



The Advent Sabbath Review and Herald

Vol. 90

Lakoma Park Station. Washington, D. C., September 4, 1913

No. 36



LORD OF THE AGES

WORTHIE HARRIS HOLDEN

O Lord of the Ages, unfailing in power,
Upholding creation's dominion each hour,
Eternity's circle Thy dwelling surrounds,
Where dazzling glory effulgent abounds;
Exceeding all vision that mortal hath known
Majestic Thy being, exalted Thy throne.

Thou, Lord of the Ages, stooped low to our
earth
To lighten and quicken each soul that hath
birth;
We laud Thy compassion and infinite thought,
Amazed at the wonder redemption hath
wrought,—
Thy great condescension, Thy marvelous love,
Thy mercy unbounded, all knowledge above.

How shall we our hearts' adoration confess?
How can we, Thy creatures, divinity bless?
We bow in contrition and humbly present
The lives Thou to us hast so graciously lent.
O Lord of the Ages, our hope and our song,
Soon may we in heaven Thy praises prolong!

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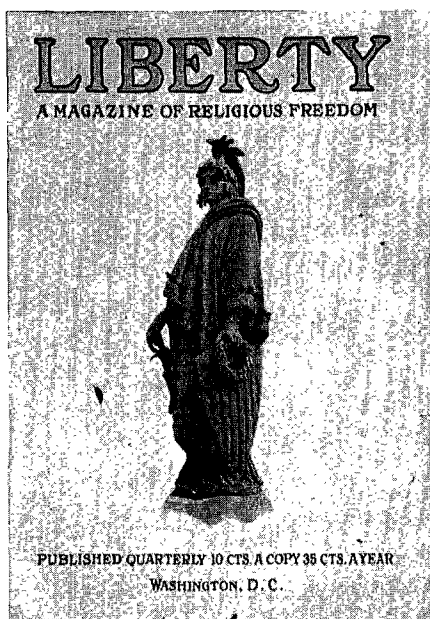
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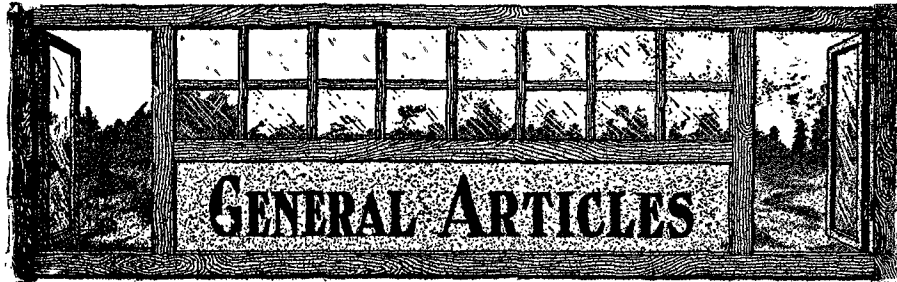
The Review and Herald

"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, SEPTEMBER 4, 1913

No. 36



Just One Word

J. M. HOPKINS

Prov. 18: 10

CAN I speak a word of comfort
That will help you day by day
As you journey toward the city
In the straight and narrow way?
Just one word to lift the burden
Or assist the load to bear,
Just one word to soothe the heart pain,
Just one word to lighten care?

Let me whisper, softly whisper,
Just one word so full of power,
Just one word so full of blessing,
For each dark and trying hour.
Listen, then, this word I bring you,
Sweetest word to mortals known,—
This one word is "Jesus, Jesus,"
Brought by angels from the throne.

Word of strength in time of weakness,
Word of peace in hour of strife,
Precious word of love and meekness,
Blessed word of light and life,
In the hour of lisping childhood,
In the years of buoyant youth,
In the age of might and manhood,
"Jesus," still the Way, the Truth.

Often with your cherished Bible
Bowing low before the throne,
When no eye but his can see you,
When with him you're all alone,
Tell him all about your sadness,
All about your lonely days;
He can change your grief to gladness,
And your sighs to songs of praise.
Roseburg, Oregon.

Blessings Through Obedience

MRS. E. G. WHITE

THROUGH the long years of drought and famine, Elijah prayed earnestly that the hearts of Israel might be turned from idolatry to allegiance to God. Patiently the prophet waited, while the hand of the Lord rested heavily on the land. As he saw evidences of suffering and want multiplying on every hand, Elijah's heart was wrung with sorrow, and he longed for power to bring about a reformation quickly. But God himself had taken matters in charge, and all that his serv-

ant could do was to pray in faith and await the time for decided action.

For many years Israel had been following a way of their own choosing. The apostasy prevailing in Ahab's day was the result of more than a century of evil-doing. Step by step, year after year, Israel had been departing from the right way. Generation after generation had refused to make straight paths for their feet, and at last the great majority of the people yielded themselves to the leadership of the powers of darkness.

About a century had passed since, under the rulership of King David, Israel had joyfully united in chanting hymns of praise to the Most High, in recognition of their entire dependence on him for daily mercies. Listen to their words of adoration as then they sang:—

"O God of our salvation; . . .
Thou makest the outgoings of the morning and evening to rejoice.
Thou visitest the earth, and waterest it:

Thou greatly enrichest it with the river of God, which is full of water:

Thou preparest them corn, when thou hast so provided for it.

Thou waterest the ridges thereof abundantly; thou causest rain to descend into the furrows thereof:

Thou makest it soft with showers: thou blessest the springing thereof.

Thou crownest the year with thy goodness;

And thy paths drop fatness.

They drop upon the pastures of the wilderness:

And the little hills rejoice on every side.

The pastures are clothed with flocks; The valleys also are covered over with corn;

They shout for joy, they also sing."

Israel had then recognized God as the One who "laid the foundations of the earth." In the expression of their faith they had sung:—

"Thou coveredst it with the deep as with a garment:

The waters stood above the mountains.

At thy rebuke they fled;

At the voice of thy thunder they hasted away.

They go up by the mountains; they go down by the valleys

Unto the place which thou hast founded for them.

Thou hast set a bound that they may not pass over;

That they turn not again to cover the earth."

It is by the mighty power of the Infinite One that the elements of nature in earth and sea and sky are kept within bounds. And these elements he uses for the happiness of his creatures. "His good treasure" is freely opened "to give the rain . . . in his season, and to bless all the work" of man's hands.

"He sendeth the springs into the valleys,

Which run among the hills.

They give drink to every beast of the field:

The wild asses quench their thirst.

By them shall the fowls of the heaven have their habitation,

Which sing among the branches.

He watereth the hills from his chambers:

The earth is satisfied with the fruit of thy works.

He causeth the grass to grow for the cattle,

And herb for the service of man:

That he may bring forth food out of the earth;

And wine that maketh glad the heart of man,

And oil to make his face to shine, And bread which strengtheneth man's heart. . . .

"O Lord, how manifold are thy works! In wisdom hast thou made them all: The earth is full of thy riches. So is this great and wide sea, Wherein are things creeping innumerable,

Both small and great beasts. . . .

These wait all upon thee;

That thou mayest give them their meat in due season.

That thou givest them they gather:

"Thou openest thine hand, They are filled with good.

Thou hidest thy face,

They are troubled:

Thou takest away their breath,

They die, and return to their dust.

Thou sendest forth thy spirit, they are created:

And thou renewest the face of the earth."

Israel had indeed had cause for rejoicing. The land to which the Lord had brought them was a land flowing

with milk and honey. During the wilderness wandering, God had assured them he was guiding them to a country where they need never suffer for lack of rain. "The land, whither thou goest in to possess it," he told them "is not as the land of Egypt, from whence ye came out, where thou sowedst thy seed, and wateredst it with thy foot, as a garden of herbs: but the land, whither ye go to possess it, is a land of hills and valleys, and drinketh water of the rain of heaven: a land which the Lord thy God careth for: the eyes of the Lord thy God are always upon it, from the beginning of the year even unto the end of the year."

The promise of abundance of rain was given on condition of obedience. "It shall come to pass," the Lord declared, "if they shall harken diligently unto my commandments which I command you this day, to love the Lord your God, and to serve him with all your heart and with all your soul, that I will give you the rain of your land in his due season, the first rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil. And I will send grass in thy fields for thy cattle, that thou mayest eat and be full."

"Take heed to yourselves," the Lord admonished his people, "that your heart be not deceived, and ye turn aside, and serve other gods, and worship them; and then the Lord's wrath be kindled against you, and he shut up the heaven, that there be no rain, and that the land yield not her fruit; and lest ye perish quickly from off the good land which the Lord giveth you."

"If thou wilt not harken unto the voice of the Lord thy God, to observe to do all his commandments and his statutes," the Israelites had been warned, "thy heaven that is over thy head shall be brass, and the earth that is under thee shall be iron. The Lord shall make the rain of thy land powder and dust: from heaven shall it come down upon thee, until thou be destroyed."

Well would it have been with Israel had they heeded the injunction, "Lay up these words in your heart and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes. And ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up."

Gospel Order — No. 7

The Tithe as a Test

E. K. SLADE

God gives every blessing needful for the happiness of his children. He withholds nothing that is good that can help to make the existence of his subjects perfect and enjoyable. Before the angels sinned they enjoyed in common the great wealth of the universe and every privilege that could be granted. The only reservation that was made was the occupancy of the throne. God only could occupy that; and, in doing so, no

subject was restricted in his privileges and pleasures and no needed blessing was withheld.

Lucifer's imaginations led him astray. He doubted God, and felt that he was being deprived of that upon which his happiness largely depended. He seemed to lose sight of all the bounties about him, and fixed his eyes upon that which God had seen fit not to give him. He thought, or "said in his heart," I will have that. He cherished this thought until covetousness unfitted him and his followers for the enjoyment of the heavenly home. The great principle involved in this fall is the disregard of God's right, wisdom, and love in withholding as in bestowing. Lucifer became a rival ruler, and ever since the fall he has claimed a right to that which was never given to him or any other creature.

When man was created, great gifts were bestowed upon him. Everything that he could possibly need for his happiness and existence was provided. There was just one reservation made; and had Adam maintained the right relation to God, he would have seen in this arrangement an act of love on God's part, in giving and withholding according to his knowledge of man's needs. The tree of knowledge of good and evil was reserved for the good of humanity. Man was not to be made immortal until he was tested and proved true on the point wherein Lucifer failed. Really, the fitness for true occupancy and ownership was involved in this test. Man could not be entrusted with eternal wealth until it could be known that he would not reach out with a covetous hand for that which God had reserved. To many the test has seemed arbitrary and unreasonable; but when we note the nature of the fall and apply the principle involved, it is apparent to all that this Edenic test was required in order to forestall a future apostasy and make certain man's fitness for true riches.

Satan ridiculed the restrictions made in the garden, and insinuated that God was withholding great blessings and privileges from the holy pair. It is interesting to note that the desire that germinated in his heart was the allurements held out to them—"Ye shall be as gods"—that led to their fall. They took that which God had reserved. They fell, and forfeited the right to any part in God's plans. Without the restraining influence of the gospel, Adam and his children could prove themselves no better fitted for a place in the kingdom of God than were the fallen angels. The history of the human race clearly reveals the need of the Edenic test. As "the love of money is the root of all evil," so this act of reaching out for that which God has reserved and withheld is the beginning of man's downfall. Self was made the object of man's solicitude and service in direct contrast to the perfect nature. A commonwealth was made impossible, and the ownership of the earth as intended in God's plan was thwarted. Man was wholly unfitted for perpetual life and had lost the love that would make common ownership possible.

The earth was created to be inhabited. The purpose of God cannot be defeated. Since the created being has failed in the test, making it impossible for Adam and his children to inherit the earth, a new plan for peopling the earth must be provided. Those who fell might have been set aside and destroyed forever, and others might have been created to fill their place. Instead of this a plan of redemption was provided, which was in fact a re-creation. Through the gospel, the earth is to be peopled by a re-creation, or the birth of the Spirit. Those who are thus transformed are to "inherit the earth." The transformation will be complete and the divine nature will be fully established.

Can we think for a moment that God, in this last attempt to people the earth, will require no test similar to the one provided in the garden of Eden? By careful thought it seems certain that the occupancy and ownership of the earth will be granted to those only who have been thoroughly tested on this particular point in question. No risk will be run. A covetous man can have no part in God's commonwealth. His nature must be changed before he can be entrusted with eternal riches.

In this gospel age the test is the tithe. God has the same right and purpose in reserving one tenth that he had in withholding the one tree in the garden. He does not need the one tenth, neither is it an arbitrary requirement to suit his fancy or demonstrate his authority, but it is the same test to rebuke covetousness, develop benevolence, and determine our fitness for eternal riches. Those who have lightly regarded the tithing system will do well to consider carefully God's purpose in the plan. It is a vital test that all will do well to heed. Not many of the millions of the world will regard it, but God has a few people in the earth who will recognize his right and honor and his purpose in this requirement. The earth will be inherited by those who prove true in their relation to God and recognize his right to reserve one tenth to himself. The tithe is such a test as this to the people of God at this time.

Mount Vernon, Ohio.

A Short Sermon

H. A. ST. JOHN

The Salesman's Goods

"I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, . . . and anoint thine eyes with eye-salve, that thou mayest see." Rev. 3: 18.

ALL around us in this world we hear the call, "Buy of me." Among all these calls, there is one above all, and first of all, that should be heeded. It is none other than the blessed Jesus, calling to his lukewarm children. They are wretched, miserable, poor, blind, and naked; but in his great mercy he comes and calls to them, "Buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy

nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see." Just the very things in every particular that they so greatly need! He, the wonderful Counselor, counsels them to buy of him on gospel terms, without money and without price, the very things that will make them rich for both time and eternity. O, what a golden opportunity is passing unheeded by so many! After it is too late, there will come a time when the great loss will bring an overwhelming sense of anguish and despair, to cease only with the lake of fire and the blackness of darkness forever.

Now let us briefly consider the character of that which our divine Lord offers for sale, on terms within the reach of all. First of the trinity is gold tried in the fire. This is faith and love. In Peter's ladder of sanctification, consisting of eight rounds, we have faith for the first, and love for the last; hence faith and love comprehend all the Christian graces and fruits, as beautifully revealed in the charming life of Christ. His entire life on earth was a period of passing through a furnace, heated, as it were, seven times hotter than need be. But he came out bright and shining, without the smell of fire on his beautiful robe of character. The very same faith and love he now offers to his children, that they may overcome as he overcame. Second, is the white raiment, the robe of Christ's righteousness, the wedding garment, for the marriage of the Lamb is at hand. Third and last is the eye-salve. Thus anointed with the Holy Ghost and with power, the remnant church will see all things in the light of heaven, as with the eyes of Christ, and will go forth to finish this glorious work of saving souls; and the people that sit in darkness everywhere will see great light.

St. Helena, Cal.

From Egypt to Canaan The Last Counsels of Moses

CLARENCE SANTÉE

IN the last words of a man who has had long communion with God there is something akin to prophetic vision. By long acquaintance a man becomes able to represent his friend though that friend may be absent. So it is with the man of God. Jacob, when he came to die, as he recounted to his sons, now men of mature years, their failures of the past, caused by unrestrained wills, looked forward and with prophetic foresight told them what the results would mean to their future generations. Genesis 49.

Balaam, after receiving two injunctions from the Lord to only bless Israel, returned not the third time to ask of God, but set his face toward Israel, and, as the Spirit of God rested upon him for the last time, his face lighted, the lines which cruel avarice had traced there, softened or departed, and his lips, which so soon would counsel a means for the destruction of Israel (Num. 31:16), were also for the last time opened

with the most sublime utterances of the loving care of God, and the ultimate greatness of Israel under the sway of the one who, as the "Star out of Jacob," was to "have dominion." Num. 24:17-19.

Moses had long and faithfully carried the burdens the Lord had placed upon him. He was soon to be taken from Israel, and his great heart of love yearned over this wayward people. He had been deeply tried when Korah, a prominent Levite, Moses' own cousin, one of the men who went with him into the mount and beheld the glory of God ("Patriarchs and Prophets," page 395; Ex. 24:9, 10), had led in a conspiracy to take the reins of government, and thus thwart the plans of God. Moses saw this loved relative, eternally lost, with all that he had, drop into the opening earth. Num. 16:31-33.

When refused passageway through Edom, all the host had wearily journeyed by the way of Mt. Hor. Here another trial awaited Moses. Aaron, though never a strong aid because of his vacillating character, was to die. He was a true man at heart, and God called him "the saint of the Lord." Ps. 106:16. His counsel and presence had been prized by Moses, but from Hor he must lead Israel alone. This had been God's plan at the first, but when Moses was unwilling to take the responsibility, God had given him Aaron. Ex. 4:14-16.

From Mt. Hor they journeyed through that terrible wilderness where their trials came to a climax. They were "much discouraged because of the way." Num. 21:4. In the place of our greatest trials the Lord always sets up a monument of his love, to which we can look back with assurance and renewed courage. It was so here. When, added to all their distresses, deadly serpents appeared in great numbers, bringing death to all that were bitten, their cup was full. God instructed Moses to make a brazen serpent and place it upon a pole, sending word from tent to tent, to all that were bitten, to look and live. Num. 21:8, 9. Our Saviour referred to this as a type of his own offering on the cross. John 3:14, 15. The message was, in both cases, Look and live. No human knowledge could invent a remedy. But the power of faith, even though but enough to turn the eye, wrought peace and health.

How precious the antitype! Poisoned with sin, helpless, defiled, with no escape, no remedy known to man that can deliver from death,—in this condition we hear the glad news carried from home to home, Look and live. And to every one who will turn the eye of faith, there come hope and healing, "beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness." Isa. 61:3. In the most discouraging part of the way to Canaan, they found the most encouraging promise of life through the cross.

Moses also taught them one of his last lessons of faith in Christ, through the appointing of "cities of refuge." He well knew the bitter, unrelenting spirit that dwelt in the bosoms of the uncon-

verted in Israel, and if left to themselves, how little mercy an unfortunate person would receive at their hands. Under the counsel of God he made provision for these by appointing cities to which they could flee from the avenger. This is recorded in Num. 35:10-15, 24-28.

In the land of their possession they were to set apart "cities of refuge," that any one who had slain a person by accident, might flee to them from the avenger. The avenger had no liberty to slay the person, man or woman, who at once set out for the city. There must be time given for the person to reach the place, "that the manslayer die not, until he stand before the congregation in judgment." Num. 35:12. If there was delay, it might be fatal. These cities were not for the tribes of literal Israel alone, but also "for the stranger, and for the sojourner among them." Verse 15. This provision for life was for "every one."

The people of Israel were to tell the stranger, upon his entering their borders, of these cities, the way to them, and the danger in delay after having, even by accident, been the cause of death. Lev. 19:34. The sojourner even for a night, was to be told of the precious provision. *Not one of any nation* was to be slain by the avenger until he had the privilege, or choice, of standing for safety in that city, and there the judges were to declare him free from guilt. Num. 35:12, 15.

"These things were our examples." They happened for "ensamples," and were "written for our admonition." 1 Cor. 10:6, 11. We must, then, learn the lesson. To the two on the way to Emmaus, Christ, "beginning at Moses and all the prophets, . . . expounded unto them in all the Scriptures [the Old Testament] the things concerning himself." Luke 24:27. He told them of the brazen serpent, of the city of refuge, the two sparrows, the blood of the day of atonement. All centered in himself. *He* is the city of refuge. 2 Sam. 22:3. The manslayer can come to him and find rest from the avenger, who, like "a roaring lion, walketh about, seeking whom he may devour." 1 Peter 5:8. But to these strangers in the way, it rests upon every true Israelite to tell of the city of refuge, the way to it, and the danger in delay. All have sinned, and "the wages of sin is death." Rom. 6:23. Then we are all guilty of death, and must avail ourselves of the merciful provision or perish. Back there, as they stood in the city of refuge, before the judges in judgment, they were pronounced *free* from the avenger. So also is the sinner who has fled to Christ, as he stands in the judgment, before the judges, pronounced free from the one who, as the avenger, claims the life.

As Moses closed his instructions to Israel, near the borders of Canaan, his weary, eventful journey ended, all the bitterness shown him, the false accusations, the clamor for his life at times,—all these were forgotten, and his love burst forth in the most eloquent strains

of rapturous adoration and benediction, the grandest conceptions of God and his loving care, ever framed in language by mortals. The thirty-third chapter of Deuteronomy will not only thrill the heart of every true Israelite, but will call forth a responding chord.

"Yea, he loved the people; all his saints are in thy hand." "The eternal God is thy refuge, and underneath are the everlasting arms." "Happy art thou, O Israel: who is like unto thee, O people saved by the Lord!" Deut. 33: 3; 27, 29.

Loma Linda, Cal.

Anticipation

INITA S. CHILSON

THROUGH the gloom, the deepening gloom,

List, O list, ye weary!

Soon will burst beauty and bloom

O'er this earth so dreary.

The gates of dawn will open wide;

Heaven's beams will light the way

When he comes, his own to guide

To the realms of day.

Vanish night, O vanish night!

Break the morning golden,

Not this mortal, earthly light,

But Edenic olden;

Brightly shine, brightly shine,

Like some crystal chalice;

Looming through a light divine,

Lo, our Father's palace!

Through pearly gates that open wide,

Waft breaths of heaven's weather.

Broad and shining streets of gold

The saints shall tread together;

To sound of harp, and flute, and viol,

Heaven's arches ringing.

Onward, onward, to the throne,

While angel voices singing

Songs of welcome to the bride,

Fill the soul with gladness.

Banished, banished, evermore,

Earthly pain and sadness.

God of life and light and love,

Gracious King of glory!

Thou who gav'st thine only Son,

Low we'll bow before thee!

Heart of love, love divine,

Lo, he comes to meet us!

With outstretched hand and gracious smile,

The Heavenly Father greets us.

Every note in heaven is stilled,

Hushed the angel chorus.

With sweeter music all are thrilled,

For Jesus speaks before us —

In accents sweet beyond compare

Extols earth's tried and proved,

In tenderest tones presents us there

As his own beloved.

Royston, Ga.

The Greatest Religious Movement of the Ages; Another Pentecost Due

G. W. REASER

What Was Christ's Relationship to the 1844 Movement?

THIS movement, when fully understood, was the definite announcement to the world that Christ, in the year 1844, entered the most holy place of the heavenly sanctuary, and that the investigative judgment began upon the cases of those

whose names were written in "the book of life;" or, as expressed by the hymn writer,—

"To plead his blood for saints,

And make a last remembrance of their sins."

Was it not fitting that when Christ was about to enter upon his last work of judging the subjects of his kingdom, he should send special announcement of the fact to the world in the greatest religious movement, the most far-reaching revival that the world's history had recorded up to that time?

The Relationship of Our Advocate to the Threefold Message

During the entire period of Christ's ministry in the most holy place in the sanctuary in heaven,—which session constitutes the judgment, with the law of God as the standard by which men are judged,—God has had a message heralded to the world, proclaiming the judgment in session, and that his law is the standard of this judgment. The threefold message of Revelation 14 is such a declaration. How close the relationship then between the work which Christ is doing in his sanctuary service and the message which is now being proclaimed in all the earth!

Jesus' Relationship to the World's Last Revival

As before noted, connecting with the 1844 movement without delay, there began a threefold, world-wide religious movement (Rev. 14:6-12), which will culminate in the greatest, the most important reformation and revival of all the ages. See Rev. 18:1-5.

And what will be Christ's relationship to the last revival, the final Pentecost of earth's history? The movement symbolized by the mighty angel of Revelation 18, is Heaven's announcement to the world that Christ is about to leave the mercy-seat forever, that the angel of mercy will soon take his final departure, that the door of the ark of safety will promptly close to all eternity, shutting without all impenitent sinners.

And is it not like our God, and in perfect keeping with his character, and in harmony with his past dealings with our race, that just before the curtain finally drops on human probation there will be sent to the world the mightiest, heaven-inspired revival movement of all the ages? Does not justice demand this very thing? And such will be the climax, the zenith of power of the threefold message, when that other mighty angel comes down from heaven and adds his "strong voice" to the "loud voice" of the third angel, with the result that the earth will be lightened with glory. Rev. 18:1, 2.

As we are depending on "the sure word of prophecy" for our guide, it may not be out of place to remark that absolutely no other movement now in earth than the threefold message can consistently claim preannouncement by prophecy, as God's special work on earth for our day. As Peter said of the Pentecost movement, "This is that which was spoken by the prophet Joel," so, with all confidence and assurance, we can say of

the threefold-message movement, "This is that which was foretold by Christ, through his servant John."

Referring to this last Spirit-filled movement, we read in "Great Controversy," pages 610-612: "When the final warning shall be given, it will arrest the attention of . . . leading men through whom the Lord is now working, and some of them will accept it." "The great work of the gospel is not to close with less manifestation of the power of God than marked its opening." These are the times of refreshing from the presence of the Lord just before he sends Jesus. "Servants of God, with their faces lighted up and shining with holy consecration, will hasten from place to place to proclaim the message from Heaven. By thousands of voices, all over the earth, the warning will be given. Miracles will be wrought, the sick will be healed, and signs and wonders will follow the believers. . . . The message will be carried not so much by argument as by the deep conviction of the Spirit of God. The arguments have been presented. The seed has been sown, and now it will spring up and bear fruit. . . . Now the rays of light penetrate everywhere, the truth is seen in its clearness, and the honest children of God sever the bands which have held them. . . . Truth is more precious than all besides." This mighty Pentecost will leave all those unsaved without excuse when, immediately following, probation will close.

Referring again to the last great Pentecostal movement, the same writer says: "Representations passed before me of a great reformatory movement among God's people. Many were praising God. The sick were healed, and other miracles were wrought. A spirit of intercession was seen, even as was manifested before the great day of Pentecost. . . . Thousands were seen visiting families, and opening before them the Word of God. Hearts were convicted by the power of the Holy Spirit, and a spirit of genuine conversion was manifest. On every side doors were thrown open to the proclamation of the truth. The world seemed to be lightened with the heavenly influence. Great blessings were received by the true and humble people of God." —*Testimonies*, Vol. IX, page 126.

God is always prepared with human agencies to fulfil his prophetic word. Moses was raised up to be a mighty deliverer when hope seemed to fade into utter hopelessness. Our Father never forgets his promises nor his people. Cheer up, wayworn pilgrim; the exercise of "long patience" in waiting for God to set his hand to the task of finishing his work will soon be rewarded. Only remain true to the message a little while, and then, if spared to live, you will both see and feel the full manifestation of his power; and the next experience "which God hath prepared for them that love him," will be to stand complete in Christ in that blessed presence where there is fulness of joy forevermore.

Phoenix, Ariz.

(To be concluded)



WASHINGTON, D. C., SEPTEMBER 4, 1913

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All communications relating to the Editorial department, and all manuscripts submitted for publication, should be addressed to Editorial Department, Review and Herald, Takoma Park, Washington, D. C., and not to any individual.

Editorial

A Humble People, but a Great Work

Retrospective and Prospective

A HUMBLE people, but a mighty message! Frail human instrumentalities, but great principles fraught with eternal consequences! This, in a word, describes the messengers and the message as represented in this movement.

It started in weakness. A few humble, devoted men and women were led by searching the Scriptures of Truth to understand the "times and the seasons" of the world's history, as revealed on the prophetic page. They heard the call of God to give to their fellows the message for this day. They responded, forsaking all, as did the disciples of old, to follow the Master. They were not great men according to the world's standard. But they were intelligent men, brave and loyal; and because they dedicated to Heaven the powers of their mind and the affections of their heart, God was pleased to accept them as the bearers of mighty truth.

With Heaven's guidance they built wisely and well, probably far beyond their own conceptions. The foundation of the work in which we are engaged was established. From a small beginning it has spread out to all the world. Truly may we exclaim, "Behold, how God hath wrought in behalf of his work!"

But much remains to be done. We have but touched the borders of some of the world's great centers of population. Consider even in the United States, where this movement started and where it has made its greatest progress, the large areas yet unworked. Think of New York, Philadelphia, Baltimore, Chicago, New Orleans, and other great cities where we have gained just a foothold. Think of the many smaller cities from Maine to California and from the Great Lakes to the Gulf, with contiguous

rural districts, into which the herald of this movement has never entered. Then consider the great unentered regions in Europe, Asia, Africa, South America, Australia, and the islands of the sea. "There is yet much land to be possessed."

This great field calls for a consecration of all to God—property, talents, and life service. We cannot rest in the achievement of the past; we must lift up our eyes and look on the fields spread out before us. They make to us today a call for a new consecration.

Truly the work before us is great, and we of ourselves have no power to accomplish it; but we serve a great God, a mighty Captain. We are weak, but he is strong; we are humble men and women, but we carry a great message. The power is in the Captain we serve. The principles for which we stand are life-giving. Truth is mighty, and will prevail because it has in it the vitality of heaven.

We can trust to our Leader the outcome. He will make a short work in the earth, and he will use us provided only that we submit to be used. By ways known and unknown to us he will give to others the news of his soon coming. Through the Bible worker, through the canvasser, through the gospel minister, by tongue and pen, in public print and missionary letter, the message will be heralded. By usual and unusual ways the seed will be sown, in the country place, in the busy thoroughfares of travel, in the great centers. Watched by angels, watered by the Spirit, it will spring up into bounteous harvests, which in turn will furnish seed for other fields.

It behooves us to be watchful, faithful, and diligent. The eye of God is upon us. We stand before him as did Elijah. He takes note of our labor, of the spirit with which we labor, of the burden of soul we carry for the unsaved. He will not leave us to failure. He will not pass unrecognized at last our willing, faithful service. F. M. W.



Judson's Counsel to Missionary Candidates

THIS autumn season finds many of our fellow workers on the way to mission fields, or in earnest preparation to go forward. For their special benefit we print a portion of the letter that Adoniram Judson, the pioneer apostle of Burma, wrote to a band of student volunteers in 1832. The counsel is just as good for workers already in the fields as for those newly entering mission service.

"You are contemplating a missionary life," Judson wrote from Burma; and added:—

Then let it be a missionary life; that

is, come out for life, and not for a limited term. Do not fancy that you have a true missionary spirit while you are intending all along to leave the heathen soon after acquiring their language. Leave them! for what? To spend the rest of your days in enjoying the ease and plenty of your native land? . . .

Beware of the reaction which will take place soon after reaching your field of labor. There you will perhaps find native Christians, of whose merits or demerits you cannot judge correctly without some familiar acquaintance with their language. Some appearances will combine to disappoint and disgust you. You will meet with disappointments and discouragements, of which it is impossible to form a correct idea from written accounts, and which will lead you, at first, almost to regret that you have embarked in the cause. You will see men and women whom you have been accustomed to view through a telescope some thousands of miles long. Such an instrument is apt to magnify. Beware, therefore, of the reaction you will experience from a combination of all these causes, lest you become disheartened at commencing your work, or take up a prejudice against some persons and places, which will embitter all your future lives.

Beware of the greater reaction which will take place after you have acquired the language, and become fatigued and worn out with preaching the gospel to a disobedient and gainsaying people. You will sometimes long for a quiet retreat, where you can find a respite from the tug of toiling at native work—the incessant, intolerable friction of the missionary grindstone. And Satan will sympathize with you in this matter; and he will present some chapel of ease, in which to officiate in your native tongue, some government situation, some professorship or editorship, some literary or scientific pursuit, some supernumerary translation, or, at least some system of schools; anything, in a word, that will help you, without much surrender of character, to slip out of real missionary work. . . .

Beware of pride; not the pride of proud men, but the pride of humble men—that secret pride which is apt to grow out of the consciousness that we are esteemed by the great and good. This pride sometimes eats out the vitals of religion before its existence is suspected. In order to check its operations, it may be well to remember how we appear in the sight of God, and how we should appear in the sight of our fellow men, if all were known. Endeavor to let all be known. Confess your faults freely, and as publicly as circumstances will require or admit. When you have done something of which you are ashamed, and by which, perhaps, some person has been injured, (and what man is exempt?) be glad not only to make reparation, but improve the opportunity for subduing your pride. . . .

Beware of that indolence which leads to a neglect of bodily exercise. The poor health and premature death of most Europeans in the East must be eminently ascribed to the most wanton neglect of bodily exercise.

Beware of genteel living. Maintain as little intercourse as possible with fashionable European society. The mode of living adopted by many missionaries in the East is quite inconsistent with that

familiar intercourse with the natives which is essential to a missionary.

There are many points of self-denial that I should like to touch upon,—but a consciousness of my own deficiency constrains me to be silent. I have also left untouched several topics of vital importance, it having been my aim to select such only as appear to me to have been not much noticed nor enforced. I hope you will excuse the monitorial style that I have accidentally adopted. I assure you, I mean no harm.

It is sound counsel, all will agree, just as valuable to the missionary worker now as in that day of the beginning of modern mission enterprise.

W. A. S.

Putting the World Under Bondage

SATAN promised man exaltation from the sphere of the human to the sphere of the divine if only man would reject God's word, disobey God, and obey him.

The sequel showed that, instead of becoming a god through disobedience, man became a bond-servant of the disobedient and fallen angel. Instead of glory, he had purchased bondage; instead of freedom, slavery; instead of joy perpetual, sorrow leading to obliteration in death.

But God said: "I will put enmity . . . between thy seed and her seed." Therein is the germ of a mighty hope. God has never in any age left man hopeless; and the arms of humanity, from the days of Eden until now, have been stretching out through the bars of this house of bondage, reaching toward freedom. That freedom can come only through the promised Seed, who voluntarily took the form of the human bond-servant that he might lift man, through obedience, out of darkness and despair and bondage and death into light and hope and liberty and eternal life. It is a wonderful thing that He who was free should become a servant that he might liberate mankind from servitude to sin and Satan.

It was a wonderful battle that began with the offer of Jesus Christ. The Battle of the Pyramids lasted for hours, the Battle of Gettysburg lasted for days, the civil war for a few years; but here is a battle that has been raging for six thousand years, and its culmination is yet to be. When that battle is finished, it will be found that the seed of those who fell have triumphed over him who caused them to fall.

Between the fall of man and the completion of his redemption there is to be no time when he will be free from this warfare with the world, the flesh, and the devil. The bitterness of the conflict is not sweetened with age. We read in 2 Tim. 3: 12, 13, that "all that will live godly in Christ Jesus shall suffer persecution," and that "evil men and seducers shall wax worse and worse, de-

ceiving, and being deceived." Our Saviour also warns us of the continuation of this conflict in these words: "They shall put you out of the synagogues; yea, the hour cometh, that whosoever killeth you shall think that he offereth service unto God." John 16: 2.

The purpose of this oppression is to keep mankind in spiritual bondage. When Satan came into this world, it was with the purpose of making man his slave, and whatever method would contribute to that end he has employed.

The human race has suffered much. The blood of the martyrs of Jesus has been shed in every land. They were tired of bondage; they sought liberty, and they bought it with their lives. No matter how dark the night of this world has been, it has never been left without some representatives of the kingdom of light. God has always had his Waldenses, his Albigenses, and his Anabaptists witnessing for him in the world, and signing the covenant of loyalty in their own blood. When the soil of Europe was wet with the blood of the Anabaptists, they coined the declaration that every man "has the right to worship God according to the dictates of his own conscience."

While this world has suffered much in this warfare between the king of ruin and the Prince of Peace, it has not been the only sufferer. The inhabitants of this world have been afflicted; but we must not forget that Heaven has been afflicted also. Was it not an affliction to see the work of Lucifer going on unchecked among the angels of God, until he had succeeded in causing one third of the angelic host to turn their backs upon their Maker and upon their former associates? How true it is that whether we look to heaven or earth, we find that "the trail of the serpent is over all."

When Satan had done his work, when the last angelic being had accepted his leadership that could be induced to do so, "there was war in heaven," and Satan and all who had chosen to be his were cast out to return no more. Heaven was free from his iniquitous operations; but earth must suffer on until the purpose of God's patience with sin should be fully worked out here. Nevertheless, the casting of Satan and his hosts out of heaven is a harbinger, or forerunner, of a similar consummation in this earth of ours, when Satan and all that are his, whether wicked angels or wicked men, will be swept out of existence in the fires of purification that will wrap the world in their embrace. "And the day that cometh shall burn them up, saith Jehovah of hosts, that it shall leave them neither root nor branch." Mal. 4: 1.

When that has been accomplished, the victory will be complete, for that con-

summation does not come until the question of sin's certain discontinuance has been settled with the utmost surety. They who have decided to stand loyal to God will have made that decision in the face of all that Satan could do to make them turn away from God. They will have turned their backs upon all the allurements of this world, upon all the blandishments of the great deceiver, upon all the desires of the flesh. They will have proved true to God in spite of threats of pain and of death. They will have chosen God in preference to all things, even life itself, and in spite of all things, even death itself. They who have made such a decision under such conditions will not carry into the purified kingdom of righteousness any of the deadly germs of sin. That is what God means when he tells us through the prophet Nahum: "He [Jehovah] will make a full end; affliction shall not rise up the second time." Chapter 1: 9. That does not refer to the affliction of human beings alone, but to the whole universe of God.

That puts an end to bondage, and brings in everlasting liberty. It puts an end to sin, and brings in everlasting righteousness. It puts an end to death, and brings in everlasting life for all the children of our God. That blessed consummation is soon to be, and in it every child of this earth may share if he will.

C. M. S.

A Strange Idea

As illustrating the strange conceptions that many have of the truths of the second coming of Christ, take the following from a report of a Millennial Dawn lecture in Washington:—

The ministers of the various churches should pay more attention to the stranger within their gates; perchance he may be the meek and lowly Nazarene. He urged the need of this attention on account of the fact that many believe today that Christ is now upon earth for the second time, and man cannot distinguish him.

It was to meet just such erroneous ideas of the glorious second coming of Christ that Jesus left the instruction: "Wherefore, if they shall say unto you, Behold, he is in the desert; go not forth; behold, he is in the secret chambers; believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." Matt. 24: 26, 27.

The same old truths of the second advent that have been dear to the hearts of Adventist believers all through the years are still the truths for this time, and new and unthought-of truths to the multitude. It is our one business in life to proclaim the message of the Lord's soon coming.

W. A. S.

Our European Annual Meetings

On July 8, I sailed from New York on the "Crown Prinz Cecilie" of the North German Lloyd, to attend the summer meetings in Europe. Our passenger list numbered about 1,500 and the crew 700, making 2,200 souls on board. The furnaces consumed 750 tons of coal a day, in supplying power required to transport this fair-sized town across the ocean at the rate of twenty-three miles an hour. The sea was like a mill-pond all the way. This, with the excellent service on board, made the voyage a very pleasant one.

Our Hamburg Headquarters

As I was to be in Hamburg but one night on my way to the East German Union conference, I telegraphed an appointment for a meeting in the chapel that evening. This gave me an opportunity to meet the workers in the offices and a number of the brethren and sisters living in Hamburg. It was a pleasure to meet Brother and Sister Conradi and their large force of associate workers in the various offices at the headquarters of the European Division Conference.

Our Hamburg publishing house has grown to large proportions. It now represents an investment of about \$210,000, with liabilities of only \$40,000, and these are fully covered by legacies. Last year's gains were about \$24,000. Here books, pamphlets, tracts, and periodicals are printed in twenty different languages. At the present time twenty papers are published for the different nationalities of Europe. The German paper, *Herold der Wahrheit*, has the largest circulation. It is issued fortnightly, with an average circulation of 110,000. The value of the literature sent out from the Hamburg office during the past fiscal year amounted to about \$250,000. For the carrying forward of this work, the office employs one hundred persons.

At this headquarters is a branch of the health-food factory at Friedensau. The sales from this branch last year reached the astonishing sum of \$80,000. This line of work has become so large that the brethren have decided to move the main factory from Friedensau to Hamburg. A large block of ground has been purchased in a good location and the factory building is now being erected. When completed, the plant will cost about \$100,000. This new location will make it possible not only to carry on this department of work to much better advantage, but also greatly to enlarge the enterprise, which already yields substantial help financially to the general work.

At the Hamburg headquarters are located the offices of the European Division

Conference and the treasurers of the three union conferences in Germany, also the Danube Union. Here all the accounts are kept, disbursements made, and statistics prepared. Altogether, there are at present one hundred and twenty persons employed at this headquarters. This includes the employees in the publishing house. As I visited the different parts of the factory and the various offices, and saw this large, busy, devoted band of workers, I was deeply impressed with the marvelous progress this movement of the third angel's message is making in this part of the world. It is the growth of the cause in only a section of Europe that calls for these institutions, with their many facilities and the labor of this staff of workers. In other sections are located the headquarters of union conferences, carrying on similar work.

The East German Union Conference

In company with Brother and Sister Conradi, and Brother L. J. Spicer, Elder Conradi's secretary, I came to Friedensau, to attend the quadrennial session of the East German Union Conference. This union represents the eastern part of Germany and has its headquarters at Berlin. It has six local conferences, two mission fields, and territory known as the East German Union District. In this union district are located the headquarters of the union conference, and the various institutions at Friedensau. The population of this union is about 34,000,000. The statistics report a membership of 6,200, with 108 conference laborers. The tithe for 1912 amounted to \$103,764, and the offerings to missions reached \$24,000.

Nearly 2,000 of the brethren and sisters of this conference came from different parts of this union to attend the Friedensau meeting, which was held July 16-26. These large camp-meetings held at Friedensau each summer are occasions of great encouragement and blessing to our people in Germany. Here they meet for Bible study, for counsel and planning regarding the work to be done, and for renewing their consecration to the Lord. Once each day during the meeting that has just closed, all the conference workers present gathered in the chapel of the college for Bible study, these meetings were conducted by Elder Conradi and the writer. It was a great pleasure to counsel with these workers regarding plans of labor, and to join them in the consecration of our lives to the Lord for better and more efficient service.

The reports presented by the different workers and the managers of the various institutions were very encouraging. Advancement is being made all along the line. Elder H. F. Schubert was re-elected president of the union.

One of the best and most impressive meetings of the conference was the farewell given to a number of the workers, who had accepted the call to foreign fields. Brother and Sister O. Staubert were to go to Persia to join Brother F. F. Oster; Brother and Sister J. Erzberger, Jr., were appointed to Beirut; Brother P. Bridde was to go to Constantinople; and Brother D. Delhove was assigned to the Kongo. All hearts were touched as these dear workers bore their farewell testimonies to fellow workers, brethren and sisters, relatives, and their native land. Surely this cause must go forward in triumph as long as our people maintain this spirit of consecration to the world-wide work.

A. G. DANIELLS.

Note and Comment

Recognizing the Danger

THE *Continent* of August 21 recognizes in the efforts of Roman Catholics to exclude certain publications from the mails a real menace to the freedom of the press and the freedom of the people. We quote:—

The Knights of Columbus in their central national organization have taken official measures to induce the Postmaster-General, if they can, to exclude from the mails the anti-Catholic weekly published in Aurora, Mo.,—the *Menace*. The *Continent* has no confidence in the *Menace* at all—does not regard it as in any sense a credit or a strength to Protestantism. We both detest its spirit and doubt its sincerity. Nevertheless we see clearly that if Catholic influence should appear at all likely to accomplish its object in this direction, every American loyal to the original ideas of the republic must stand up in defense of the *Menace*, obnoxious though it is. If a precedent were established for suppressing the *Menace* by a blanket executive order simply because it criticizes Catholicism, no paper would thereafter be safe which pointed out the tyrannies of Rome in even the mildest terms. The principle of free speech and free press in this country is no academic thesis; it is a vital necessity for a free democracy. The sincere democrat therefore must stand up for the liberty of saying and printing many things that he himself likes neither to see nor to hear. But of course the Roman Church, being in fundamental nature the most anti-democratic organization on earth, can have no appreciation of any such liberty and fits itself to this American condition only under stress of necessity. In consequence, it must be watched with special keenness where the liberty of the press is involved. There are laws sufficient to keep the *Menace* from printing slander and obscenity, and if the Romanists can curb it any under those laws, well and good. But they must not be allowed to go a step farther than that.

The American Federation of Catholic Societies, with a claimed membership of

three million, is also demanding a censorship of the mails in the interests of the Catholic Church.

Life and Immortality

THE *Christian Standard* of August 23, in its Family Altar department, quotes, under the title "Gems of Thought," the following text, and makes thereon the comment which follows it:—

Jesus Christ hath abolished death and brought life and immortality to light through the gospel. 2 Tim. 1: 10.

Men have always been immortal, but they did not know it. They suspected it and longed for it, but were in doubt about it. Adam was as really immortal as John, but there was a veil over the eyes of one, and the other saw clearly. Christ had demonstrated it to John; had brought it to light.

The only statement in the above that is not contrary to the Scripture is the one which declares that "Adam was as really immortal as John;" for neither of them possessed it. It is very strange indeed that if Jesus came simply to remove a veil and demonstrate to man that man is immortal and always had been, he should have inspired the same apostolic penman to write these words concerning "the blessed and only Potentate, the King of kings, and Lord of lords:" "Who only hath immortality, dwelling in light unapproachable." It is strange, also, that if Jesus Christ came to demonstrate, through the gospel, that men have and always have had immortality, the gospel should be utterly silent concerning such a fact. It would be difficult to produce a more direct and striking denial of Scripture teaching than that contained in the above-quoted comments on the text given. From the day when God declared in Eden that death would follow disobedience, Satan has been endeavoring to make men believe that man could not die, that he was immortal. Over and over have the Scriptures declared man's mortality, the certainty of his eternal death if he continued in sin, and has made it plain that man's only hope of life beyond this life lies in submission to God's will and acceptance of Christ and his sacrifice in man's behalf. In spite of this the old contradiction of God and of his Word continues, and innumerable souls are deceived thereby. The ashes of the wicked under the feet of the righteous (Mal. 4: 1-3) ought to settle the question of man's mortality, if no other text existed on the subject.

THE steady advance of surgery in the treatment of wounds received in warfare is shown in the statistics of three wars. In the American civil war the mortality of the wounded was 13.2 per cent; in the Franco-Prussian war, 11 per cent; in the Russo-Japanese war, 5 per cent.



In the Name of the Master

HAROLD W. CLARK

"Go in the name of the Master."

A promise goes with the command;
For the one who has called us to labor
Has pledged close beside us to stand.

"Go ye, and, lo, I am with you."

On our ears fall the words, plain
and clear;
And look! In response to the summons,
The hosts of his workers appear.

Among them are faces familiar,
Sweet memories of school-days they bring.
Though scattered, with one aim they labor,
These heralds of Jesus our king.

They went "in the name of the Master,"

Though parting with friends gave them pain;
And the Master, whose love they are telling,
Leads on, over mountain and plain.

And see! "In the name of the Master,"

They labor 'neath India's skies,
In Africa's dark land I see them;
Though sometimes one sickens and dies,

Yet onward they press, by their trials
Undaunted; though met by the sword,

A famine, or floods, still they shrink not;

They go on in the name of their Lord.

In Burma and China they labor,
While fever and pestilence rage,
And the heathen, like waves of the ocean

All boundless, their bloody wars wage.

And I ask them, "O, why do ye suffer,
And give up the blessings of home?"

But back to my ears comes the chorus,
"In the name of the Master we've come."

Afar in the cold, northern winter,
Still other dear faces appear:
Through tempests and storms they are pressing,

To tell of His coming so near.

And oft in the blasts of the north wind,

Though the cry of the wolves it may bring,

They think of their mission from heaven,

And go on in the name of the King.

North, south, east, and west they are scattered,

The message of mercy to give,
To carry the news of salvation,
That the sinner through Jesus may live.

And I think, as in memory I see them,
Of the homes they have left far behind,
Of the fathers and mothers who gave them,
The wheat for His garner to bind.

I think of the friends and the loved ones,

Whom on earth I never may see;
And though sad is the parting, yet ever
I whisper, "Dear Lord, 'tis for thee."

'Tis all "in the name of the Master;"
O, wonderful name, that will lead
Men and women to sacrifice, suffer,
And even for his sake to bleed!

And the Master, in tender compassion,
With heart full of love, a reward
Doth prepare for the faithful
Who go in the name of their Lord.

Then onward with courage and valor!
Away with all doubting and fears!
And the glorious name of the Master
We'll praise through eternity's years.

Sonningdale, Saskatchewan, Canada.

A Debate on the Sabbath Question in Honan, China

J. J. WESTRUP

WHAT I write is with a view to glorifying the dear Lord, and strengthening in the truth some who may be weak. The truth is spreading rapidly all through this province. It has reached even to the northern extremity, and some evangelists have already taken their stand for the truth so far as they know it.

Some three weeks ago we received an invitation from the foreign pastors to attend their general meeting, and publicly discuss our doctrines. We received the invitation only a week before the time appointed, but decided to go, and I asked my two evangelists to go with me. We have been helping all we could in the building of the mission homes, so there was not much time for preparation, but as I told my two Chinese brethren, we have all the truth on our side and need fear nothing.

You can imagine with what a feeling of absolute dependence upon God we met the seven foreign pastors, and some one hundred Chinese pastors, evangelists, and workers besides hundreds of others who filled the large church. What power

there is in God and his blessed truth! We three were cool and calm throughout the debate, presenting the truth without fear or favor, confident that the Lord was on our side. They soon became excited, and called names, and used methods that were very improper. We gave them the positive truth from the first, and did not spend much time in refuting their unfounded statements.

They began by taking the position that there was only one law, and that that was abolished. They had never taken such a position before, but here as everywhere, when unwilling to acknowledge that they keep a wrong day, they are driven to madness in their attempt to get some show of Scriptural proof for their unbiblical position.

We showed them plainly that the Bible speaks of the ceremonial law and the moral law, and then we produced one of their own tracts, written by one of their own pastors in Peking and printed by their own press, a tract they are continually selling, which states plainly that there are two laws, and that while the ceremonial law was done away in Christ, the moral law expresses the very character of God and cannot be changed, but abides forever.

The tract goes on to show that while the moral law cannot be changed, the seventh-day Sabbath was *moved* over to the resurrection day about 200 A. D., as the church Fathers told them.

After that we produced a chart of the ten commandments which they scatter among their own people, and asked them: "If the commandments are done away, why do you have this chart of the commandments, and why do your ministers use it continually in preaching? And you also refer to Heb. 8:10, saying that the law is written in the heart of the believer. When we come to the real point, your position and ours in regard to the law are the same. We believe that by faith in Jesus Christ we are forgiven, cleansed, purified; and a forgiven man must have the law written in the heart, and not sin, for sin is the transgression of the law. You believe exactly the same. The only place where we differ is in regard to the fourth commandment, which you say has been changed, and we say has not been and cannot be changed. Therefore, produce your evidence for that change."

They then brought forth a long chart of Gamble's theory, in which he tries to prove that Jesus did not keep the same day every year, but that one year he kept the seventh day, another year Sunday, and the third year Monday.

I answered: "Gamble bases his whole argument on the Passover sabbath, which of course was movable, as it came on a certain date. He confuses the weekly Sabbaths of the Lord with the feast sabbaths. Leviticus 23. Every child can count seven, and knows plainly which day of the week is the seventh day, and Jesus certainly knew as much. It took Gamble eighteen years to work out his very intricate, complicated, movable theory, and it will take these Chinese brethren that many years more to

understand his theory. Thank God, the Sabbath truth is so plain and simple that a little child can understand it at once. Feasts and dates may change, but that does not affect the seventh day. The Jews keep it today all over the world, the same day that Jesus kept; and all the calendars of the world show that the seventh day precedes Sunday."

Then as a last resort they cited John 20:26-31 (the only Bible proof they attempted to bring forward) and the church Fathers, saying that the Sabbath had been gradually changed from the seventh to the first day of the week. We



SCHOOL AT SIGUATEPEQUE, HONDURAS, CONDUCTED BY KARL J. SNOW AND WIFE

replied we could not confidently base our eternal interest on the church Fathers. We want a "Thus saith the Lord" for everything we believe. When I went to the Episcopal Theological Seminary, we carefully studied all the writings of the church Fathers, that we might know for ourselves how they contradicted one another and how they held many theories contrary to the Bible, so that whenever we met Roman Catholics (who base a great deal of their teaching on the church Fathers) we might be able to show their errors; but these ministers were now producing those writings as a foundation for the Sunday sabbath. We agreed with them that the change was brought about gradually. Paul, in 2 Thess. 2:7, says: "The mystery of iniquity doth already work" (the Chinese Bible says: "The lawless business doth already work"), and in Rom. 14:5 we see that there was some confusion then. Thus this lawlessness began in the days of Paul, and in the days of Constantine it had proceeded so far that he issued a command trying to compel all Christians to keep the sun's day. In 364 A. D., he and the church passed laws that were to punish and curse every one that kept the Sabbath instead of Sunday.

One of our evangelists presented Dan. 7:25, showing that God had plainly told us that the Roman power would attempt to change the Sabbath; he showed that this prophecy has been fulfilled, and then he read from a Roman Catholic catechism their own declaration that they had changed it.

What a blessing it is to have the straight Bible truth! These Sunday-

keepers, unwilling to acknowledge their mistake, are thoroughly confused and do not know what straw of evidence to cling to. When we see their confusion, we learn to value the truth more than ever. We expect to see a blessed result from this debate.

✓ The School in Honduras

IN a letter from Brother Karl J. Snow, who, with his wife, has been doing faithful work in Honduras by teaching school and doing missionary work in other ways, as opportunity has afforded, we find the following interesting paragraphs:—

"The influence of our school is not local, but has gone to all parts of the republic. People are watching to see what we do. I feel we must make a success of it by all means for it will help others in starting here. Work here is different from what it is at home, for the government is watching all new enterprises and the report of failure or

progress is spread all over the country. We have a fine proposition to go to Comayagua with our school. They promise us fifty students to start with.

"When the work went hard and I was asked why I stayed, my answer was, 'I do not know.' It is yet to be seen why we stayed.

"One man took his little boy out of school because he said he would not study. The grandfather, hearing of it, came and asked me to take him into our home and said he would pay his bills. We did so. Now we have two boys and a girl living with us. [These are indicated in the picture by a small cross.] When it comes time for worship, they get the song-books, pick out a hymn, and sing with all the earnestness of their beings. One man has acknowledged the Sabbath and other points of our faith, and is just waiting to see his way clear to step out.

"I shall enclose a picture of our school. Some of the pupils were absent.

"Our courage never was better. We need your prayers."

Some Needs of the Mexican Field

M. DAVIS SMITH

MEXICO is just as needy as any heathen country, and if there is any difference, it seems to us the Mexican field is the most needy. There are several reasons for making this statement, and I shall endeavor to mention a few of them.

Mexico is very religious, and there are to be seen churches in abundance in

every city, in the villages, and in the country. These churches serve to make the large majority of the people satisfied. They also serve another purpose, they make the people prejudiced against all Protestant evangelization, as well as demoralize their adherents.

Another very potent reason is that the people do not realize their need as they do in heathen countries, as, for example, in China and Korea.

The large majority of the people in Mexico are ignorant of the common things of life, such things as serve to make most people happy. They know little or nothing about sanitary rules; such as, caring for the body, how to keep clean, and what to do in ordinary ailments. Hence the great need for schools and sanitariums is at once manifest, in order that the people may be taught these things and at the same time hear the glad tidings of Jesus and his love.

While there are many churches and many so-called ministers of the gospel, the people know nothing of the joy of sins forgiven through the blood of our dear Redeemer. They are not allowed to read the Bible, or even to own one, nor are they taught its precepts by their spiritual advisers.

The great majority of the people do not know how to provide themselves with even the ordinary comforts of life. They do not know how to use the land to make it produce for them. It is a fact that they have but little land to use, but they could have it if they did not drink up all they earn. Mexico needs several of our God-fearing farmers with a few thousand dollars to come down here and buy homes, and form a small company around them, have a school, teach, live, and act the principles of the gospel, as well as to show how a living can be made from the land.

Mexico needs at least one modest sanitarium, centrally located, to train our converts how to live healthfully; also to train some of the young people to be intelligent nurses, so that they can go into the homes of their own people, and not only carry the gospel to the people, but teach them the way to live. In many cities treatment-rooms could be established, and the workers could make great headway in breaking down prejudice, giving the people the gospel and leading them out of darkness.

In connection with the sanitarium, or perhaps in some other place, there should be established an academy to teach at least ten grades. This is greatly needed; for if our people ought to have schools in the United States, it is surely manifest that they need them here more. Mexico also needs church-school teachers by the score, that wherever there is a church or company of believers the children may be trained in the narrow way, and get started right on the road of life.

Mexico could use many ministers, for there are hundreds of places open for the word to be preached and lived by our noble band of ministers. Bible workers, of course, are needed in connection with ministerial work. Last, but not least,

consecrated, energetic colporteurs should be making their way toward Mexico, to literally sow the republic with the printed page. Who will respond to these most urgent calls?

Tacubaya, D. F., Mexico.

Our Mohammedan Sisters—No. 2

MRS. G. F. JONES

In Egypt and some other countries, when allowed to go out, Mohammedan women are so veiled that nothing except the eyes is visible, and in some countries only one eye must be seen. In towns along the coast of Syria and in some parts of Turkestan, the women have more freedom than in places entirely

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EGYPTIAN TYPE MOHAMMEDAN WOMAN

Mohammedan. Even the upper classes there have the privilege of visiting the graves in the Mohammedan cemetery, although they must go shrouded in their long cloaks and with their faces veiled. One writer says: "As one passes the burial-ground, sounds of weeping and wailing come to his ear, which are by no means always for the dead, but more often for their own miseries and sorrows, to which they dare not give vent in their homes (?) for fear of their husbands, who for such conduct would make their lot still harder, and they would bring upon themselves a severe beating or even a divorce, which is so fearfully common everywhere."

This evil along with, and perhaps in consequence of, the early marriage of the women, and also polygamy are the greatest curses of the Mohammedan race. When we consider that the majority of these young brides are simply

untrained, undisciplined, ignorant, and often naughty children, who cannot be expected to grasp the duties of a wife, or know how to keep peace with the mother-in-law and often grandmother-in-law, to say nothing of other wives introduced from time to time, we need not be surprised if harmony does not reign in such a household, and divorces are common.

As to the experience of the younger married women, it is literally mother-in-law rule, for seldom is a man permitted to take his wife to a home of his own. Not only the sons, but even the grandsons bring their brides to the paternal home, and all are subject to the parents-in-law. A household of fifty is

no uncommon thing. The first year of her married life a woman is allowed to answer the questions of her superiors only by a nod. By the fourth year she may answer by Yes or No, unless she has given birth to a child, when she is permitted more liberty of speech. In the presence of her parents-in-law she must not sit near her husband nor occupy herself with her children.

In most cases the bride and bridegroom have never met till their marriage, and the question of affection never enters into the arrangement at all. Often the only way he can enforce obedience from his ignorant, listless wife is by the dread of divorce, which he keeps constantly hanging over her. She is well aware

that if she is childless, or perhaps if a daughter is born when a son had been hoped for, or on account of an illness that has become tedious, or for a bit of caprice or counter-attraction on her husband's part, any of these things may mean the tearing up of the paper that binds them together, and for a small sum he will be set free. How can one wonder under such conditions if the wife is listless, or takes no interest in her husband's work, in keeping the house clean, or in sewing. Yet if she does not please her lord, it will be even worse for her.

As is well known, a Mohammedan is allowed four wives. Indeed, it is considered a merit. "in order to increase adherents of Islam." "The results of the sinful practise of polygamy, bad as they are, would be less sad to contemplate were it not that the polygamist exchanges his wives for others just as

readily as he who can afford only one wife at a time; and there is no doubt this practise has even a more demoralizing tendency than the practise of polygamy itself."

The majority of Moslem women do not give birth to more than one or two children, and very many have no living child. Infant mortality is very great, partly on account of contagious diseases which the poor little children inherit, and partly on account of the lamentable ignorance in the treatment of children's diseases. "Seclusion, lack of exercise, the monotony that leaves the mind to prey upon itself, ignorance, early marriage, unhappiness, abuse, and contagious diseases bring upon them a great amount of physical suffering traceable to the system of their religion."

And then the yearly month of fasting, which is imposed upon the girls as early as the age of seven, when during the whole day they are not permitted to taste food, while in the evening they gorge themselves, cannot but be detrimental to the health of a young growing child. With all these things against them, is it any wonder that they fail to produce a healthy offspring?

An Undelivered Message

"I SENT my love to you every day," said a little girl to a sick friend who was beginning to be convalescent, and felt hurt because no word of remembrance had come to her. "They just took it, and kept it all themselves!" The childish way of looking at it sets in strong light the meaning of an undelivered message.

Was it chance that just at the moment of hearing of it there fell into our hands an article in one of the magazines in which the writer—a missionary—made a passionate plea for men and women to come and tell the story of a Saviour's love for sinners? "O, the people! the people!" she wrote earnestly, as if overwhelmed by the thought of their numbers and their need. "They are so dark and ignorant and lonely. Come and tell them that Christ loves them." Christ sends his love to them with each returning day—sends it by us. Do we deliver it? or do we take it and keep it all ourselves? What does he think of us as messengers?—*The Expositor*.

CHRIST'S yoke is easy and his commandments are not grievous, not because he lowers the standard of duty, but because he alters the motives that enjoin it, and gives the power to do them. Christ's yoke is padded with love and his burden is light, because, as Bernard says, it carries the man who carries it.—*Dr. Maclaren*.

NEVER to tire, never to grow old; to be patient, sympathetic, tender; to look for the budding flower and the opening heart; to hope always, like God; to love always,—this is duty.—*Amiel's Journal*.



The Cheer of the Last Legion

ARTHUR W. SPAULDING

I HAVE my cheer! The road is hard,
hot stone,
Straight on, up-hill and down, nor
shade nor turn.

"Duty," the legion spells it. And
the end,
A battle where the dragon flag is flown.
Strangers to cooling wine, the parched
lips burn.
But on! and on! I have my cheer,
my friend.

I have my cheer! I pressed a comrade's
hand
Whom wounds and toil had sped to his
last day.
He smiled. And as I bent to catch
his word:
"Fail not!" he said. "I fail. There
you must stand!"
The eagle in his eye shall fire this
fray,
Poise o'er our standard, and direct
the sword.

I have my cheer! Just as we paused at
noon
To snatch the hasty meal and stretch
the thigh,
A little child that dallied in the
glade,
Unknowing danger, and with peace at-
tune,
With fresh-plucked flowers tripped
o'er: "For you! for you!"
A smiling world that little child hath
made.

I have my cheer! We to the fight are
bound,
The last, the greatest of the legions
sworn
To smite the dragon! And the fight
shall be
By faith, and valor, and affection
crowned.
By need, and oath, and trustful joy
upborne,—
Good cheer! Good cheer! We
have the victory!

Sanitarium, Cal.

The Influence of Song

MRS. J. FURMAN GREEN

THE story I am about to relate happened in the Black Hills of Dakota several years ago, and is a true one. It was a beautiful day in early spring. The birds were singing in the pine-trees that surrounded a cottage situated in one of the many mining towns that rise like mushrooms in those dreary hills. From the open door of this cottage a young girl's voice floated out on the fragrant air, as sweet and as clear as the bird notes in the tree tops. She was singing

that sweet old hymn she had learned in Sabbath-school:—

"What a friend we have in Jesus,
All our sins and griefs to bear!
What a privilege to carry
Everything to God in prayer!"

Just over the fence, in an adjoining lot, was a miners' cabin, where, on a rude bed, covered with a dirty quilt, lay a sick man. He had lain there for many days with no one to care for him except what little aid his companions could give him before they went to their work in the morning, and on their return from work at night. When the big mine whistle screeched forth their release from toil, they slowly climbed the long hill to their one-roomed cabin and its lonely occupant. He counted the long hours before their return, with a weary sigh. They had placed some coarse food and strong tea within his reach, but he could not touch a mouthful.

His body was aching with pain, and—must he acknowledge it?—his heart was aching worse, if possible, with its longing for the loving care and sympathy of the loved ones he had left in an Eastern city so long ago, when he, like many others with wild ambition to get rich quick, with mind filled with golden dreams, had sought those hills and the mountainsides to find the shining gold. Did it pay after all? he kept asking himself. How far from God he had wandered since he left the sweet environments of his home! He was a Christian then; but now, what was he? His companions were drinking, gambling men, and he, afraid of their ridicule, had joined them. Alas! in revelry much of his hard-earned gold had found its way. His conscience asked him, Why had he not been stronger and set them a better example? Just then the same girlish voice rang out on the morning air,—

"Have we trials and temptations?
Is there trouble anywhere?
Jesus knows our every weakness;
Take it to the Lord in prayer."

He raised his head from his pillow and listened. He had often seen the fair-haired girl flitting in and out of the cottage like a sunbeam, and had heard her sing before; but today her song had a peculiar meaning to him.

Yes, Jesus knew his human weakness and how hard it would be for him to acknowledge it to his companions, as he felt he must do before he could expect God to receive him again. Hark! once more the sweet voice came to his ears. Once more he raised his head to listen and caught the last half of a stanza,—

"Do thy friends despise, forsake thee?
Take it to the Lord in prayer;
In his arms he'll take and shield thee;
Thou wilt find a solace there."

Again he sank back murmuring, "Will he hear my prayer? What does the Good Book say about it?" Crawling from his bed, he staggered to a small leather trunk that stood in a corner. The till was heavy and he almost fell over with its weight; but sinking on his knees, he groped in the bottom, soon producing a well-worn Bible. Shaking with weakness, he turned the leaves. Suddenly his eyes fell on the words, "I will arise and go to my father." Ah, yes! he was indeed a prodigal son.

Again he turned the leaves in feverish haste, and his eyes fell upon the words, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you."

With tears streaming down his cheeks, he cried aloud, "I will go back to my Father's house. I will knock and ask him to receive me once more." Closing the trunk, his head sank on the lid, and he prayed as only a sin-sick soul can pray, sobbing out his grief over his sins as a wayward child tells his tale of woe to a confiding, earthly parent.

And there his companions found him lying, his finger resting on the sweet promises. They gently raised him, placed him in bed, and sent for a physician. They took turns staying with him until he was out of danger, and, at his request, reading to him from his precious Bible; while he in turn told them of his awakening through the influence of the sweet-voiced girl-singer over the way and the song she sang of Jesus. And who knows how great an influence all this may have cast over those wayward companions? "And a little child shall lead them."

Glendale, Cal.

Definitions of a Friend

THE first person who comes in when the whole world has gone out.

A bank of credit on which we can draw supplies of confidence, counsel, sympathy, help, and love.

One who multiplies joys, divides griefs, and whose honesty is inviolable.

One who loves the truth and you, and will tell the truth in spite of you.

One who to himself is true, and therefore must be so to you.

The link in life's long chain that bears the greatest strain.

One who considers my need before my deservings.

A harbor of refuge from the stormy waves of adversity.

The jewel that shines brightest in the darkness.

A stimulant to the nobler side of our nature.

A volume of sympathy bound in cloth.

One who combines for you alike the pleasures and benefits of society and solitude.—*Selected.*

"No conflict, no victory; no victory, no progress."



THE FIELD WORK



Our Living Guide

IRENE HOLT

DEAR Lord, walk with us as in days of old

Thou didst with thy disciples by the way,

As to the inner circle of thy fold

Thou gathered them to be their strength and stay.

Long seem the years since thou in Galilee

Didst draw them by thy heart of tender love;

And yet I know that we by faith may see
The same dear form, today, in heaven above.

Though men have lived and died, and time has wrought

In nations many a change of tongue and line,

Thy care above thy people changeth not;
Thine eye has marked each life and set the sign.

God with us in the flesh! Could Heaven unfold

In perfect love more grace to set us free?

O Lamb of God, by thy pure Spirit mold
Our lives like thine, and stay our hearts on thee,

Till, pure and gentle, we to thee have won

The wandering, sin-sick souls for whom Christ died;

And we shall see on earth thy victory won,—

Thy lost ones found, thy ransomed by thy side.

Lord, help us rise and work; the time is come;

Thy footsteps hear we, and the promised land

Is beckoning us to turn our faces home,
And set our feet upon the shining strand.

College Place, Wash.

Publishing the Message Far and Wide Through the Newspapers

WITHIN the last two weeks word has been received from several other brethren who are conducting or assisting in tent efforts, telling of their success in having extracts of their sermons published in the local newspapers. Quite a number of the States have been heard from this summer, and it is wonderful how the glorious doctrines held by Seventh-day Adventists, and which the Lord declares are to go to all the world in this generation, are being heralded over a very wide portion of the land through the secular press. This present tent season will stand out conspicuously as one in which a larger number of companies than ever before have been making use

of the newspapers to help in spreading the light of the gospel message.

Practically all the brethren who are utilizing this powerful medium have had encouraging experiences, and are urging others to engage in this important work. Experiences have come to some of the workers which have opened the way for them to gain entrance to the columns of the newspapers where they are laboring, and thus the gospel is being much more widely proclaimed than had they not met with such experiences. I shall now make known how a number of the workers who have given this feature more consideration this year than ever in the past, feel concerning the press work.

One brother holding a tent effort in a city in Iowa says: "So far we have had from one-half to one and one-half columns in the daily paper for an outline of the sermon each evening, and people for miles around report that they watch for these sermons."

Two other brethren writing from another city in Iowa say: "The city is alive with the message. We have two daily papers, and they use our reports each day, and the editors seem anxious to get them. The editors are very friendly, and say they will help us all they can."

Elder E. M. Chapman, president of the Manitoba Conference, in speaking of a tent effort with which he is connected at Brandon, Manitoba, says: "The daily papers have very kindly printed outlines of each sermon so far, for which we feel very grateful. We believe this will be a great help in getting the truth before the people, and it also aids in advertising our meetings."

A brother in Indiana has met with success in his efforts to have phases of the message published through the newspapers. In a recent letter he stated that the editor of the paper where he is laboring was very friendly to him. "He [the editor] published nearly everything I submitted to him," the brother wrote, "though I did not try to get him to take any more than I thought he would like. Notwithstanding the fact that the editor had the privilege of extracting any part of the synopsis I handed him, I asked him to leave it as near the original as consistent, and he published each article word for word."

A brother in Wilmington, Del., says: "The four newspapers in the city, three of them dailies and one a Sunday paper, are reporting our meetings nearly every day, granting us from one inch to almost twelve inches of space, and in almost every instance giving us good headlines and a prominent place in the paper. This we greatly appreciate. We frequently hear of or meet people who are watching for these reports and reading them with interest. The reports have been instrumental in bringing some to the tent."

From a brother connected with a tent company in South Dakota comes this word: "I am in a tent company here in

a town with three newspapers, and never found editors more friendly than these are. I have had more space than I dreamed of using. Three articles were in last week's edition, each one having from one to three illustrations. I am sure this work will be of increasing value in giving publicity to this message."

A brother in Kansas, after the publishing of an article in his home paper about the camp-meeting to be held in his conference, says: "I think the article will do good. A gentleman spoke to me about the article soon after the paper was issued. He said, 'I had always understood that the Adventists were guilty of setting a definite time for the return of the Lord, but I see that you deny that very emphatically in your article.'"

Thus we can see the many ways in which the newspapers can be used for the advancement of the Lord's cause. Not only is the message very widely proclaimed, but wrong impressions as to our beliefs and the extent of our work are corrected. The hand of the Lord certainly is guiding in the efforts put forth to sound the loud cry of the third angel's message. **WALTER L. BURGAN.**

The Alabama Camp-Meeting

UNDER spreading oaks, on a pleasant plot of ground in Montgomery, the Alabama conference and camp-meeting were held. The camp was very centrally located on a good car line, and in the midst of a good class of people. The evening services were quite well attended by the people of the city. The pastors of some of the churches were present at a number of the meetings, and were very cordial in every way. This was much appreciated. Many seemed deeply interested in the presentation of the word, and it is planned to leave a company of workers to develop the interest aroused by the meeting. It is hoped that the company of Sabbath-keepers here may be strengthened by the addition of others, and that a church may be organized and a building erected.

The attendance of our own people was very small, but an earnest spirit was manifested. So far as I know, all consecrated themselves anew to the work of God, some of whom were attending the meeting for the first time. What this conference needs above all else is strong, experienced workers who will go into the cities and towns and raise up churches. The best class of people in the South can be reached with the message. Never have I seen people listen to the preaching of the word with greater respect than in these meetings. They were very courteous, and seemed to have a deep reverence for the Bible. I see no reason why strong companies cannot be developed in the Southern States as well as elsewhere.

The reports rendered at the conference indicate progress. Over fifty have embraced the message during the year. There has been an increase in funds. About five hundred dollars was raised for missions, which will about bring up their quota of twenty cents a week. The business of the conference was harmonious in every way. Elder A. L. Miller was unanimously reelected president. The other officers elected are practically the same as last year.

Montgomery is a nice city, of about forty thousand inhabitants, located in

the great "black belt" of the South. It was here, Feb. 18, 1861, that Jefferson Davis took the oath of office as president of the Confederate States of the South. A star on the steps of the Capitol marks the place where he stood. But that civil struggle is over, and all are working for peace and union. The people of the South are seeking to work out their problems. We believe these are the best days we shall ever see to push the message among the cultured, refined classes of this Southland.

We are hopeful for the work here, and pray that the Lord will greatly prosper his work the coming year.

G. B. THOMPSON.

Tennessee

NASHVILLE.—We have had reason to rejoice as we have seen the hand of the Lord going before us to victory. We have had marked tokens of his providential openings here in our work the past year. Since my last report we have held two short series of tent-meetings, which were more than ordinarily well attended. Every Sunday night there were from four hundred to five hundred present to hear our great message.

People seemed stirred in their hearts at the thought of a soon-coming King, whom they claimed to love; yet when they were brought face to face with the real event, they found they were unprepared for it. It was the talk of the people that the meetings had been a real spiritual uplift, and it is certain that three thousand persons attended one or more of these meetings, and went home with a favorable impression of our work. Our year's work shows a result of forty-five new Sabbath-keepers, twenty of whom have been baptized. Seven others were baptized who were keeping the Sabbath when we began work, making twenty-seven in all that united with the church.

Besides these we have two cases that seem pathetic. A sister while in apparent good health decided the first part of the week that she would keep the next Sabbath. She had thought of doing so for years, and the meetings had brought it afresh to her mind. She made preparations for keeping the Sabbath, but when the Sabbath came, she was taken ill, and died three weeks later, never having had the privilege of attending the church service.

Another woman who had gone through a severe struggle, both within and without, finally told her family that she had turned "Adventist," and that very week her physician told her she must have an operation. She never recovered from it. Thus two of our jewels were laid to rest, in the morning of their experience with this message.

This fall we hope to enter the hardest section of this city with a strong tent-effort, and ask an interest in your prayers for success.

C. A. HANSEN AND WORKERS.

Our First Interschool Foreign Mission Band Meeting

At the last General Conference our first interschool foreign mission band meeting occurred. The band at Union College had led out by writing to the other schools and asking them to have representatives at the General Conference. A meeting was called May 21, with repre-

sentatives present from four of our five colleges and from all our foreign seminaries,—Pacific Union, Walla Walla, Union, and Mount Vernon Colleges; German, Danish-Norwegian, and Swedish Seminaries. The various schools reported the condition of the foreign mission interests in their own student body, as well as their plans for the future. After an interesting discussion, committees were appointed on organization, and on courses of study.

A second meeting was held May 29, at which time Emmanuel Missionary College and South Lancaster and Keene Academies were also represented. The committees reported, and the following reports were adopted:—

"Plans for Organization

"1. That all our advanced schools be encouraged to form foreign mission bands.

"2. That each band have a written constitution, and that the membership be on the double basis of active and associate members.

"3. That there be a purpose pledge card for the signature of the active members.

"4. That the associate members consist of those who faithfully follow the course of study outlined for the band.

"5. That there be an interband secretary, to whom the band secretaries shall report, at least, twice a year, the report to include names of active members, age, extent of education, preferred field, and preferred line of work.

"6. That to cover local and general expense of missionary correspondence and membership blanks, active members pay an annual fee of twenty-five cents, ten per cent of which shall be sent to the interband secretary.

"7. That the interband secretary be chosen at the time of each General Conference by a meeting of such active members of different bands as may be present.

"8. That each band be asked to keep in touch by correspondence with those foreign missionaries who have gone out from their school, and that these be considered honorary members of their respective school bands.

"Course of Study

"Whereas, There is a need for graded courses of study for the foreign mission bands, your committee presents the following three courses:—

"1. An introductory course on missionary geography and biography, spending one month on each country, dividing the time between the geography and biography, the first week being given to geography.

"Suggestive texts:—

"a. 'Winners of the World,' by Gardner.

"b. 'Advance Guard of Missions.'

"c. 'Effective Workers.'

"NOTE.—Students having had 'History of Missions' may begin with the second year's course, if so desired.

"2. A second year's course on the missionary and his problems.

"Suggestive texts:—

"'Foreign Missionary,' by Brown.

"'Supplementary reading.'

"3. A third year's course, consisting of detailed study of special fields.

"Suggestive texts:—

"Student Volunteer Movement sets, \$5.

"NOTE.—Each group formed shall

study one particular field for the entire year."

At this meeting the writer was chosen interband secretary, and a collection of five dollars was taken up to purchase a record book and for other necessary general expenses. Also a committee was appointed to draw up our plans and present them to the General Conference Educational Department. This was done and the plans were approved by the department, with a pledge of their moral support. It now lies with the students of all our advanced schools to do their share during the coming school year. May the Lord greatly increase the number of those definitely planning and preparing to "go to the front." It is not too soon to plan, even though your preparation may mean several years yet in school, and some experience in the home field.

L. L. CAVINESS.

Southern Idaho Camp-Meeting

THE camp-meeting in the Southern Idaho Conference was held in Boise at Booth Park, July 10-20.

Notwithstanding the fact that this was in the midst of berry season, and with some, haying-time, the attendance was good. All the conference tents were pitched, fifteen new tents purchased, and still it was necessary to rent thirteen. All the available rooms in the vicinity of the camp were also occupied. The weather was unusually pleasant for this time of year.

The business of the conference went off very pleasantly. The writer was elected president for another year, and T. L. Copeland secretary and treasurer. W. L. Killen continues at the head of the book work. The following-named persons constitute the executive committee: J. A. Casebeer, H. C. Beach, F. D. Wagner, B. M. Grandy, and the writer.

Brother C. F. Lingenfelter and Elder C. H. Rittenhouse were added to our force of laborers.

I think I never attended a gathering where all the people were more careful to attend every meeting, and where the instruction given was more heartily received. There seemed an intense desire for a life of victory, and the messages given certainly met their minds in this respect. On every side were heard such expressions as "This is just what we need."

The workers from abroad were Elders Armitage, Finster, and MacGuire; from this union, Elders C. W. Flaiz and W. F. Martin, Prof. E. C. Kellogg, and Brethren W. R. Beatty and F. W. Peterson. The labors of all these brethren were heartily appreciated.

Under the efficient effort of Elder MacGuire, the young people's work received new impetus. As this department was in need of special attention in the conference, we were very grateful for the results of Brother MacGuire's labors. Brother Lingenfelter was appointed secretary of the young people's work.

The donations of the Sabbath-school amounted to \$101. Cash and pledges to foreign missions were \$1,200. A portion of this amount was conditional upon the sale of property. The total amount of sales in the book-tent was nearly \$500.

The last Sabbath of the meeting, Brother B. M. Grandy was ordained to the gospel ministry. The following day forty-three persons were baptized in the clear waters of the Boise River.

It was truly a splendid camp-meeting. Signal victories were gained by God's people. Many were the testimonies stating that a better knowledge of how to live the Christ life was gained.

God grant that we may go forward from strength to strength, and from victory to victory, and appear at our next annual convocation a victorious, Spirit-filled people.

A. M. DART.

Battle Creek College Association

At the last General Conference a reunion was held of Battle Creek College teachers and students, which was attended by about two hundred and fifty persons. Near the close of the Conference an association was formed for the purpose of collecting, preserving, and circulating information concerning the College, its teachers, and its students. A constitution was adopted, and secretaries were chosen as follows:—

General: C. C. Lewis; North American Division: M. E. Cady; South America: R. H. Habenicht, M. D.; Europe: Guy Dail; Asia: Riley Russell, M. D.; Africa: W. H. Anderson; Australasia: E. H. Gates. Nearly one hundred persons joined this association, although many did not have opportunity to do so, since the Conference was nearly over.

The association authorized the secretary to prepare a booklet containing, (a) a report of the reunion; (b) a report of the organization of the association; (c) a copy of the constitution; (d) a list of the charter members; (e) the addresses of two hundred and fifty teachers and students present at the reunion.

This report is now ready, and is being mailed to all charter members. It forms a neat booklet of twenty pages, with cover printed in blue and gold.

The charter membership list will be held open until Jan. 1, 1914. All Battle Creek College students and teachers who will send to the secretary the membership fee of fifty cents, together with the last year of their attendance at the College, the course from which they were graduated, if graduates, their present office or occupation, and their post-office address, will be enrolled as charter members, their names and addresses being printed on a leaflet to be inserted in the booklet described above. Any corrections or additions will also be made if sent to the secretary before Jan. 1, 1914. A copy of the booklet will be mailed to each member.

A large photograph was taken of nearly one hundred of the old teachers and students. Probably no such reminder of the "old College days" will ever again be available. A copy of this photograph will be mailed to any address for fifty cents.

Also a copy of the booklet will be mailed for fifty cents to any person, whether member of the association or not.

Address the secretary, C. C. Lewis, Takoma Park, D. C.

Delaware

WILMINGTON.—On Sunday evening, July 27, the tent-meetings in Wilmington opened, with Elder R. H. Martin in charge. He is assisted by his son Bruce as tent master, and Miss Lora L. Tarbell and the writer as Bible workers. Brother Martin is fully convinced of the

importance of the press work in connection with such an effort, but not having any ministerial help, he felt he could not do justice to this department, and do all the speaking, and visit among the people as he should. So he asked Miss Tarbell and me to take charge of the press work. This was a new experience to us both, but we were willing to do what we could.

There are in the city three daily newspapers, with a combined circulation of 36,170. We were very kindly received by the editors of these papers, all promising to give us space for reports of the meetings. Two of the papers have published in full, with a few exceptions, the reports we have sent in. One of them, however, has not been quite so generous. But we have been thankful even for the shorter articles, since each evening they call attention to the meetings at the "gospel tent," with its location and the subject for the evening; and all this is gratis.

We have not thus far had any astonishing results of our work, but we frequently meet people who tell us they are reading the reports of our meetings at the tent, and that they watch for them each day. Others have come to the tent because they saw the reports in the papers.

The Lord has said, "So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." And the people are getting the word of God. We have marveled many times at the number of texts of Scripture that have been printed. In substantiation of statements made in writing our reports, we quote the most striking point of a text and give the reference. It is published in just that way in two of the papers. And because of this we fully believe souls will be converted through reading these articles.

This success, we know, is not due to "any wisdom we have more than others," but it is because "the Lord, he it is that doth go before us."

We are more convinced than ever before that "the Lord will do great things for us when we attempt great things for him."

We praise him for this medium of reaching the people with the third angel's message, and feel that workers everywhere should study to use it.

EMMA S. NEWCOMER.

The Foreign Mission Seminary as a Center of Learning

IN the course of my visits to various churches in different parts of the Middle West and East in the last few weeks in the interests of the denominational history, I have been asked many questions in regard to the Foreign Mission Seminary, and it is to answer some of these questions that I take the liberty to write these lines for the REVIEW.

Some seem to labor under the impression that because the Seminary makes a specialty of training young men and women for the foreign fields, it does not carry the higher collegiate studies. This is essentially untrue. While the Seminary does not at present conduct a regular course leading up to the degree of A. B., it does carry a large list of collegiate studies, including all those which are most helpful in training young

men for the ministry, and for Bible teaching in our schools.

Moreover, and this is a matter of great moment, in carrying on these studies the Seminary has the advantage of using the Library of Congress, one of the great world libraries, with a collection of books and pamphlets, some of them very rare ones, numbering two million. The fact that a five-cent ride on the trolley-car will land a student of the Seminary right in front of this library, where he will have free access to this magnificent collection of books, as well as the cordial assistance of the men in charge, who are specialists in various lines of research, is something that every student hungry for knowledge will take into account; for it is not simply text-book study of a subject that counts most in these days, but it is being able to go into it thoroughly, to consult not one but many authorities, and arrive at conclusions which will take in all that has been said of importance on the subject.

Not only does the Seminary student have this unique opportunity for research, but he is assisted in it by his teachers, and the work of the school is planned with this in view. As teachers we set it before us not so much to develop the memory, but to train the judgment, to stimulate original inquiry, to give the mind breadth of view, insight, power of discrimination. And we can do this the better because the general class of students who come here are not young people sent here by their parents, but young men and women who come of their own accord because they are hungry for knowledge.

If it is thought that thoroughness and depth are not needed for the foreign field, that is a great mistake. Our most experienced leaders in the great mission field are insistently calling for young men with the highest intellectual fitness, and we feel as teachers that if a good training is required for the home field, how much more is it necessary that the workers who are sent thousands of miles away at heavy expense should be men and women who have made the very most of their talents by very thorough intellectual training.

As a matter of fact, we have in addition to the young people who are preparing for the foreign field, a goodly number who are getting ready to give the message in the large cities of the United States, and these find that their needs intellectually as well as spiritually are very much the same as those of the men and women in training for the foreign field.

M. E. OLSEN.

Pacific Union Conference

WE have just closed our second camp-meeting in this union conference. The first was held in Stockton in the California-Nevada Conference, and the second at San Jose in the California Conference. There were perhaps five or six hundred in attendance at the Stockton meeting, and seven or eight hundred at the San Jose meeting.

We had the assistance of W. A. Spicer a part of the time at both these meetings. He rendered very efficient help indeed. The Lord greatly blessed the effort of his servant to lift the standard higher and still higher, and also to encourage the believers in the leadership of the Lord in this great movement.

Elders I. H. Evans and Meade MacGuire were with us the last Sabbath of the San Jose meeting. Elder R. C. Porter also spent a few days with us at the close of the San Jose meeting. This was a source of great inspiration to our people, and the help rendered was greatly appreciated. We were also blessed at both these meetings with the assistance of several of our missionaries from foreign fields. We were favored at the Stockton meeting with the assistance of Elder C. L. Butterfield, of Korea. He gave a very interesting and profitable talk on the work in his field. Elder R. W. Munson's two sons were present and spoke of our work in the East Indies, especially in Sumatra and Java. The assistance of Elders Butterfield, of Korea; Okohira, of Japan; J. S. James, of India; R. W. Munson, of the East Indies; and Walter Bond, of Spain, was much appreciated at San Jose. Their reports came as a great inspiration to our people. As we listened to the providences of God as related by our earnest missionaries, we were reminded of the cloud which overshadowed Israel as they journeyed from Egypt to Canaan. Truly the cloud is guiding Israel today, and soon it will lead us into the heavenly Canaan.

Day after day as these meetings progressed, the deep movings of the Spirit of God were more and more manifest. Deliverance came to those who were in bondage, and great victories were experienced by all. We certainly enjoy the showers of blessings that are now falling on the people of God, in both the early and the latter rain; and we expect to see more and more of the outpouring of this Spirit. Soon the light of God's glory is to be seen on his people as never before.

Quite a number were baptized at the close of each of these meetings, but I am not prepared to give the exact number at this writing. Very few changes were made in the executive committees of the conferences. The officers remain the same.

Let us continue to pray that the Lord will unseal the fountain of life and pour upon his people at this time the refreshing showers of the latter rain.

E. E. ANDROSS.

The General Conference Missionary Exhibit

WITH the passing of time our General Conference sessions become increasingly missionary, both in spirit and in fact. The horizon of our missionary vision is constantly enlarged; this is largely due to the fact that with intense interest we follow our missionaries with our prayers and our offerings as they push on to new, extended fields in all parts of the world. The recent World Conference afforded striking evidence of this fact. A considerable number of the delegates were missionaries direct from the mission fields, the heathen, non-Christian lands. By their lively, inspiring reports and their many missionary "talks" the atmosphere of the entire Conference was made decidedly missionary.

In order to make still more emphatic and realistic the needs of those heathen lands, the missionaries (true to the missionary instinct) brought with them a considerable collection of "native" articles from nearly every country of the

great heathen world. These articles were made to constitute the missionary exhibit, a no inconsiderable feature of the Conference.

Conspicuous and of highest interest in this collection were the "gods many," like those of the Old Testament, whose senseless impotence is set forth with such scathing irony in the Psalms and in the prophecy of Isaiah. (See Psalm 115; Isaiah 44.) Not to mention others, there were the god of war, grim-visaged, with his six arms; the queen of heaven in all her serene majesty and supreme indifference; and the goddess of maternity, the special object of worship by prospective mothers. The ground of rejoicing that these and many others were present at the Conference was that they were all disgraced or dethroned gods; that is, they no longer held sway over the people who had formerly feared them and bowed down to them. They had been cast aside for the God who "hearest prayer," and to whom "shall all flesh come."

To illustrate in a concrete way the conditions in which our workers must labor to win hearts for the message, a considerable collection of war implements, especially from Central Africa and the islands, was brought by the missionaries to the Conference. In this collection was the bow with its poison-pointed arrows, the spear, the club, the shield, the helmet, and other war apparatus, striking evidences of that savage element in the human, whether civilized or uncivilized. Next may be mentioned a class of articles illustrative of the arts of peace, such as the crude aprons made from the bark of trees, or from the fiber of the lace-tree, pounded into a pulp, the beautiful and skilfully wrought garments made from the cotton, the grass, or the silkworm fiber, much of which equaled if not excelled the best we have. To this was added the many pieces of needlework which excited the wonder and admiration of all present. Some of these latter were banners on which were worked with great skill many strange characters of these alien peoples, indicative of the gratitude that now fills their hearts for the new-found light,—the experience of deliverance from sin and the knowledge of the soon-coming kingdom.

Of special interest to the Conference delegates were the many specimen copies of the various books, pamphlets, tracts, papers, etc., issued in the scores of vernaculars in different parts of the world, which serve as channels through which the message is finding its way to the minds and hearts of the people. These are indeed silent evidences of the progress of our cause; but when seen in their true significance, they must be regarded as the best proofs that the work is both deepening and made permanent.

Still another unique feature of this exhibit was the large map (9 x 12 feet) on which were indicated the principal mission stations of all Protestant societies in the entire non-Christian world. The chief object of this map was to give a bird's-eye view of the missionary invasion of the heathen world. On a white background small red dots indicated the mission stations of all other Protestant denominations, while those of our denomination were shown by small blue stars.

On the basis of the general fact rep-

resented on this map and as a further elucidation of the missionary situation of the world of today, a set of very interesting statistics had been worked out and placed on a chart that hung just opposite the map. These statistics follow: The total number of Protestant principal missionary societies appointing and sending missionaries is 377. If all the aid societies and committees cooperating with the above societies are included, the total rises to 995. The total number of Seventh-day Adventist missionaries, according to last report, aggregated 599; all other Protestant missionaries numbered 24,092. The principal mission stations of our denomination counted 170; all other Protestants totalled 12,123. Receipts for foreign mission work contributed by our entire body amounted to \$606,708; all other Protestant denominations gave the sum of \$37,914,834. The mission offering per capita of membership in our denomination was \$5.56, while the corresponding figure by all other Protestant Christians stood at 26 cents. For every 182 members in our church we have one missionary set as a light in the heathen, non-Christian world; all the other Protestant churches have one missionary in the field for every 5,945 members.

In respect to the last two items the chart exhibited very graphically the immense lead we as a people hold over the aggregated Protestant bodies, and it is certainly a cause for much thankfulness that the Lord has so blessed us; yet we do well to remember that measured separately there are some other Protestant bodies that are close seconds to us, and that in view of the coming King we are called to "higher ground." Let us, then, mend our pace and go forward.

J. N. ANDERSON.

Field Notes

FOUR new believers have been added to the church at Austin, Minn.

THE workers in Knoxville, Tenn., report six new Sabbath-keepers in that place.

SINCE the first of the year four new members have been added to the Montgomery (Ala.) church.

ELDERS J. W. Boynton and G. A. Thompson write of the baptism of seven persons at Sedro Woolley, Wash.

ON a recent Sabbath twenty-two candidates received baptism at Newark, N. J., and united with the church at that place.

THE elder of the Blythedale (Md.) church reports two members added to their little company, and one person ready for baptism.

As the result of a series of meetings conducted at Laton, Cal., by Elders H. C. Basney and C. W. Fuller, nine persons have been baptized, and a church of eighteen members organized.

RECENTLY Elder H. E. Reeder baptized five believers at Carroll, Wyo., and organized a church of eleven members. At Buffalo a church of six members was organized, two receiving baptism at the time. Elder Reeder also baptized four persons at Bigtrails.

Medical Missionary Department

W. A. RUBLE, M. D.
L. A. HANSEN

H. W. MILLER, M. D.

General Secretary
Assistant Secretary
N. Am. Div. Secretary

Graduating Exercises, England

ON July 17, 1913, a goodly number gathered at the Caterham Sanitarium, England, to attend the nurses' graduating exercises, when a class of five completed their three years' training.

Light refreshments were served at six o'clock in the sanitarium dining-rooms, where the tables were laden with a generous supply of tempting delicacies. Following this pleasant item the guests, patients, and graduates assembled in the gymnasium for the exercises proper. The class motto, "Saved to Serve," was artistically done in evergreen at the front, and was the key-note of the program. After the opening hymn, whose

Miss A. M. Clark read a paper presenting the principles, aim, and standard of a new gild that it is hoped will soon be organized among sanitarium workers, The Service of Joy. An appropriate and attractive badge has been prepared for the members of the gild on which are represented various symbols indicating its fundamental principles.

Dr. A. B. Olsen, superintendent of the Caterham Sanitarium, presented a diploma to each of the five graduates: Misses Edith Crooks, Margaret Harrison, Isabel Johnstone, and Ebba Schmitt, and Mr. William Kirkwood. Dr. Olsen congratulated the class, not so much on what they had done, but on what they had faithfully tried to do. He said that the diplomas were a token, not that they had finished learning, but that they had completed the preparatory course, and were going on to the higher school of experience and self-training.

Mr. Kirkwood responded in the name of the class, thanking the doctor and his associates for the kind interest that had been shown them during their three

years' study, and for their words of encouragement at times when the way seemed hard.

To close the exercises, the audience joined in singing "Praise God From Whom All Blessings Flow," and Elder W. T. Bartlett pronounced the benediction.

After the program, the graduates were heartily congratulated by their friends and the guests who were present, and received many cordial good wishes for their success in their chosen work of ministering to the diseased bodies and sin-sick souls



GRADUATING CLASS, CATERHAM SANITARIUM

title corresponded with the motto, Dr. C. H. Hayton, superintendent of the Stanborough Park Sanitarium, offered prayer, invoking the blessing of God on the class as they were about to go forth to engage in medical missionary work, either at home or in the wider fields beyond.

Elder W. J. Fitzgerald, president of the British Union Conference, occupied the chair, and made a few appropriate remarks prior to the graduating address, which was delivered by Elder S. G. Haughey, president of the South England Conference.

It has always been the intention of the leaders of the work to open treatment-rooms in the cities, and Elder Haughey called attention to the sanitarium medical mission that it is now hoped will very soon be opened in London for the benefit of those who are unable financially to visit our institutions for the needed treatment and care. He appealed to all those who are interested in this line of work to be liberal with their donations, as it will require considerable funds to equip and maintain such a mission.

of needy men and women.

LOIS L. WAKEHAM.

Nurses' Postgraduate Course

THE unusual advantages offered in connection with the postgraduate course for nurses given by the Washington Foreign Mission Seminary should appeal to many of our nurses who wish further preparation for the work to which they have been called. We can well believe that it was in the providence of God, and by his blessing, that this means of advanced education and special training was made possible. Those who have already realized its blessings have many words of praise and gratitude in its behalf.

Being especially intended for the graduate nurse, the course makes first provision for advanced instruction and experience in practical medical missionary lines. Being under the direction of those who are well acquainted with the requirements for effective missionary work in various fields and whose whole purpose is the preparation of well-qualified workers, this course is made to in-

clude such subjects as are the most essential. Ample facilities for thorough work are offered. Special consideration is given to the individual needs of workers preparing for special fields.

Among the advantages offered students in this course may be mentioned the practical work that is given in connection with the Washington Sanitarium City Dispensary. This institution is located in a part of the city that affords the best kind of material for clinical study and personal experience. Many cases come to the dispensary, and the surrounding territory offers a large field for house-to-house work. The range of diseases treated is a wide one; and, as the work is comparatively new, the possibilities of its development are largely to be realized. While the dispensary has not been long established, its work has proved a most positive success from its very beginning. Those who are acquainted with its progress feel that marked blessing has attended it. For some time serious consideration has been given to the question of enlarging the dispensary quarters on account of the growth of its work. Those taking the postgraduate course are given three months' experience at the dispensary under the direction and supervision of qualified workers. This experience alone is considered a most valuable one by those securing it.

The city of Washington is now being recognized as first in the opportunities offered students and scholars for preparatory, collegiate, and postgraduate study, for research, and for broad culture. The fact that the city is the seat of government, the home of its various departments, and the storehouse of the researches of the government since its foundation, has naturally given impetus to the growth of schools, colleges, scientific and artistic institutions, and societies for research. Under the government there are, for instance, the Smithsonian Institution and the National Museum, with their wealth of material relating to natural history, ethnology, etc. Then there is the Library of Congress, without its equal in this country, its contents available to all who would use them. The statistical and scientific bureaus of the various departments with their equipment for study and research are also available to the student. The Army Medical Museum, the Hygienic Laboratory, the Bureau of Standards, the Botanical and Zoological Gardens, and other facilities offered by the government, form a field of opportunity not available elsewhere. The gathering of many scientific societies and the holding of national and international congresses and conventions still further enlarge the field of valuable instruction. It was a rare opportunity, for instance, for those in Washington to attend the sessions of the great International Congress on Hygiene and Demography held here last year, the first time it had ever been held in the United States.

The discriminating student can find profitable use for spare time in taking advantage of the many facilities offered in Washington for special study. The teachers of the Foreign Mission Seminary are always glad to cooperate, by counsel and assistance, to obtain the very best and the most out of these opportunities. The Seminary affords each year a course of lectures for entertainment and edification, given by the best talent obtainable from our own leading

speakers and from other prominent lecturers.

The regular educational advantages offered by the Seminary may be utilized by the postgraduate as occasion may demand and circumstances will permit. Where earlier educational opportunities have been withheld or neglected, the student may be able to make up studies that are lacking. If one has already been engaged in field work and has learned by experience what is most needed for a better preparation, he can avail himself of the opportunity of special studies.

Conditions attending the usual nurses' training course are sometimes such as not to permit of the most thorough course in systematic Bible study and in practical methods of spiritual work, consequently many of our nurses feel unprepared to engage in labor calling for experience in this direction. Others, who have had some training, may wish to add to it. Both these classes will find help in the classes in Bible and Bible workers' training. Actual experience in holding Bible readings is given under the supervision of experienced workers.

It is not necessary to speak of the general benefits of a postgraduate course. Many of our nurses are already interested in securing such wherever possible. But we may well consider the advantage of taking such work under conditions and influences that will make for the highest good in every respect. Spending six months or a year in special study and training in an institution where every influence is toward higher living, where the instructors are God-fearing men and women, where the associate students are Christian workers, where only the truth is taught and error is fought, where there is an absence of those demoralizing worldly influences that cannot help affecting most persons, certainly presents a situation that our workers must readily appreciate.

One who is desirous of being better fitted for work in God's cause must make careful selection of the elements in his training. Only under unusual conditions can we consistently choose surroundings abounding in detrimental influences and greatly lacking in the helpful. With the course offered by our own Foreign Mission Seminary, covering so fully the needs in medical subjects and experience, and at the same time affording the best of spiritual conditions, our nurses can feel quite free in planning on postgraduate work. Write to M. E. Kern, Takoma Park, D. C., for full information regarding the course.

L. A. H.

Health Reform and Nurses' Training-Schools

I HAD not been long in training-school work before I realized the fact that our nurses in training had very little respect for, or appreciation of, the great principles of health reform which the Lord has given us, and for which our sanitarium system stands.

I found that most of them came into our sanitariums having no idea of healthful dress, either wearing corsets or, leaving them off because they understood that they were not allowed in the institution, wearing their garments with no system of proper adjustment; so that, easily discouraged, they soon slipped back into their corsets, if great pressure

was not brought to bear to keep them from it.

I soon noticed, also, that it was considered nothing very wrong—in fact, a rather good joke and a most enjoyable variation in the monotony of sanitarium life—for them to break over occasionally and get a beefsteak dinner; or, perhaps, in event of a birthday or other festal occasion, an opportunity to indulge in roast chicken—quite a treat, provided it could be done without the knowledge of the faculty.

I also found that many nurses out on outside cases, by indulging, no doubt thoughtlessly, in things not strictly considered health reform even by those only slightly acquainted with our sanitarium system and plan of living, lost the confidence of the people in whose homes they were nursing, these people often sending back for a strictly loyal sanitarium nurse, recognizing in their lack of loyalty to principle an evidence of weakness somewhere. I found that oftentimes our nurses were not letting their light shine before their patients in regard to these things, but that they showed by actions and thoughtless remarks that they considered the principles of health reform of but little importance,—all right for sick people and while in a sanitarium, but not practical for all occasions and conditions.

I noticed that a large percentage of graduate nurses leaving our sanitariums, went out into the world into professional nursing, adhering in almost no degree to sanitarium principles, thereby bringing our whole system of healthful living and rational treatment into disrepute, apparently proving to the people of the world that sanitarium ideas are of little value. If they are of value, why not appreciated and lived out by people trained in such institutions?

I began to realize that young people in our sanitariums had no conception of the true meaning of health reform, but were living it out mechanically while in the institution because it was the line of the least resistance. They were simply going with the crowd. After leaving the sanitarium, they found themselves in different surroundings, more nearly in the line of their natural tendencies, and still drifted with the crowd, and many will continue to do so to their ultimate destruction, for invariably those graduate nurses not living out health reform are the ones who lose their love for all phases of the truth.

I pondered these things; I began to wonder whether or not there was that in health reform that could inspire one to loyalty. Was it worth while? Surely it must be, or the Lord would not have given it to us. Just how important was it? As I studied, I began to see this branch of the third angel's message in a light I had never thought of before. I tried to present it in the proper way to our nurses; endeavored to give them a sense of their responsibility, as sanitarium nurses, to be true to the principles represented by the institution; tried to show them the need of more loyalty among our workers to these great truths in regard to the care of the body.

As I talked to them, making, perhaps, some slight impression upon their minds, a greater light began to break in upon my own. More and more, as I studied and endeavored to teach, I saw the beauty of health reform and the goodness of God in giving it to us; that it was given that our bodies might be

kept in such a condition of health that we should have clear, keen minds, able to grasp spiritual truths; well-poised nervous systems free from irritable, impatient tendencies; and physical strength to do well the work given us to do: thus reaching a degree of happiness and joy in this life impossible to attain otherwise, and also removing from our experiences the most potent obstacles to our attainment of eternal salvation. I saw that, without a clear conception and the carrying out of health reform, our people could never reach that degree of spiritual perfection necessary for translation; that we never could be the shining lights to the world that we must be to draw souls to this truth.

It came to my mind more forcibly than ever before that the people thronged after Christ, not because he forgave sins, but because he healed diseases; and that if we as a people are to "arise and shine," we must take advantage of our opportunity to be physically well; and that is what we shall be, every one, if we but follow in the light the Lord has given. Then will the people of the world come to us for what we can give them physically; and, having accepted that, they will be prone to accept all. When we prove to them God's mercy in a physical way, showing them in ourselves, as living examples, the reasonableness of God's physical truths, they will be constrained to listen to the spiritual lessons we can give them.

It is hard for finite minds to grasp spiritual things. Christ ever had to use physical law to illustrate divine truth. So we, as we prove to the world God's love to us in a physical way, shall be able to establish their confidence in God's everlasting mercy and infinite wisdom in things not at first so easily understood. What a depth of mercy, love, and wisdom!

I had been reared a Seventh-day Adventist, rigidly taught in health reform, but had never understood it. I began to understand now wherein we had failed. I began to see why we found among the ranks of our people such a disregard for laws of healthful living; why these young people coming to us from Adventist homes to enter our training-school lived out sanitarium principles only because they had to; why there was so little love for this provision of the Lord for us in our preparation for his coming. They did not *know*. They had not *seen*. And how could they ever know or understand if our sanitarium workers went through a sanitarium experience and training, coming out blindly with eyes unopened? how could they ever grasp it if the ones who must be their educators did not see?

Our nurses must be inspired; with all their young blood and the enthusiasm born of consecration, they must take the message to our people in a way that it has never been taken before; and in the taking of it they will see. They may begin in the dark, but in the end they will praise the Lord for a new vision.

BELLE WOOD-COMSTOCK, M. D.

(To be concluded)

"I CONSTANTLY remind myself of the fact that every man must have his own Pentecost. Only he who has felt the tongues of fire is able to speak the words that burn."

News and Miscellany

Notes and clippings from the daily
and weekly press

— The famous Leaning Tower of Pisa has been leaning more and more, and the government has been talking of doing something to secure it. Now it is leaning dangerously, and the government is bestirring itself. The cause of the trouble has been that the water of the river Arno has penetrated the foundation. This is to be drained, and the base is to be widened and filled up to the level of the square.

— A Vienna doctor declares he has discovered that one of the most frequent causes of headache is the wearing of high collars. Dizziness is also caused by such collars. When the doctor first suspected this, he tried the effect of wearing low collars on many of his patients who suffered with headache, and the change relieved a large number of them. The doctor says persons who are inclined to headaches should never wear high collars.

— It seems that Thomas Jefferson was not only a great statesman and lawyer, but also an inventor. The national system of coinage is due to him. He invented a plow for which he was awarded a medal by the Royal Agricultural Society of France. He also invented the revolving chair used in all offices. He was a mathematician and calculated eclipses, and his knowledge of architecture is seen in the beautiful buildings of the University of Virginia.

— Pres. Woodrow Wilson sent the following word of encouragement to the recent World's Sunday-school Convention at Zurich: "No study is more important to a child than the study of the Bible and the truths it teaches, and there is no more effective agency for such study than the Sunday-school. It certainly is one of the greatest factors in our lives in the building up of character and the development of moral fiber, for its influence begins almost as soon as the child is able to talk, and continues throughout life. The Sunday-school lesson of today is the code of morals of tomorrow. Too much attention cannot be paid to the work which the Sunday-school is doing."

— An interesting situation has developed in Holland. To the surprise of the rest of the world, this little country, whose name is never mentioned in connection with the disturbances that are constantly menacing the peace of Europe, is preparing to launch a fleet of some size. The Netherlands Defense Commission has voted for a fleet of nine dreadnaughts, with the usual complement of submarines, torpedo-boats, and other lesser vessels. And now the question is being raised whether Holland intends once more to enter the naval competition, in which she was once supreme. History, romantic and glorious, when Holland's name was synonymous with might and power, is thus revived. The modern fleet, which is to be completed in the course of thirty-five years, is not for the defense of Holland itself, however, but for the protection of its East India possessions. The most valuable of these is Java.

— The second largest dam in the world is now being finished on the Murrumbidgee River in New South Wales. Forty-five miles of the river are held back by this great wall in the neck of a gorge, and when the dam has risen to its full height of 240 feet, the enclosed lock will be half as large again as Sydney harbor. Two hundred miles farther down the river, at Berembeld, another great work is contemplated. When the combined system is complete, between five million and six million acres will be served.

— The German emperor is said to have more uniforms than any other person in the world, so great are the number of military, naval, and other titles he owns in his own and other countries. His uniforms, which have been computed at nearly 3,000 in all, are in charge of his head valet, who has twelve other valets working under him. The valet must necessarily be an expert on military uniforms, for it is no light task to remember the accessories in the way of swords, epaulets, helmets, etc., to go with nearly 3,000 uniforms, for each detail must be exact, and a mistake in regard to this would cost him his place.

— Yuan Shi Kai has issued an official statement relative to the rebellion in China, which is now being rapidly subdued. In a despatch to the New York Times, Admiral Tsai Ting Kan, private secretary to the president, asserts that the great mass of the people support the government, and that all the trouble has been caused by "a turbulent band of desperadoes" which "has ruthlessly sought to plunge the country into anarchy." Despatches state that Sun Yat-sen has fled from China on a Japanese steamer bound for Formosa. Yuan says that he will never rest till the revolt is utterly crushed. "He will consent to no compromise which might lead to trouble in the future and disappoint the well-wishers of China among the friendly powers."

— The attention of the civilized world has been attracted to indescribable horrors practised on native workers in the Peruvian rubber forests. They surpass in cruel brutality the treatment experienced by the natives in the Belgian Congo. A dozen years ago a great rubber company was organized by the Arana brothers, Peruvians, which in 1907 became, at least nominally, a British corporation, with two English directors and headquarters in London. In 1909 an American traveler first exposed the abuses. Promptly the company, in conjunction with an agent of the British government, instituted an investigation, which was conducted in 1910 and 1911. The Peruvian government also made an investigation. How vast the evil has been is indicated by the estimate that twelve years ago there were between 40,000 and 50,000 Indians in that district and that now there are only 10,000, of whom 90 per cent bear the marks of torture. The Peruvian government has promised sweeping reforms in the administration of that district, and declares that the abuses have now been stopped. Concerning that, doubt is expressed in London, largely on the ground that the output of rubber continues undiminished, indicating that there has been no disturbance of the system of gathering it by forced labor.

—The overproduction of potatoes in Germany in the last few years has resulted in the discovery of new ways of utilizing the surplus. According to recent information, there are now 436 factories devoted to the preparation of potato products. The tubers are prepared for use as cattle fodder, or for the production of alcohol and starch. A yellowish-white flour is also milled. German bakers are mixing this flour with the ordinary flour of wheat and rye. The product is said to be a bread of excellent taste, which is easy of digestion and remains fresh for a longer time than the bread in common use.

—For the first time the population of China is now known as a result of enumeration after the usual fashion. Excluding children under six years of age, the figures are 302,000,000. Including the children under six, the total is 320,000,000. The guesses, "official" they are called, have ranged from 432,000,000 in 1851 to 261,000,000 in 1860. In 1906 it was guessed at 438,000,000. The area of China is about half that of the United States, and the later census shows that the density of population attributed to China is not sustained. It is 208 to the square mile, about the same as in the State of New York. A single province, Shan-tung, has a density comparable with that of Rhode Island, but others are to be compared with Maryland, Indiana, New Hampshire, and even Maine. Kan-su, the third largest in area, has fewer than thirty to the square mile. Not one of them even approximates the density of England, Belgium, or Saxony. About 7,000,000 Chinese are living in other lands, chiefly in Asiatic parts adjacent to China. Apart from them the United States has the largest Chinese colony, probably less than 100,000.

Educational Department

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

A Call for Young Women

"God's cause today is in great need of the living representative of the Bible truth. The ordained ministers, alone, are not equal to the task."

We have long looked forward to the time when "by thousands of voices all over the earth, the warning will be given." Surely it is the will of God that our force of workers should be greatly increased. "There should be one hundred believers actively engaged in personal missionary work, where now there is but one."

There has come to Seventh-day Adventists in the last few years a very definite call for the inauguration of a great evangelistic movement in behalf of our great cities in America and the world. "This question of the work in the cities is to become a living question with us."

In the efforts that have been put forth in response to this call much has been learned of the great needs, and of what is required to do the work. One great need which stands out in bold relief is that of a much larger corps of Bible

workers. It seems very clear that this work can never be done without a large force of well-qualified lady workers to assist in carrying the message into the homes of the people.

In "Testimonies for the Church," Vol. IX, page 111, we read:—

"Of equal importance with special public efforts is house-to-house work in the homes of the people. In large cities there are certain classes that cannot be reached by public meetings. These must be searched out as the shepherd searches for his lost sheep. Diligent, personal effort must be put forth in their behalf. When personal work is neglected, many precious opportunities are lost, which, were they improved, would advance the work decidedly.

"As the result of the presentation of the truth in large congregations, a spirit of inquiry is awakened, and it is especially important that this interest be followed up by personal labor. Those who desire to investigate the truth need to be taught to study diligently the Word of God. Some one must help them to build on the sure foundation. At this critical time in their religious experience, how important it is that wisely directed Bible workers come to their help, and open to their understanding the treasure-house of God's Word."

Here is a line of work in which hundreds, or even thousands, of our sisters can take part. Who of our young women will respond to the call? Does it not thrill your hearts with joy to know that you can have a part in bringing this truth directly to those who know it not?

Doubtless many will say, "I am not prepared." True; and the Bible worker who engages in this personal evangelism must know well her Bible, and also how to reach the people. So "the Lord calls upon our young people to enter our schools and quickly fit themselves for service. In various places, outside of cities, schools are to be established, where our youth can receive an education that will prepare them to go forth to do evangelistic work and medical missionary work."

A few such schools have been established. At the Foreign Mission Seminary we are making a special effort to do the work called for, and God has blessed the effort. The demand for our young lady Bible workers has been, of course, greater than the supply. Are there not scores of our young women who will enter these schools this fall to prepare themselves for the Bible work? "The day is short, the work is vast, the reward is great, the Master urges."

M. E. KERN,

President Washington Foreign Mission Seminary.

NOTICES AND APPOINTMENTS

Camp-Meetings for 1913

ATLANTIC UNION CONFERENCE
Southern New England, Auburn, R. I.
..... Sept. 2-7
CENTRAL UNION CONFERENCE
West Kansas, Lyons Aug. 28 to Sept. 7
Western Colorado, Grand Junction
..... Sept. 9-16

COLUMBIA UNION CONFERENCE

West Virginia, Charleston Sept. 4-14
Chesapeake, Chestertown, Md., ... Sept. 18-28

LAKE UNION CONFERENCE

North Michigan, Gaylord .. Aug. 28 to Sept. 7
Northern Illinois, Allen Park, Ottawa ..
..... Aug. 28 to Sept. 8
Indiana, Hartford City Sept. 4-14

NORTHERN UNION CONFERENCE

Iowa, Cedar Rapids Aug. 28 to Sept. 8

PACIFIC UNION CONFERENCE

Arizona Oct. 30 to Nov. 3

SOUTHERN UNION CONFERENCE

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

SOUTHEASTERN UNION CONFERENCE

Cumberland, Athens, Tenn. Sept. 4-14
Florida Oct. 30 to Nov. 9

Western Colorado Conference Association

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

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

Indiana Association of Seventh-Day Adventists

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

E. A. BRISTOL, President;
W. A. YOUNG, Secretary.

Indiana Medical Missionary and Benevolent Association

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

E. A. BRISTOL, President;
F. A. LOOP, Secretary.

Arizona Conference

THE Arizona Conference will hold a local meeting at Safford, Sept. 11-18, 1913, and an annual conference and camp-meeting November 13-23.

G. W. REASER, President.

Utah Conference

THE next annual session of the Utah Conference of Seventh-day Adventists will be held at Ogden, Utah, Sept. 10-14, 1913. The meetings will be held in a tent, located on the corner of Twenty-fourth and Jackson Streets. At this session the officers will be chosen for the ensuing year, and such other business transacted as may properly come before the conference. Each church is entitled to "one delegate for the organization and one additional delegate for every five of its membership." There will be no tents for rent, but rooms may be secured at a reasonable rate. Those desiring rooms should write immediately to Elder J. D. Alder, 2941 Washington Ave., Ogden, Utah, stating just what they want. The first meeting will be held at 8 P. M., Wednesday, September 10.

W. M. ADAMS, President;
J. F. GASTER, Secretary.

Utah Association

THE next annual session of the Utah Conference Corporation of Seventh-day Adventists will convene at Ogden, Utah, in a tent located on the corner of Twenty-fourth and Jackson Streets, Sept. 12, 1913, at 10 A. M. All business pertaining to the association will be transacted and the officers for the coming year will be elected. Each local church is entitled to "one delegate for the organization and one additional delegate for every five members."

W. M. ADAMS, *President*;
J. F. GASTER, *Secretary*.

Change of Address

THOSE wishing to communicate with Elder H. W. Reed should address him at 865 Fifth St., Milwaukee, Wis.

Address Wanted

ANY one knowing the whereabouts of Mrs. Sue Neal, formerly of San Antonio, Tex., will please send information to Miss Margaret Warnoch, 3627 Avenue Q, Galveston, Tex.

Publications Wanted

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

J. J. Hill, 325 Adams Ave., Evansville, Ind.

Mrs. O. J. Corwin, 2101 Webster St., Waco, Tex. *Signs of the Times* weekly and monthly.

Edw. Quinn, Jr., 4 Hickory Ave., Takoma Park, D. C., *Signs* (weekly and monthly), and *Watchman*. A continuous supply desired.

Business Notice

WANTED.—A copy of "Healthful Living." Please write, stating price, to Margaret Warnoch, 3627 Avenue Q, Galveston, Tex.

WANTED AT ONCE.—A boy not under twelve years of age. Would be a good home for one of mature years. Must be consecrated. Good public schools and church privileges. Mrs. M. L. Bliss, Milford, N. H.

FOR SALE.—Bakery in Nashville, doing fine business, must be sold on account of health of owner. No expensive fixtures. Fine wagon trade. Good proposition to right party. Don't answer unless you mean business. Address North Side Baking Co., 1714 McDaniel St., Nashville, Tenn.

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FOR SALE.—On account of call to missions, I will sacrifice 80 acres of timbered land in Sonoma County, with 7 springs, house, garden, 60 trees, and vineyard. Four miles from store, 8 miles from railroad. Cash, \$600. Must be sold at once. Clarence E. Moon, 916 Laguna St., San Francisco, Cal.

Obituaries

JONES.—Theres Marvin, son of Mr. and Mrs. Charles W. Jones, was born July 19, 1912, and died at the home of his parents, in Panama City, Fla., Aug. 12, 1913. Pastor Mills of the Methodist Church spoke words of comfort.

MRS. C. W. JONES.

CHURCH.—Arthur Milo, infant son of Frank H. and Sallie M. Church, was born July 26, 1912, at Pinetop, Mo., and died July 5, 1913. Baby was never well, and we laid him to rest, awaiting the coming of the Life-giver.

F. H. AND S. M. CHURCH.

KNIGHT.—Nellie Mary, daughter of Brother and Sister Geo. S. Knight, of Mountain View, Cal., was born May 12, 1891, and died in Alameda, the same State, July 21, 1913. Besides the father and mother, two brothers and one sister are numbered with those who mourn.

B. E. BEDDOE.

STROTHER.—Ermina Strother was born in Wells County, Indiana, Sept. 5, 1837, and died in Jesus at Ft. Wayne, Aug. 3, 1913. Sister Strother enjoyed a living faith in present truth for nearly a score of years. She was led to accept the third angel's message through reading our literature. She was laid to rest awaiting the call of the Life-giver.

J. E. DUNN.

MCCULLOUGH.—Died Aug. 7, 1913, Mrs. Bertha A. McCullough, daughter of Mrs. G. C. Bryant, of Kansas City, Mo. The deceased was born in Montgomery County, Kansas, Dec. 4, 1878, and was baptized at the age of thirteen years. As death drew near, she said to her friends, "I have fully surrendered." The funeral services were held at the house on Sabbath, August 9, conducted by the writer.

W. W. STEBBINS.

DAWSON.—Benjamin Pliney Dawson was born at Tyrone, Mich., April 28, 1839, and died suddenly at his home in Hampton, Iowa, July 28, 1913. He was a Seventh-day Adventist for about sixty years, and remained faithful to the last. In March, 1873, he was united in marriage with Hettie Miner who, with two daughters, survives. Elder B. A. Wolcott, of Nevada, Iowa, conducted the funeral service, and we laid father to rest, sorrowing, but not as do those who have no hope.

MRS. E. A. WARNER.

STOVER.—Elizabeth Jane Debolt was born at Westchester, Ohio, Nov. 10, 1829. Her earlier years were spent in Ohio and Indiana. Later she went to Missouri where she was united in marriage with B. F. Wilson, a presiding elder in the Methodist Church. Being left a widow, with one daughter, she moved to Kansas, settling near Oswego. In 1872 she was married to Joseph Stover, and the autumn following they both united with the Seventh-day Adventist Church. Her husband died in 1892, and some ten years later she, with her daughter, moved to Clarke County, Wash., where on July 21, 1913, she fell asleep in the hope of a soon-coming Saviour.

A. J. STOVER.

DAVIS.—Minnie Linton was born in Macoupin County, Ill., Nov. 10, 1873. She was married to Herbert C. Davis July 18, 1894, and to this union were born two children. A little more than a year ago Sister Davis was converted during a series of meetings, and soon after received baptism. She was an earnest worker in her home and in the Sabbath-school, and was beloved by all who knew her. On July 15, 1913, Sister Davis fell asleep in Jesus at her home in Granite Falls, Wash. She is survived by her husband, one son, one daughter, her father and mother, four brothers, and five sisters. Words of comfort were spoken to a large congregation by the writer. Text, John 5:24.

J. W. BOYNTON.

GLOVER.—Cynthia Elizabeth States was born in Norwich, Conn., Feb. 5, 1826. She lived for a time in Stonington, Conn., and then removed to Washtenaw County, Michigan. In 1849, she was married to Lorin L. Glover. They became interested in present truth early in their married life, through the labors of Elder James White and others, and the deceased remained a faithful observer of the Sabbath until her death, which occurred at her home in Chelsea, Mich., June 10, 1913. Her husband died in the spring of 1901, and after that she made her home with her daughter in Chelsea. Of her six children, four daughters survive. She remembered distinctly seeing the stars fall in the autumn of 1833, and watched the progress of the message with interest. She fell asleep in full hope of soon seeing her Lord when he comes to claim his own. Funeral services were conducted by the writer, assisted by Pastor Campbell of the Methodist Church.

A. J. CLARK.

WOODS.—Georgianna Woods, daughter of Mr. and Mrs. Sam Wesley, died at the home of her mother in West End Ruatan, Spanish Honduras, Central America, Aug. 6, 1913, aged 38 years and 2 months. She was united in marriage with Mahlon Woods in 1908, and at that time joined him in the observance of the true Sabbath. She especially enjoyed the Sabbath-school, and often expressed her appreciation of the wonderful truths brought out by the harmonious study of God's Holy Word. She fell asleep in the hope of a soon-coming Saviour, leaving her companion, one child, her mother, two brothers, and two sisters to mourn, but they sorrow in hope. Pastor John Henderson of the Baptist Church conducted the funeral service.

JOHN J. WOODS.

MEARS.—Oliver Mears was born at Danville, Vt., Jan. 6, 1820, and died Aug. 10, 1913, aged 93 years, 7 months, and 4 days. When he was four years of age, the family moved to Milan, Ohio. Later he lived for some time in Wood County, near Bowling Green, and in 1880 settled in Clyde, Ohio, where he died at the home of his daughter. Eleven children were born to Brother and Sister Mears, six of whom are living and were present at their father's funeral. The deceased was a man of unswerving integrity, was ambitious, and possessed really an iron nerve and will. He made no profession of religion until he heard the truths of the second advent message in 1858. From that time until his death he lived an earnest Christian life. Brother Mears was the first president of the Ohio Conference, and assisted in its organization. At his request, the writer preached the funeral sermon.

D. E. LINDSEY.

TAYLOR.—Mary Jane Haskell Taylor was born in Constable, N. Y., May 12, 1838. Her parents removed, when she was a little child, to Norfolk, where she died at her home Aug. 4, 1913, aged 75 years, 2 months, and 23 days. In 1844 she was married to Elder C. O. Taylor, who was widely known in New England. Mrs. Taylor's parents were earnest Christians and prominently associated with the great advent movement in 1844. She, with them, accepted the Sabbath truth in the early history of the message. One by one her loved ones passed away until she was left alone with none but church friends and neighbors to care for her in her last illness. Her love for the truth never wavered, and almost her last words were, "It is a good thing to do right." An Episcopalian clergyman conducted the funeral services.

EMMA L. LAWRENCE.

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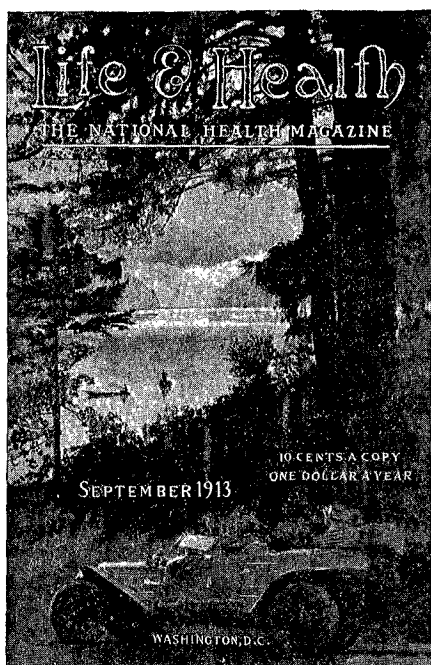
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WASHINGTON, D. C., SEPTEMBER 4, 1913

EDITOR FRANCIS M. WILCOX

ASSOCIATE EDITORS
CHARLES M. SNOW WILLIAM A. SPICER

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We note by the union conference papers that the prospects are good for a large ingathering of souls in evangelistic efforts being conducted in the large cities of the country.

THE New Jersey Conference has recently dedicated four new church buildings, the fourth, at Trenton, the capital, having just been dedicated this week on the occasion of the annual conference session.

THIS week Brother J. A. and Mrs. Bodle, of the Foreign Mission Seminary, left Washington for New Orleans, to sail thence to Guatemala. They will connect with the school being carried on in Guatemala City.

By mistake, the title of the article appearing in the Educational Department of the REVIEW of August 21, over the signature of J. L. S., was made to read "Education for the Word." It should have read "Education for the Work."

THE Home Missionary Department of the General Conference, Miss E. M. Graham, secretary, has just issued the first number of a little neostyle-printed paper for the conference missionary society secretaries. It is called *The Home Missionary Gazette*, and is full of hints and suggestions which the conference secretaries will use in their work with the local missionary societies. We are glad to see this revival of interest in home missionary endeavor. It will mean revival in the churches.

WHILE revolution is rife in many parts of the world and war is threatening in both hemispheres, Christians will not fail to pray that God will still hold the winds of strife while his messengers carry the message into regions and among peoples yet unwarned.

ELDER W. A. SPICER left Washington last week to attend the New Jersey camp-meeting and assist at the dedication of the new church at Trenton, N. J. He will go from there to New York City to assist a number of missionaries in arranging for their departure for their fields of labor in other lands.

Dedication of the Peace Palace

THE Peace Palace at The Hague was dedicated on the afternoon of August 28. The ceremony of handing the edifice over to the Dutch foreign minister was carried out in the great court in the presence of Queen Wilhelmina, Dowager Queen Emma, and Prince Consort Henry. These were surrounded by a distinguished gathering of diplomats, representatives of peace societies, and persons prominent in art and science. The custody of the building is vested in the diplomatic corps under the presidency of the foreign minister. In accepting the custody of the edifice, the foreign minister let it be known that he did not expect the immediate inauguration of the reign of peace, but said: "Diplomacy can greet the inauguration of this temple with head held high and a heart full of hope." If diplomacy can do this, in the face of the increasing spirit of war and the tremendous increase in the preparations for war, it must be shutting its eyes to the things that are, and looking only upon the things it dreams of. The most unexplainable phenomenon of this age is the world's optimism concerning peace when all signs indicate that the world is drifting rapidly toward the vortex of a universal war, the Armageddon of the Scriptures.

Getting Data for Sunday

FOR many years the advocates of Sunday laws and Sunday-law enforcement have been endeavoring to increase the observance of Sunday on the part of the people by making it dangerous for them not to observe it. Their program has not produced the desired results, but still many of them are holding to the idea with grim determination. The editor of the *Continent*, in the issue of July 3, practically admits the futility of that program, and encourages the work of the New York Sabbath Committee in seeking to find some more satisfactory basis of operations for inducing the people to keep Sunday. He says:—

"The New York Sabbath Committee is moving up to 'fill a long-felt want.' It is a want that has been felt by every minister or teacher or public-spirited citizen who has undertaken to inculcate in individuals or communities a sense of the importance of the Sabbath—want of authoritative data abreast of the times to tell why the Sabbath is necessary to man physically and mentally and spiritually and socially. There is a good deal of fugitive stuff on these topics floating about in the newspapers, but nobody

knows where it comes from, and much of it is as old as the much-worn story about the California wagon emigrants of sixty years ago, who by resting on Sundays got across to the coast a month ahead of the travelers who drove Sundays just the same as week-days. Certainly to the modern American it sounds like poor argument to bring up a tale as ancient as that, but there is mighty little available literature on the subject that is much more recent.

"But now the New York Sabbath Committee has determined that there is going to be something more satisfactory on hand for those who need ammunition in this service. The committee has instructed its secretary, Dr. William P. Swartz, to institute a 'scientific research into the influence of the Sabbath on human welfare' just as soon as funds can be supplied to meet the cost of it. Already a beginning has been made, for Prof. William J. Gies, who occupies the chair of biological chemistry in the medical school of Columbia University, has been engaged to direct the investigation into the influence of the Sabbath on the physical well-being of the race. Dr. Gies is going into the matter with heart and soul of interest, and no doubt before many months will have worked out something more serviceable as a Sabbath-rest argument than the emigrant-train story. In like manner other experts as able and convincing will study how 'a Sabbath well spent' helps mental efficiency, business success, and home cheer.

"Dr. Swartz is preeminently right in insisting that the present-day problem of Sabbath observance is not going to be met by pointing to restrictive acts on the statute-book,—the acts so often sneered at as 'blue-laws,'—and rudely reviling the masses for not obeying their prohibitions. That is not after the manner or spirit of Christ. He said, 'The Sabbath was made for man,' and if his followers in the twentieth century expect to maintain the day as either a day of worship or a day of rest, they must demonstrate to the people the concrete truth of the Lord's saying. There must be steady, patient education to show the people how and wherein the Sabbath is for their benefit. And that is the viewpoint from which this progressive committee is starting out to provide the proof."

We might in all seriousness suggest that a committee of Biblical experts be appointed to secure some "authoritative data" from the Word of God concerning the necessity of Christians' keeping the day at all. In the lack of such data lies the whole difficulty. In the absence of any divine command for Sunday-keeping, it will be difficult to make men see the binding obligation of the institution, even with "authoritative" sociological data. If it is "not after the manner of Christ" to "revile the masses for not obeying" the commands of the clergy to keep Sunday, is it not doubly opposed to "the manner of Christ" to throw Christian men into prison and into chain-gangs and subject them to burdensome fines for failure to observe that institution? If we can see the un-Christlike-ness in the one case, how can we fail to see it in the other? The above article is in itself a severe criticism of the previous program. Will not the committee go a step farther and abandon the whole un-Christlike procedure? C. M. S.