



The Advent Review and Herald Sabbath

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No. 29



A Vision of the Evening

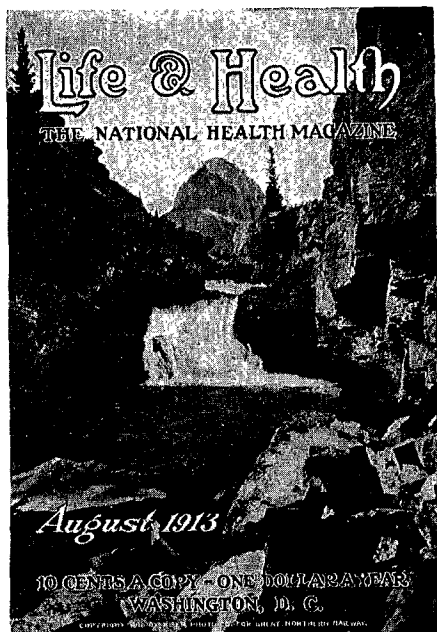
L. D. SANTEE

On summer eve, when nature sinks to rest
And all the tumult of the day is done,
When crimson hues are darkening in the west
And darkness follows the retiring sun,
Then, fond as mother's prayer for those she loves,
Pure as the hearts of children in their play,
Our hearts ascend to that dear home above,
That blessed land of everlasting day.

Dear is the promise of that heavenly home
In the eternal gardens of the sky;
Sweet is the land where death can never come,
And quivering lips ne'er breathe a last good-by, —
That home where fadeless flowers nod and swing,
That Summer-land where crystal waters play,
Rich with the verdure of a thousand springs,
Sweet with the fragrance of eternal day.

Mid gathering gloom our hearts ascend above
To that dear land of joy and light and song,
Where glad responses meet the lips of love,
And "white robes" clothe the everlasting throng:
Where toil, and pain, and sorrow are no more,
But every wrong's forgotten and forgiven.
There, happy on the everlasting shore,
We'll breathe the air, and sing the songs, of
heaven.

Moline, Ill.



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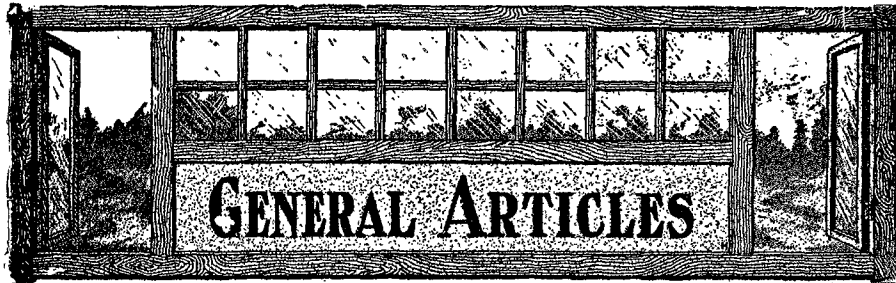
The Review and Herald

"Here is the Patience of the Saints: Here are they that keep the Commandments of God, and the Faith of Jesus." Rev. 14: 12

VOL. 90

TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, JULY 17, 1913

No. 29



Shall I Be There?

G. W. HOWARD

WHEN Jesus comes the second time,
With all the holy angel band,
To take his ransomed people home,
Shall I among the righteous stand?

When heaven and earth shall pass away
And no more place be found for them,
Shall I find refuge in that day
In him who died to save lost man?

When the new earth, where saints shall
reign,
Shall from this old earth's ashes rise,
Shall I with all the faithful gain
A home in that blest paradise?

That day is near when Christ will come,
When Michael's trump will wake the
dead.
Shall I with saints be gathered home?
Will joy and gladness crown my head?

These questions I must now decide,
Nor wait until some future time.
Lord, help me now, in thee I'll hide,
Because tomorrow is not mine.

Defying God

MRS. E. G. WHITE

PLACED on the throne by the ten tribes who had rebelled against the house of David, Jeroboam was in a position to do much toward bringing about a spiritual reformation in his kingdom. Had he used his influence in strengthening the confidence of the people in the God of heaven as their Supreme Ruler, he might have encouraged multitudes to seek after righteousness. Under the rulership of Solomon, he had revealed discretion, aptitude, and sound judgment; and the knowledge of spiritual things that he had gained during years of faithful service he could have used to bring untold blessings to those who had chosen him as their leader. But instead of advancing in the way of righteousness, he failed to make God his trust. Of him it is written:—

"Jeroboam said in his heart, Now shall the kingdom return to the house of David: if this people go up to do sacrifice in the house of the Lord at Jerusalem, then shall the heart of this people turn again unto their lord, even unto Rehoboam king of Judah, and they shall kill me, and go again to Rehoboam king of Judah.

"Whereupon the king took counsel, and made two calves of gold, and said unto them, It is too much for you to go up to Jerusalem: behold thy gods, O Israel, which brought thee up out of the land of Egypt. And he set the one in Bethel, and the other put he in Dan."

"And he made an house of high places, and made priests of the lowest of the people, which were not of the sons of Levi." The Levites generally refused to serve; and the king was compelled to elevate to the priesthood of his false religion men from "the lowest of the people." Many who remained true to God, fled to Jerusalem, where they might worship in harmony with the divine requirements.

"Jeroboam ordained a feast in the eighth month, on the fifteenth day of the month, like unto the feast that is in Judah, and he offered upon the altar. So did he in Bethel, sacrificing unto the calves that he had made: and he placed in Bethel the priests of the high places which he had made."

The king's bold defiance of God and his worship was not allowed to pass unrebuked. Even while Jeroboam was officiating at the dedication of the altar, and burning incense, there appeared before him a "man of God" from the kingdom of Judah, sent to denounce him for presuming to introduce new forms of worship. The prophet "cried against the altar, . . . and said, O altar, altar, thus saith the Lord; Behold, a child shall be born unto the house of David, Josiah by name; and upon thee shall he offer the priests of the high places that burn incense upon thee, and men's bones shall be burnt upon thee.

"And he gave a sign the same day, saying, This is the sign which the Lord hath spoken; Behold, the altar shall be rent, and the ashes that are upon it shall be poured out." And immediately the altar "was rent, and the ashes poured out from the altar, according to the sign which the man of God had given by the word of the Lord."

On seeing this, Jeroboam was filled with a spirit of defiance against God, and he attempted to restrain the one who had delivered the message. In wrath "he put forth his hand from the altar," and cried out, "Lay hold on him. And his hand, which he put forth against him, dried up, so that he could not pull it in again to him."

Terror-stricken, the king appealed to the prophet to intercede with God in his behalf. "Entreat now the face of the Lord thy God," he pleaded, "and pray for me, that my hand may be restored me again. And the man of God besought the Lord, and the king's hand was restored him again, and became as it was before."

Vain had been Jeroboam's effort to invest with solemnity the dedication of a strange altar, respect for which would have led to disrespect for the worship of Jehovah in the temple at Jerusalem. By the message of the prophet, the king of Israel should have been led to repentance. His wicked purpose to lead the hearts of the people away from the true worship of God, should have been renounced. But angered by the interruption, he hardened his heart, and determined to follow the way of his own choosing. It was this that led him to repudiate the message and to attempt to arrest the messenger.

At the time of the feast at Bethel, the hearts of the Israelites were not fully hardened. Many were susceptible to the influence of the Holy Spirit. The Lord designed that those who were taking rapid steps in apostasy should be checked in their course before it would be too late. In mercy he sent his messenger to reveal to king and people what the outworking of this apostasy would be. The rending of the altar was a symbol of God's displeasure over the abomination that was being wrought in Israel.

The Lord seeks to save, not to destroy. He delights not in the death of sinners. "As I live, saith the Lord God, I have no pleasure in the death of the wicked." By warnings and entreaties he calls the wayward to cease from their evil-doing,

and to turn to him, and live. He gives his chosen messengers a holy boldness, that those who hear may fear and be brought to repentance. How firmly this man of God rebuked the king! And this firmness was essential; for in no other way could the existing evils have been rebuked. The Lord gave his servant boldness, that an abiding impression might be made on those who heard. The messengers of the Lord are never to fear the face of man, but are to stand unflinchingly for the truth. So long as they put their trust in God, they need not fear; for he who gives them their commission gives them also the assurance of his protecting care.

Having delivered his message, the prophet was about to return, when Jeroboam said to him, "Come home with me, and refresh thyself, and I will give thee a reward."

"If thou wilt give me half thine house," the prophet replied, "I will not go in with thee, neither will I eat bread nor drink water in this place: for so was it charged me by the word of the Lord, saying, Eat no bread, nor drink water, nor turn again by the same way that thou camest."

Avoiding Debt

T. E. BOWEN

IN an article published some weeks ago we made mention of how Jesus avoided debt by providing for his disciples beforehand, or as the needs of the cause developed. Also, with what recklessness people in this age borrow money often to maintain a show of wealth, and how easily one may become involved in debt by procuring things, almost anything, upon the instalment plan—all styled "easy payments."

Church Debts

Shall this principle of carefully avoiding debt by economizing and practising self-denial, apply to the individual and the family, and stop here? Or does it still have force when individuals and families band themselves together into church relationship? In providing places for worship, shall plans be adopted which result in creating a large obligation of debt to rest upon the church for a long time to come? Is that which has been accounted a thing to be shunned and avoided when applied to the individual and the family now become a thing to be countenanced and desired when applied in a more direct sense to the work of God? Does that which has been styled an enemy to the peace and contentment of the individual and home, now become robed as an angel of light and admitted to an honored pew in the church?

Bible Instruction for Erecting Houses of Worship

The wise man wrote: "Prepare thy work without, and make it fit for thyself in the field; and afterwards build thine house." Prov. 24:27. God's three great dwelling-places, in which he was worshiped and in which he visibly dwelt, were built in this manner. The tabernacle in the wilderness was dedicated

without debt, all materials provided beforehand; likewise Solomon's temple—probably the grandest structure that ever adorned this earth; also the temple rebuilt by Ezra and his associates after the captivity. Money, timber, gold, silver, stones, and all building materials needed were first provided either by gifts direct from the people or by kings, as in the preparations made for the temples at Jerusalem by David, Solomon, and Artaxerxes. Ample provision for building these houses of worship was made *first*; then the structures went up to a finish, and that, too, without debt.

When the house of the Lord at Jerusalem needed repairing in the days of Jehoash, king of Judah, this same plan was adopted of *first* providing the necessary means and then doing the work. We read: "Jehoiada the priest took a chest, and bored a hole in the lid of it, and set it beside the altar, on the right side as one cometh into the house of the Lord: and the priests that kept the door put therein all the money that was brought into the house of the Lord. And it was so, when they saw that there was much money in the chest, that the king's scribe and the high priest came up, and they put up in bags, and told the money that was found in the house of the Lord. And they gave the money, being told, into the hands of them that did the work, that had the oversight of the house of the Lord: and they laid it out to the carpenters and builders, that wrought upon the house of the Lord, and to masons, and hewers of stone, and to buy timber and hewed stone to repair the breaches of the house of the Lord, and for all that was laid out for the house to repair it." 2 Kings 12:9-12.

The Principle for Building Laid Down by Jesus

Jesus laid down the same principle: "Which of you, intending to build a tower, sitteth not down *first*, and counteth the cost, whether he have sufficient to finish it? Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him, saying, This man began to build, and was not able to finish." Luke 14:28-30.

Instruction of the Testimonies Concerning Debt

In carefully studying what has been written in the Testimonies on the subject of debt, both in communications addressed to individuals in private life and to boards and committees responsible for the conduct of institutions, one can not but be impressed with the plain statements regarding the baleful effects resulting from debt. Let us refer to a few of them.

LIVING WITHIN ONE'S MEANS

To a man constantly in debt, comes this personal testimony: "A man with a small family, and a good capital of strength, yet constantly involved in debt and leaning upon others. This is all wrong. You have lessons to learn. . . . Here you are with a man's strong energies, and yet are not self-sustaining. . . .

"Were you infirm, were you unable to labor, then your brethren would be in

duty bound to help you. As it is, all you needed from your brethren when you changed your location, was a start. If you felt as ambitious as you should, and you and your wife would agree to *live within your means*, you could be free from embarrassment. You will have to labor for small wages as well as for large. Industry and economy would have placed your family, ere this, in a much more favorable condition. God wants you to be a faithful steward of your strength. He wants you to use it to place your family above want and dependence."—"Testimonies for the Church," Vol. II, pages 435, 436.

DEFRAUDING OTHERS BY UNPAID DEBTS

Another personal testimony regarding running into debt, found in Volume V, pages 179, 180:—

"You bring a reproach upon the cause by locating in a place where you indulge indolence for a time, and then are obliged to run in debt for provision for your family. These your honest debts you are not always particular to pay, but, instead, move to another place. This is defrauding your neighbor. The world has a right to expect *strict integrity* in those who profess to be Bible Christians. By one man's indifference in regard to paying his just dues, all our people are in danger of being regarded as unreliable. . . .

"God has given you strength and skill, but you have not used them. Your strength is sufficient to abundantly support your family. Rise in the morning, even while the stars are shining, if need be. Lay your plans to do something, and then accomplish it. Redeem every pledge, unless sickness lays you prostrate. Better deny yourself food and sleep than be guilty of keeping from others their just dues."

(To be continued)

Hearing, an Important Talent

A. E. PLACE

(Concluded)

As an illustration of the eliminating process, I shall refer to an actual experience. One day in Denver, Colo., I went into the Western Union Telegraph office to speak to a friend, who was an expert operator. I should judge that there were nearly one hundred instruments in one room. Each operator was either fingering a key or listening to its click. There was such a Babylon of noise and discord of sounds that at first it seemed impossible for me to talk, or even to think what I wanted to say. I finally said to my friend, "Mrs. Hillker, in the presence of this awful bedlam, how are you able to know anything your own instrument is saying?" Her reply was: "By concentration and elimination. It was very difficult for me at first, but I knew I must do it if I succeeded, and I was bound to succeed; so I put my mind as much as possible upon the sound of my own instrument, and paid as little attention as possible to other instruments, and gradually I

found that the other instruments had less and less effect upon me until today I do not notice their noise at all. I seldom hear them. In fact, I suppose I hear my own instrument about as distinctly and easily as if there were no other instruments in the room."

What a simple and brief statement of the case! and what a world of meaning in it! To paraphrase it, and condense to simplest form, it would read: "I concentrate and eliminate. I listen for the voice of my own instrument. I attend to my own business. I find myself lost to everything else."

That little conversation awakened a train of thought in my soul that has kept ringing on and on to this day. It brought to my mind the words of the great apostle Paul, "This *one thing* I do." It brought also the words of the wise man, "Whatsoever thy hand findeth to do, do it." I thought of the thrilling words of Jesus, which I feel sure were quiet words, but were heard by the winds and waves of storm-tossed Galilee, "Be still." And the record reads, "And there was a great calm."

My friend said, "I listen to my own instrument." The Christian's instrument is Christ. The soul who listens for his voice—"the still small voice" will after a time learn that it can be as truly and clearly heard in Babylon (if it is necessary for him to be there) as in the quiet of one's own room.

My friend said, "I knew I must do it if I succeeded." Hers was an earthly work. Success to her meant ability to listen correctly to the voice of the world. It meant listening for money. To the Christian it means listening for the voice of God, and it means joy now and eternal life hereafter.

To learn this lesson, to demonstrate this truth, constitutes at least one of the greatest purposes of life. This is true education. "Take heed therefore how ye hear."

San Jose, Cal.

The Christian's Attitude Toward the Erring

MRS. IVA F. CADY

WE, as servants of our Lord, are to continue the work that he began when here upon earth. "To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God." 2 Cor. 5: 19, 20.

God was in Christ, reconciling the world unto himself, and now he has committed unto us the word of reconciliation. So, then, we are ambassadors for Christ, his representatives here on earth; and as such, we must manifest his spirit in dealing with those around us. Instead of seeking to control the conscience of another and trying to compel him to do as we think he should, let us have due regard for his opinion, and give him the

right that we claim for ourselves,—liberty of conscience. Christ has divine power, and knows all things. We must acknowledge that he is much better fitted than any of us to direct men, and yet he does not compel them to do what he *knows* they should do; while we poor mortals sometimes take it upon ourselves to try to force others to do as we *think* they ought to do. Who can think of Christ as manifesting any other spirit than that of love and kindness as he dealt with the erring? and should we not manifest that same spirit if we are Christ's?

We believe that Paul sought to follow the example of Christ. He said, "As though God did *beseech* you by us: we *pray* you in Christ's stead, be ye reconciled to God." He did not attempt to drive the people into the path of obedience, but he besought them and entreated them to be reconciled to God. So we may labor in love and patience to instruct those around us, and to draw them to Christ, praying that the Lord will incline their hearts to serve him. It is not for any of us to be "lords over God's heritage." The history of the church during the dark ages furnishes many examples of the evil of man's seeking to domineer over the consciences of his fellow men.

But if a person be overtaken in a fault, what is our duty toward him? He may have been casting reproach upon our own character; but should we for that reason avoid meeting him, and not put forth any effort to restore him? The Scriptures say, "Ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted." Gal. 6: 1. If we think that we ourselves are spiritual, then we are not to shun this one who is doing wrong, but we are to go to him, being sure that we go in the spirit of meekness, and try to help him. If we have in our hearts the pharisaical spirit, and feel that we are a great deal better than he is, then we must first consider ourselves—our weaknesses and shortcomings—and remember that we have nothing good in ourselves except as it is given us of God. We need to consider these things, lest we be tempted to judge too harshly the one whom we desire to save, and so drive him farther away from the Lord. If we take the position, "I am holier than thou," we cannot help the person; so for this reason we are advised to consider ourselves, that we may be mindful of our own weakness, and so be able to go to him in the spirit of meekness.

"Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering; forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness." Col. 3: 12-14.

It is most important that we exercise charity, for without this all our good works and self-sacrificing would profit

us nothing. When we have put on these Christian graces, then, and not until then, may we hope to be successful in winning souls to Christ; for if we have only bitter envying and strife in our hearts, we shall be tempted to speak harsh, unkind words that will only repel. "And the servant of the Lord must not strive; but be gentle unto *all* men, apt to teach, patient, in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will." 2 Tim. 2: 24-26.



Evidences of Divine Grace

S. N. HASKELL

"We then, as workers together with him, beseech you also that ye receive not the grace of God in vain. (For he saith, I have heard thee in a time accepted, and in the day of salvation have I succored thee: behold, now is the accepted time; behold, now is the day of salvation.)" 2 Cor. 6: 1, 2.

In the first eight verses that follow this passage, are mentioned thirty or more characteristics of the true minister of God. Those who are ministers indeed, have first received of the grace of God. And, in fact, all, whether they minister or not, receive of the grace of God. Some receive it in vain; others use it in ministering to their fellow men; but every one who lives receives of this grace. In fact, the very world in which we are living, is surrounded, as it were, with an atmosphere of grace; and those who breathe it in its fulness will find their spiritual life renewed.

Grace, you will doubtless say, is unmerited favor. Yet there is something more than simply this meaning, I believe, in the word. In Esther 2: 17 we read: "The king loved Esther above all the women, and she obtained grace and favor in his sight; . . . so that he set the royal crown upon her head." While the terms "grace" and "favor" are often used interchangeably, yet there is a distinction between the two. You may have favor, and yet not have grace. Grace is more than simply favor. Favor may mean no more than leniency, but grace means the imparting or giving of an undeserved gift or gifts. When we speak of the grace of patience, or of humility, we mean that these qualities have been imparted to us by the divine Being.

Grace is not obtained by works; it is the gift of God. It is something that he brought to mankind after the fall, when all connection between man and heaven had been severed. Christ brought to those who had transgressed and had forfeited all right to life eternal, the assurance that he would deliver them from the power of the destroyer. "I will put enmity between thee and the woman," were his words to Satan, "and between thy seed and her seed; it shall bruise thy head, and thou shalt

bruise his heel." Gen. 3:15. This hope that was held out to man after the fall, was nothing less than unmerited favor.

According to Eph. 2:5-10, grace is the gift of God; it is something that Christ has made as free as the air we breathe—to every man, woman, and child who lays hold on it by faith. There is no condition other than that we shall take it as it is proffered to us.

Even the heathen may unconsciously partake of the provisions made for salvation through grace. We need not be surprised if we find, upon reaching heaven at last, that some who had never heard the name of Christ in this world, have nevertheless been saved. And why?—Because, the grace of Christ operated on their hearts, and they responded to its transforming influence, and yielded to a power higher than themselves, that purified and ennobled.

Many incidents might be narrated of natives in strange lands who have shown kindness to missionaries, seemingly for no reason other than that the grace of God had in some way touched the savage heart, and had awakened desires that were in harmony with the mind of Christ. They received not this grace of God in vain.

I cannot explain grace. I can only read what the Lord says about it. You will find that by means of grace you will be enabled to grow and become strong in all things spiritual. It changes the heart; it subdues and elevates. And, O most glorious thought! throughout the eternal ages we shall know, if we are finally saved, that we have been saved by grace, by unmerited favor from our Lord Jesus Christ.

Titus 2:11-13: "The grace of God that bringeth salvation hath appeared unto all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ."

This grace, my brethren, is what makes us God's children, yes, Seventh-day Adventists, today. And this grace, as we have seen, comes not by works, but through faith in him who bestows it so freely.

2 Peter 3:18: "Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." According to this passage, grace is something that is to develop in our lives, and make us strong. How important, then, that we learn what grace is, and make sure that we are laying hold of the advantages it affords us!

2 Cor. 8:9: "Ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." The spirit that leads one to deny himself to benefit another—that is grace. There are some who pledged liberally of their means to various missionary enterprises connected with God's cause, not knowing where the money is to come from with which to meet the pledge. My brethren, it is grace that actuates a man to sacrifice per-

sonally in behalf of the cause of God.

A scriptural illustration of the out-working of grace in the human heart is found in 2 Cor. 8:2: "In a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality." The more the affliction, the greater the joy. In 1 Peter 2:19, 20, we are assured that if we suffer for things we have not done, it is thankworthy. O, my brethren, when we suffer in silence when wronged or maligned, that is grace!

And let me add this thought: When I work with Christ, I will work as he worked, and do as he did. I will yield myself and my personal interests for the sake of doing some one else good. There are many of us who think we have much grace. But when we are called upon to suffer, to endure, bearing all things patiently, quietly, we find it hard to submit. There are many who are inclined to shrink from such trials; but the grace of Christ that saves the soul is the grace that will stop, and meekly bear. O, how glad I am that it is my privilege to be a Christian! I am glad it is my privilege to yield for Christ's sake, to suffer for his sake. Talk about defending ourselves! We ought to be ashamed of such a thought. When the heart is filled with the love of God, when we are willing to do anything, to yield or to possess, in order that others may be benefited, we shall find that such a spirit is born of saving grace.

Let me quote from 2 Corinthians 5, beginning with verse 17: "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new. And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ." What is an ambassador?—He represents the country, and not only the country, but the government, and what he says is the word of the government. "As though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God. For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him."

When I first went to Africa, we did not have people all over the world, and so in every country where I went, I usually saw the American consul. I did not know what might happen to me, so I would give him my address at home in America, that he might notify my friends if anything should happen to me.

In South Africa the American consul-general—I did not think anything about his being the American consul-general—and I became quite friendly. He knew I was going to India, and he said, "Before you go to India, come to me, and I will give you a little writing." I did not think I needed it at all. I had papers from America giving a description of me

as an American citizen, and I had papers from Switzerland, and two or three other places, and so I did not feel the need of this at all; but he was very earnest about it. To accommodate him, not because I thought I needed this paper, I went to him. He gave me only about half a dozen lines, but there was a signature on the paper, and that signature was Hollis, American Consul-General.

I took the paper. When I reached Calcutta, I went to see the American consul there. He came in and spoke to me, and asked if there was anything he could do for me. He said, "Today is mail day, and I am very busy and cannot spend much time, but if there is anything I can do for you, state it. I did not know what to say, so I pulled out this document and handed it to him. He took a chair and said, "Sit down." So I sat down, but began to apologize for taking his time when he was so busy. "O," he said, "I am not in a hurry at all!" What made that change?—It was the American consul-general, and I learned afterward that I might have asked him for anything that I wanted. I might have asked him for fare to come to America, and he would have given it, at the expense of Uncle Sam.

Now we have heaven's Consul-General to indorse this kind of living. He says, He that will take you will take me, and he that takes me takes God, and when you have God and Christ, you have every angel in glory.

The Benefits of Prohibition

It is urged constantly by those opposed to the prohibition of the liquor traffic that the benefits to be derived from prohibition are purely theoretical; that prohibition does not improve social, economic, and business conditions. The testimony of the attorney-general of Kansas, of the practical results following thirty years of prohibition in that State, disproves these claims.

He states that in the Sunflower State drinking has been reduced two thousand per cent; that illiteracy has decreased from forty-nine per cent to less than two per cent, and that the two per cent is found almost entirely among the foreign element; of the one hundred five counties in the State, eighty-seven have no insane as public charges, fifty-four no feeble-minded, and ninety-six no inebriates. Thirty-eight poor-farms in the State have no inmates. Only one pauper is to be found for every three thousand of the population. In July, 1911, fifty-three county jails were empty, and in sixty-five counties of the State there were no prisoners serving time sentences. For ten years in some counties there has not been a jury called to try a criminal charge, and in one county no grand jury has been convened for twenty-five years.

These statistics certainly show most excellent and practical results attending the enforcement of prohibitory law. Kansas has set an example that her sister States can follow with profit and advantage.



WASHINGTON, D. C., JULY 17, 1913

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Editorial

The Comfort of the Gospel

THE gospel is Heaven's message of glad news. Its purpose is to reconcile man to his gracious Creator and Redeemer. To the rebel against the government of Heaven it offers free pardon on condition that he lay down his arms and submit to the righteous government of God; to the sick and suffering it promises surcease of pain and sorrow, to the discouraged and heart-broken a renewal of hope, to those whose ideals have been shattered new objects of ambition. The Saviour declares through his prophet:—

"The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified." Isa. 61: 1-3.

What a revelation the acceptance of this blessed gospel has proved to thousands of souls! What a revolution it has wrought in human lives! What new hopes it has inspired in anguish-filled and grief-stricken hearts! It will do all this for those who do not yet know its power.

Dear reader, have you found in the gospel a solace and comfort? Have you found the Lord Jesus Christ a precious portion to your soul? Have you so entered into companionship with him that you have heard his words of pity and tenderness and comfort, that you have felt the support of his strong arm, the throb of his loving heart?

O, there is a beauty, a preciousness, a joy in the gospel of the Lord Jesus

Christ for every one who will accept it in childlike simplicity. To experience the gracious provision of a loving father, the watch-care of an elder brother, the loving companionship of a trusted friend, a refuge in times of danger and distress, an assurance and strength which nerve the arm for all life's conflicts,—this is the knowledge of God vouchsafed in his gospel to his children.

Without this knowledge the gospel of Christ becomes a mere theory—a lip service—and Christian service a mere form. But with this experience the life knows stronger, deeper impulses than those of sentiment or emotion; it is moved by a higher enthusiasm than that of sordid ambition. The new life in the soul—the Christ-life formed within—creates new viewpoints, gives to the mind new estimates, and affords endurance through the knowledge and power of him who, though invisible to the natural eye, is seen through the eye of faith, and who is grasped and laid hold of by the hand of faith.

In this Christian experience, this sweetness of communion, there is power in the time of trial. Others may deny God, but we have tasted and seen that the Lord is indeed precious. We have proved the depth of his love, the strength of his friendship. We know in whom we have believed, and this knowledge holds us and keeps us in the hour of temptation. Let us realize that this definite, living experience in the Lord Jesus Christ may be ours.



Education at Too High a Price

WHILE it is in the order of the Lord that children should be educated in those things which are essential to comfort and happiness and usefulness in this life, it never was designed that their education should become a matter of parental pride. As soon as it becomes such, the real purpose is lost, and a door is opened to the introduction of many evils.

Systems of education have been built up, which have been made, through parental pride, the instruments of torture and death to the children that have been forced into and through the system. There are continually coming to our attention illustrations of the pitiless struggle between children who are constitutionally or mentally weak and the present educational system. Children have been required within a certain definite time to master a given amount of learning. They have done so; and when the examinations were past, they have dropped into a mental lassitude due to brain-fag, from which they have never recovered. The thought of taking up a book for study is as rasping on their nerves as the scraping of a fire-shovel on a stove bottom is to a nervous wreck. There

have been a strain and a lesion of brain tissue which have never mended.

One has said that "the world is going university mad;" and with the hundreds of victims that are every year offered on the altar of parental pride in the shrine of enforced education, it certainly looks as if the speaker had grounds for his declaration.

An education is a blessing if the principles learned are in harmony with the principles of divine truth. The educated mind, with the same degree of spirituality, will accomplish more for God than the mind that is not educated. But the physical and spiritual welfare of the child should be a matter of far greater consideration than the acquirement of a certain amount of book-learning in a specified length of time. The pitiful little wrecks that have been laid away this year as the result of educational strain should forever settle in the parent's mind what his duty is in this matter. The ambitious parent who drives his child through a certain course of study at the expense of health and life or of future usefulness, is guilty before God.

The fact that a certain course is marked out and that the majority, perhaps, accomplish it without apparent injury to themselves, is no excuse for any parent's allowing his child to wreck its life or usefulness in the attempt to master the task. Thousands are doing it because they do not want it to appear that their child is not so "smart" as their neighbor's. Many who have done so are now wondering why their children are not able to accomplish anything above the most ordinary in life. We have heard the remark, "John and Mary have had the very best education the schools could give them; but the Smith children who have no better education are all doing well, and mine are doing nothing. I don't understand it." Brain-fag, mental lassitude, mental debility, are written all over the lives of such children; and they are not to blame for it, either. Their brains have become like the stomach that has been gorged and its muscles stretched beyond power to return to their proper shape and functions, or like the steam-boiler that has been weakened by excessive pressure until only a small head of steam can be carried.

Life is more important than the deepest philosophy the child can be forced to learn; health is more precious than the solutions of the problems of Euclid or the declensions and conjugations of Greek and Latin. The full, symmetrical, perfect development of an entire human life is of infinitely greater importance than all the philosophies and mythologies and aphorisms of the ancients, or the heaped-up and pressed-down wisdom

of modern economics, psychology, and commercialism. Let the child and the man be educated; but never permit that education to become the shroud or the grave that shall hide away the little lives entrusted to your keeping. "The fear of the Lord is the beginning of wisdom;" and they in whose hearts the fear of the Lord reigns will not yield to the temptation to sacrifice their little ones on the altar of pride.

C. M. S.

The Peace Movement

THERE has been much agitation during the last decade in the interest of the so-called peace movement, an effort to bring about universal disarmament of the nations and to induce them to submit questions of international misunderstanding to arbitration. This movement has many earnest advocates. Many men, actuated by the highest motives have devoted to its propagation their lives and fortunes. We believe that the highest motives have possessed them in their advocacy of these measures, and we would indeed that the measures which they propose might be universally adopted, and that the nations of men might settle their differences through kindly counsel and arbitration rather than through resort to war and bloodshed. And yet so far as the practical workings of the movement are concerned, and the present hope of its ultimate success, the situation is far from flattering, notwithstanding the spirit of optimism that possesses some of its advocates.

Of the strength of the peace movement Rev. Benjamin F. Trueblood, LL. D., of Washington, D. C., in the *Homiletic Review* for May, 1913, speaks at some length. He says:—

The old forces of barbarism and savagery which have worked immense mischief in the past, and may do so again, are gradually being suppressed by the forces of modern Christian civilization which have made such great strides in national affairs, and are beginning to produce encouraging results in the international sphere. All militarism is doomed to die. The hand of God and of good men is against it. The movement of our time is steadily away from the employment of brute force and toward the substitution in its place of reason and law in the international field. How soon the movement for world peace is to be consummated no one can accurately foretell.

Such optimism is born of a forlorn hope, which can recognize in the movement of our times an influence away from the employment of brute force and toward the substitution of reason and law. When we look at the arming of the nations, which is going on today as never before in their history; the continual preparations for offensive and defensive warfare; the equipment of navies; the manufacture and invention of destruc-

tive, death-dealing agencies,—the trend truly if not toward the employment of brute force of the past, is toward the employment of more scientific and at the same time more destructive agencies of warfare than this world has ever before witnessed.

A disarmament of earth's nations will never be consummated in this world. The prophecy of the Scripture is against it (see Joel 3:9-16); the logic of facts is opposed to it. To believe it we must set at naught the word of God, and deny the evidences of our own senses.

Universal peace will be consummated only at the second coming of our Lord and Saviour Jesus Christ; it will be consummated when the kingdoms of this world become the kingdoms of our Lord, when sin and sinners are destroyed, when righteousness covers this earth as the waters cover the sea. To this time of peace we can look forward with optimistic faith, with a faith not founded upon platitudes or that is the fruit of a delusive hope, but a faith founded upon the infallible Word of God.

F. M. W.

Note on Trine Immersion

It is perhaps a fact not often recalled in these Western lands, that trine immersion, three baptisms, is the form of immersion followed by the great majority who accept immersion as baptism.

It is the practise of the millions of the Greek Catholic and Armenian Catholic Churches. Roman Catholic authorities say that it was the Roman Catholic practise through the earlier centuries, before sprinkling was generally adopted in the twelfth and thirteenth centuries.

It evidently supplanted the simple apostolic practise in the early period of the growth of Catholic ceremonialism. The number three, from the names of the Trinity, became a mystic sign or charm, and was wrought into ceremonial forms.

Certain it is that no trace of trine immersion is found in the Bible. It is three baptisms, three immersions, while the Scriptures invariably describe only one. The record says that Jesus "was baptized of John in Jordan." If he had been baptized three times of John, the record must surely have so stated.

To baptize means simply to immerse, to plunge; and if three times plunging or trine immersing were the form, it could be expressed truthfully only by saying that Jesus was baptized three times of John in Jordan.

The apostle Paul says that in baptism "we have been planted together in the likeness of his death." Rom. 6:5. The burial in the watery grave is "in the likeness" of Christ's burial in the tomb, even as the lifting up of the candidate is in the likeness of the resurrection from the grave.

But Christ was buried but once. It destroys the likeness, divinely intended, to immerse the candidate three times in the watery grave, with three resurrections. "Christ being raised from the dead dieth no more." Rom. 6:9. It was once for all that he went into the tomb for us, and rose again. That is the great fact, in the likeness of which the ordinance of baptism was instituted in the Christian church.

It is sometimes urged that three baptisms are to be inferred from the great commission instructing the disciples to "teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Matt. 28:19. But it is one name into which the believer is to be baptized. There is no suggestion of three baptisms; and three burials in the water, let it be emphasized, must inevitably destroy the likeness of Christ's burial, and so mar the meaning and symbolism of the divine ordinance.

Trine immersion is the popular Eastern Catholic form, but it has no foundation in the Word of God.

W. A. S.

Home Missionary Work

AMONG the very important and far-reaching recommendations adopted by the delegates at the General Conference just closed are the following:—

Church Work

Whereas, The life of the church depends largely upon the missionary activities of its members; and,—

Whereas, Such activity "can be greatly stimulated and aided by live and well-instructed church tract society officers; therefore,—

1. *Resolved*, That advanced steps be taken by officers of each conference and mission field in the thorough training of librarians and missionary leaders for their duties, by—

a. Personal and private instruction in the home and local churches.

b. Gathering these officers together from a group of churches and conducting institutes with them.

c. Bringing them together at general meetings for instruction and counsel.

2. *We recommend*, That home missionary secretaries, for both the General Conference and the North American Division Conference, be appointed for the promotion of the church missionary work. The duty of the secretaries shall be to cooperate with our conferences and missions, each in his own field, in building up the church tract and missionary work by—

a. Developing such practical plans and simple instruction as will unite all our churches in a general missionary movement.

b. The publication, through the medium of church and conference papers and personal and circular letters, of such missionary reports and experiences as will lead our people everywhere to appreciate their opportunities, and stir themselves to greater activity.

The object of these recommendations

is to set on foot an active, earnest, effective home missionary movement. The leaders in the General Conference and in the union and local conferences have long felt the great need of personal efforts by our people in soul-winning service.

Most earnest counsel has come to us through the spirit of prophecy regarding this important work. We have been told of the great blessing that would come to us personally, to the cause, and to the people for whom we labor, when we put forth the efforts we should for the salvation of souls. We have been warned, too, of the unspeakable loss that would result from failure to do this work.

Somehow a deep conviction seems to have come to our leaders everywhere that we must now inaugurate a great home missionary campaign and thus hasten the finishing of the work committed to us. Who can tell how quickly the warning message can be given to the world by a hundred thousand earnest, zealous believers? Every one should read again and with great care the chapter on "The Home Missionary Work" in "Testimonies for the Church," Volume VI.

In harmony with the counsel of the spirit of prophecy and the General Conference recommendation given above, the General Conference Committee has begun its part of this work. Sister Edith M. Graham has been appointed secretary of the Home Missionary branch of the Publishing Department. In 1894 Sister Graham joined the staff of workers in the Australian Conference. For nineteen years she has remained with the Australasian staff, rendering most efficient and greatly appreciated service. In later years the burden of her heart has been to organize and stimulate our churches for successful missionary work. So she now takes up this important feature of the work with Elder N. Z. Town, the secretary of the Publishing Department. We feel sure she will have the hearty cooperation of our leaders and people in all parts of the world.

When we realize that it is an unfinished work that now delays the coming of our blessed Master, and so prolongs the reign of sin and suffering, surely we must all take hold of this home missionary movement.

"Were every one of you a living missionary, the message for this time would speedily be proclaimed in all countries, to every people and nation and tongue. This is the work that must be done before Christ shall come in power and great glory."—*Testimonies for the Church*, Vol. VI, page 438.

A. G. DANIELLS,

President General Conference.

Shall It Be Thirty Thousand Dollars?

THE Midsummer Offering is at hand. Sabbath, July 26, brings to us the time when the people of God are to make a special donation for the advancement of the Lord's work.

One likes to think of making an offering to the Lord. There is something in such a thought so different from making a present to our earthly friends. When we make a present to our friends, we often fear that the present may not be acceptable, or that it is not suitable for the occasion, or that it is not sufficiently nice and costly to please. These feelings haunt us, and oftentimes embarrass us. But when we give to the Lord, we are always sure he will accept the heart-offering, be it more or less. With the Lord the amount is of far less value than the love that prompts the gift. With God it is not how much that is of value; but, Is it from the heart, and is the gift sanctified by love and sacrifice?

God has many times exhorted his children on this question of giving, and does not leave us in doubt concerning our duty. "According as a man hath," "As God hath prospered him," "For God loveth a cheerful giver," are the maxims for giving that make both the gift and the giver acceptable to God.

God would ever have his people remember his greatness, his glory, his power. God is never a beggar, is never one who cannot get on without his children's offerings; but he puts it in our hearts to give, not because of his necessity, but for our sakes. Of God's own ability to supply his needs he says: "For every beast of the forest is mine, and the cattle upon a thousand hills;" "If I were hungry, I would not tell thee: for the world is mine, and the fulness thereof;" "The silver is mine, and the gold is mine, saith the Lord of hosts;" "The earth is the Lord's, and the fulness thereof." Yet this gracious God reckons to our credit what we give to him, though all is his own before we give it. Though he has power to take from us what he has given to us, yet when we give to God he gives us credit and recognition for our gifts. We take of that which he has given to us so freely, and give to his service, thus securing from God credit for all we have done in his name.

Not only does God give us credit for what we give to him and to his work, but he promises to give to us more than we give to him. We read from these words of Christ: "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete

withal it shall be measured to you again." Thus we see that when one gives to God, he does not even beggar himself; he does not lose what he gives; but it is multiplied unto him in more abundance.

There remains much to be done in bringing the fifteen cents a week for the first six months of the current year to the full average quota on the membership basis. It will take more than \$80,000 to make up the shortage that has not been raised on the Fifteen-cent-a-week Fund during the first half of 1913. Why not every believer examine his account with God, and see if he has given to God not only his full tithe, but the offerings that will please the Lord? The number of new workers voted to foreign fields during the recent session of the General Conference demands a full fifteen cents a week from our constituency. There is no investment in banks, stocks, or bonds that will pay so large eternal dividends as the investment we make in the souls of men. Other things may bring a good percentage for a time, but the investment for eternity far outstrips all other investments ever made by man.

We are now living in the time when we are to behold the finishing of God's work. There is no release from service for those who expect to enter the kingdom. A withdrawal now from service means a separation from God. We are in the very midst of the great conflict with the evil one, whose opposition to God and his work is bitter, determined; and the struggle is final. It is now the death-grip between righteousness, truth, and heaven on the one side, and evil, falsehood, and the powers of darkness on the other. In this struggle there is no compromise, nor is there any way of not entering the struggle. We are either on the one side or on the other; we must be either for God and his cause, or for the enemy and against the cause of God. Neutral ground, there can be none.

If man should forbear now to support the work of God, if there should be a withholding of means, or if some should lose courage and give up the battle, God must supply himself with other agencies with which he can finish his work. Our salvation depends not alone on our theoretical faith in Christ and in the Word of God, but in our relation to the finishing of this great work. It is truly most encouraging how our people have rallied to the support of the cause of God. The last year was the best in our denominational history. The money rolled into the treasury beyond expectation, and when the end of the year was reached, there were but few thousand dollars short of the full fifteen cents a week per capita.

This year we not only desire to make up the full amount of fifteen cents a week, but for the last half of 1913 we hope to swell the amount to at least twenty cents a week per capita. This means a close, hard struggle; it means the falling into line of every man, woman, and child who believes this message, and a constant, persevering, weekly donation for the support of God's work. Truly every believer must desire to participate in the finishing of the Lord's work. It is the last chance in all eternity of ever showing our love to God, and our zeal for the honor and glory of his name, when that love, honor, and glory can do good to those whom God desires to save.

Some of us are unable to go to foreign lands, others are needed in the home land, and some must remain in the shop and in the field earning money and providing sinews of war. This Midsummer Offering is a time when we should make large donations to promote the work of God. The demands for an advance move are definite, and need no argument. The Macedonian cry is sharp and clear, coming from every land on earth. So the donation to the work of God should be large and liberal this year. We must not forget to whom we give. It is not to man; it is not to a committee; it is not to some finite, human being; but to the great, eternal God, who so loved us that he sacrificed all to enrich us. Do not forget the time of the offering, Sabbath, July 26. Plan on it definitely, and let us make this offering the most liberal Midsummer Offering yet collected by our people.

I. H. EVANS,

President North American Division Conference.

Note and Comment

Immoral Environment

A CONTRIBUTOR to the *Lutheran Observer*, in its issue of April 18, remarks: "There is a species of morality now quite popular. It places the blame for immoral acts not on immoral character, but on immoral environment. The grafting policeman takes bribes because his salary is too small; the poor girl sells herself because she has not a living wage; and so on through all the sins of the decalogue. . . . This kind of immorality," the writer observes, "seems to have taken strong hold of many of our recent so-called scientific investigators, who perhaps do not realize that in fact it is only another form of that religion of humanity handed down to us from the French philosopher Comte and his school." The writer concludes: "Pleasant environment, good clothes,

and plenty of food do not make men good."

The gospel of Jesus Christ seeks to save man where he is, nor does it stop to create environment before giving to him this salvation. "Whosoever will, let him take the water of life freely." That man in the darkness of heathen superstition, the one sunken in the lowest depths of moral degradation, has but to reach out after God and the hand of an infinite Saviour will be reached down to save. "Where sin abounded, grace did much more abound." God can accomplish all things for the men and women who will place their wills on the side of his will, who will respond to his call, and yield themselves to the leadership of his divine spirit. Jesus Christ lived for thirty years in Nazareth, a place noted for its wickedness, a city with such a reputation that Nathanael questioned if any good thing could come out of it. That same divine power which enabled him in that unfavorable environment to live for God will enable men and women today, whatever may be their environment or social position or inheritance, to form characters of purity and holiness.

It is incumbent upon the believer that he turn away from the environment of sin in which his life has been cast, that he forsake the boon companions that have dragged him downward; but the church of God today mistakes its divine mission when it feels that the highest exercise of the gospel is a social service, the creation of conditions which will draw men back from the paths of sin. The tendency of much of the social service work being carried on by many churches today is to lead them to place their dependence upon these means and agencies, rather than upon the gospel of the Lord Jesus Christ, in the accomplishment of the salvation of those for whom they labor.

War's Tribute

ILLUSTRATIONS of the good that might be accomplished by the wise expenditure of the millions of dollars expended annually for war preparations are given in the *Lutheran Witness* of June 5, 1913:—

A first-class battle-ship costs as much as all the hundred buildings of Harvard University.

Europe pays annually in time of peace for keeping up her armies and navies more than one billion dollars. This is a pile of dollar bills fifty-two miles high. It represents a thousand million days' labor at a dollar a day.

A modern battle-ship costs \$12,000,000. It lasts for twenty years at most, and during that time its up-keep costs \$16,000,000, or \$28,000,000 in all. For the cost of a single battle-ship fifty manual-training schools could be built and

fitted out, and 75,000 boys and girls could learn trades every year.

Out of every dollar of our national expenditures, seventy cents goes to pay for past wars and provide for future ones.

The world's armies and navies require 5,560,000 men. Think how much better off the world would be if these millions were engaged in the productive arts of peace!

The cost of one battle-ship would buy 250,000 acres from which forests have been cut, and plant them with trees for the needs of future generations.

Every time a fourteen-inch gun is fired the cost is \$800. That would give a boy or a girl two years at many colleges.

The United States army has 90,000 men, and its navy 50,000 men, or 140,000 in all, who must be fed and clothed, paid and cared for, year after year. And this is as nothing compared with other nations. The German army, for example, contains 600,000 men.

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Dropping the Name Protestant

THAT true Protestantism is disintegrating, and that many of those now called by that name have lost its true spirit, is recognized alike by Catholics and Protestants. Of this the *New York Weekly Witness* of June 4 says:—

And it is quite true that there is an endless variety of teaching among people who claim to be Protestants and are recognized as such. In fact, the word Protestant has no definite meaning now. As a rule, all persons who claim to be Christians and who do not belong to the Roman Church or the Greek Church are classed as Protestants, although they may be as widely separated from one another as the poles, both in belief and in practise. It is high time, in fact, that the name Protestant should be dropped; for the word means one who protests against the errors of Romanism, if it means anything at all, and the great majority of those who are called Protestants now know little, and care less, about the errors of Romanism.

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A Striking Commentary

SOME two hundred years ago, when the tomb of the great Charlemagne was opened, it was found that the body of the emperor was in a remarkable state of preservation. It was seated upon a marble throne, clothed in royal robes, and in the hand was a symbol of power. But on his knees was a copy of the Gospels, and the finger of the dead monarch pointed to the words, "What shall it profit a man, if he shall gain the whole world, and lose his own soul?"

Here in this tomb was all that remained of human greatness as represented by this mighty monarch. Earthly fame amounts to but little. The names even of but few men are handed down to succeeding generations. The glory and pomp of men are as a passing cloud. It is only the Eternal that is enduring. "The word of our God shall stand forever."



The Malaysian Mission Field

I. H. EVANS

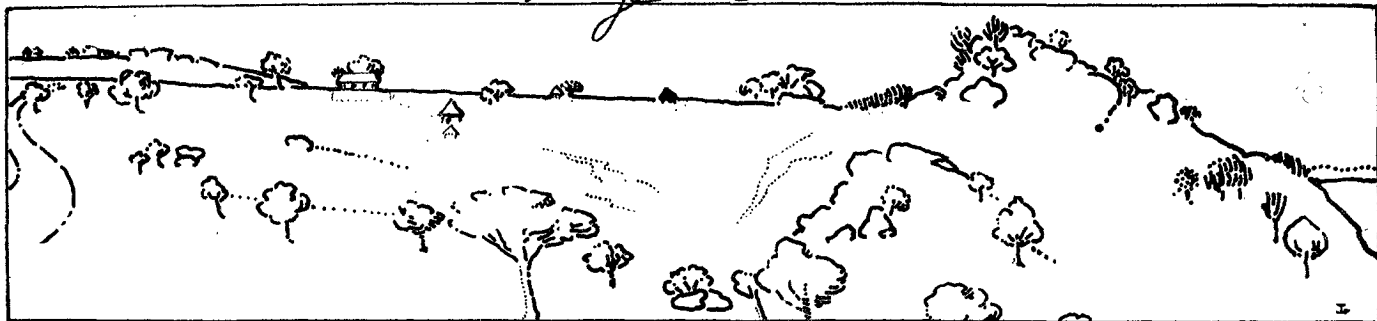
IN company with Elder F. A. Detamore I left Hongkong Dec. 11, 1912, for Singapore, where we arrived safely in four days. We were met by Elder R. P. Montgomery and taken to the mission home, where we had the pleasure of greeting the Singapore workers during the day. This was my first trip to this field, though for three years the workers in Singapore had been looking for a visit from me. Elder Detamore, too,

up-country, as they had already arranged with the government for the purchase of fifty acres of land. Brother Detamore and I, in company with Elder Montgomery, visited this land the day following our arrival. The trip was through the famous rubber estates, which have been so diligently advertised, both in America and in the Orient, and in whose stock such wild gambling took place three years ago. In the Orient many were ruined financially by their frenzied investments in these new rubber plantations, while others have been

doing a splendid self-supporting work by teaching English in one of the great centers of Java. Not only is he self-supporting, but after supporting two workers in the Malaysian field, he has undertaken to support one of the best native evangelists we have in China. We visited his place, and surely it is only by limiting his needs that he is able to support three workers in the Asiatic Division; but it is by this spirit of self-denial that the Lord's work has been built up from the beginning. In the same city there is a family of Chinese in moderate circumstances who had recently given two thousand rubles for the work in the East Indies. One of these givers was an invalid, whose income was insufficient for her support in the simplest manner, yet she gave a thousand rubles for the prosecution of the work.

We left Batavia on Monday morning by rail, taking the northern line, and visiting Brother and Sister Sharp at

Page - 280



Drawn by I. J. Gibson.

SKETCH OF THE SELUKWE RESERVE MISSION, RHODESIA, SOUTH AFRICA

who had come to take the superintendency of the Malaysian field, had never visited it before.

We found the weather pleasant, but not at all adapted to the clothing we had with us. We had come from China, where at that season one could scarcely wear enough clothing to keep warm, while here we could scarcely wear little enough to keep cool.

We found a very cozy church building, in which our people hold meetings. It is a neat structure, but it has been a source of great perplexity to some who had little desire to see our work established in that place. On Sabbath the believers have a full day, with almost continuous meetings. At 8 A. M. the Sabbath-school convenes; this is followed by a preaching service in English. At 2 P. M. the Malay brethren and sisters hold a service, which is followed by a meeting in the Chinese language. At five o'clock there is another preaching service, this time in English. Five services are therefore held in the church each Sabbath, besides the weekly prayer-meeting and other services.

We found quite an interest among the Chinese, and several were just beginning to keep the Sabbath. It was planned to buy a tent, and the present year Elder Detamore, with others, will conduct a series of meetings. All are hoping for good results.

The brethren had planned to open a school about one hundred eighty miles

ruined, though in another way, from the same cause.

We found the location isolated, and a bit expensive to reach from such a place as Singapore; and having neither teachers nor available students for such an undertaking, it was decided not to push the enterprise till means could be raised to assure the support of the plan, and a teacher secured to have charge of the work.

The following day we returned to Singapore, and the next afternoon sailed for Java, arriving in Batavia on Sabbath morning just as the forenoon service was closing. We were glad to meet Sister Tunheim, who has charge of the work in Batavia, and some thirty or more persons who either were keeping the Sabbath or were interested in the truth. Sunday evening we had another service with a good attendance, and were pleased to see several present who were interested in the truth.

It was agreed to hold a general meeting for the workers at Soember Wekas, in the eastern part of the island. Here we have a good location, and it was thought that by having the workers assemble at this place, the change of climate from the low plains might benefit their health while they enjoyed the blessing of the meetings.

At Bavaria we also met Brother Richard Sisley, who, though midway between threescore and threescore and ten years, seemed in the best of health, and was

Cheribon. We found these young people well located, doing self-supporting work and earning more than a liberal support; but their hearts were not at rest, because they were not more directly engaged in the work of God. They offered themselves for service, and it was arranged at the general meeting that at the close of their school term in April they should move to Singapore and connect with our mission work. This will make one new family for aggressive work in the East Indies.

(Concluded next week)

The Selukwe Reserve, Rhodesia, South Africa

T. J. GIBSON

THE place now occupied by the Selukwe Mission was at one time the home of a prominent Mashona chief by the name of n'Dema. The kopje (shown on right of sketch) on which the chief had his kraal, formed one of the strongholds of the tribe. It was here that the chief successfully withstood the attacks of other warlike tribes. There still remain traces of his dwelling-huts and grain-houses, which were perched upon the tops of large boulders. Remains of the old smelting-furnaces, where they made their spear-heads and other implements, are also to be seen.

During the rebellion in 1897 the British troops had considerable difficulty in

dislodging the rebels, many of whom hid themselves in a cave in the side of the kopje. The soldiers finally resorted to dynamite, which was successful, and the natives surrendered. About fifty of the natives who were slain were then hanged upon the trees by the British to frighten the survivors into submission. One of the trees (a wild fig) where the bodies were hanged has been pointed out to us.

Page - 285



COMPANY BAPTIZED AT NAZARETH, SOUTH INDIA

Before we knew the history of the tree, we suggested to our boys that it would be a nice place to build one of their huts. They looked downcast, shrugged their shoulders, but said nothing. There are several such trees about the place, but this one in particular had a good yield of fruit this season, and we enjoyed the figs. Against another hill near by are the remains of a stone fort built by the British. A few of the men who fought in the 1897 rebellion now attend our Sabbath services, held within a few hundred yards of where their comrades perished.

Many of the older natives have learned to appreciate the rule of the British, as they realize that it has brought them protection of life and property, and deliverance from one continual strife. We are thankful that the Lord has opened the way for us to bring to these people the gospel of a greater deliverance.

South India

C. E. WEAKS

LEAVING Calcutta the evening after the Sabbath, January 4, I started for our South India Mission station, a distance of fifteen hundred miles. This trip is an interesting one, as the railway skirts the east coast much of the distance, the ocean being in full view in many places. For more than five hundred miles we journey through the great Telegu language area. Nearly 20,000,000 persons speak this tongue, and as yet not a representative of this message has located among them. Other missions, especially Roman Catholic, have been very successful among them, and hundreds of Catholic churches are scattered through all parts of that vast area. This church

makes rapid progress, especially among the Hindus, there being such marked similarities between the two forms of worship. Both are based largely upon superstition, image-, saint-, and ancestor-worship. No change of heart is necessary, and the poorer and lower-caste Hindus by outwardly accepting Catholicism are given the privileges of better houses of worship and more attractive images

than they before enjoyed. We must enter this long-neglected field, and a call is now before the Mission Board for two families to locate among the millions of the Telegu country.

After two days' and three nights' travel, Trichinopoly was reached, the city where Brethren James and Peugh are living, and which is now the headquarters of the southern branch of the tract society.

These brethren joined me here for the last two hundred miles of the journey. The last twenty-four miles were made by bullock cart, which takes from nine to twelve hours. The purpose of our visit to this station at this time was to hold a colporteurs' and workers' institute. It was the time of the regular school vacation, so an opportune time for such a meeting.

The seven Tamil colporteurs had been in the field since the institute held last July, and they had all gathered for further help and study. More than twenty workers were present, representing the various lines of work being carried forward in that field. The nearly three weeks spent at that station were busy ones. Four regular meetings were held daily, besides many for counsel, the first one coming at seven o'clock in the morning and the last one at seven fifteen in the evening, at which time a service was held for the general public. Usually about one hundred were present at this meeting. On the last Sabbath of our stay there, just before sundown, eighteen persons were buried with their Lord in baptism. That evening we all gathered in our schoolhouse, which is also used as a place of worship, and celebrated the ordinances of the

Lord's house. It was a cause of rejoicing to see such a nice company of Tamil believers joining in this beautiful service. Nearly seventy have thus far been baptized in connection with our work there.

The following day the colporteurs left for their various fields, and reports since received show that they returned to do more successful work. On Monday morning the school reopened, and we remained a few days to counsel further regarding the work in the southern division of our union field, and to plan for the carrying forward of the same during the time that Elder James is away. It seems that we can scarcely see him leave us at this time, but we realize that he and Sister James are greatly in need of a change and rest after more than six years of strenuous labor in the field, the greater part of this time being spent in the extreme heat of south India, which has told very materially on their strength. Labor under the best of conditions in these tropical lands is hard and wearing, and where one sees so much to be done with so few to do it, he is liable to go beyond his strength, making it necessary to rest awhile. May the Lord richly bless these workers as they return to the home land for a season, and may he so use them there in presenting the needs of this great field that many will be led to consecrate their means and lives to the work in this land. I believe that there is a bright future before the work in south India. Pray for the work and workers here.

THE great need of the Christian church today is more power. This

Page - 285



COLPORTEURS OF SOUTHERN INDIA

power can be obtained through no affiliation or union with the powers of earth. The church many times has endeavored to obtain power in this way, but every such union was a source of weakness. It proved a broken reed. The Holy Spirit is the one great, mighty force which should constitute the very life of the church. It is more of this power that is needed in both the church and individual experience. Pray in faith for its outpouring.



If We Only Understood

COULD we but draw back the curtains
That surround each other's lives,
See the naked heart and spirit,
Know what spur the action gives,
Often we should find it better,
Purer, than we judge we should;
We should love each other better
If we only understood.

Could we judge all deeds by motives,
See the good and bad within,
Often we should love the sinner
All the time we loathe the sin.
Could we know the powers working
To o'erthrow integrity,
We should judge each other's errors
With more patient charity.

If we knew the cares and trials,
Knew the efforts all in vain,
And the bitter disappointment,
Understood the loss and gain—
Would the grim, external roughness
Seem, I wonder, just the same?
Should we help where now we hinder,
Should we pity where we blame?

Ah, we judge each other harshly,
Knowing not life's hidden force;
Knowing not the fount of action
Is less turbid at its source.
Seeing not amid the evil
All the golden grains of good:
Ah! we'd love each other better
If we only understood.

—Woman's Work.

Summer Health Hints

G. H. HEALD, M. D.

Editor *Life and Health*

MANY may not be in a position to make use of all these suggestions, but every one should be able to make use of some of them, and in this way avoid many of the unpleasant features of the hot spell.

Clothing

Wear as few layers of clothing as possible. Every layer makes a "dead-air space," each of which helps to retain the body heat.

Wear thin clothing—linen or cotton, not wool.

When in the sun, wear a broad-brimmed straw hat or carry a sun umbrella.

Exercise

Avoid muscular work during the heat of the day.

Do necessary work as far as possible between 4 and 7 A. M. In order to get sufficient sleep retire as soon as it is dark.

Do not walk much. Keep to the shady side of the street.

If consistent, take two or more cool baths every day during hot weather, a

spray-, tub-, plunge-, or even a sponge-bath. Every such bath is refreshing. Continue the bath sufficiently long to get the skin well cooled.

Dry without much friction. Don a dry suit, and put the damp suit on a line in the sun.

The Premises

Often by keeping a room on the lower floor, north side, of the house closed during the day, it can be kept cooler than the outside, and will be a good place in which to lie down when the weather elsewhere seems unbearable.

If the humidity is low and the thermometer high, the temperature may be modified by hanging up sheets and keeping them moistened or almost dripping with water. The rapid evaporation cools the temperature.

Hang such moist sheets out of the windows, and sprinkle the porch, side of house, and lawns by means of the garden hose.

Sleeping

Every one should sleep outside, especially during the hot weather, on a sleeping-porch built for the purpose, or in a summer-house consisting of a floor, corner posts, and roof, with curtains for protection, or in a well-ventilated tent.

Of course, such sleeping-place should, if necessary, be screened from mosquitoes and flies.

One should sleep under a single sheet in the hottest weather; and there are nights when one may take an air-bath in the Edenic garb for the entire night, without any fear of catching cold. Where there are sudden changes during the night, such a course would be unwise.

Diet

Live largely on fruits and fruit-juices, green vegetables, and the like.

Cereals, "roasts," legumes, meats, and other "heavy foods," which make excellent fuel for the winter, are better avoided in the summer.

Do not overdo the cold drinks or iced foods. Americans are noted for drenching the stomach with ice-water and iced foods. A severe gastro-intestinal trouble may be started by the use of too much ice internally. Unless the ice is from a source above suspicion, it should never be put into drinks. Better cool the drink or food by placing it in the ice-chest.

Be especially careful not to use foods that have stood in the pantry for some hours since heated. Such foods often "go bad" in such a way as to produce very troublesome and even dangerous summer diarrhea.

Do as little cooking as possible. Live on fresh fruits and the like, but avoid uncooked root vegetables or vegetables and fruits raised near the ground, unless you yourself know just how they were fertilized. Otherwise you invite typhoid fever, hookworm disease, etc.

Vacations

Remember that the "summer boarding-place" is not the ideal place it is advertised to be. There may be malarial mosquitos, or there may be danger of typhoid fever through flies or impure well-water or milk. Do not, if you can avoid it, make your summer residence where there are mosquitos; and you will be on the safe side to boil your water and milk. The resident family may be typhoid immunes and at the same time typhoid carriers.

General

Don't worry about the weather.

Don't keep your eye on the thermometer.

Don't do any unnecessary work.

Don't feel that you must do a lot of visiting or shopping.

Don't imagine that everything will go to smash if you fail to keep up the strenuous gait.

Don't get nervous when you read of heat prostrations. If you follow the advice in this article, you will be in no danger in the hottest climate.



Marrying Unbelievers

[The following earnest warning is written by one of our sisters, who speaks from personal experience. The counsel given should be read and heeded by the young people of this church.—Ed.]

'For years I have seen many young people swept out of the church into the world. I have wished that I might say something that would be of some help in turning the tide, but my words seem so poor and inadequate.

It was not Paul, but the Spirit of a loving Heavenly Father through his apostle, who said, "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?" Looking down through the ages, he saw the great vortex of human misery, sorrow, disappointment, and loss that unequal marriages would cause.

He said the same thing to his people in every age, and gave as his reason, "They will turn away thy son from following me." Deut. 7:4.

There is no other pitfall of Satan's devising more complete or more far-reaching in its effects than the one he sets to ensnare young people into the bonds of love with unbelievers.

Love is the most vital principle that enters into our lives. It gives zest to every joy, and tempers every experience that comes to us. Burdens seem lighter, nothing seems too much to endure, when

love holds sway; but love misplaced is the author of more sorrow, misery, and ruined lives than any other element. Here is where Satan strikes. His advances are subtle. We are nearing the end, and he is redoubling his efforts at this most vulnerable point, seeking to attract the young and draw them into the pleasures and companionship of the world, and thence into love and marriage with unbelievers.

"But," says one, "the man I go with is not an unbeliever. He believes in religion, in the Bible," etc. Yes, but he does not believe the third angel's message. That message draws a line of separation that is impassable, and there *can be no complete harmony where there is discord on that point.*

I know whereof I speak. Discord there is, the bitter in the sweet—a bitterness that lingers poignantly through all.

There are at least two classes of those who have married "out of the truth,"—those who meet no particular opposition to their views and to their practise of them, and those who meet opposition to both. In the first class some of them may possibly remain true, though the chances are most of them will become cold and eventually drop out. But in the near future, if true, each must decide between the world-despised remnant people, and the companion with whom every thought and impulse is entwined, who has become so much a part of his or her life that thought of separation seems unendurable. But this choice must come to every soul. I fear that those whose faith and courage in that trying time will enable them to choose Jesus and the world's disapproval will be few indeed.

Think this over, you who look forward to a happy union "out of the truth." This question is not one-sided. Young men as well as young women need to consider these things. My brother, will you be able at that time to turn away from the woman who has cast her lot with you, who, aside from not accepting the message, has given you all her heart's devotion, who is perhaps the mother of your little ones?

Think this over, you who value eternal life. Today it is much easier, though you think the disappointment would seem like taking your life, than then, after the union is made.

All who marry do so expecting to increase their happiness. The young man who has listened so willingly to your talk of spiritual things has perhaps been attracted to you by those very characteristics. They have in his eyes placed a halo about you, and he loves you. You think, surely you will win him to the truth, that somehow your case must be an exception to the rule, "Be ye not unequally yoked together with unbelievers." But how soon the awakening! You find that however much he may love you, he wants none of the "truth" you love; he may not be willing even to hear any reference to it. There are degrees to which this aversion may be

and is carried. Some take refuge in ridicule, sarcasm; some in outbursts of rage. O, the heartaches and humiliation he may subject you to! Whatever the manifestation of his disbelief and displeasure, you soon realize that you walk *alone*; you pray *alone*. No prayer ever joins with yours to give you courage and uplifting. You read *alone*; you enjoy, as much as you can, the good spiritual thoughts *alone*. You find your way more impressively solitary than if you were single.

You know not what method the enemy of souls may select to harass and discourage you. I know cases where every difference of opinion or of taste of any nature whatsoever is laid to the wife's religious belief, although her peculiar beliefs,—the Sabbath and so on, are seldom referred to by her, other than in humble performance of duty.

You who are drifting toward unequal yokes, stop and think over all these possible things. They are the experiences of others. Do you *know* they will not be yours? Are you strong enough to rise above all these discouraging influences? Do you never need a loved voice to whisper words of helpfulness in times of trial? Are you able to walk *alone*?

If, after all, you find that you love the truth better than all else, some day you will wake up to the step you have taken, wake up to the consciousness that God knows best, that it was unutterable love and consideration for you that, in scanning the end from the beginning, God said, "Be ye not unequally yoked."

But this is not all. Perhaps little ones have come to you, and with them come new problems. Naturally, your first thought is to train them for God's service. Your companion, too, has plans for them, but for this world. Thus you have a double tax upon your strength, your courage, your faith. You will find it hard to pull against so strong a tide, which may be made more difficult still by the worldly inclination of the children themselves. The Lord wants our children educated under the influence of the truth, and thus saved to his service, but you may have to see your little ones sent where the principles of the world are instilled, intermingled with infidelity and unbelief.

You will not have the constant prayers and help of your companion in training those little feet in ways of righteousness, helping them to learn to stand for God in the crisis just before us. When that crisis comes, decision will not be made in a moment, but the decision will have been made in days of training, in the trials of the yesterdays which they met, and conquered or lost.

And this is not all. You who "marry out of the truth" cut short your field of usefulness, virtually tie your hands and feet. No matter how your heart longs to go out and labor, the pride of your companion says No. You cannot work with freedom; you do not want to deceive; the little you try to do close by is hampered. And now when workers are needed so much, we should keep

ourselves where we can answer God's call to us, where we can be used.

Too much cannot be said. The things pointed out in this are but a few hints of the real dangers involved. But let this be remembered, that taking this step puts the soul in jeopardy, and I urge those contemplating it to break before it is too late. Time is short, and it was an all-wise, all-seeing, loving Father who said, "Be ye not unequally yoked together."



The Noon-Hour Prayer

"Evening, and morning, and at noon, will I pray, and cry aloud: and he shall hear my voice." "And the Lord turned the captivity of Job, when he prayed for his friends."

THE hot summer season is a time of vacations. Naturally there is a lessening of vital energy, and we do not feel the same keen interest in our work that we do under more favorable conditions. Let us remember that Satan never takes a vacation. Untiringly he labors to circumvent the plans of providence and to draw us away from our allegiance to God. Let us be instant in season and out of season. Let us be faithful in prayer. The noon hour is the time suggested when we should particularly remember those whose requests are presented in this column. The editor acknowledges many rich blessings from the Lord as day by day he has retired for a little space, and held up before the Father of mercies the requests of his suffering children. We present a number of earnest calls for help this week.

We regret that we cannot give space to all the requests for prayer which come to us. Some do not seem particularly appropriate for this column. To illustrate: One sister writes requesting that we pray for the way to be opened for her to go to school; another writes of property to which she has fallen heir, desiring that she come into speedy possession of the same, that she may use it for the education of the youth; and another writes asking that the church to which she belongs may be remembered at the noon hour, that its members may work together in peace and quietness. These are surely all worthy objects of prayer, but on account of their character we do not feel like presenting them before our readers. This column was opened for the special benefit of those who are suffering with physical infirmities or passing through some special trial. It seems necessary to confine it to this class of requests. Let us remember those who have asked that we pray for them this week.

Requests for Prayer

247. A Kansas mother desires prayer that her son may be healed from heart trouble.

248. Another sister in Kansas asks us to pray that she may be strengthened for severe trials through which she is being called to pass.

249. An anxious mother in Ohio requests prayer for the healing of her

daughter, who is suffering from a complication of diseases.

250. A brother living in Nova Scotia has been suffering from nervous prostration for about eighteen months. Satan has caused him to sink into a state of despair, and he begs us to pray for his restoration to health, and deliverance of soul and body from Satan's control.

251. "Please remember me at the noon-hour prayer, that God may remove my affliction and give me grace for the trials that await me; also that he may bless my husband with health," writes a sister from Alberta, Canada.

252. An anxious Oklahoma sister writes in behalf of her brother, asking us to pray that he may be restored from injuries received in an accident.

253. A Georgia brother requests prayer for healing.

254. A sister in Iowa desires our prayers that she may be restored to health.

A Few Vacation Hints

TAKE your Bible with you and read it. A vacation is a good opportunity to become better acquainted with God's Word.

Be careful as to the friends and companions you choose. A man is judged by the company he keeps.

Do not forget your prayers. You will need God's help and protection against the various temptations of the vacation season.

Take Jesus with you. His presence will assure you a good time of the right sort and a clear conscience after the vacation days are over.

Read if you feel like it. But be careful what you read. Do not waste your time on books of a harmful or even worthless character. The market is full of books of proved merit.

Let your conduct be in accordance with your Christian profession. Do not in the slightest degree let down the bars of decency and propriety. The vacation season is called the "foolish season." Let it not be so in your case. Your self-respect is something too precious to give up lightly. And remember that God's eyes are upon you.

Deport yourself in such a manner that you may have only pleasant memories of your vacation, and others may have only pleasant memories of you. Little deeds and words of kindness will make you and others happy.

Get out into the open. Get near to nature's heart. Learn to appreciate the power and majesty of God in the glories of his creation round about you. Live under the open sky. It will do you good, body and soul.

Do not let your vacation be a time only of gaiety and ceaseless pleasure-seeking. Let it be a time also of relaxation. Get acquainted with yourself. Get to know yourself a little better. A little sober thought, a little self-analysis, is most wholesome.

Finally, again, take Jesus with you.—*New York Lutheran.*



The Glorious City of Zion

MRS. M. H. TIMANUS

O GLORIOUS city of Zion!

Thy glories no mortal hath seen;
Thy river and streets clear as crystal,
Thy trees and thy fields ever green.
Thou needest no sun to shine in thee,
O city so wondrously bright!
Nor moon, nor the light of a candle—
The glory of God is thy light.

O glorious city of Zion!

O city so free from all pain!
The saved of all nations walk in thee,
Forever and ever they reign.
"O come," say the bride and the Spirit,—
And let him that heareth say,
"Come,"—

"And take of the life-giving water
And share in that beautiful home."

O glorious city of Zion!

We long for thy evergreen shore;
For there we shall see our dear Saviour,
And rest in his love evermore;
And there with the saints and the angels
We'll join in the heavenly strain:
"Thanksgiving, and honor, and power
To God be forever. Amen."
Baltimore, Md.

The Quebec Camp-Meeting

THE Quebec conference and camp-meeting were held at Ayer's Cliff, June 12-22. The attendance was fully as large as at previous meetings, and the spiritual atmosphere was of the best. The hurry and bustle usual to a large camp-meeting were absent from this one, and the visiting spirit did not intrude to detract from the real purpose of the gathering—the spiritual strengthening of the people.

At the evening services the time was given to a presentation of the distinctive points of our message. A deep interest was created that should be carefully followed up. Elders C. S. Longacre and W. C. Hankins were the laborers from outside the union, and the work of these brethren was highly appreciated.

The conference business was transacted in a very harmonious spirit, and the believers rallied to the plans laid for the advancement of the work in their own conference and for the work at large, in a very commendable manner. The brethren responded liberally to the calls for means in both the home and foreign fields.

Like Zerubbabel of old, the Quebec Conference is facing a great mountain in the carrying of the message to the vast French-Catholic population residing within its limits; but, like Zerubbabel's mountain, it will become a great plain in the providence of the Lord. The General Conference is making generous appropriations to assist this field, and the work is on the rise.

Elder W. J. Tanner was reelected to the presidency of the conference for another year, with the same staff of advisers on the executive committee. Miss Eva Richard was elected secretary and treasurer, and Miss Hazel Butler secretary of the Sabbath-school department.

Two tent efforts are arranged for this summer, both at Montreal. Elders A. V. Olson and W. J. Tanner will conduct the one in English and Elder Jean Vuilleumier the French effort. We trust the blessing of Heaven will rest on the laborers in the Quebec Conference this year.

M. N. CAMPBELL.

New Jersey

NEWARK.—Sabbath, July 5, was a day that will long be remembered by every member of the Newark church. We held our first baptismal service in the new church, where twenty-two believers followed their Lord in the ordinance of baptism. Seven of these were of the Bohemian company, the results of the earnest labor of Brother Paul Matula, the pastor of that church. There were seven other persons who had purposed to be baptized with the above-named company, but unavoidable circumstances kept them away. They, with several others, will go forward in baptism at the next opportunity granted.

On June 29 we opened our tent services for the summer, near Twelfth Street and Seventh Avenue, Roseville. We were more than pleased with the first service. It was impossible to seat the people who were present in our 40x60-foot tent. The attendance during the week, while not so large as that of Sunday night, has been very satisfactory, both the attendance and interest increasing with every passing evening. We hope all our dear brethren throughout the great harvest-field will remember the work in this large city. Pray that God will keep us from mistakes and that he may have the right of way in every step that is taken, that the outcome of the effort may be the gathering in of many more precious souls into the kingdom.

W. H. SMITH.

Continuing in Well-Doing

I THANK the Lord for the privilege of attending the recent General Conference. It was a feast of good things, and marks a new era in the proclamation of this last warning message to a sinful world. With the thousands of believers, with great printing-presses established in different lands, with the means at hand to carry forward the work, it will be possible to bring the message to as many in one year as it was possible to reach in fifty years some time ago.

We have no time to lose in getting

ready for the coming King. A great light is shining on our pathway, and only those who walk in this light daily will be ready to enter the heavenly home. We are told to "get ready, get ready, get ready." Soon our names must come before the Judge for final decision. Many will not stand the test. Today is the time for us to decide for God, to "lay aside every weight, and the sin which doth so easily beset us, and . . . run with patience the race that is set before us." There is no time to sleep. Let us watch and pray, and let us use every means at our command to bring this blessed truth before the people.

D. T. SHIREMAN.

The South Dakota Conference and Camp-Meeting

THIS meeting was held in Sherman Park, about three miles from the city of Sioux Falls. Elder Charles Thompson, president of the Northern Union, opened the meeting Friday evening, June 20, by giving a stirring and timely discourse. He left the following Monday evening for the North Dakota camp-meeting, which convened the same date in Bismarck. We all regretted that it was necessary for him to leave, but we tried to carry out his admonitions and requests.

Elder J. S. James, of South India, assisted throughout the meeting, and what he had to say was much appreciated. Prof. C. L. Benson, of College View, Nebr., labored earnestly for the young people. Elder P. E. Broderson, of Chicago, worked for the Scandinavians, as well as assisting in the large meetings. Brother S. N. Curtiss, of Kansas City, made an earnest effort to lift the book work to its rightful place in this cause. Several other laborers visited the camp on their way to different meetings. Among these were F. E. Painter, the Northern Union Conference bookman, and Prof. Frederick Griggs, of Union College. Elder M. L. Andreasen, of Hutchinson, Minn., spent the last Sabbath and Sunday with us. These dear fellow workers used the time to good advantage while they remained on the ground, and the hearts of the campers were made glad by their timely instruction.

Our German brethren and sisters were much disappointed by the failure of Elder H. F. Graf to reach the camp. We all did what we could to help them, but of course were not able to take the place of a German minister.

The business of the conference passed off with the best of feeling and unity. Elder C. M. Babcock was unanimously reelected president, with a few changes in the conference committee. Miss Florence Miller, who has for many years carried the Sabbath-school work, asked to be relieved, and her work was given to Mrs. H. M. Shoals. As Brother M. E. Anderson asked to be released from his departmental responsibilities that he might devote all his time to ministerial effort, Miss Alma DuBois was elected to take the Missionary Volunteer and educational work.

We were all pleased to note that the spiritual work deepened as the work of the conference progressed. Thursday, June 26, after spending some time in considering spiritual topics, the financial

side of our message was presented and over \$3,100 was given for home and foreign work. The speaker called for five-hundred-dollar men to start with, and three responded. The people gave willingly, for which we thank the Lord.

Sabbath, June 28, was the day of all days on the camp. God had his way with many. Over one hundred, young and old, came forward for spiritual help, out of which thirty-four followed their Lord in baptism.

While at times during the meeting the rain fell in torrents, only one service was broken up, the last Sunday night meeting. One very impressive service was the ordination of Brother C. F. Cole to the gospel ministry, after which the large audience was divided into several groups, and in a few moments hundreds of earnest believers testified to the goodness of a kind Heavenly Father. The universal testimony was that this had been the best camp-meeting ever held in the State and the largest for years. Young and old were labored for, and God gave many victories.

The writer enjoyed every moment of the time. Many old friends were present, and many new ones were made. On the whole, the South Dakota conference and camp-meeting was a grand success, so say we all. To the dear Lord be all the praise.

G. F. WATSON.

Feeding a Huge Camp-Meeting

PREACHERS and religious workers whose duties embrace the conduct of camp-meetings or other similar open-air gatherings have recently been making pilgrimages in considerable numbers from all parts of the country to Takoma Park, Md. The magnet which has drawn these churchmen—leaders in their respective communities, who must, perforce, be of a practical as well as a spiritual turn of mind—has been found in the opportunity to observe the routine of what is frequently referred to as the world's greatest camp-meeting.

Once every four years representatives of the Seventh-day Adventist denomination assemble in a world conference, which continues in session for a month or more. Adventists come from all quarters of the globe and "camp out" in a model tented city during the Conference. It is not alone the programs given in the huge assembly tent that attract. Many of the visitors are deeply interested in the ways and means of caring for the material needs of those in attendance. The Adventist officials have not only been willing to disclose their methods, but have afforded every facility to persons, whether of their own denomination or not, who have journeyed to Takoma Park to get "pointers" on this subject.

It is safe to say that no camp-meeting in the length and breadth of the land presents harder problems in connection with cooking and serving food than does the Conference in Maryland, which has come to be regarded as a national object-lesson. For one thing, there is the circumstance that the scene of the Conference is in a somewhat isolated locality, and there being few, if any, regular eating-places in the neighborhood capable of caring for strangers, it becomes necessary to provide meals for virtually

all those in attendance at the Conference. As many of the delegates camp on the grounds, the responsibility is not merely for a midday meal, but for three meals every twenty-four hours. Finally, the fact that hospitality must extend not over days, but weeks, precludes the possibility of those makeshifts, suggestive of the basket-picnic idea, which are resorted to in the case of many a brief camp-meeting.

The officials of the International Conference of Adventists, as the result of experience, have gradually reduced to a fine science the task of feeding the multitude. A large dining-tent is maintained at a central location on the Conference grounds, and connected with this are kitchens which, in point of system and equipment, are worthy to rank with those in the average large city hotel. During the Conference of 1913 there were served in this dining-tent an aggregate of upward of 100,000 meals. On occasion 4,000 to 5,000 persons had to be cared for, and repeatedly the dining-room force demonstrated its ability to serve 2,500 people within an interval of from one hour to one and one-half hours. The dining-room and kitchen staff totaled 125 persons, and the salary list was approximately \$600 a week.

Persons who made a study of the culinary department at the gathering in Takoma Park soon found the secret of its success. It was system, always system, with rigid economy of time and space. The kitchens, as has been explained, directly adjoined the dining-tent; but in order to minimize the effect of inclement weather, the kitchens were installed in rough wooden buildings rather than in tents. Ranges and ovens of the latest approved pattern were provided, but these were not as numerous as they would have had to be but for the fact that the Adventists serve exclusively vegetarian menus. There were machines, all operated by electricity, which did the work of dozens of persons in preparing the vegetables, and there was even an individual butter cutter which turned out with almost incredible rapidity the individual squares of butter served to each diner. Potatoes were pared by friction, the skins being removed without a suggestion of tearing, pounding, or bruising; and dish-washing machines, likewise operated by electricity, cleansed thousands of dishes after every meal with very little breakage.

From the kitchens food was transferred direct to the steam-tables, ranged in double tier in the center of the dining-tent. This was one of the most ingenious features. In such temporary quarters it was, of course, impracticable to have steam-tables such as are utilized to keep food hot in restaurants and hotels; but tables were constructed with racks into which pans would fit snugly, and beneath these were placed burners, such as are to be found in the ordinary gasoline-stove, with the result that the heat was easily regulated and all food was kept piping hot for the late comers. Most of the serving in the dining-tent was done by young women, and they were so well trained that the serving of each course in a meal proceeded like clockwork.

The menus for all meals were posted in advance on large bulletin-boards outside the dining-tent. Persons who did not choose to patronize the dining-room

were free to go to a lunch-counter, which was operated in connection with the dining-room and under the same canvas roof. Or, if preferred, a visitor could be even more independent by making such purchases as he might desire at a full-fledged grocery and provision store that was conducted in this same connection. This store not only furnished the supplies needed for the dining establishment, but all manner of eatables, especially package goods, were retailed over the counter.

Visitors were most favorably impressed by the excellent sanitary conditions in the camp, despite the great quantities of food handled daily and the rapidity with which many of the operations connected with cooking and serving had to be conducted. It was found impracticable to screen the huge tent; yet, thanks to traps and preventives, flies were at a minimum. The manager even resorted to the expedient of erecting a screened shed, in which all garbage from the kitchens was deposited until it could be burned or permanently disposed of. Another marked improvement over old-time conditions was the provision in the dining-tent of electric lights.—*Waldon Fawcett, in Christian Herald.*

Ontario Camp-Meeting

THE Ontario camp-meeting was held on the fair-grounds at Oshawa, Ontario, June 19-29. Those present feel that it was a very successful gathering, viewed from every standpoint. The attendance was good, and the Lord was present by his Spirit to meet with his people.

On the Sabbath, when opportunity was given for a forward move the response was general and immediate. Eleven persons were baptized, and several others will receive the ordinance later at their home churches.

The reports of the laborers showed remarkable returns from the efforts put forth during the past year, and the workers are returning to their fields with a degree of courage that means success for the future.

The Ontario Conference more than met its quota of missionary offerings last year, and the tithe is on the gain.

In addition to the good work accomplished in the evangelistic field, the conference has built a new school at Oshawa to take the place of the unsatisfactory establishment at Lorne Park, which was sold last year. The new institution has two hundred thirty-seven acres of land connected with it, and is housed in a modern, up-to-date school building that is a credit to the field. It has a capacity for seventy-five boarding students. In harmony with the advice of the General Conference brethren, this school will prepare to offer fourteen grades of work when the demand for this grade of work makes it advisable. It will serve as the training-school for eastern Canada. Fifty-two hundred dollars were raised at the camp-meeting toward a fund to complete the enterprise free of debt. The balance is to be raised in the field immediately.

Elder M. C. Kirkendall was reelected president for the coming year, with practically the same corps of officers to assist him. Elders C. S. Longacre and W. C. Hankins were the general laborers present. Their help was greatly appreciated.

M. N. CAMPBELL.

Missionary Volunteer Department

M. E. KERN
MATILDA ERICKSON

General Secretary
N. Am. Div. Secretary

The Place of the Missionary Volunteer Movement in Our Denominational Work¹

THE Missionary Volunteer Department has a place in this denomination, a rightful and legitimate place. It is demanded. It is not here by any artificial arrangement. It is not here hindering other important phases of the work because of not being natural and required; it is here and is doing great good directly and a great deal of good indirectly. You cannot limit nor circumscribe the influence and the service, which it is rendering.

Like other branches of our work, it overlaps everywhere. Our educational work reaches out and lays hold of men and women, old and young, in the denomination and out of the denomination. To know what our Educational Department is doing, you must study the finished product all the time. You must go to the editorial rooms, where the men who have attended our schools are editing our papers. You must go to the mission fields, where men who have had their training in our schools are laboring. You never can fully understand the influence of the educational work until you get to the very throne of God. There perhaps you will find the limit and the sum of it all.

So it is with the Young People's Department. It is more than an organic affair with a secretary and assistant secretary; with an office, a desk, a Morning Watch Calendar, a list of books prepared for the young people to read, and the office correspondence. It is more than that. It is all those; but they are agencies for a great result—overcoming great things, accomplishing great things.

The Young People's Department affects the fathers and mothers in the cause of God. It gives them true views of child life and the service of the life of young men and young women. It leads them to give their children proper advantages and training and influence.

Then it lays hold of the children, and molds their thoughts, their ambitions, and their ideals in life, and leads them to determine the course of life they will choose and the service they will render. And then it lifts the denomination, because a denomination is judged as much by the young men and the young women and the children in it, as by the old men and the old women; in fact more, for the actions of the young are weighed more, as a rule. They are noticed more than the actions of the older people.

You go into a home, and the actions of the children at the table, in the home, and at the fireside are noticed more by you than the actions of the father and the mother. Somehow the children are brought into the limelight. So it is in the denomination. Let it have a body of converted youth. Let all the young

men and women be converted, consecrated, and giving their service to God, and that denomination will be noticed, and its influence will be felt, and it will become mighty for good in the world. We hardly realize how much influence Christian youth exert in the world.

Once there was a gentleman taking treatment at one of our sanitariums. One morning I stopped and had a little chat with him, and he said to me, "Elder, I have obtained a new view of humanity since coming to the sanitarium. I have all my official life been on the bench, and I have seen the seamy side of humanity, the bad side. Only felons and criminals, as a rule, are brought before me, and I have the rotten part of humanity detailed before me all the time. I am looking at them. I am hearing of their awful deeds, and I had come to think that that is about all there is in humanity—nothing but a mass of rottenness. But here I have seen a new world, a new piece of humanity. I have seen young men and young women here who are honest, who are clean and pure. They are conscientious, and kind, and obliging, and painstaking, and it is a new world to me. Where did you get that kind of young people for this institution? Where did you find them? I never saw any such before. They never come into the courts. They have never come under my observation."

I replied, "We went to God, to the Lord Jesus Christ, to his church, that is where we got them. These young people naturally are like all other young people in the world. But the gospel of Jesus Christ has been working on their hearts. It has been creating them anew; they are Christians."

He continued, "When I first came here, I heard singing in the gymnasium. I stopped at the window, and listened. Then I heard them pray, then I saw them get up and speak and tell of their Christian experience. I wanted to go inside and look at them, and I did. I have been attending their meetings right along, and this is the most wonderful manifestation I have ever seen."

Now the judge did not notice me, the doctors, and the teachers,—it was our young people. I want to say to you, dear friends, it is true that the young people of a denomination are, so to speak, in the limelight of the world, and everybody measures the denomination by their character.

Our Missionary Volunteer Department has to do directly with the young people. If I were to say in just a few words what the place of the department is, I should say its place is to lay hold on every child and youth in the denomination, and mold them for Christ.

Every family that has a boy has an object for which this department exists. Every girl, old or young, in every family of Seventh-day Adventists is an object at which this department aims, and which this department desires and designs to take hold of. That is the scope of it. And we must never rest satisfied until the influence of this department is being brought to bear upon every child in the denomination. It does not matter how much the Sabbath-school is doing to get them to study the Sabbath-school lesson; it does not matter how much the schools may do to draw them into those institutions when they are the right age; and it does not matter what these other

¹ Stenographic report of talk given in the Missionary Volunteer Department meeting at the General Conference, May 18, 1913.

departments do. Here is a work by itself to be done by this department. It is the work of laying hold of these children while they are small, and keeping a grip upon them until they are landed in the work of God somewhere in the world. That is what we must do. And our educational work, and our evangelical work, and our canvassing work, and all branches, will reap the results of the service rendered these children.

Lay hold of these children to bring them to Christ. That is the first thing. That is more important than giving them any intellectual acquirement; more important than training them in the greatest accomplishments — music, art, and all the rest. Bring them to the Saviour. Help them to know there is a God, and that they must give their hearts to him.

The next thing is to exert a constant influence to prepare the young people for the service of Jesus. It is not enough that they recognize him as their Redeemer and surrender their lives to him; they must surrender their lives to join him in the work, and then you must exert that influence until they find a place in the work, just as has been done for the young men you hear giving reports from foreign fields. Somebody spoke to their hearts. Somebody gave them true ideals of life as they grew up. Somebody held on to them until they were placed over there in foreign fields, and today they are noble types of humanity.

Every year I can see wonderful progress being made. The Lord is blessing this department. I feel grateful for the deep interest manifested in it. I feel thankful for the way the parents and ministers feel toward this department, and I am so glad to see the helping hand the greater part of our denomination is giving the youth through this department. May God greatly bless you all, and give you a clearer vision of what is to be done, and greater power to do it. The work is being done, and I believe that we are nearing the point when all our young people will be reached by the love of Christ, and will be a converted body throughout our ranks. That is the aim. It is possible, and we must never stop until this is realized.

A. G. DANIELLS.

Medical Missionary Department

W. A. RUBLE, M. D.	-	-	General Secretary
L. A. HANSEN	-	-	Assistant Secretary
H. W. MILLER, M. D.	-	-	N. Am. Div. Secretary

Field Experiences of Nurses

THE following excellent report is sent by Dr. G. B. Replogle, of the sanitarium in Argentina. The nurses reporting the experiences are native graduates of the sanitarium. The institution feels justly proud of these workers. The experiences will be of general interest.

Adela Toleda writes from the city of Corrientes as follows:—

"A few days after coming here I went with Brother Rojas to visit various doctors in this capital. Some said that it seemed that Corrientes was not the place to begin work of this kind, but others wished to see it tried.

"On visiting the president of the Council of Hygiene and presenting our diplomas, he said that we had come to the place where competent persons were needed for that kind of work, and assured us of much success and that we could count on his help.

"We had, however, to pass an examination a few days later. For this, they took us to one of the best hospitals in the city. The president of the council and three other doctors who are also members of the council, and other visiting doctors, were present. At first the president had me give a massage to a rheumatic leg, and asked questions, such as, 'What is the effect of massage?' and, 'How often should it be given?' He was apparently satisfied with the replies. I was shown a seat, and was asked many questions, the answers to which seemed to be well taken.

"When he had concluded, one of the other doctors had a list of questions to ask about things that I had studied at the sanitarium, one of which was, 'What does this mean, "The History of the Advent Message"?' This gave me a splendid opportunity in the presence of all to explain to them about the principal points of our faith, after which they thanked me and let me go. Later the diploma was duly registered and signed by the council.

"A few days afterward, not having work, I went out with our health paper *Salud y Vida*, visiting the families and making acquaintances. Later I was called to give treatments to several women in the hospital, also to a child that is cared for by a Sister of Charity, who is also sister superior of a hospital. She expressed herself as much pleased with my work.

"I was sent by a doctor to the father of the governor of the province, who is suffering with rheumatism in the leg. He was well satisfied with the treatment. I have since been called to treat others of the best families here.

"Several times a week we go to the hospital and sanitarium to give massage and electricity, and sometimes to assist at operations.

"We have had offers to connect with the institutions here. The doctors are asking about our plans for the future. We told them that we are working as opportunity offers, and if possible will establish treatment-rooms. One institution offered to equip us a room, another offered to employ us permanently; but we are content to follow the Lord's opening providences."

Alejandro Vedoya, who is also working with our mission at Corrientes, Argentina, writes as follows:—

"I will give some of our experiences. We are happy and content with our work in the city. I passed my examination very well in the presence of four doctors, and now have a provincial diploma that permits me to work at my profession as a nurse. They gave me very difficult questions, but I answered them all.

"I can see that the preparation that I received at the sanitarium is sufficient and complete for my work among the doctors of the world. I shall never forget my home in the sanitarium, and the counsel that I received from the teachers there, which helps to guide me in my work here and in this way to do something for the cause of Christ. I

am thankful to the Lord for the success that I have had.

"I can see more clearly than ever how important is the profession of a nurse, and what a faithful nurse can do for those who are without hope in the world.

"I am happy in my work, and have plenty to do. In the morning I go to the sanitarium and help the four doctors in office work and operations. I am earning fifteen pesos a day without any night work. The price of massage is good. They pay from four to five pesos for a general massage, and from three to four pesos for local treatment.

"The doctors here seem satisfied with our work. We are the only trained nurses in the city."

Louisa Mangold, who is located with our mission in the city of Santa Fe, writes that she is employed as the principal nurse in a sanitarium in that place, and that she enjoys her work.

Brother Pedro Kalbermatten, who is working for our conference in the city of Rosario, Santa Fe, Argentina, writes as follows:—

"I have much pleasure in relating my first experiences as a nurse. It is now a month since I came here to begin my work as a missionary nurse under the direction of the Argentine Conference.

"The first week I visited some acquaintances who are lawyers, doctors, and pharmacists. These persons received me very kindly, and gave me their cards of recommendation to the different doctors, hospitals, and sanitariums. This gave me a chance to call on them and make their acquaintance.

"Some offered me work, but I did not know where to begin. I prayed the Lord to direct me, and truly he opened the door. One night the ambulance stopped in front of my lodging, and brought me an order from the director of the *Asistencia Publica* (government emergency hospital) to come to see him as soon as possible. I went to see him early the following day. He asked me if I should like to engage as nurse in the ambulance service. After taking in the situation, I was convinced that the place was quite suitable for me, and that in no other place could I have so many opportunities. After the director saw my diploma, he put more confidence in me. I went to work at once. I took off my coat, put on an apron, disinfected my hands, and treated such patients as generally frequent these public institutions. The first thing that I had to do was to open a large abscess, and then treat other classes of wounds.

"I often have to go out with the ambulance to give first aid to very serious cases. Here I can put into practise the precious lessons that I learned at the sanitarium. I cannot but give thanks to the Lord for the privilege of being so situated that I can use my talents in his service.

"The doctors seem to have much confidence in me, and consider me a religious man. I frequently talk to them in regard to the truth. This institution has about twenty doctors, and some six or seven hundred patients a day. I expect the blessing of the Lord in my work. Pray for me."

Brother and Sister Bartolome Rojas, who went as medical missionary workers to the Indians in Bolivia, write as follows to Dr. Habenicht:—

"MY DEAR BROTHER IN CHRIST: My wife joins me in saluting you and the family at the sanitarium. By this letter I wish to acquaint the brethren and sisters of our new residence at the 'mission indigena,' in Puno, Peru, on Lake Titicaca. In the daytime it is fine, but at night it is cold. We cannot walk fast nor work hard, as in a short time we get out of breath. With the help of the Lord, we hope soon to be accustomed to the new conditions.

"After our arrival, I went to various places on foot or on horseback with Brother Stahl. He felt ill with malaria, and had to go to bed. He had chills, attended with pains in various parts of the body. This delayed our starting the school and other work. We have several sick persons to attend to every day. There are all classes of diseases, but we have good success with them.

"Now that Brother Stahl is sick, I have to conduct the meetings. I speak twice on Sabbath, besides the meetings that we have on Sundays and Wednesdays. On Sabbath, March 22, I spoke about the Sabbath, the blessing that it has, and cited the text in Isa. 66: 22, 23, that in the new earth the redeemed will come to worship God every new moon and Sabbath.

"I asked all present (there were about four hundred) how many would like to greet their Saviour and Heavenly Father each new moon and Sabbath in the new earth. Their hands came up, men, women, and children. It made a deep impression on me to see courage so firm, with faith like a child's. I had never seen the like before. These Indian brethren have the love of Christ very strong in their hearts, and desire to do his will.

"At the close of the meeting we noted thirty-seven names of persons who want baptism. There are many others who will take this step soon. All are awaiting Brother Stahl's recovery."

Educational Department

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

Informal Talks on Education

THE fact that four out of five Seventh-day Adventist children and youth of school age are being educated in secular schools, ought to set us to thinking in earnest. There are two serious aspects to this situation. One of these is the exposure of our youth to the subtle errors that are creeping, slyly creeping, into every school-book, school lecture, school song, and into the stories told in every schoolroom. I may point out some of these in detail a little later, but wish to give here what a religious writer not of our denomination says on this matter:—

"Christian people are becoming more and more awake to the fact that a great tidal wave of unbelief is sweeping over Christendom,—not the blasphemous atheism voiced by Thomas Paine and Robert Ingersoll, but the cultured kind represented in the scholarship of our day, which makes the danger all the more insidious.

"Not only are the great colleges and

seminaries undermining the faith of the better educated, but the common-school books, and especially those used in the high schools, are similarly inculcating a distrust in the Bible, a contradiction of its teachings. For a college graduate of today to declare his faith in the inspiration of the Scriptures would bring upon him the scorn of his companions,—a scorn which few would court, or could endure."

These are the sentiments of some who do not have the special instruction given to us as a people. Such a condition strikes directly at the foundation of our system of Christian education—the Bible. In the REVIEW of April 28, 1896, Sister White wrote: "If we do not have schools for our youth, they will attend other seminaries and colleges, and will be exposed to infidel sentiments, to cavilings and questionings concerning the inspiration of the Bible." In "Counsels to Teachers," page 205, are these words:—

"In planning for the education of their children outside the home, parents should realize that it is no longer safe to send them to the public school, and should endeavor to send them to schools where they will obtain an education based on a Scriptural foundation. Upon every Christian parent there rests the solemn obligation of giving to his children an education that will lead them to gain a knowledge of the Lord, and to become partakers of the divine nature through obedience to God's will and way."

In view of this instruction, and an abundance more like it, and in view of what we can see with our own eyes and hear with our own ears, is it not time for us to adopt as our working policy—

Adventist Schools for Adventists?

The more headway we can make on this plan, the more it will relieve the other serious aspect of continuing to send four out of five of our youth to secular schools; namely, the shortage it makes in qualified missionaries to fill the numerous and urgent calls to gospel service. If it is good to be Adventists at all, if it is good to conduct any schools at all for Adventist children, it is good to include them all in those schools. We may not yet have schools enough for all, especially church-schools, but we have some schools that are not full, and we do not want to see a single empty seat anywhere when the schools open next fall. Nor do we want to see a single boy or girl left out who wishes to attend an Adventist school. To help in accomplishing this result, there is—

A Campaign Now On

This is really a campaign for souls,—the souls of our own children and youth. We have had book campaigns, temperance campaigns, religious liberty campaigns, and campaigns for mission funds, but this summer we are having a campaign for boys and girls, and are hoping and praying for a precious, golden harvest.

In this campaign, we need the help of every one in the ranks—first of all, the parents. How many a strong preacher in the pulpit, or devoted teacher at his desk, or toiling missionary among the heathen today, owes his efficiency to father's selling a favorite horse, or mother's wearing the old hat and cloak another winter, or brother's carrying the farm alone, in order to

give John the needed education in a Christian school. How many a promising boy or girl is lost in skepticism and worldliness because the free secular school was thought good enough in these last, perilous days.

This campaign needs the help also of every husband and wife who have no children of their own. So much the more may they esteem the privilege of educating some one else's needy boy or girl. This is contributing as substantially to the cause of truth as the paying of money into the mission fund to teach some little Hindu or Hottentot. Investing in our boys and girls brings far larger returns than in United States bonds or British consols.

Single men and women of competence should be active in such a campaign. The work of saving our youth and of recruiting the field service is sufficiently imperative and compensative to demand the best effort of every man and woman who is looking for the soon coming of Jesus.

Ways to Help

School representatives will be on every camp-ground. Seek to bring into touch with them boys and girls who ought to be in school.

Order and circulate copies of the Summer Campaign number of our journal *Christian Education*. This number was prepared especially to aid in the student campaign.

Send for the calendars of our colleges and academies to inform yourself and to put them into the hands of those who ought to read them.

Send in names of suitable boys and girls to the schools in your union conference, with information about them.

School men may visit your church. Give them a welcome and your hearty cooperation.

Pray, and pray earnestly, that the Spirit of the Lord may arouse the entire church-membership to a deep sense of what it means to leave four out of every five of our lambs without the fold of Christian education.

W. E. H.

Publishing Department

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

The Home Missionary Work

ON another page of this paper, Elder A. G. Daniells tells of the actions taken at the recent General Conference, relating to the Home Missionary work. Since the Conference closed, the following further actions have been taken by the General Conference Committee:—

"1. Voted, That Miss Edith Graham be appointed secretary of this department.

"2. That the Home Missionary Department be associated with the General Conference Publishing Department as a branch of its work.

"3. That a general Home Missionary campaign be inaugurated as soon as proper literature can be selected or provided for that purpose, in order to give form and impetus to the work of this department from its very beginning."

Sister Graham has already entered upon her work as general secretary, and definite plans are being worked out for a world-wide, every-member missionary campaign.

In "Testimonies for the Church," Vol. IX, pages 116, 117, we read: "The leaders in God's cause, as wise generals, are to lay plans for advance moves all along the line. In their planning they are to give special study to the work that can be done by the laity for their friends and neighbors. 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."

In view of this definite instruction, and believing that when the men and women comprising our church-membership do rally to the work, the work of God in this earth will be finished, this advance move in the Home Missionary work is being inaugurated.

We have been a long time at this work, and some have almost grown weary by the way, and we feel sure that these steps which are being taken in harmony with the spirit of prophecy for the definite finishing of this work, will meet with hearty cooperation from our people throughout the world.

Through the REVIEW and the union conference papers, also through correspondence, definite outlines and instruction regarding the plans for this missionary campaign will be presented to our people, not only in the churches and companies, but to isolated members as well. "In union there is strength," and we believe that when a hundred thousand Seventh-day Adventists are all united in one great missionary endeavor among their neighbors, it will result in the salvation of many souls and bring blessings to this denomination which we have never before experienced. Let us begin at once by earnestly praying that the Lord will abundantly bless this effort.

N. Z. T.

News and Miscellany

Notes and clippings from the daily and weekly press

— Pres. Woodrow Wilson spent last week with his family at their summer home in Cornish, N. H.

— More than fifty thousand Confederate and Union veterans encamped at Gettysburg during the five-day celebration of the fiftieth anniversary of that battle.

— A prominent automobile dealer in a Western city is responsible for the statement that upon sixty-five per cent of the automobile sales he makes he takes real-estate mortgages.

— In Chicago there are 750 theaters and 76 others building. One half of the amusement houses are used exclusively for the display of moving pictures, and have a seating capacity of 300 or less, but the average capacity is 400, or a total of 300,000. There will be an added seating capacity of 300,000 when the new theaters are completed in the fall. It is estimated that the daily attendance is 900,000.

— On June 14 a letter written by a soldier in the civil war, on May 30, 1861, was delivered to his widow in Pottsville, Pa., after a delay of fifty-two years lacking two weeks. Henry C. Russell entrusted the letter to a comrade, M. E. Richards, to be mailed. This the comrade evidently forgot to do. Recently Mr. Richards died, and the letter was unearthed among his old papers, all sealed and stamped, and was immediately posted.

— Dr. Lauro Muller, minister of foreign affairs of the republic of Brazil, is touring the United States. He has everywhere been received with honor, and in response has expressed sentiments of the greatest cordiality. The Brazilian envoy, theoretically, is returning the official visit paid to South America by Senator Elihu Root when the latter was secretary of state several years ago. He will also select a site for the Brazilian exhibit at the Panama Exposition.

— Up to ten years ago it was absolutely impossible for any foreigner to own a single foot of land in Japan. Since then modifications have been made in the law to a certain extent, especially to enable missionary organizations to own property. However, no individual who is not a Japanese can even now under any circumstance *actually own* any land in Japan. The best he can do is to lease it. This lease may run for any length of time up to ninety-nine years.

— The Perry centennial celebration commemorating Commodore Oliver Hazard Perry's victory over the British on Lake Erie, the campaign of Gen. William Henry Harrison, and the one hundred years of peace that will have ensued between the English-speaking nations since the signing of the treaty of Ghent, Dec. 24, 1814, was formally opened at Put in Bay, Ohio, July 4. It will continue until October 5, with celebrations at Toledo, Detroit, Chicago, Milwaukee, Buffalo, Erie, and other lake ports and Louisville, Ky.

— The Balkan allies, who were united against Turkey, are now fighting among themselves over the division of the territory taken from the Porte. Despatches indicate that desperate fighting is going on, especially between the Servians and the Bulgarians. Over 35,000 men have been killed. July 8, Turkey officially announced that she would reoccupy the territory taken over by the allies as a result of the London Peace Treaty. This means that she will go to war again, and preparations are being made for an invasion against Bulgaria.

— Miss Emma R. Graves was one of the first women employees of the United States government for counting money in the Treasury Department at Washington. She is now eighty-one years old, and is still faithfully at work rounding out half a century in government employment. Forty-nine years of this time she has been in the redemption division. When it was proposed to transfer her to another division, she pleaded to be allowed one more year in her old place, to fill out the fifty and celebrate her golden anniversary in one division. But her request was not granted, and she is now in the register's office, still performing the service of an expert money counter.

NOTICES AND APPOINTMENTS

Camp-Meetings for 1913

CANADIAN UNION CONFERENCE

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

CENTRAL UNION CONFERENCE

Wyoming, Hemingford, Nebr. July 17-27
North Missouri, Marceline
..... July 31 to Aug. 10
South Missouri, Clinton Aug. 7-17
Nebraska, Seward Aug. 21-31
East Kansas, Ottawa Aug. 21-31
Colorado, Denver Aug. 21-31
West Kansas Aug. 28 to Sept. 7
Western Colorado, Grand Junction
..... Sept. 11-21

COLUMBIA UNION CONFERENCE

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

LAKE UNION CONFERENCE

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

NORTH PACIFIC UNION CONFERENCE

Southern Idaho, Boise July 10-20
Western Washington, Auburn Aug. 14-24

PACIFIC UNION CONFERENCE

Northern California-Nevada, Stockton...
..... July 9-20

SOUTHERN UNION CONFERENCE

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

SOUTHEASTERN UNION CONFERENCE

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

SOUTHWESTERN UNION CONFERENCE

South Texas, Austin July 10-20
Arkansas, Van Buren July 17-27
North Texas, Terrell July 31 to Aug. 10
West Texas, Clyde Aug. 7-17
New Mexico, Albuquerque Aug. 14-24
Oklahoma, Oklahoma City Aug. 21-31

WESTERN CANADIAN UNION

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

Louisiana Conference Association

THE next regular session of the Louisiana Conference Association of Seventh-day Adventists (incorporated) will be held on the Seventh-day Adventist camp-ground in Alexandria, La., in connection with the annual camp-meeting, which will be held July 23-30. The first meeting of the association will be held at 11:30 A. M., Thursday, July 24, 1913.

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

North Missouri Conference Association

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

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

Oklahoma Conference Association

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

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

Kentucky Conference Association

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

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

Western Washington Conference Association

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

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

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

South Missouri Conference Association

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

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

Alabama Conference Association

THE seventh annual session of the Alabama Conference Association of Seventh-day Adventists will be held at Montgomery, Ala., in connection with the annual conference and camp-meeting, Aug. 6-14, 1913. The first meeting will be held Friday, August 8, at 10 A. M. The officers of the association will be elected, and such other business transacted as may properly come before the constituency. The first business meeting of the conference will be held Thursday, August 7, at 10 A. M. The officers of the conference are to be elected, and whatever other business may be deemed necessary will be transacted. We hope every delegate will be present at the first meeting.

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

East Michigan Conference Association

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

All regularly elected delegates to the East

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

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

Oklahoma Conference and Camp-Meeting

THE Oklahoma Conference and camp-meeting will be held in Oklahoma City, Okla., Aug. 21-31, 1913. Officers will be elected during this conference for the ensuing year, and other important business pertaining to the Lord's work will be considered. The first meeting of the conference will be held at 9 A. M., Friday, August 22. Each church is entitled to one delegate for the organization, and to one additional delegate for each fifteen members or the major part thereof.

DAVID VOTH, *President*;
WILLIAM VOTH, *Secretary*.

Tennessee River Conference Association

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

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

Arkansas Conference Association

THE Arkansas Conference Association of the Seventh-day Adventists will be held in connection with the camp-meeting at Van Buren, Ark., July 17-27, for the purpose of electing officers and transacting necessary business. The first meeting will be held at 10 A. M., July 21, 1913.

J. W. NORWOOD, *President*;
C. J. DART, *Secretary*.

Wyoming Conference Association

NOTICE is hereby given that a meeting of the Wyoming Conference Association of Seventh-day Adventists will be held Monday, July 21, 1913, at 9 A. M., on the Seventh-day Adventist camp-ground in Hemingford, Nebr., for the transaction of such business as should properly come before the constituency of this association. It is desired that all delegates who form the constituency of this association be present at that time.

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

Nurses' Training-School

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

How You Can Help the Work in Chicago

WRITE at once to your relatives and friends residing in Chicago, urging them to attend the evangelistic meetings held in a large tent on the west side of the city, about two blocks south of Madison Street, on California Avenue. These meetings began Sunday evening, July 6, and will be continued every evening during the months of July and August, except Saturday night. Programs of subjects will be supplied each week to any addresses that may be furnished us. Address K. C. Russell, 48 N. Sacramento Blvd., Chicago.

A Plea

IN my work as traveling salesman, I am obliged to spend from forty to fifty weeks of each year on the road. When Sabbath finds me in a strange town I always make diligent search for persons of like faith, but often am unable to learn whether or not there is a Seventh-day Adventist church in the place. People do not know anything about us, and I am obliged to spend the Sabbath at the hotel or in some library. In behalf of many who meet with similar difficulty while traveling, I ask that notices giving the location of our church and the time of service be placed in the post-office and hotel lobby, and that the name "Seventh-day Adventist Church" be posted on the outside of the building.

S. W. ARMOR.

Fireside Correspondence Course

TWENTY-FOUR courses are prepared, in which three hundred ten pupils took work last year. Courses in public speaking, Latin, and Hebrew will be added in September. The mothers' normal department, long contemplated, will then begin its work under the direction of Mrs. C. C. Lewis. Two courses will be offered at first,—one for young mothers, covering the care and training of the child until five years of age; the other giving specific directions to mothers for conducting kindergarten and first-grade work during the fifth, sixth, and seventh years. If other grades are now needed, write us about it. The new descriptive catalogue giving full information about courses, method, terms, etc., will be ready in July. All who are interested should write for a copy at once, addressing the Fireside Correspondence School, Takoma Park, Washington, D. C.

C. C. LEWIS, *Principal*.

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Mrs. M. L. Ward, Redvale, Colo.

Charles Downey, Rock Hall, Kent Co., Md.

Bessie Allen, Elk City, Okla. Papers and tracts.

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

Mrs. E. E. Petet, De Quincy, La. Periodicals and tracts.

S. M. Housler, Box 144, Santa Monica, Cal. Continuous supply.

J. M. Boyce, 2185 Young Ave., Memphis, Tenn. Any of our papers except REVIEW.

F. M. Cock, Box 363, R. F. D. 1, Harrison, Ark. Continuous supply of tracts, *Little Friend*, and *Instructor*.

Edw. Quinn, 4 Hickory Ave., Takoma Park, D. C. *Signs of the Times* (weekly and monthly) and *Watchman*.

George X. Bell, Guadalajara Medical Mission, Avenida Libertad 747, Guadalajara, Mexico. Spanish literature. Also English and Spanish tracts and periodicals addressed to me at Panama City, Canal Zone.

M. Davis Smith, No. 1420, Avenida 20, Tacubaya, D. F., Mexico. Literature in German, French, Italian, and Chinese (can use a great deal in the Chinese); also the following English papers: *Protestant Magazine*, *Signs* (weekly and monthly), *Watchman*, *Life and Health*, and tracts.

Albert Carey, M. D., Nortons, Oregon. Any of our magazines.

Miss Myrtle Lyons, 4028 Ave., P., Galveston, Tex. A continuous supply of 1913 periodicals.

E. A. Curdy, Hartville, Mo. Especially literature dealing with the Sabbath question and the state of the dead.

Mrs. H. M. Kefley, Herrin, Ill. Especially *Sings of the Times*, *Watchman*, *Life and Health*, and *Protestant Magazine*.

Obituaries

ELLIS.—Wilson C. Ellis, of Woodburn, Ill., was born in Adams County, Ohio, Oct. 23, 1823, and died June 15, 1913. Brother Ellis accepted this message about forty-five years ago, and united with the Woodburn church, of which he remained a member until the time of his death. He died in the full hope of the soon coming of the Saviour. Words of comfort were spoken by the writer.

E. A. BRISTOL.

TYSON.—Rebecca Tyson, aged 45 years, fell asleep in the hope of a part in the first resurrection. Just one year before her death she accepted the truth of the third angel's message, under the labors of the writer, and became a member of the Savannah (Ga.) Seventh-day Adventist Church No. 2. Her husband and five children survive. We hope to meet her in the earth made new.

J. W. MANNS.

GEISS.—Charles Conard Geiss was born in Germany, March 6, 1843, and died June 1, 1913, aged 70 years, 2 months, and 25 days. Brother Geiss had been a member of the Seventh-day Adventist Church for many years. We laid him to rest by the side of his companion, who preceded him in death only a few months. We feel confident that he sleeps the sleep of the righteous. Two daughters survive. Elder J. W. Lair conducted the funeral service.

W. W. STEWARD.

MOGG.—Susie Mogg was born at Alfred, N. Y., March 28, 1876, and died at her home near Beaverton, Mich., June 13, 1913, at the age of 37 years, 2 months, and 15 days. She is survived by her husband and four children. She accepted present truth about seven years ago through reading, and united with the Mount Pleasant church. She remained a faithful Christian to the end, and though a great sufferer she bore all patiently. She sleeps in Jesus, and in the hope of a part in the first resurrection. Words of comfort were spoken from Acts 24: 14, 15.

WM. GUTHRIE.

PATTERSON.—George W. Patterson was born near Graysville, Tenn., March 7, 1850, and died March 28, 1913, at his home near Springfield, Mo. He was graduated from the Nashville Medical College in 1880, and after two years of postgraduate work began practicing in Republic, Mo. He was married to Nancy C. Garrouette, Dec. 7, 1884, who, with their eight children, survives. The deceased united with the Seventh-day Adventist Church in 1894, and died in the hope of a part in the first resurrection. Elder P. G. Stanley, with the assistance of the writer, conducted the funeral service.

WM. J. COLE.

TIMM.—Augusta Timm was born in Germany, Nov. 25, 1875. The family came to America, and in 1881 settled in Cleveland, Ohio, where Jan. 19, 1895, she was married to W. J. Timm. For eighteen years she lived in Montrose, Colo., and its vicinity, where she labored untiringly to bring the gospel message to those around her. She was baptized in 1901. Sister Timm died in the Paradise Valley Sanitarium (California) May 29, 1913, after more than a year of patient suffering. She leaves a husband, one son, and one daughter, besides other relatives and friends, to mourn their loss.

E. L. MARLEY.

ANDERSON.—Wilhelmina J. Anderson was born in Sweden, July 16, 1858, and died at Colorado Springs, Colo., June 15, 1913, having reached the age of 54 years, 10 months, and 29 days. In 1879 she came to America. She heard the advent message at Denver, Colo., in 1893, and from that time was a loyal member of the church. She was married in 1889, and the husband, three sons, and one daughter survive her.

M. A. ALTMAN.

ROSENTHAL.—Anna Margaret Zwerneman was born in Germany, April 1, 1838, and died near Austin, Minn., June 27, 1913, aged 75 years, 2 months, and 26 days. In 1859 she was married to Carl A. Rosenthal. Ten children were born to this union, nine surviving the mother. Hearing the call some forty years ago to come out of Babylon, she, with her husband, accepted present truth, and until her death rejoiced in the third angel's message. The writer conducted the funeral service, assisted by the Baptist minister.

STEMPLE WHITE.

KRAUSE.—August Krause was born in Germany, Aug. 24, 1814, and died near Harbor Springs, Mich., June 24, 1913. He came to the United States in 1868 and for thirty-five years resided on the farm where he died. About twenty-four years ago he purchased "Marvel of Nations," and through the reading of that book became convinced of the binding obligations of the Sabbath, and began its observance. His wife and six children survive him. The funeral service was conducted by Charles E. E. Sanborn, of St. Louis, Mo.

J. J. IRWIN.

HAYNE.—Frank E. Hayne was born in Harrison County, Ohio, July 1, 1854, and fell asleep May 16, 1913, at the home of his daughter in Fresno, Cal. He accepted the third angel's message thirty-six years ago, and until the end his hope grew brighter and stronger in the truth he loved. Sept. 3, 1883, he was united in marriage with Emma Turner at Algona, Iowa. To this union were born five children, all of whom, with their mother, are left to mourn. In 1898 father came West, settling near Fresno, Cal. He was elder of the Barstow church until the past year, and it can be truly said that he was ever faithful in the small duties of life. Brother Amos Stevens spoke words of comfort and consolation at the funeral service.

MRS. R. MARK.

CHRISTENSEN.—Simeon L. Christensen was born in Beresford, S. Dak., Aug. 14, 1882, and was drowned in the government canal near his home, Minatare, Nebr., May 31, 1913. The deceased, was baptized at Hastings, Nebr., in 1907, and united with the Seventh-day Adventist Church in Minatare. Before this time he attended Union College, and assisted on the Danish paper at the International Publishing house, in College View, Nebr. In 1908 he was united in marriage with Carrie Peterson, who, with his mother, one sister, and two brothers, is left to mourn. The funeral was held in the Methodist church in charge of the pastor, assisted by Elder G. A. Kinkle. We laid our brother to rest, trusting that in the resurrection morning he will come forth clad in immortality.

G. W. BERRY.

COOKENDORFER.—Mrs. Melissa Cookendorfer was born in Bourbon County, Kentucky. Her husband, who was a physician, died in 1890. For many years she made her home in Minneapolis, Minn., where she was a devoted member of the Seventh-day Adventist Church. She gave continually and freely for the advancement of the work her heart loved. In 1897, feeling that she was too old to live alone, she put her remaining means into the James White Memorial Home, at Battle Creek, Mich., and came here to make her home, where she died March 21, 1913, aged 83 years. Sister Cookendorfer was never content to sit idle, and as long as she was able, kept busy serving others. Her one desire was to be ready to meet the Master when he comes to claim his own. Elder L. McCoy conducted the funeral service, assisted by Elder A. J. Clark.

GERTRUDE M. JOHNSON.

SADLER.—On June 17, 1913, C. Henry Sadler died in Sawtelle, Cal., aged 76 years. He served three years in the army, being sergeant of Company I, Fifth Michigan Infantry. He was married in 1878 to Mary E. Collins. Some fifteen years ago the light of present truth came to Brother Sadler at Lyons, Mich. From that time his life was exemplary, and he died in the blessed hope. His companion and three sons survive.

EUGENE A. BROWN.

PARMETER.—Achsah Parmeter died at Indian Creek, Pa., May 20, 1913, aged 79 years. She was a member of the Seventh-day Adventist Church of that place, which was organized by Elders Hibbard and Matteson about twenty-five years ago. She remained faithful until the last, and was laid to rest to await the coming of the Lord. Her husband survives. Words of comfort were spoken from 2 Sam. 14: 14.

F. H. HICKS.

SHERMAN.—Died at the home of his mother in Portland, Maine, May 29, 1913. Melvin Leroy Sherman, aged 14 years, 10 months, and 12 days. Although young in years, Melvin had developed a strong Christian character, and he faced death with a firm trust in God. He will be greatly missed from our church services, and especially from the young people's meetings, where he was a faithful attendant. His mother, stepfather, grandmother, one brother, and one sister are left to mourn, but they sorrow not as those who have no hope.

A. J. VERRILL.

THOMSON.—Died suddenly June 16, 1913, at her home in Memphis, Tenn., Mrs. Sarah Dawson Thomson. She was born July 2, 1833, at Ferrybridge, Yorkshire, England, and at the time of her death lacked but sixteen days of being eighty years of age. Her maiden name was Nicholson. When quite young she came to the United States, and in 1856 was married to Edward Dawson. They made their home in Iowa, where three daughters and one son were born. Her second husband was Dr. Thomson. Their daughter, with the son of her first marriage survives. The deceased was converted at the age of fourteen, and in 1880 present truth came to her through the medium of an Adventist tent-meeting. She was an earnest worker, ever seeking to bring to others the message she loved with all her heart. We feel confident that she fell asleep in Jesus.

J. S. WASHBURN.

(Signs of the Times please copy)

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WASHINGTON, D. C., JULY 17, 1913

EDITOR - - - FRANCIS M. WILCOX

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CONTENTS

GENERAL ARTICLES	PAGE
Defying God, Mrs. E. G. White	3
Avoiding Debt, T. E. Bowen	4
Hearing, an Important Talent (Concluded), A. E. Place	4
The Christian's Attitude Toward the Erring, Mrs. Iva F. Cady	5
Evidences of Divine Grace, S. N. Haskell	5
EDITORIAL	
The Comfort of the Gospel — Education at Too High a Price — The Peace Movement — Note on Trine Immersion — Home Missionary Work — Shall It Be Thirty Thousand Dollars?	7-10
THE WORLD-WIDE FIELD	11, 12
HOME AND HEALTH	13-15
THE FIELD WORK	15-17
MISSIONARY VOLUNTEER DEPARTMENT	17, 18
MEDICAL MISSIONARY DEPARTMENT	18, 19
EDUCATIONAL DEPARTMENT	19
PUBLISHING DEPARTMENT	19, 20
NEWS AND MISCELLANY	20
MISCELLANEOUS	20-22

SINCE the recent General Conference Prof. L. L. Caviness, of College View, Nebr., has connected with the work in Washington. He will devote part of his time to teaching in connection with the Foreign Mission Seminary, and the remainder to literary work in connection with the Review and Herald Publishing Association.

MRS. J. L. SHAW, with her two children, Bessie and Horace, reached Washington from England last week. Elder Shaw and his family will be located in Washington, where he will carry on his work as secretary of the Educational Department. It has brought to the hearts of these workers much sorrow and regret that they have been compelled to return from their work in the Indian Mission field. A change of climate for Elder Shaw, however, has made this imperative. In this climate it is believed he will soon regain his old-time health.

THE last week in June, Brother and Sister C. E. Boynton and infant left for British Guiana, where they go to assist in evangelistic work. They have been associated with the preparatory work at the Seminary the past year, and go to this needy field to answer a very urgent plea for help from the superintendent. We know they will receive a warm welcome. What a satisfaction to be able to send our young people to places where their help is so much needed! We all can share in the joy of it, for it is because of the means sent in that these calls can be answered.

THE last of June Brother Geo. W. Miller sailed from New York, bound for St. Thomas, Danish West Indies. Brother Miller came to the Seminary last autumn from eastern Canada, and during the General Conference was recommended to the East Caribbean Mission field, to engage in the book work. This is a very needy field, and we shall pray that Brother Miller's work may be greatly blessed of God.

MANY of the new appointees selected at the time of the General Conference to go to the far ends of the earth with the message are gladly responding to the call of God for messengers. These letters of response mean much. Just a few words in the letter may express the decision, but back of that are the many prayers, the severing of fond ties, the earnest solicitation of friends who may urge duties at home, all of which are known to the Lord. We honor our young people who brave the consequences and go in response to the call of the hour for laborers. Yet we must not forget that their decisions to respond to our call impose responsibilities upon us who stay. Let us not forget the increased expense to the Mission Board at this time, and bring liberal gifts at the Midsummer Offering occasion just before us, Sabbath, July 26.

The Balkan Situation

THE political situation in the Near East is anything but satisfactory and reassuring. After gaining their great victory over Turkey the Balkan allies have fallen to fighting among themselves, and there is danger that even at this late date they may be robbed of at least a part of the fruits of their effort. The Greeks and Servians have been pitted against the Bulgarians for the last few weeks, with varying prospects as to the outcome. As we go to press, the combined Greek and Servian forces have proved victorious, the Bulgars suffering severe reverses. Bulgaria has now placed herself unreservedly in the hands of Russia in order to bring about a cessation of hostilities in the Balkans, and in order to prevent further bloodshed. France is uniting with Russia in endeavoring to secure between the combatants terms of peace.

Great loss of life and destruction of property have resulted from this latest embroilment. The encounters have been accompanied by a spirit of great ferocity, and it is claimed that many barbarous massacres of defenseless victims have taken place.

These conditions only serve to show the unsettled state existing in the political world at the present time. The small nations, as well as the greater ones, are intensely jealous of one another, and while for a brief period they may unite against a common foe, they soon fall to fighting among themselves, each jealous lest the other obtain a lion's share in the spoil. It is believed now that, in consequence of the exhausted state of all the combatants, peace will be brought about, and that settled conditions will soon prevail in the territory which has witnessed during the last few months such terrible bloodshed, fighting, and loss of life.

EVERY year witnesses greater extremes in climatic conditions. The death toll from the heat thus far during the summer in some of the large cities of the country has been a large one. Deaths in Chicago during one day numbered more than forty. Other cities reported deaths and prostrations in like proportion. These conditions, with disastrous floods and fire and earthquake and suffering from drought, indicate the unusual conditions which are beginning to prevail, conditions long ago foretold in the prophetic word. The earth is waxing old as doth a garment. Nature is beginning to depart from her accustomed regularity and to indulge in most capricious moods. These conditions will continue till the end of time in still more marked manner than at the present time. Power will be given unto the sun to scorch men with heat. But after the flood and fire and earthquake and pestilence there will come the reign of peace, ushered in by the Lord Jesus Christ, of which these conditions are harbingers. Of the people who live in that glad day the prophet says: "They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat."

SINCE the last General Conference several important changes have been made affecting the personnel of workers in the Washington Sanitarium. Dr. H. W. Miller has been elected medical superintendent. He has already entered upon his duties. Dr. Miller has had quite a wide experience in medical work, and we believe his connection with the institution, under the blessing of the Lord, will prove a great benefit. Brother L. M. Bowen, who has had long and valuable experience in sanitarium management, has consented to take general charge of the business interests of the institution. Brother Harry Ross, for years the steward of the St. Helena Sanitarium, will take up the same work in connection with the Washington Sanitarium. He and Brother Bowen will connect with the institution in the near future, as soon as they can arrange their personal affairs.

W. E. HANCOCK sailed for Europe last week, in response to the call of the General Conference to enter some Spanish field in the European Division. Sister Hancock remains behind a short time, until a definite location is decided upon. Brother and Sister Hancock spent about two years in school work in Guatemala. The past year they have been in Washington, during which time Brother Hancock secured a degree at George Washington University, and also assisted in teaching Spanish at the Foreign Mission Seminary. We trust they may soon be united in their new field of labor, and be greatly blessed in their efforts in winning souls to Christ.

LAST week Brother and Sister R. Joyce, and their little boy, Roger, left New York for their new field in the British Isles. During the past year they have been attending the Seminary, and go to the British field to assist in the book work. The prayers of their many friends will follow them.