The enemy of our souls is working fearfully hard in this field. If there are any workers who need the united prayers of God's people, it is his missionaries to this people.

Brother Wilbur was a man greatly loved by the Chinese. When I told our workers of his death, at prayer meeting last evening, the tears flowed freely down their cheeks. He did faithful work, and I am sure he sleeps awaiting the trumpet call on the resurrection morning. The following lines fittingly apply to him:—

“Earnest, unselfish, consecrated, true,  
With nothing but the noblest end in  
view;

Choosing to toil in distant fields 'un-  
known,  
Contented to be poor and little known.  
Faithful to death! O man of God, well  
done!  
Thy fight is ended, and thy crown is  
won.”



### Isthmus of Panama—Canal Zone

D. E. BLAKE

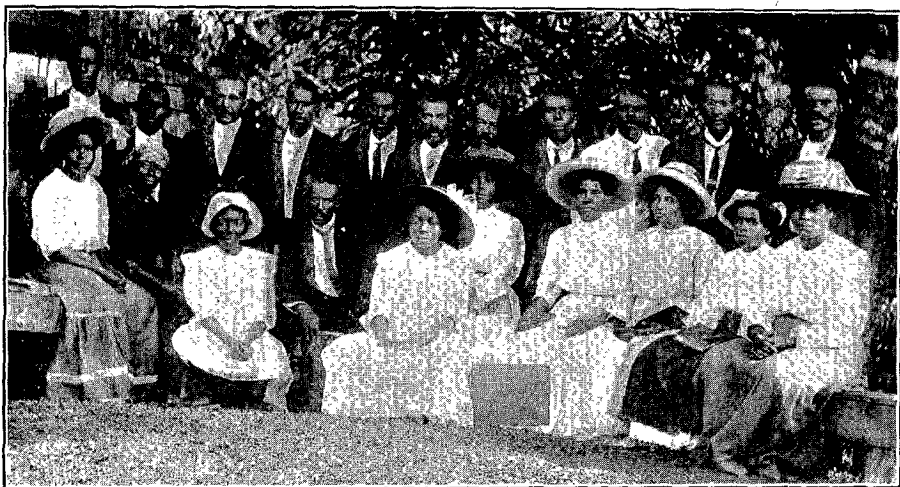
THE work in this field has not progressed as rapidly as it might, because of the existence of several obstacles peculiar to fields of this kind where things religious do not appeal to the people as does the gain of gold.

The natives are quite indifferent, and pay little or no attention to their own religion, aside from placing lighted candles, crucifixes, etc., around their

those who have a splendid command of the Spanish language, and who can hold Bible readings.

Medical missionary work is meeting with gratifying success, financially and otherwise. Through its influence we are able to reach many of the influential men of the republic. Recently I had the privilege of an introduction to, and a short interview with, the governor of the province in which I live. He manifested great friendliness, and promised to render any aid he could when called upon to do so. I have also had a call from a prominent attorney. He has decided to take a course of treatments in our treatment rooms.

Our conference convenes in Bocas del Toro in May. We are planning for a profitable season, and hope to make this



MOUNT HOPE BAND OF MISSIONARY VOLUNTEERS, CANAL ZONE

dead after the breath leaves the body. Foreigners are interested principally in their “jobs,” and any appeal which would seem to endanger these is sneered at if not ridiculed.

The Missionary Volunteer Society of the Mount Hope church has been doing commendable work. The society is divided into bands, and these hold meetings in various parts of the neighborhood, some going in boats across the sound to small villages peopled with Spanish, French, and a few English-speaking people. A lively interest is being aroused among the Spanish people. They are eager to hear our message. It was my privilege to attend a Spanish Bible reading conducted by two of our native brethren. It was a pleasure to note the interest manifested by those present, in finding and reading the Scriptures and in listening to the exposition. At the conclusion, a Spanish lady asked her friend what she thought of the things she heard. She said she liked our teachings and desired to know more. The brethren will follow up the interest, and we hope that by the Lord's help the pathway of many of these unfortunate people will be lightened with the third angel's message.

There are many French who are also bound down by the errors of the Roman Catholic Church. We expect to place a worker among them soon, hoping also to be able to help them. We are thankful to find among our native brethren

the best in the history of our conference.

We are glad to welcome Brother Kneeland to this field to connect with the work here, and we feel that because of his past experiences in the West Indies his services will be very valuable. Plans have already been laid for him to conduct a series of lectures in Culebra, one of the sections which will soon be abandoned.

The future of the work here looks encouraging, for which we are glad and take courage. We ask you to remember us in your prayers, that when harvest comes, we, too, may come with rejoicing, bringing with us precious sheaves from this field.

Cristobal, C. Z.



NEVER trifle with truth. A lie is bad, not only because it may lead others astray, but also because it is a fault in the character of the one who utters it. Truth is the foundation and substance of character. When a man becomes a liar, his character is gone. His whole life is out of joint. No one can trust him. He cannot trust himself. He is like a bridge with a rotten foundation. He is not safe. He is an unsafe friend, an unsafe neighbor, an unsafe business man. “Buy the truth, and sell it not.”—*The Christian Advocate*.



FAITH shines brightest in the darkness.





Conducted by Mrs. C. C. Lewis, Takoma Park, Washington, D. C.

Through the columns of this department, hints will be given on all matters pertaining to the home life. Short articles and letters are solicited from home makers, telling of their everyday experiences,—their joys and sorrows, their failures and successes.

### Kissing the Children

Kisses in the morning  
Make the day seem bright,  
Filling every corner  
With a gleam of light;  
And what happiness he misses  
Who, affection's impulse scorning,  
Departs, and gives no kisses  
To the children in the morning.

Many think it folly;  
Many say it's bliss;  
Very much depending  
On whose lips you kiss!  
But the truth I am confessing,  
And I'd have you all take warning:  
If you covet any blessing,  
Kiss the children in the morning.  
— Selected.

### The Morning and Evening Sacrifice

ALTHOUGH we are living under the new dispensation, most of the old forms and ceremonies having passed away, there are some services that should remain with us as long as time continues.

In Ex. 30: 1-6 we find the directions given to the servants of God for the construction of the altar of incense. The seventh and eighth verses tell us that Aaron, the high priest, was to burn sweet incense thereon every morning when he dressed the lamps, and again in the evening when he lighted the lamps. It was to be a perpetual incense before the Lord. It was the plan of God that this service should be remembered and observed by his people in all time. The altar of incense was to be anointed with some of the holy anointing oil, which was prepared by special direction from fragrant herbs.

In Ezra 9: 5 the prophet refers to the evening sacrifice as if it was a regular service. It was at the time of the evening oblation that the angel Gabriel touched Daniel and talked to him, and told him he was come to give him skill and understanding. Precious companionship! What if Daniel had been off on business, looking after the affairs of the kingdom? for you remember Daniel was a very busy man. What if he had not been in the place and in the attitude of prayer at the appointed time? Think you the heavenly messenger would have intruded his presence upon an unready mind? O, no; everything of heavenly origin is done in order and at the appointed time. "In the offering of incense the priest was brought more di-

rectly into the presence of God than in any other act of the daily ministration." It seems this service was designed to teach a very sweet and sacred relationship between God and his people.

One of the offices of the Levites was to stand every morning and evening and offer praise and thanksgiving to God for his goodness and mercy. In "Patriarchs and Prophets" we find these words: "As the priests morning and evening entered the holy place at the time of incense, the daily sacrifice was ready to be offered upon the altar in the court without. This was a time of intense interest to the worshipers who assembled at the tabernacle. Before entering into the presence of God through the ministration of the priest, they were to engage in earnest searching of heart and confession of sin. They united in silent prayer, with their faces toward the holy place. Thus their petitions ascended with the cloud of incense, while faith laid hold upon the merits of the promised Saviour prefigured by the atoning sacrifice. The hours appointed for the morning and the evening sacrifice were regarded as sacred, and they came to be observed as the set time for worship throughout the Jewish nation. And when in later times the Jews were scattered as captives in distant lands, they still at the appointed hour turned their faces toward Jerusalem, and offered up their petitions to the God of Israel. In this custom, Christians have an example for morning and evening prayer."

Are we as a people as particular about family worship as we were ten or fifteen years ago? Do you find in your home and in your church the same careful observance of that daily ministration as was found in the homes of the pioneers of this cause? Are we not drifting into lukewarm ways in reference to this important means of grace? This is what the spirit of prophecy says to us: "You ceased the morning and evening devotions, because it was not always convenient. Your house became a prayerless house; your business was made primary, and the Lord and his truth were made secondary."

How can we bear to go forth prayerless to the work of the day in the enchanted country, knowing that Satan is going about like a roaring lion seeking whom he may devour? How can we send our inexperienced children and young people forth unprotected amid the

temptations and snares of an experienced enemy? O, let us hold them up in the arms of our faith before the face of our God, and ask him to build a hedge about them! Let us dedicate them in secret to the Master, and our Father who seeth in secret will reward us openly.

"The father is in one sense the priest of the household, laying upon the altar of God the morning and evening sacrifice. . . . Morning and evening, the father, as priest of the household, should confess to God the sins committed by himself and his children through the day. Those sins which have come to his knowledge, and also those which are secret, of which God's eye alone has taken cognizance, should be confessed. This rule of action, zealously carried out by the father when he is present, or by the mother when he is absent, will result in blessings to the family."—*Testimonies for the Church*, Vol. II, page 701.

We have the promise that children thus dedicated to God will be protected in the hour of temptation.

MRS. C. C. L.

### The Ministry of Suffering

PERHAPS many who read these lines are afflicted. They are bowed down under the burden of pain, and feel that life is hardly worth living. They long to go forth as others do, and engage in the work of the world. One such dear little mother was heard to say: "O, I am only a burden to my husband! I might as well give up the struggle." Such forget it is not what we do so much as what we are that counts.

The one who has always been well and strong has great reason for thankfulness. He has many opportunities for usefulness. But even he has his limitations. The *Outlook* of June 20 has this little story:—

"A man who knew and loved Phillips Brooks and Dr. Munger declared that he was helped more by the latter than by the former. 'Bishop Brooks has a glorious nature,' he said, 'but he has never known sickness and the weariness and discouragement that come from it. Dr. Munger has been a semi-invalid. He knows what it is to pull against the current, to fight physical weakness half his life, and Dr. Munger's victory over the conditions which cripple men has helped me more than Phillips Brooks's splendid health.'

The editor adds the following appropriate words: "The race is not always to the swift, nor the battle to the strong. No victories are more inspiring than those won against heavy odds. They who have won the race on crutches have won the hearts of those who saw the struggle."

The president of a college was traveling over his territory looking for students. In one home he found a young woman who was eager to improve her mind, but she was an invalid confined to a wheel chair. It was useless for her to think of leaving her home and going

among strangers. But the president saw in her a rare character, and he sympathized with her in her desire for a broader education. He encouraged her to make the effort, and assured her of all necessary assistance. In due time she arrived at the school, and was carried from room to room by the willing hands of students. She was an inspiration to the whole school, and a perfect sunbeam in the school home.

Cheer up, suffering one. Get better acquainted with the Man of Sorrows, who was himself made perfect through suffering, and let your light shine for him even if it must be from a bed of pain.

MRS. C. C. L.



### Give the Baby Its Nap

"EVERY baby needs twenty hours of sleep a day in its first month, and not less than sixteen up to the twelfth month of its first year." So says a government bulletin on the care of the baby. The bulletin continues: "It should sleep alone, not in a cradle, but in a crib. If no crib is available, a clothes basket or a box of sufficient size is a good substitute. An expensive mattress is not necessary. A simple mattress made of excelsior and covered with a heavy blanket will answer very well. A sufficient quantity of clean bed clothing should be provided. The room should be darkened and well ventilated; the windows should always be open at the top at least six inches, except in the coldest weather. If the baby cries when it should be asleep, it is probably sick, overfed, or hungry. All children should take a nap of from one to two hours in the middle of the day until they are six years old."



### Parental Responsibility for Youthful Waywardness

MRS. BELLE EMERSON

1. *What is the great cause of young people's leaving the truth?*

"As I looked upon the perilous situation of our youth, and was shown how indifferent the parents are to their welfare, my heart was sick and faint; angels were troubled, and wept with grief."—*Testimonies for the Church*, Vol. IV, page 200.

2. *What is the result of this indifference?*

"The youth are passing into the world, and into the hands of Satan."—*Ib.*

3. *What do children need?*

"Children need watchful care and guidance as never before."—*Id.*, page 199.

4. *What does this fearful state of the youth constitute?*

"The fearful state of the youth of this age constitutes one of the strongest signs that we are living in the last days."—*Ib.*

5. *But to what may the ruin of many be traced?*

"The ruin of many may be traced directly to the wrong management of the parents."—*Ib.*

6. *Insubordination is the fruit of what spirit?*

"The spirit of murmuring against reproof has been taking root and is bearing its fruit of insubordination."—*Ib.*

7. *How does a child learn to rebel against reproof?*

"The sin of parental neglect stands marked against many Sabbath-keeping parents. The spirit of gossip and tale-bearing is one of Satan's special agencies to sow discord and strife, to separate friends. . . . Brethren and sisters are too ready to talk of the faults and errors that they think exist in others, and especially in those who have borne unflinchingly the messages of reproof and warning given them of God."—*Id.*, pages 194, 195.

8. *Is it ever necessary to reprove?*

"It will be necessary to reprove and exhort, and some will need to be rebuked sharply, as the case may demand."—*Id.*, Vol. III, page 360.

9. *How is reproof received by some?*

"We hear the plea, 'Oh, I am so sensitive, I cannot bear the least reflection!' If these persons would state the case correctly, they would say, 'I am so self-willed, so self-sufficient, so proud-spirited, that I will not be dictated to; I will not be reprov'd. I claim the right of individual judgment; I have a right to believe and talk as I please.'—*Ib.*

10. *What effect does this talk have upon the children?*

"The children of these complainers listen with open ears, and receive the poison of disaffection."—*Id.*, Vol. IV, page 195.

11. *What are parents thus doing?*

"Parents are thus blindly closing the avenues through which the hearts of the children might be reached."—*Ib.*

12. *What do children not fail to hear?*

"The children have not failed to hear the disrespectful remarks of their parents in reference to the solemn reproofs and warnings of God's servants. They have understood the scornful jests and depreciatory speeches that from time to time have met their ears, and the tendency has been to bring sacred and eternal interests, in their minds, on a level with the common affairs of the world."—*Ib.*

13. *What are parents thus doing?*

"What a work are these parents doing in making *infidels* of their children even in their childhood!—*Ib.*

14. *What, then, has parental example to do with insubordination?*

"This is the way that children are taught to be irreverent, and to rebel against Heaven's reproof of sin. . . . These very fathers and mothers . . . wonder that it is so difficult to reach them by moral and religious influences. . . . This deplorable condition of things is the result of their own home influence."—*Id.*, pages 195, 196.



### Seasonable Recipes

As this is the season of the year when fresh foods of various kinds are prepared for winter use, two or three recipes may be helpful to some one.

*To Can Rhubarb for Pies.*—Wash rhu-

barb, and cut into inch pieces without peeling. Pour boiling water over it, and drain at once. Cool, pack in cans, and fill with boiled, strained, cold water—if ice cold, all the better. Seal cans, invert in cool place, and cover from the light. Set upright after a few hours. To use, drain, let stand in fresh cold water half an hour, and drain again.

*Cranberries* may be canned in the same way.

*String Beans in Brine.*—Put layer of salt one inch deep in bottom of stone jar or cask; then a layer of nice, tender string beans three inches deep; continue layers until cask is full. Cover beans with a plate or board a little smaller around than the cask or jar, and put a heavy stone on it so that the beans will be well covered with the brine. The beans may be put in at different times, but must be covered with the cover from the first. To cook, soak overnight, changing the water several times in the evening. Cook the same as fresh beans. They are as nice and fresh as when picked.—*Eva Bucknum Perkins*, in "Laurel Cook Book."

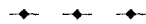
*For Grainy Frosting.*—If, when making boiled frosting, one has cooked the sugar and water too long, so that it grains, a teaspoonful of butter added will make it creamy and smooth, when beaten.—*H. M. G.*, in the *Mothers' Magazine*.

*A Time Saver.*—When you are in a hurry to iron dry clothes, sprinkle them with very hot water, or use cold water and wrap them in a bath towel, and place in a moderately hot oven. In either case they will be ready to iron within half an hour.—*I. G. C.*, in the *Mothers' Magazine*.



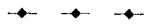
### The Mothers' Normal

THE Mothers' Normal is a department of the Fireside Correspondence School. Its object is to furnish opportunity for mothers to study the important subjects of child training and home making. Two courses of study are ready,—Early Education and First Grade. Early Education is designed for mothers who have children under five years of age. The First Grade is for those who have children above five years of age, and cannot send them to a church school. Other grades will be prepared as fast as there is a demand for them. For full particulars, address the Fireside Correspondence School, Takoma Park, Washington, D. C.



### Home Study

THIRTY subjects ready, embracing Bible, history, English, mathematics, normal and commercial studies. Others to be prepared. Many are doing successful work. You can do the same. For particulars, address, stating what you are interested in, the Fireside Correspondence School, Takoma Park, Washington, D. C.



"ANXIETY is the poison of life, the parent of many sins and more miseries."



## THE FIELD WORK

### Our Father

N. W. VINCENT

PAST all that we have understood,  
Our Father is supremely good;  
His holiness let all adore,  
Our God, our all, forevermore.

All-wise is God; to him is known  
All worlds, all creatures — each his own.  
All things to him must open be;  
His blissful home, eternity.

Omnipotent is God, alone  
Unmoved his high eternal throne;  
He can destroy, he can create;  
Our Father is supremely great.

All finite traits, all thoughts above,  
Our Father is immortal love;  
So is his Son, the "joy of heaven,"  
To whom be equal worship given!

Caney, Kans.

### Using the Newspapers in India

THAT the Lord has wonderfully led his people in making advances in the large cities of India through the newspapers there, is evident from the encouraging information that has recently been received from various places in that country. Every one should read the following from Elder A. G. Watson, in which he tells how the newspapers of Calcutta have been opened to our work, and how natives are becoming aroused through the reading of these reports. In describing how the workers in that large city were able to take an advance step among the educated community at the beginning of the year, he says:—

"We began by using the health reform branch as the 'entering wedge.' Dr. Menkel, who came over from Bombay, was well rewarded for his trouble. He spoke on each occasion to a full hall. We alternated health lectures with talks presenting some phase of the prophecies relative to our message. The leading native-owned English dailies, together with the *Daily News*, gave us free announcements of all meetings, whether in connection with a health topic or otherwise; but we sent the editors synopses of the health talks only, which they published free of charge. We feared to send them matter concerning the prophecies, lest they would be prejudiced, and refuse to accept any articles from us.

"After a few health lectures had been published, we received a communication from a non-Christian native government official in the country to the effect that inasmuch as we were vegetarians he felt that he could intrust his boy to us, to be trained for service to humanity, in our mission school. There the lad would be a thousand miles away from home, and entirely out of the sphere of any Hindu influence. In other words, he did not object to his boy's imbibing Christian principles at our hands. This experience

made us bold to approach the press with our talks presenting the prophecies, though we were some little time prayerfully considering the matter. God opened the way." And to show how the Lord opened the way, Brother Watson inclosed several clippings of articles he had published. He further said: "The *Bengalee*, in which articles appeared, is edited and owned by the Hon. Surendranath Banerjee, the real leader among the many millions of Bengal.

"An elderly Bengali gentleman who, being bedridden, is unable to attend the meetings, after reading the articles on the 'Golden Age' (*Satya Juga*) that the *Daily News* published, directed his nephew to write us. The nephew wrote:—

"I have been asked by my uncle to write you to say that he had an opportunity to read your speech which appeared in the *Daily News* of March 28, 1914. He says that it is a right one, and just timely. It is most attractive to the public. Every one who reads it is sure to appreciate it highly. He also said that he would have a talk with you on the matter. He has strictly ordered my brother and me to attend your meetings."

"This same gentleman, on one occasion when I visited him, called both his nephews, and said to them in my presence: 'I shall not live much longer; if ever you accept Christianity, do so at the hands of Mr. Watson.'

"Our preaching hall, which is located in the heart of the native quarters of the city, costs us only \$6.40 a month, for one meeting a week; and this charge includes the use of chairs, blackboard, rostrum, table, lectern, clock, and electricity for ten lights and six fans, each time. Surely God has gone before and has set his hand to the work. We shall endeavor to follow him in humility."

In a later letter Elder Watson inclosed several other clippings he had published, and in commenting on the power of the press to reach the people, said:—

"Only today I was told by a leading native lawyer that he had been reading the article on the fulfillment of prophecy; so it is evident that many intelligent, thinking men in Bengal are hearing the truth (some portion of it), whose business or something else prevents their being present at the meetings. It certainly is evident to us in Bengal that the newspapers have been chosen by the Lord for the purpose of proclaiming the third angel's message. The editors are not Christians, yet they are willingly publishing the truths of the Bible. Does it not seem wonderful to you?"

The papers in Bombay are also being used for the heralding of the message. The brethren in that city, though, are meeting with a different experience from those in Calcutta, in that they are paying to have their articles published, because of the conservatism of the papers there.

In telling of the newspaper work in Bombay, Prof. H. R. Salisbury, who is the superintendent of our work in India, says:—

"Our brethren have been holding English meetings in Bombay, and have put in each week a report of their meetings, and it has created great interest. Some think that the articles in the paper have done more than the sermons from the pulpit. This is a new thing for India. However, I might mention in this connection that we have to pay a very heavy rate for all these articles, as the papers will under no condition take them free. The papers in Bombay are very conservative. We are going to keep on, however, because of the value of newspaper publicity to our work."

W. L. BURGAN.

### The Orange Free State Conference, South Africa

THE second annual meeting of the Orange Free State Conference was held at Kroonstad, April 3-12, under specially favorable auspices. It being the first meeting of the kind since the organization of the conference last year, there was a great deal of interest shown in it. The location chosen was a beautiful one; the river banks, shaded with willow and wild mimosa trees, afforded privacy for seeking God. From the start, a spirit to seek the Lord was manifest. Kroonstad being a pleasure resort, the conference made good use of the canvas bungalows built by the city; and with a good supply of tents, lent by the Cape Colony Conference, and hired rooms, the eighty or more delegates found very acceptable accommodation.

The day the meeting opened, when the camp was about ready, a terrific storm arose, threatening destruction to the large pavilion. The stakes were forced out of the ground, and one side of the tent stood only by being held up. In the meantime the fury of the storm resolved itself into a bombardment of hail. The hailstones were very large, some of them being almost as large as ordinary hen's eggs. There was no damage, however, and we began the first meeting on time.

Besides the ministers and workers connected with the conference, there were present Pastors W. B. White and O. K. Butler, Brother G. H. Clark, Brother and Sister Silsbee, and the writer. All the races in the conference were well represented, but no racial questions arose. Perfect harmony characterized the camp. Young people's meetings and children's meetings were carried on simultaneously with the other devotional services. Very thorough work was done in seeking the Lord for personal victory over besetments of long and strong standing. The first meetings gave a demonstration of the mighty movings of the Holy Spirit, and the camp seemed daily to build up, until every one was rejoicing in the consciousness of complete surrender to God. The mayor and the town clerk visited the camp, and dined with us, expressing their appreciation of the plans, as well as of the vegetarian repast.

The reports showed encouraging progress the past year, the finances being in a healthy condition. Plans were laid for a stronger aggressive campaign the coming year. Pastor O. K. Butler was elected president; Pastor David Groene-

wald, secretary and treasurer; Arthur Shone was voted to take the State missionary secretaryship; and Mrs. A. P. Tarr, with Miss C. Cloete as assistant, is to care for the Sabbath school interests. Mrs. O. K. Butler is young people's and educational secretary. Pastor D. F. Tarr was released for work in the Cape Colony Conference, and Pastor George Shone joined the work in the Free State Conference.

Among the specific items reported, we might mention that their tithe receipts for the year amounted to \$5,136; weekly offerings, \$175; Sabbath school offerings, \$220; Thirteenth Sabbath Offerings, \$75; besides several liberal offerings toward local enterprises. The sum of \$70 was taken up at the two Sabbath school sessions held at the meeting, and over \$350 was raised toward the expense of the camp.

The writer has never attended a more spiritual and heart-searching meeting than this, and the victorious and united spirit in which the delegates returned to their homes gives us confidence that the coming year is full of hope and happiness for the Orange Free State Conference.

HERBERT J. EDMED.

### Maryland

SINCE the union conference in Baltimore, Elder R. T. Baer and the writer have conducted a two weeks' meeting at Ponds ville, Md., where a new church building stands as a monument for God. This church was in process of construction for some time, but it was only recently completed. It is beautifully situated on the mountain side, a few rods from a good, clear mountain spring, and in the midst of quite a thickly populated district.

The "no-debt policy" has characterized the erection of this church. Hence it was given to the Lord free from encumbrance. The dedication took place on Sunday, June 7, 1914, at three o'clock, when Elder R. T. Baer preached the dedicatory sermon to a large and appreciative audience.

The Ponds ville church has passed through some very hard struggles, which we hope may never be repeated. Only recently it was called upon to lay away to rest one of its charter members, Brother John Swope, who was highly respected by the entire community and is greatly missed.

There are many indications that this experience of the past two weeks will mark a new epoch in the history of this church, that old things have passed away, and that the victories gained during the meetings will be only the beginning of a series of victories, until the church is purified and made white, ready to meet the Lord when he returns.

S. T. SHADEL.

### Southern Oregon Camp Meeting

THE Southern Oregon camp meeting was held in Roseburg, Oregon, May 14-24, 1914, in a most delightful place for a camp meeting. The camp was pitched on a grassy spot, surrounded by tall, stately trees. Near by runs the Umpqua River, with water so clear that a small pebble can be plainly seen at a depth of several feet.

This meeting was characterized by the deep movings of the Spirit of God in as

full measure, I think, as any meeting I have ever attended. I am quite certain that the ratio of victorious individuals of all ages, to the total number in attendance, was greater than at any other place I have been. Truly the shout of victory arose from Israel's camp. There was no excitement nor undue enthusiasm, but a deliberate surrender to God and an intelligent grasp of his promises. Instruction was easy to give because gratefully received.

There was considerable disappointment because no one was present from the General Conference, but the more praise to God in that no one allowed this to shut out the blessing he had for us.

Those present and contributing to the success of the meeting, aside from the local workers, were: Elder C. W. Flaiz, president of the union; Dr. W. B. Holden; W. R. Beatty; Prof. E. C. Kellogg; Miss Della Burroway, a missionary on furlough from India; and the writer.

The business of the conference was conducted with marked harmony, and seemed to detract in no way from the spiritual interests of the meeting. Elder F. S. Bunch, who has held the presidency of the conference since it was organized four years ago, retired with the respect and high esteem of the entire conference constituency, to take up work in Walla Walla College. Elder T. G. Bunch was elected president. We are confident that the effects of this good meeting will be felt throughout the entire field, and our prayers and good wishes go with the new president—his first charge of this kind—and with the conference management as a whole.

A. M. DART.

### New York

BROOKLYN.—"Mighty to save." This expression, found in Isa. 63:1, has of late been to me a word of great encouragement. "The cities of today are fast becoming like Sodom and Gomorrah." If it were not for Christ, the mighty Saviour, we should find ourselves defeated in our work in these large cities. It is not the minister, it is not the Bible worker, but the God who first designs the salvation, and afterward uses the worker to work it out.

The message is winning victories through the efforts we are putting forth among the Germans in Brooklyn. During the last nine months we have baptized twenty-six persons, who have united with the church. Miss Meyer and Miss Wagner have assisted as Bible workers, Miss Voth was also with us for about six months, and the church has rendered valuable help in the work of soul winning.

The Brooklyn German church gave during the year 1913 about twenty-five cents a week per member for missions, and the indications are that they will do just as well during the year 1914. The church is also very faithful in tithe and offerings.

Such evidences of the progress of the message cheer the heart of the city worker greatly, and should lead us all to look with favor upon the city work, by means of which churches are raised up in the large cities of the East. Some of the most loyal Seventh-day Adventists are developed in these city churches.

B. E. MILLER.

### Neighborhood Missionary Work

I HAD an experience the last Sabbath in May which I wish to relate. Six years ago a stranger came into our neighborhood and rented a farm close to my place. I soon visited the family, and found they were without God or hope. From that time until they moved away this spring, I frequently visited them and gave them reading matter.

Friday, May 28, while I was irrigating my orchard, I was strongly impressed that I must visit them again. They now live several miles away, and it was after four o'clock before I could start. I reached their home just before the Sabbath, very weary, as I had walked much of the way. The man, with the help of two little boys, was looking after nearly eighty acres of wheat and alfalfa, besides the usual farm work. Those acquainted with an irrigated country will realize something of the amount of work involved.

It was 9 P. M. before the chores were done. They at once began asking questions regarding the true seventh day. I found that a minister had made them a three-hour visit two nights before, and had tried to show them that Sunday was the true seventh day, and that sprinkling was just as much baptism as is immersion.

They asked me questions, and I read Bible answers; and before I knew it, it was eleven o'clock. I at once retired. Soon after, I became very nervous, and feared I should have but little rest that night. I said: "Lord, thou knowest that I did not intend to transgress the laws of health, but here is this family hungering for the third angel's message. I am thy servant, and am here giving them thy truth; and now, Lord, give me rest." I at once went to sleep, and in the morning awoke so refreshed that before I knew it I was singing, "Wonderful peace."

After breakfast I gave them a reading on our definite message, in which they were intensely interested. They had asked their minister to explain the third angel's message and the mark of the beast. He told them the book of Revelation was a sealed book, and there was no use of worrying over what God had sealed. I told them how sorry I was to have lived so near them for six years and not have had health to even sit down and read the Bible with them and give them God's message.

The woman said, "Elder States, you do not know the good you did us as from time to time you dropped in with reading matter and spoke a few words." As it was time to start for meeting, I asked to pray with them. As we bowed, the woman said, "Now, children, Elder States is going to talk to the Lord; listen to every word he says."

I surely felt the divine presence, and not only were the children listening, but the Lord was truly there. As I prayed, asking that the Lord would touch their hearts, that Christ would come and reign in that home, and that they might understand his truth, there was weeping, and the father was quietly saying, Amen.

The woman told me as I bade them good-by that she had been keeping the Sabbath ever since they moved to the place where they now live; and the man said, "Elder States, I have not sworn for over five months." They urged me

to visit them as often as my health would permit, and promised to arrange to attend meetings and to send the children to Sabbath school.

This experience has certainly been an encouragement to me, and I know God has used me in my affliction for the advancement of his work. It is nearly twenty-nine years since I, with my family, came to Colorado. Sabbath, Nov. 7, 1885, I got several Sabbath keepers together and held the first Seventh-day Adventist meeting in what now comprises the Western Colorado Conference. We now have seventeen churches, with a membership of four hundred and sixty-five.

While my labors have taken me over much of Colorado, southern Wyoming, Arizona, and Utah, still what is called Surface Creek Mesa has always been my home. Over twenty years ago an effort was made to erect a church here, but it did not succeed. Our church numbers thirty-four, and we have two lots in a fine location, paid for, and quite a little material and money on hand. Our church building will be of cement, twenty-six by thirty-four feet, with octagon corners. There will be a basement for church school. If this message is going in other places as rapidly as here in my old home, it will soon swell into the loud cry.

Courage, brethren and sisters, the city is almost in sight; I can almost see its pearly gates. And then we who have looked for it for so long shall hear the words, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

GEO. O. STATES.

### Strike While the Iron Is Hot

SOLOMON tells us that there is "a time to every purpose under the heaven," and fortunate are the people who can do the right thing at the right time. An eleven days' march from the camp at Mt. Sinai would have put the children of Israel in the Promised Land; they took forty years to make the trip. The same principle holds true today.

The world is compared to a vineyard of ripened grapes. Some varieties ripen earlier than others. The wise fruitman gathers the earlier varieties first. Some fields of grain ripen ahead of others, and the wise farmer reaps the early ripening grain before the later grain. To the disciples the Saviour said, "Look on the fields; for they are white already to harvest." And then in telling them how to harvest the world, he directed them to go to Jerusalem, then to Judea, then to Samaria, and then to the uttermost parts of the world.

In the great movement to reach the world with the last message, the South is our Judea or our Samaria. And everything seems to point to the fact that the South is now ready for this very message. Politically and socially the South is ready for the gospel. The doors are open to all who have a truth to proclaim.

Forty years or more have passed since the attention of this people was directed to the needs of the Southern field. At that time we could not see the things that would shortly come to pass, but the Lord knew, even in that early day, that the eyes of the whole world would soon be directed to this part of the United

States. The opening of the Panama Canal has made the Western Hemisphere the center of the world's interest. This is just the beginning of events that will unite the Occident and the Orient preparatory to the culmination of the world's history, and in these closing years God has wanted his people to stand as light bearers.

A few days ago, in connection with one of the highland schools of the South, in a little center where a few families are holding up the light of truth, a community meeting was held in the interest of health, sanitation, and education. This brought together the very best people of the community for the study of vital principles. One of the speakers was a member of the State board of health. And as that physician told those people in the simplest way the great truths of the gospel of health, one could not help wishing that many more of our own people were in a place to unite in such a movement for the uplift of the people about us.

There are many indications that the time is ripe for carrying health principles to the South, and that our people should open sanitariums and treatment rooms in many places. The indications are just as strong that we should spare no effort to establish schools. This is the time for us to lead out according to the instruction the Lord has given us through the spirit of prophecy. When the summer school was in session last August, the teachers from the highland schools who met in convention at Madison, received the following letter from the head of the United States Department of Education, Dr. P. P. Claxton, who had then recently visited a number of the highland schools as well as the training school at Madison. Dr. Claxton wrote as follows:—

"I wish very much that it were possible for me to be present at the meeting of teachers and nurses of the hill schools which you are holding at Madison this week. I am greatly interested in the work which these schools are doing. The work which you are doing at Madison is remarkable and worthy of high praise. If you succeed permanently in maintaining the school on its present basis, it cannot fail to accomplish great good. The work which you are doing is highly practical, and seems to me to be based on important fundamental principles of education. The same is true of the small schools which I visited, and I shall watch their progress with the greatest interest. I believe that you will succeed in accomplishing what you have in mind.

"All education must grow out of the life of the people educated. You and the teachers you are sending out are wisely recognizing this principle. In order to educate children, parents must be educated also. All real education must be education of the whole community, and it must take hold of the life which the people live, making them more intelligent about this life. It is difficult and practically impossible to attain better conditions until existing conditions are understood.

"All the schools we visited are in primitive and backward country districts where the people own their homes, though the land is not fertile. Therefore the education must be simple in its nature. The fact that the people are simple farmers and own their own homes

gives to the schools an opportunity which they could not have in communities made up of large landholders and homeless tenants. The fact that the people own their homes makes the kind of work you do still more important. The practical knowledge of farming, gardening, orcharding, and care of live stock can all be applied to advantage in the home."

That was the doctor's message to the teachers. It comes from the highest educational authority in the country; and strange as it may seem, the very wording reminds one of the instruction given to us as a people concerning the school work we are to do in the Southland. It is certainly the opportune time for us to start schools. Shall we strike while the iron is hot? E. A. SUTHERLAND.

### Michigan

BATTLE CREEK.—The first of last December, in answer to an urgent call, the writer came to Battle Creek, leaving his work in Pittsburgh, Pa. While there are many conditions to meet and influences at work here, still we believe that Battle Creek presents as hopeful a field as any place of like size that has been worked for years, that can be found anywhere in the great field.

Leaving behind any differences, we have endeavored to hold up the standard of the third angel's message without fear or favor, and God has blessed the work, and souls have been led to the Saviour. The Sabbath attendance has increased until at the present time there are about two hundred more persons in attendance than there were six months ago, giving us from 650 to 700 each week. Another hopeful feature has been the awakening which is seen among the townspeople regarding the truth for this time. Those who have been here for many years say that for thirty or forty years there has not been so much interest manifested to hear the message as there has been during the past winter, and there are constant accessions to our numbers. All through the winter and till the present time services have been held on Sunday evenings, which have been largely attended, and these services have now been established as a regular part of our work. Even in the hot weather, when the park across the street is attracting many, the attendance has been maintained.

A large attendance from the sanitarium, of both patients and workers, supports our work.

Financially the Lord has blessed the work. A comparative statement of the tithe receipts for the past six months shows that tithe amounting to \$6,678.48 has been paid in, as compared with \$4,879.76 for the same six months last year, a gain of \$1,780.72. The mission offerings are not where they should be, but are showing a steady growth.

The debt on the Tabernacle has been a burden which for a number of years has been hard for the church to carry, inasmuch as the regular output for the support of the church building, and the school maintained by the church, calls for about \$350 a month. These running expenses have been well maintained this year, and we close with a small surplus. At the recent meeting of the union conference here, in consideration of the help that the conference rendered when the debt was incurred, and in consideration of the advantage to the union in



having the Tabernacle here, the union agreed to raise \$4,000 toward the liquidation of one half the debt, and the church agreed to raise the remainder. Pledges covering the full amount have been secured, and a goodly portion has already been paid. So in a short time we expect to be entirely free from any incumbrance.

The prospects for the future are good. The only drawback seems to be the lack of suitable help to care for the ever-increasing interests. But we know that the Father's hand is leading, and we fully believe that here where the headquarters of our work were established and maintained for so long a time, God has a work which he will foster till the end. Pray for the work in Battle Creek.

W. A. WESTWORTH.

### Nevada Camp Meeting

THE first camp meeting of the Nevada Mission was held in Reno, Nev., June 1-7. About one hundred of our people were in attendance from Nevada and the border counties of California. Elders E. E. Andross, president of the Pacific Union Conference, J. O. Corliss, Meade MacGuire, G. W. Reaser, and Prof. M. E. Cady were present during the meeting. The various interests of the message were presented.

The program was essentially constructive, and the power of the closing message attended the preaching of the word. Seventeen candidates were baptized the last day of the meeting, and several will go forward in baptism soon. Some of these accepted the truth during this meeting, and others are deeply interested.

Fifteen hundred and fifty dollars was raised to apply on the institutional indebtedness of the Pacific Union Conference. The Sabbath school offering amounted to twenty-four dollars. Plans were laid to develop the work rapidly in this new field. A committee was asked to select a site for an intermediate school, and it seems probable that five church schools will be operated the coming year.

The Nevada Mission was organized about one year ago, with Elder A. G. Christiansen as superintendent. Elder Christiansen has accepted a call to the European Division, and the writer has been asked to take the superintendency. Brother J. S. Prout is the Young People's Missionary Volunteer secretary, and Mrs. W. S. Holbrook educational and Sabbath school secretary.

J. ADAMS STEVENS.

### The Eastern Canadian Union Conference and Maritime Camp Meeting

THE seventh biennial Eastern Canadian Union conference was held at Moncton, New Brunswick, June 4-14. The large tent was pitched on a plot of ground near the business section of the city, where the meetings for the most part were held. A good supply of our literature was attractively arranged in a neat and commodious book tent near by; also a dining tent, where meals were served on the cafeteria plan. The delegates and visitors were provided with rooms and sleeping accommodations by the brethren and sisters and friends in the city, in their own homes, free of charge.

There was an attendance of about one hundred and twenty-five of our people, and the evening meetings were especially well attended by the people of the city, who gave good attention to the word spoken. A series of meetings had previously been held by Elder Hare, president of the Maritime Conference, and an interest aroused, which no doubt contributed to the attendance.

The weather was rather cold, so much so that several days during the meeting the congregation was obliged to retire to the church several blocks away, where a good fire added to the comfort of the worshippers.

The preaching services were conducted by Elder G. B. Thompson, the different ministers in the union, and the writer, and were of a practical nature during the day, adapted to the needs of our people, while the topics of the evening meetings were on doctrinal subjects.

Considerable time was devoted to the study of the colporteur and home missionary work, and the part the printed page is to act in finishing the work. Already our brethren are taking hold of these lines of work with renewed energy, and the prospects are good for a general revival throughout the union.

The reports rendered were encouraging, showing a good growth in membership, in tithe, and in offerings to missions. The union, having raised its twenty cents a week per member the past two years, pledged itself by resolutions to put forth strong efforts to raise at least that amount this year.

The business of the union passed off harmoniously. Elder M. N. Campbell was again elected president, and T. D. Gibson secretary and treasurer.

The Maritime conference and annual camp meeting were held in connection with the union meeting. Elder M. M. Hare was again elected president, and Miss Lulu Van Buskirk secretary and treasurer.

W. W. EASTMAN.

### Colporteur Work in Ontario

As a result of an institute held at Buena Vista Academy April 6-13, by Elder M. N. Campbell, president of the Eastern Canadian Union Conference; Elder M. C. Kirkendall, president of the Ontario Conference; T. D. Gibson, secretary and treasurer of the Canadian Publishing Association; and Joseph Capman, field agent for Ontario, a good, strong force of student canvassers is in the field this summer. The young men have taken the large books, and have gone into the country to work among the farmers. All are doing good work, and some have done remarkably well. One young man, Howard J. Capman, earned his scholarship in eight days. His report last week amounted to \$118.60 worth of orders (including helps) for "Great Controversy." Another young man, Reginald Gage, sent in a report amounting to \$110.25 for five days' work with "Great Controversy." These speak well for this field, as these boys have had very little experience in the work.

I find that this is a splendid field for our large books. The farmers as a rule are well-to-do. They are very genial and courteous, thinking nothing of giving a meal or keeping a person overnight, if he appears respectable and is engaged in an honorable business. Then, too, the country is thickly settled, and is prac-

tically virgin soil for our large books. I feel quite confident that all the boys will be successful in earning their scholarships in this splendid field.

Brother C. D. Terwilleger and wife have taken a band of young lady student canvassers from the academy, and are canvassing the large cities and towns. They are in Toronto at present, and are doing good work. They plan to visit all the principal cities and towns in western Ontario with our truth-filled magazines. I can see a spirit of earnestness and activity coming into our ranks. Many are engaged in the sale of our periodicals and books, while some of our churches are engaged in a systematic distribution of tracts. Pray for us in this field.

JOSEPH CAPMAN.

### Minnesota Camp Meeting

THE fifty-third annual session of the Minnesota Conference was held in St. Paul June 4-14. The camp was very conveniently located on one of the main street car lines between St. Paul and Minneapolis. There was not, however, a very large attendance of the people of these cities, though our own people, both from the local churches and throughout the State, were well represented.

An excellent spirit prevailed throughout the entire conference. This was particularly manifested in the forward movement of the home missionary work, the liberal offerings for mission and conference undertakings, and the spirit of revival and consecration. Over one thousand books were sold to our people, and large quantities of tracts and pamphlets were taken for use in the vicinity of their homes. A large number of subscriptions were taken for the REVIEW and other of our periodicals. Nearly \$2,500 was raised for mission enterprises. The last Sabbath of the meeting, during a revival service, nearly four hundred came forward as a first step in the beginning of Christian life and in reconsecration, and in the afternoon fifty-one were baptized. There were several also who are to be baptized at their home churches.

There was practically no change in the officers of the conference and the tract society, Elder G. W. Wells being again chosen president.

The laborers in attendance at the meeting from outside the union conference were Elders W. T. Knox, F. W. Paap, S. Mortenson, Prof. H. A. Morrison, and the writer. Altogether, the meeting was of great benefit to the conference, and it will be the means of giving great impetus in the finishing of this message in its territory.

FREDERICK GRIGGS.

### Week of Prayer in South America

As the week of prayer in the United States comes at the time of harvest in the South American Union Conference territory, it is necessary to have our week of prayer at another season. March and April are the most convenient months. This year it was held the last few days of March and the first of April. This season of prayer has often been a season of great refreshing to our people here. From word received thus far, this one just past has been the best in our history. I translate the following from a letter from one of our French brethren:—

"Having read the week of prayer readings, and a paragraph in your article in the March number of *La Revista*, in which you affirm your faith in the speedy conclusion of this work, I am also very decidedly convinced that the end is near. In presenting this subject to the church here, a deep impression was made. The Spirit of God touched the hearts of the youth. Two were baptized. The brethren that were lukewarm returned to the Lord and renewed their covenant with God. It was one of the best weeks of prayer seasons that it has ever been my privilege to experience since I have been elder. Our Saviour be thanked that he loves us and always invites us to unite with his people.

"We thank the conference for the visit of Elder S. Mangold. He helped much, and invited us to engage in personal missionary work, which will be the best means of calling the attention of our neighbors to this time in which we are living. I visited all with him personally, and we recognize that in truth it is a splendid method. The donations were more than 100 pesos (\$42.45). We did not expect so much. Much more is promised to be paid in June. By this you can see how the Lord works in his own time, and we pray the Lord for his Spirit in order that we also may respond to his call for full consecration of life to his service." J. W. WESTPHAL.

### British North Borneo

A YOUNG Chinese colporteur went from Singapore to British North Borneo to sell Bibles. His heart was full of love, and he rejoiced in telling God's message of salvation. Several became interested, and called for our Chinese evangelist at Singapore. He visited them, and a goodly number decided to obey God's commandments. Long and earnestly they called for some one to come and baptize them, and at last Elder Montgomery and wife went to teach them more fully, and to baptize them. It was my privilege to accompany them, and it took us eight days to reach Sandakan from Singapore.

We rejoiced to find these earnest souls, and our joy was made greater as others became interested. My stay was a short one, but I shall never forget the impressions made upon my heart as we talked to some of those who had given up everything for the sake of serving God. Others are uniting with us, and we see bright prospects for a great work in this field. But why should we not see many workers, instead of one man and his wife, ready to go to these needy people who are calling for the gospel of salvation? F. A. DETAMORE.

### Field Notes

A CHURCH of thirty-five members has been organized at Bison, Kans.

At Richmond, Vt., six new members have been received into the church.

FIVE new converts have presented themselves for membership in the church at Red Level, Ala. Two were baptized.

THE New Haven (Conn.) church has purchased a good lot, and will proceed at once to erect a church building with accommodations for a church school.

## Religious Liberty Department

C. S. LONGACRE

N. Am. Div. Secretary

### Important Hearing Before Congress

ON June 12 a hearing was granted on the one-day-of-rest-in-seven bill, which was introduced March 21 in the House by Representative Buchanan of Illinois and in the Senate by Senator Hughes, of New Jersey. This bill reads as follows:—

"(H. R. 14894, Sixty-third Congress, second session)

"A Bill to grant all employees in the District of Columbia one day of rest in each seven days of employment.

"Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That all persons employed by any manufacturing, mechanical, or mercantile establishment, laundry, hotel, restaurant, telegraph or telephone company, express or transportation company, or by any other establishment or person who may employ labor in the District of Columbia, including the employees of the District of Columbia government, shall have one day of rest of twenty-four continuous hours in each seven days of employment.

"Section 2. That the inspectors authorized, under the act of April twenty-first, nineteen hundred and thirteen, entitled 'An Act to regulate the hours of employment and safeguard the health of females employed in the District of Columbia,' shall see that the provisions of this act are rigidly enforced, and they shall report all violations to the commissioners of the District, who shall instruct the corporation counsel to prosecute all such offenders.

"Sec. 3. That any person, firm, or corporation who shall violate or does not comply with the provisions of this act shall, upon conviction, be punished for a first offense by a fine of not less than \$50 nor more than \$100; for a second offense by a fine of not less than \$100 nor more than \$300; and for a third offense not less than three months in jail nor more than two years, with a fine of not less than \$500.

"Sec. 4. That this act shall become enforceable upon its passage."

The measure had been referred to the committees of both houses. On the above-mentioned date the hearing was conducted by the subcommittee on labor of the House District Committee, and occupied about two and one-half hours' time. The subcommittee was composed of Representatives A. C. Hart, Denis O'Leary, Chas. P. Coady, Geo. E. Gorman, Wyatt Aiken, Wm. J. Cary, and A. H. Walters. Several representatives of various orders and organizations appeared to speak either for or against the measure.

Mr. Colpoys, representing the Central Labor Union, who favored the bill, said that the measure has become necessary "because of the conditions of street railway employees and the employees of the Washington Terminal Company, who had no way of protecting themselves, as would be the case if they were organized into a labor union." He claimed

that the railway employees were not favored with given rest days, but this was denied by both street railway company representatives in their remarks.

Mr. Bowen, secretary of the Washington Railway and Electric Company, said that "the bill is impracticable because it does not recognize emergencies, and that it also fails to recognize the fact that in many cases in public service corporations there are men who have to be subject to the call of duty all the time. In the case of storm or wreck or a great and unexpected rush of traffic, where would a railway company be if it were a crime to call on its men to meet the emergency?" He also said the bill affects interstate commerce, as every railway, steamboat line, and electric railway running out of the District would be hampered by the bill.

Mr. Bowen further called attention to the possibility that legislation of this character might lead to the old-time Puritanical Sabbath regulation, when it was "unlawful for a man to kiss his wife on Sunday." He showed that the present Maryland Sunday statute is a work of the old Puritanical days, and cannot be enforced at the present time.

The proprietor of the Congress Hall Hotel said that it would be almost impossible to operate the hotel and close one day out of the seven. He also said that if the bill were to pass and become a law the same as the female labor law, he could not figure on how the hotel could be operated.

Other railway and hotel men occupied practically the same position as the foregoing speakers.

Owing to the unavoidable absence of Elder Longacre, secretary of the North American Division of the Religious Liberty Association, the writer appeared before the committee, and said:—

"It will have to be determined by the reading of my paper as to the attitude we assume. Our position relates itself to the advisability of this kind of legislation. Considering the question of a weekly rest day from the standpoint of the toiler, we should favor any legitimate and proper agency by which results are to be attained. But whether such a measure as H. R. 14894 comes within the purview of 'legitimate and proper agency,' is a matter upon which there may be legitimately a difference of opinion. And, while we are not inclined to oppose the measure under consideration, we would simply raise the question at this time as to whether or not legislation of this character does not partake of the principle of paternalism. To explain: Was the American government organized to take away the independence of its citizenship, and thus invite the people to lay all the burdens upon the government?"

"This measure is designed to guarantee to toilers by civil law one day's rest in seven in the District of Columbia. We favor this rather than any measure which may be designed to specify by civil law a particular day of the week upon which everybody shall be compelled to rest at the same time. However, in the light of a present experience we see another possibility in this kind of legislation; namely, an open door through which to conserve by civil law the ecclesiastical interests of the church. You will permit me in explanation of this statement to refer to the history of

rest-day legislation in the State of California, where they have the following rest-day law, which was approved Feb. 27, 1893, and reads as follows:—

“Section 1. Every person employed in any occupation of labor shall be entitled to one day's rest therefrom in seven, and it shall be unlawful for any employer of labor to cause his employees, or any of them, to work more than six days in seven; provided, however, that the provisions of this section shall not apply to any case of emergency.

“Sec. 2. For the purposes of this act, the term “day's rest” shall mean and apply to all cases, whether the employee is engaged by the day, week, month, or year, and whether the work performed is done in the day or night time.

“Sec. 3. Any person violating the provisions of this act shall be deemed guilty of a misdemeanor.

“Sec. 4. This act shall take effect and be in force thirty days from and after its passage.”—*Statutes, 1893, page 54, Penal Code, page 722.*

“But, despite the fact that the requirements of the toiler in California are subserved by the law referred to, Sunday-law advocates are not satisfied, and they are now carrying on a campaign in that State looking to the supplanting of the rest-day law by a straight Sunday enactment.

“You will pardon my intrusion upon your valuable time in referring to the California experience, my object in presenting it being to raise a note of warning in behalf of keeping intact the provisions of this bill. For, in the light of the agitation being carried on before Congress for many years, we have the right to anticipate that friends of compulsory Sunday observance legislation are ever ready to seize an opportunity to subserve the propagation of the religious observance of Sunday.

“It would be rightly asked, Why do you protest against Sunday observance legislation so tenaciously? My answer is, There is but one great Sabbath law, that enacted by the Almighty at Sinai, provision for which had been made at creation, when he sanctified and hallowed the seventh day of the week as his rest day. But we do not contend for, nor would we be in favor of, any civil legislation looking to the enforced observance of the seventh day of the week. There are many thousands of Christians in this and other lands who observe the day designated in the fourth commandment as their rest day who, according to the principles upon which this government was established, should be protected in exercising this right. But if the government should designate another day of the week upon which to rest from toil, the Sabbath keeper would be deprived of his right to six days of labor. Enforcement of a Sunday law, therefore, would be tantamount to confiscating property, which the right to labor is recognized to be. It would be also a dispossession of property without due process of law.

“We have in the District of Columbia a large number of seventh-day observers. They are interested in manufacturing plants, which would not be affected by the provisions of the measure now before this honorable committee, but which would be seriously affected if the provisions of the bill should be compromised by an amendment later on.

“The danger of legislation of this character does not come from the provisions of the bill in its present state, but from the purpose of those who are urging this character of legislation. The bill as it now stands does not meet the purposes of many of those who are asking for its enactment, but is brought forward as an entering wedge to the accomplishment of their real purpose at a later date. This has been demonstrated in the State of California, and has been cautiously admitted by some of the advocates of this kind of legislation. A purpose of the promoters of such bills as the one now being considered is to bring about ultimately the enforcement of a day of rest upon all people, and that that day shall be Sunday. I thank you for this privilege.” S. B. HORTON.

**NOTICES AND APPOINTMENTS**

**Camp Meetings**

**ATLANTIC UNION**

Maine, Camden ..... June 25 to July 5  
 Northern New England, Claremont, N. H. .... Aug. 20-30  
 Southern New England, New Haven, Conn. .... Aug. 27 to Sept. 6

**CENTRAL UNION**

Colorado, Rocky Mt. Lake Park, Denver ..... Aug. 13-23  
 East Kansas } Newton ..... Aug. 20-30  
 West Kansas }  
 North Missouri } Clinton, Aug. 27 to Sept. 6  
 South Missouri }  
 West Colorado, Montrose ..... Sept. 8-15

**COLUMBIA UNION**

New Jersey, Camden ..... June 25 to July 5  
 Ohio, Mount Vernon ..... Aug. 13-23  
 Virginia, Lynchburg ..... Aug. 27 to Sept. 6  
 Chesapeake ..... Sept. 24 to Oct. 1  
 West Virginia, Parkersburg ..... Aug. 20-30

**EASTERN CANADIAN UNION**

Ontario, Oshawa ..... June 25 to July 5

**LAKE UNION**

Indiana, Logansport ..... Aug. 6-16  
 West Michigan, Charlotte ..... Aug. 13-23  
 North Michigan, Mount Pleasant ... Aug. 20-30  
 Southern Illinois, Altamont, Aug. 27 to Sept. 6  
 Northern Illinois ..... Sept. 3-13

**PACIFIC UNION**

California, Oakland ..... June 23 to July 5  
 Southern California, Alhambra .... Aug. 3-16  
 Western Washington, Auburn ..... Aug. 20-30  
 Utah ..... Sept. 7-13  
 Arizona ..... Oct. 8-18

**SOUTHEASTERN UNION**

South Carolina, Greenwood, July 30 to Aug. 9  
 North Carolina, Greensboro ..... Aug. 13-23  
 Georgia, Macon ..... Aug. 20-30  
 Georgia, Macon (colored) ..... Aug. 20-30  
 Cumberland, Lenoir City, Tenn. .... Sept. 6

**SOUTHERN UNION**

Tennessee River, Jackson .. Aug. 28 to Sept. 7  
 Mississippi, Jackson ..... July 23 to Aug. 2  
 Louisiana, New Orleans ... July 30 to Aug. 9  
 Louisiana, New Orleans (colored) ..... July 30 to Aug. 9  
 Alabama, Montgomery ..... Aug. 7-17  
 Kentucky, Nicholasville ..... Aug. 20-30

**SOUTHWESTERN UNION**

South Texas, Houston ..... July 23 to Aug. 3  
 West Texas, Abilene ..... Aug. 6-16  
 Arkansas, Hot Springs ..... Aug. 13-23  
 Oklahoma, Guthrie ..... Aug. 20-30

**WESTERN CANADIAN UNION**

Saskatchewan, Regina ..... June 25 to July 5  
 Manitoba, Morden ..... July 2-12

**Work in Vancouver**

If you have a friend in the city of Vancouver and wish to have him called upon and if possible interested in the message, send his name and address, with any particulars, to Elder A. O. Burrill, 2056 Forty-second Ave., South Vancouver, British Columbia.

**Old Volumes of "Review"**

FOR sale, the first eight volumes of the REVIEW AND HERALD. Bound in five books. Price, \$10. Address Martha D. Amadon, St. Joseph, Mich.

**Bookkeeper Wanted**

WANTED.—At once, a fairly competent bookkeeper. Lady preferred. Send references with application. Address Hinsdale Sanitarium, Hinsdale, Ill.

**Changes of Address**

J. L. JOHNSON wishes to have attention called to his present address, which is 440 Fifty-seventh St., Brooklyn, N. Y.

Those writing Elder O. E. Reinke will please address him: St. Petersburg-Udjelnaja, 1 Lidinskaja No. 12, W. 6, Russia.

**Requests for Prayer**

An afflicted sister in Illinois, who would like to work in the Lord's vineyard until he comes, requests the earnest prayers of God's people.

A sister in California, suffering with tuberculosis, desires prayer for healing if it be the Lord's will, and for grace to live out the truth.

**West Texas Conference**

THE sixth annual session of the West Texas Conference of Seventh-day Adventists will be held in connection with the camp meeting, at Abilene, Tex., Aug. 6-16, 1914, to elect officers for the ensuing year, and to transact such other business as may be the pleasure of the delegates. The first preaching service will be Thursday night, and the first meeting of the conference will be held Friday morning, August 7, at 9 A. M.

C. J. BUHALTS, *President*;  
 J. S. McMULLEN, *Secretary*.

**Louisiana Conference**

THE fourteenth annual session of the Louisiana Conference of Seventh-day Adventists will be held in connection with the camp meeting in New Orleans, La., on St. Charles Avenue, opposite Audubon Park, July 30 to Aug. 9, 1914, for the election of officers and the transaction of other conference business. The first business meeting of the session will be called at ten o'clock, Friday, July 31. Each church is entitled to one delegate without regard to numbers, and to one additional delegate for each fifteen members or fractional majority thereof. The churches should elect their delegates at once, and forward their credentials to C. B. Caldwell, 810 Jackson Ave., New Orleans, La.

R. W. PARMELE, *President*;  
 C. B. CALDWELL, *Secretary*.

**Louisiana Conference Association**

IN harmony with the charter of the Louisiana Conference Association of Seventh-day Adventists, a board of seven trustees will be elected for the association by the Louisiana Conference of Seventh-day Adventists (unincorporated) at its fourteenth annual meeting.

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

### South Texas Conference Association

NOTICE is hereby given that the annual meeting of the South Texas Conference Association of Seventh-day Adventists (incorporated) will be held on the camp ground, in connection with the conference and camp meeting, at Houston, July 23 to Aug. 3, 1914. The first meeting of the association will be at 10 A. M., July 27.

J. A. LELAND, *President*;  
E. L. NEFF, *Secretary*.

### Michigan Sanitarium and Benevolent Association

THE seventeenth annual meeting of the Michigan Sanitarium and Benevolent Association will be held in the chapel of the Battle Creek Sanitarium, on North Washington Avenue, Battle Creek, Mich., Wednesday, July 1, at 3 P. M., standard time, for the election of trustees, and the transaction of such other business as may properly come before the meeting.

By order of the board of trustees.

GEORGE E. JUDD, *Secretary*.

### Arkansas Conference Association

NOTICE is hereby given that the annual meeting of the Arkansas Conference Association of Seventh-day Adventists will be held in connection with the conference meeting, Aug. 13-23, 1914, on the camp ground at Hot Springs, Ark. The first meeting will be called at 9:30 A. M., August 17, for the purpose of electing officers for the ensuing year, and of transacting such other business as may come before the association. All delegates to the conference are delegates to the association.

W. E. BAXTER, *President*;  
C. J. DART, *Secretary*.

### Publications Wanted

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

Kate Taylor, 8102 Platt Ave., Cleveland, Ohio.

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

J. H. Downes, Y. M. C. A., Cornhill, London, E. C. Large and continuous supply of *Signs*, *Life and Health*, *Watchman*, *Little Friend*, and miscellaneous Seventh-day Adventist literature.

## Obituaries

REMLEY.—Hazel, only daughter of Mr. and Mrs. Louis Remley, died at the home of her grandmother, in Alpena, Mich., May 16, 1914, aged 3 years. The parents find comfort in the hope of the resurrection. Funeral services were conducted by the writer.

EDWARD A. PIPER.

BODEN.—It is with sadness that we learn of the death of Sister Boden, of Lena, La., which occurred early in the morning of May 5. It being impossible to secure one of our ministers in time, Brother and Sister I. J. Reed conducted a short funeral service, and a memorial service will be held later.

R. W. PARMELE.

WEBSTER.—Mrs. Willmina Webster was born May 4, 1846, in Tioga County, Pennsylvania, and died May 13, 1914, at the home of her daughter, in Leavenworth, Wash. Her health began to fail about eight months ago, and death came as a sweet relief from pain. She accepted present truth eight years ago, and died in the blessed hope of the resurrection. Words of comfort were spoken by the writer from 2 Sam. 14:14. Four children are left to mourn their loss, but their sorrow in hope.

P. W. PROVINCE.

SANASAC.—Merle Cyril Sanasac was born Oct. 31, 1898, near Mankato, Minn. He died at the Sacred Heart Hospital, Eau Claire, Wis., May 4, 1914, of acute appendicitis. Services were held in the Seventh-day Adventist Church of Eau Claire, Brother P. M. Hanson, of Chippewa Falls, officiating. Three brothers, three sisters, father and mother, aged grandmother, and other relatives are left to mourn.

R. S.

HOUSE.—Allen H. House was born in Haven, Reno Co., Kans., April 14, 1886. When he was but a child his parents moved to Michigan, and there heard and accepted the Sabbath truth. A few years ago the deceased went to Colorado, and on May 15, 1914, was accidentally killed while working in the mines at Oak Creek. His body was brought to Copemish, Mich., and the funeral services were held May 24. He leaves a father, mother, and three sisters.

J. J. IRWIN.

ANDRUS.—Troman Andrus fell asleep in Jesus May 10, 1914, at the home of his daughter, near Lemmon, S. Dak. He was born in New York State Aug. 15, 1838. His marriage to Clarissa B. Lull took place in 1873. Of their seven children six survive. The deceased embraced present truth twenty years ago, and united with the Seventh-day Adventist Church, of which he remained a faithful member until his death. The funeral service was conducted by the writer.

EMANUEL LOVOLD.

ROBERTS.—Died at her home in Marthaville, La., Sept. 28, 1913, Sister Letha Ann Roberts, aged 76 years, 8 months, and 2 days. Sister Roberts was a resident of Louisiana all her life, and a member of the Seventh-day Adventist Church at Marthaville from the time of its organization. She leaves her husband, one son, one daughter, three grandchildren, and a large circle of friends to mourn her death. The funeral service was conducted by Elder O. F. Frank and the writer. Text, 2 Sam. 14:14.

R. W. PARMELE.

PATTEN.—Lucinda E. Patten was born in Akron, Ohio, Feb. 28, 1838. She was married to C. J. Patten Oct. 6, 1856. The deceased accepted the third angel's message in 1892 at Mount Vernon, Wash., and at the time of her death was a member of the Norwalk (Cal.) church. She was a devoted wife and mother. Her cheerful, hopeful nature, and the simple faith of her Christian life endeared her to all who knew her. She died April 2, 1914. Two children are left to mourn.

MRS. PHILLIP KNOX.

NICHOLS.—Ogias D. Nichols was born near Glasgow, Ky., Feb. 26, 1835, and died at Pomona, Kans., March 20, 1914. When but a boy he went with his parents to Iowa, where he grew to manhood. He was married to Margaret Schilling, and seven of their ten children are left to mourn. Brother Nichols moved his family to Kansas in 1882. He spent six years in Oklahoma, but later returned to Kansas and spent the last eighteen years of his life at Pomona. He was a member of the Seventh-day Adventist Church for many years, and, true to his profession, worked earnestly for the cause of God.

W. H. CLARK.

MCCART.—Fell asleep at Weyerhauser, Wis., March 28, 1914, Eunice Wells McCart, in her seventy-second year. In her girlhood she gave her heart to Christ, and united with the Baptists. In 1862 she was married in Walworth County, Wisconsin, to Jesse V. McCart. The following year they moved to Hutchinson, Minn., where they accepted the third angel's message under the labors of Elder D. M. Canright. She never wavered in her faith, but was a happy, loving Christian to the end, though a great sufferer for years. Four children were born to them, of whom three, with the faithful husband, are left to mourn their loss. Our sister was laid to rest at Apollonia, Wis., to await the voice that will awaken all the righteous dead. The church sustains the loss of a faithful member, and the home a faithful wife and mother.

J. B. SCOTT.

BENSON.—O. Wm. Benson was born April 14, 1825, and died May 19, 1914, at his home in Litchfield, Minn. He leaves three daughters and one son to mourn. Brother Benson accepted present truth nearly forty years ago. He fell asleep in the hope of a part in the first resurrection. Words of comfort were spoken by the writer.

A. W. KUEHL.

WHITNEY.—Fannie E. Wells was born at Vera, Ind., Jan. 17, 1849, and died at Topeka, Kans., April 23, 1914. She was married to D. H. Whitney at Dover, Mo., May 25, 1867. Six of their eight children are left to mourn. About twenty-nine years ago the family moved to Topeka, and there the deceased spent the greater part of her later years. She was a faithful member of the Seventh-day Adventist Church, a devoted Christian, and died in the hope of a part in the first resurrection. Aside from her immediate family, three brothers and three sisters survive.

W. H. CLARK.

SHELDEN.—Louise M. Rogers Shelden was born in Lake County, Ohio, Aug. 11, 1839, and died in Madison, Wis., May 11, 1914. She was married to George W. Shelden in Dodge County, Wisconsin, March 29, 1860. Sister Shelden embraced Christianity early in life, and before her marriage began keeping the Sabbath of the Lord. Even unto death she remained faithful to the truth she loved, and was anxious to impart it to others. She was highly respected by all who knew her. Her companion, a number of relatives, and many friends are left to mourn, but they sorrow in hope.

W. H. THURSTON.

WHETSEL.—Minnie L. Cartmill, oldest daughter of F. J. and Ellen Cartmill, was born in Mason County, West Virginia, Sept. 8, 1871, and died at Lapel, Ind., June 1, 1914. At the age of fourteen she came with her parents to Indiana and settled at Lapel, where she had since resided. She was married to Charles S. Whetsel March 25, 1891. To this union were born seven boys and three girls. She accepted the third angel's message in 1894, under the labors of Elder F. M. Roberts, and has been a faithful follower of her Lord. She was an earnest worker in circulating the literature containing the message for this time. Her life was one of unselfish effort to help others, and we laid her to rest, assured that she will arise in the resurrection morning. She is survived by her husband and seven children. The writer was assisted in the services by Brother G. W. Rader, of the Anderson Seventh-day Adventist Church, and L. A. Huddleston, pastor of the United Brethren Church.

C. N. SANDERS.

## The Advent Review and Sabbath Herald

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

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WASHINGTON, D. C., JULY 2, 1914

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### EDITORIAL

A Testimony to the Living God — "Brave Men Needed" — Marrying Unbelievers — The Denominational Voice, 7-11

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ELDER H. C. GOODRICH, who has long labored in the Panama Canal territory, reached Cuba last week, where he has been called to labor. His help in that field will be greatly appreciated.

No Second Sabbath Reading will be sent out from the Mission Board office for July, the special program prepared for the first Sabbath in July in connection with the Midsummer Offering taking the place of the second Sabbath service this month.

PROF. GABRIEL LOFTFIELD recently spent several days in Washington and its vicinity, arranging for his children to enter the school home at New Market, Va. Brother Loftfield will spend the summer in Norway, his native land, for which he sailed from New York on June 20.

ELDER L. V. FINSTER, of the Philippines, writes: "I am glad to tell you that our work here was never more prosperous. Brother Manalaysay has been at Santa Rosa for two months, and he reports that over twenty are keeping the Sabbath there. We are having splendid meetings here in Manila."

NEXT Sabbath, July 4, is the time of the regular Midsummer Offering for missions. We trust that in every church this offering will be remembered, and that the isolated ones and those not having the privilege of attending the public service may send in their gifts to the church treasurer to swell the fund so urgently needed in the mission fields. The Mission Board depends upon this Midsummer Offering as a special lift in the midsummer, when regular gifts are not so large usually as in the autumn of the year. The fields are continually calling for more help, and the results achieved thus far are truly an incentive to liberal missionary giving. The Mission Board has sent a program of readings for the occasion to church elders and conference laborers.

A NOTE from Elder Stemple White, of Minneapolis, speaks of the splendid camp meeting recently held in Minnesota, fifty-one being baptized in the Mississippi River. Brother White adds: "Our conference is prospering, and we wish to do our part in the closing work of God."

We have received announcement of the commencement exercises of the College of Medical Evangelists, which were held in Loma Linda, Cal., June 11. Four received diplomas as postgraduate nurses. Nine were graduated from the regular nurses' training school, one from the medical evangelistic course, and four received the degree of Bachelor of Arts. A class of six was graduated in medicine and surgery.

### A Fifty-Year Test

BROTHER J. WARREN WRIGHT, of Detroit, Mich., in renewing his REVIEW subscription, makes the following statement: "For more than fifty years I have read the REVIEW,— read it when the Testimonies, the REVIEW, and a few tracts and pamphlets comprised about all our denominational literature. These, with our Bibles and hymn books, were prized above temporal necessities, and the REVIEW should now be the first of our periodicals in every Seventh-day Adventist household, and the last to be dispensed with. God bless the dear old REVIEW, and he does, and none can afford to forgo that blessing."

### An Everyday Revival

A NEW spirit is working among us. Greater power is accompanying the efforts of our ministers. This is evidenced by the cheering reports which are now coming to us from every quarter. The spirit of revival felt by our churches at the last week of prayer occasion is also being seen in the camp meetings which are being held in the various parts of the country. The people of God are consecrating themselves anew to his service. Backsliders are being reclaimed. Unconverted youth and children are consecrating their young lives to the cause of their Master. In the various tent meetings and evangelistic services being carried on in different parts of the field a larger number than usual are being converted.

Victory is turning on the side of Israel. And we earnestly hope that this spirit of consecrated service will take possession of every member of the church. With every Seventh-day Adventist church member enlisted in active service in the salvation of souls, what might not be accomplished during the closing months of 1914? And there must be this general enlistment of effort if this work shall ever be accomplished. This message cannot be carried to all nations, kindreds, tongues, and peoples by our ministers alone. There must be a strong, united effort on the part of all believers. Nor will any general spasmodic effort accomplish this result. A missionary zeal and enthusiasm which is dependent continually upon special revival services is of little value. We need something more than a week of prayer revival, a camp meeting revival. We need an everyday revival in our reli-

gious experience. We need a religion that will stand the wear and grind, the perplexity and irritation, of the six days of toil as well as the period of Sabbath rest.

Sentiment and emotion, however appropriate at times in religious experience, can never furnish the motive power. There must be the deeper, underlying forces of conviction, integrity, principle, faithfulness, etc., to hold us calm and steady, and to keep us true to a settled purpose. Let us aim to cultivate in our lives and let us seek God for an experience which will enable us to pursue resolutely and faithfully and unswervingly the purpose of our existence as a denomination in the giving of the message of the Lord's soon coming to the nations of men.

In a letter dated April 22, but not received until June 11, Brother S. M. Konigmacher writes from Matandane Mission, Nyasaland: "Last week we were called upon to pass through another trying experience. Little James fell asleep not to awake till that day when all righteous sleepers awake. He is lying beside his little brother on the hillside across the stream. He died in the evening. The boys went at once to dig the little missionary grave. When they came back, we could not part with him then, so laid him on the bed till morning. Then I carried him over myself, and one of the teachers placed him in his last little bed." Brother and Sister Konigmacher will have the prayers and sympathy of all.

STILL the calls come in to the Mission Board for more laborers. Two evangelists are urgently needed in China. Two city evangelists are needed in South Africa. India calls for two couples as teachers, and for one or two evangelists. The West Indies has lodged with the Mission Board calls for several laborers. Most of these calls are for help within appropriations already voted, so that they are listed as live calls. Truly the work spreads, and the needs are great. We must pray the Lord of the harvest to send forth the laborers, and to lay a burden upon those who ought to respond.

WE learn that Dr. Ollie Oberholtzer-Tornblad, of Burma, is sailing this week from San Francisco on her return to the Burmese field. Dr. Tornblad came to this country at the time of the last General Conference, and has been staying with her people in the West. While not directly in the employ of the Burma Mission since her marriage to one of our brethren engaged in business in Burma, she, nevertheless, is counted as one of the workers in that field.

THE first report has come from Brethren Allum and Warren after reaching Chung-king, in Szechuan, one of the far-western provinces of China. After a long, toilsome journey of over fifteen hundred miles from Shanghai, they are now preaching the message in a rented chapel at the above-named place. From there the word that the coming of the Lord draweth nigh will now go out into that populous province. Pray for them.