

The Advent Sabbath Review and Herald

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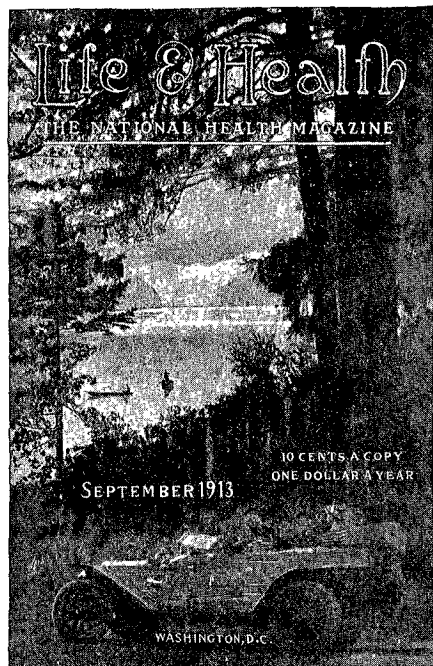
No. 37



The Need of Power

IT is power we need. Our work for Christ is too great for human strength. Our adversaries are strong. The world, this present evil world, how dominant, how enthralling! The flesh, human nature with its desires, tastes, and tendencies altogether against God and righteousness! And the enemy, who can measure his skill, his resources, his grip on the hearts of men? Against such odds how helpless are our reasonings, organizations, and endeavor. We must have power, divine power, or fail.

And it is the power of the Holy Ghost. It is not culture, wisdom, wealth, nor earthly influence. All these can create organized results, but cannot bring spiritual life. Only God can do His own work, and until we realize this, He will let us stumble on and call that success which is only man's untempered mortar. This is preeminently true of our work in the last days. In and of ourselves we are nothing. We have known something of His power in the past, but He has much more for us. Let us not take less than the whole armor of God. Pray, brethren, pray!—*Selected.*



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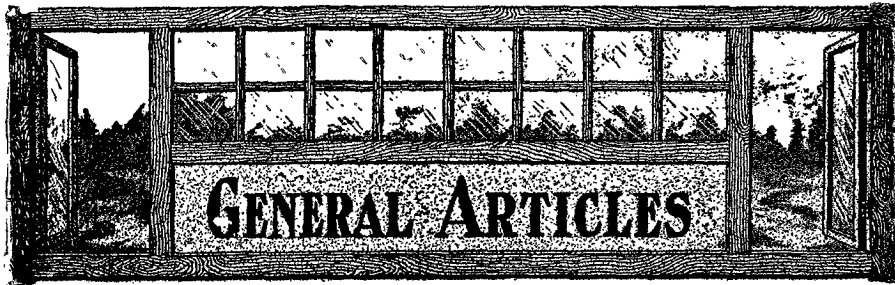
The Review and Herald

"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 11, 1913

No. 37



Songs of the Exiles

ARTHUR W. SPAULDING

WHY hang your harps on the willows,
Children of woe?
Far is the fame of your voices'
Musical flow.
Sing us the songs of Zion.

How can we sing?
Waste is our beautiful city,
Captive our king.

*O stranger land, O stranger land,
Dark is thy bloody scroll.
Happy shall be the ruthless hand,
Happy the sword at its command,
That spills thy fearful soul.*

Kneel with the world in Dura,
Ye stiff of neck!
Have ye no fear of the furnace?
Nothing to reckon?
Bow to the golden image!

How can we bow?
We have no God but Jehovah,
Forever, and now.

*God of our fathers, thine all power;
Thy name be glorified.
Be thou our stay in this dread hour,
A covert and a fortress tower;
In thee our souls do hide.*

Pray ye no more toward Zion,
Hated of men:
Choose ye the monarch's favor,
Or lions' den!
Kneel to the lord of kingdoms!

How shall we kneel?
Faith in the Lord of heaven
Will we reveal.

*Jerusalem! For thee we yearn,
Whose streets the saints have trod,
To thee with streaming eyes we turn,
For thee our hearts within us burn,
Thou city of our God!*

Where is your ancient glory,
Seed of the blest?
Tossed on the waves of affliction,
Know ye no rest?
Boast ye no hope of restoring?

How should we boast?
This is the hour of contrition
For God's sad host.

*O Lord, the great and dreadful One,
Rebels and sinners we!
In misery earned we lie undone.
O Lord, forgive! In heaven is none
To look to but to thee.*

Lift up your heads, ye drooping,
Sorrowful men!
Know ye of none anointed
To bring you again?
Sing ye no song of Messiah?

Yea, we will sing:
Blessed is he that cometh,
Messiah, our King.

*Lift up your gates, Jerusalem!
Your portals open fling!
And he that wears the diadem
Shall with his people enter them,
And reign our glorious King.*

The Voice of Stern Rebuke Elijah's Second Visit to Ahab

MRS. E. G. WHITE

For three years Elijah was hunted from city to city, and from nation to nation. At the mandate of Ahab, many had given their oath of honor that the strange prophet could not be found. Yet the search was continued; for Jezebel and the prophets of Baal hated Elijah with a deadly hatred, and they spared no effort to bring him within reach of their power. And still there was no rain.

At last, "after many days," the word of the Lord came to Elijah, "Go, show thyself unto Ahab; and I will send rain upon the earth."

In obedience to the command, Elijah "went to show himself unto Ahab." About the time that the prophet set forth on his journey to Samaria, Ahab proposed to Obadiah, the governor of his household, that they make thorough search for springs and brooks of water, in the hope of finding pasture for their

starving flocks and herds. Even in the royal court the effect of the long-continued drought was keenly felt. The king, now thoroughly concerned over the outlook for his household, decided to unite personally with his servant in a search for some favored spots where pasture might be had. "So they divided the land between them to pass throughout it: Ahab went one way by himself, and Obadiah went another way by himself."

"As Obadiah was in the way, behold, Elijah met him: and he knew him, and fell on his face, and said, Art thou that my lord Elijah?"

During the apostasy of Israel, Obadiah had remained faithful to God. His master, the king, had been unable to turn him from his allegiance to the living God. Now he was honored with a commission from Elijah, who said, "Go, tell thy lord, Behold, Elijah is here."

Greatly terrified, Obadiah exclaimed, "What have I sinned, that thou wouldest deliver thy servant into the hand of Ahab, to slay me?" To take such a message as this to Ahab was to court certain death. "As the Lord thy God liveth," he explained to the prophet, "there is no nation or kingdom, whither my lord hath not sent to seek thee: and when they said, He is not there; he took an oath of the kingdom and nation, that they found thee not. And now thou sayest, Go, tell thy lord, Behold, Elijah is here. And it shall come to pass, as soon as I am gone from thee, that the Spirit of the Lord shall carry thee whither I know not; and so when I come and tell Ahab, and he cannot find thee, he shall slay me."

Earnestly Obadiah pleaded with the prophet not to urge him. "I thy servant," he argued, "fear the Lord from my youth. Was it not told my lord what I did when Jezebel slew the prophets of the Lord, how I hid an hundred men of the Lord's prophets by fifty in a cave, and fed them with bread and water? And now thou sayest, Go, tell thy lord, Behold, Elijah is here: and he shall slay me."

With a solemn oath Elijah promised Obadiah that his errand would not be in vain. "As the Lord of hosts liveth, before whom I stand," he declared, "I will surely show myself unto him today." Thus assured, "Obadiah went to meet Ahab, and told him."

With astonishment mingled with terror the king listened to the message from the man whom he feared and hated, and for whom he had sought so untiringly.

Ahab well knew that Elijah would not endanger his life merely for the sake of meeting him. Could it be possible that the prophet was about to utter another woe on Israel? The king's heart was seized with dread. He remembered the withered arm of Jeroboam. He could not avoid obeying the summons, neither dared he lift up his hand against the messenger of God. And so, accompanied by a body-guard of soldiers, the trembling monarch went to meet the prophet.

The king and the prophet stand face to face. Though Ahab is filled with passionate hatred, yet in the presence of Elijah he seems unmanned, powerless. In his first faltering words he unconsciously reveals the inmost feelings of his heart. "Art thou he that troubleth Israel?" he asks. In his heart, Ahab knew that it was by the word of God that the heavens had become as brass, yet he sought to cast upon the prophet the blame for the heavy judgments resting on the land.

It is natural for the wrong-doer to hold the messengers of God responsible for the calamities that come as the sure result of a departure from the way of righteousness. Those who place themselves in Satan's power are unable to see things as God sees them. When the mirror of truth is held up before them, they become indignant at the thought of receiving reproof. Blinded by sin, they refuse to repent, and feel that God's servants have turned against them and are worthy of severest censure.

Standing in conscious innocence before Ahab, Elijah makes no attempt to excuse himself or to flatter the king. Nor does he seek to evade the king's wrath by the good news that the drought is almost over. He has no apology to offer. Indignant, and jealous for the honor of God, he casts back the imputation of Ahab, fearlessly declaring to the king that it is *his* sins and the sins of *his* fathers that have brought upon Israel this terrible calamity. "I have not troubled Israel," Elijah boldly asserts, "but thou, and thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim."

Today there is need of the voice of stern rebuke; for grievous sins have separated the people from God. Infidelity is fast becoming fashionable. "We will not have this man to reign over us," is the language of thousands. The smooth sermons so often preached make no lasting impression. The trumpet does not give a certain sound. Men are not cut to the heart by the plain, sharp truths of God's Word.

There are many professed Christians who, if they should express their real feelings, would say, What need is there of speaking so plainly? They might as well ask, Why need John the Baptist have said to the Pharisees, "O generation of vipers, who hath warned you to flee from the wrath to come?" Why need he have provoked the anger of Herodias by telling Herod that it was unlawful for him to live with his broth-

er's wife? The forerunner of Christ lost his life by his plain-speaking. Why could he not have moved along without incurring the displeasure of those who were living in sin?

So men who should be standing as faithful guardians of God's law have argued till policy has taken the place of faithfulness, and sin is allowed to go unreproved. When will the voice of faithful rebuke be heard once more in the church?

"Thou art the man," Nathan said to David. These words are seldom heard in the pulpits of today, seldom seen in the public press. If they were not so rare, we should see more of the power of God revealed among men. The Lord's messengers should not complain of their efforts being without fruit, until they repent of their own love for approbation, and their desire to please men, which lead them to suppress the truth.

Those ministers who are men-pleasers, who cry, Peace, peace, when God has not spoken peace, might well humble their hearts before God, asking pardon for their insincerity and lack of moral courage. It is not from love for their neighbor that they smooth down the message entrusted to them, but because they are self-indulgent and ease-loving. True love seeks first the honor of God and the salvation of souls. Those who have this love will not evade the truth to save themselves from the unpleasant results of plain-speaking. When souls are in peril, they will not consider self, but will speak the word given them to speak, refusing to excuse or palliate evil.

Would that every minister might realize the sacredness of his office and the holiness of his work, and show the courage that Elijah showed. As divinely appointed messengers, ministers are in a position of awful responsibility. They are to reprove, rebuke, exhort, with all long-suffering. In Christ's stead they are to labor as stewards of the mysteries of Heaven, encouraging the obedient, and warning the disobedient. With them worldly policy is to have no weight. Never are they to swerve from the path in which Jesus has bidden them walk. They are to go forward in faith, remembering that they are surrounded with a cloud of witnesses. They are not to speak their own words, but words which One greater than the potentates of earth has bidden them to speak. Their message is to be, "Thus saith the Lord." God calls for men like Elijah, Nathan, and John the Baptist,—men who will bear his message with faithfulness, regardless of the consequences,—men who will speak the truth bravely, though it call for the sacrifice of all they have.

God cannot use men who in time of peril, when the strength, courage, and influence of all are needed, are afraid to take a firm stand for the right. He calls for men who will do faithful battle against wrong, warring against principalities and powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. It is to such as these that he will speak

the words: "Well done, good and faithful servant; . . . enter thou into the joy of thy Lord."



The "I Come" Which Shall Be

L. F. STARR

"So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation." Heb. 9:28.

Just as certainly as Christ came to this world as an offering for sin, just so surely will he "come again" for the final salvation of his people; for so it is made known by the prophets and promised by Jesus himself.

Four times in the book of Revelation the glorified Saviour speaks explicitly the "I come" of his sure and speedy return: "Behold, I come quickly: hold that fast which thou hast" (3:11); "Behold, I come quickly: blessed is he that keepeth the sayings of the prophecy of this book" (22:7); "Behold, I come quickly; and my reward is with me, to give every man according as his work shall be" (verse 12); and "he which testifieth these things saith, Surely I come quickly. Amen" (verse 20). Great is the emphasis; mighty and holy the import of such a personal promise.

Christians look to the promise, "I come," with great joy. They have with patience and much suffering longed for the glad and speedy fulfilment of the "I come" of the Scripture. The hearts of all Christians who look forward to a literal and glorious coming of the great God and our Saviour Jesus Christ, as the true church has looked from the first, will "see him as he is." It is possible for Christians who love and submit to the Word, and hold heartily that the divine promise in that Word is a reality, to look up together unto heaven, waiting for the coming of our Lord Jesus Christ, loving his appearing, looking for the Saviour, "who shall change our vile body, that it may be fashioned like unto his glorious body," and who shall welcome us as we meet him in the air. It is possible for us to be thus standing with our loins girded and our lamps burning, as men who are "waiting for their lord." "Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh."

"Behold, I come quickly;" "Surely I come quickly;" "This same Jesus"—what a common ground for all to love him! In the "quickly" of the promise we are all to read that the disciples' attitude, as was that of the children of Israel, is to be that of a man with his shoes on his feet, and his staff in his hand, ready. It is an old story, but never out of date, certainly not in this age of worldliness, in this time "when ye think not" he comes. Is this prospect being recollected and cherished? Are we maintaining it in the soul's sanctuary, as a dear and joyful event, a climax in the world when great changes will take place? We may—we must—cultivate such a view of him as will naturally spring up into an instant and

enraptured welcome. "Lo, this is our God; we have waited for him, . . . we will be glad and rejoice in his salvation." Isa. 25:9. The fulfilment of the "I come" will be a time, a moment, a crisis, never through eternity to be forgotten; a point of interview between disciple and Master at the solemn close of the working-day. Shall it be "Well done, thou good and faithful servant"? Who will abide the day of his coming? How shall we meet his eyes? We shall see those pierced hands and feet and the brow that was once crowned with thorns. Let us walk with him now in the light on the way to see him then face to face, and to join the redeemed in the inheritance prepared from the foundation of the world.

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Significance of Jacob's Tithing Vow

WILLIAM COVERT

JACOB, son of Isaac and brother of Esau, was fleeing from his father's home because of his brother's anger, when the Lord gave him a very impressive dream. Weary from walking, sad because of an offended brother and home troubles, he lay down to sleep upon the ground, with a stone for a pillow, the evening star for a lamp, and the blue sky for a covering.

He was probably too discouraged to pray with strong faith, and too anxious of soul to find any consolation from environments or future outlook. With weeping he probably tried to confess his sins, yet his late course of action toward his brother seemed so wicked that he feared God would not hear him.

But finally sleep came to his aching nerves; and during his slumbers he was given a dream which reassured his troubled soul. In the dream he saw a ladder so high that it reached from the earth right where his stone pillow lay all the way up to the gate of heaven. And the ladder served as a stairway for the ministering angels to descend from heaven with blessings for men and return again to the throne of God to get further orders and come to earth again with fresh blessings, while at the top of the ladder where it touched the threshold of heaven, he saw the Lord standing to communicate with the inhabitants of our world. Then Jacob in the dream got a warm message from glory relating to the future of himself and his people.

"And Jacob awaked out of his sleep, and he said, Surely the Lord is in this place; and I knew it not." And rising up early, "Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace; then shall the Lord be my God: and this stone, which I have set for a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth unto thee." Gen. 28: 16, 20-22.

Jacob had been promised the inheritance of his father's property, and because of the promise which his father

had made to him Esau was greatly offended and was threatening to slay Jacob. These threatening conditions made Jacob sad, and the prospect of getting back to his father's house in peace looked to him a doubtful problem. But this was the chief desire of Jacob's heart then. Would he ever again be permitted to reach his father's house in peace? and yet if God should bring it all about, Jacob would surely be a faithful man. He had in prospect a large inheritance, and he would pay a tithe of it all to the Lord. Not this alone, but he would also faithfully pay a tithe of all that he would acquire on his own account. Not a penny's worth of property would be held in his possession that was untithed.

Jacob's vow was a very strong one in regard to tithing, and it shows that he regarded it incumbent as an heir to tithe all that might be inherited from an estate, even though that property might have been tithed while it was in the hands of the former owner.

What a financial uplift it would be to the cause of God now if the vow that Jacob made should be adopted and carried out by all our people! And why should it not? It is right, having in it the true principle of tithing according to the intent of the plan.

The Lord's Charge to Delinquents

The Lord through Malachi declares that his people as a whole have robbed him in tithes and offerings, and that the curse of God is resting on them because this is so. He also promises that a most wonderful blessing will come to them when they make a clean breast of it and bring all the back tithes and offerings into the Lord's storehouse. He says, "Even from the days of your fathers ye have gone away from mine ordinances, and have not kept them. Return unto me, and I will return unto you, saith the Lord." But the question is asked, "Wherein shall we return?" What can we do to get back? Then the Lord tells them what they must do. He says, "Bring ye all the tithes into the storehouse, that there may be meat in mine house."

What tithes is he talking about?—The entire tithe; all the tithes that have been held back. He means that we should tithe the property that we have not tithed which we hold in our hands from the days of our fathers. That tithe is the Lord's, and we should pay it just as truly as if we had acquired it by our own thrift or labor. Mal. 3: 7-10. The extent of this withholding is of vast magnitude. In many cases it extends back into past generations. And the recording angels have kept a faithful record of the whole vast account. We cannot deny it, for God's books show it in heaven. There are volumes of accounts there that must be balanced. And God tells us that the way to settle these accounts is to bring in all the delinquent funds, and then keep paid up to date as business is done. When we have done these things, then comes the promise to rebuke the devourer. Mal. 3: 11.

Even now awful calamities are falling upon men and properties, and these things will increase until they have devoured the whole earth. Will our people not take heed to this serious situation? The heartrending things that are taking place among men and women in many places seem too terrible to record, yet they will not abate while wickedness holds high carnival.

But our brethren and sisters should see that their record is straightened up. The words and the lives of the great ungodly multitudes will not improve, but we can get right with God. Our profession is eloquent, and our theology faultless. We believe Jesus will soon come. Our work is to give God's blessed truth to our fellow men in all the world, so all our misdeeds must be corrected if we escape the plagues that are falling all around. God has promised that these things will not curse us if we make a full confession and fix up the gaps which now show in the moral hedge that God wants to build around us. There are many thousands of dollars in tithes standing against our people on God's books which must be brought into the storehouse.

No one can be a permanent loser by doing what God tells him to do. God wants these matters made right for the sake of the blessed cause.

The question of offerings is included in the accounts which are pending, and this subject should be studied so that we may know the truth and do our whole financial duty, for our cases are receiving attention in the court of heaven. Will we be faithful?

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The Greatest Religious Movement of the Ages; Another Pentecost Due

(Concluded)

G. W. REASER

The Character of Our Work Now

BUT what is the character of our work now, before the fulness of power comes? We are now in a constructive period. God is even now gathering out a loyal-hearted constituency of patient, truth-loving commandment-keepers in every land. Truth-laden literature is being published in earth's multitude of tongues. An excellent Christian educational system is set in operation for the development of the children of God's remnant people in godliness and as messengers of Heaven in this closing movement. This preparation of our children is a mighty factor in preparing their minds to be channels of the Holy Spirit in the service of the King.

The believers in this threefold message constitute, under the leadership of our Captain, the wiring of the world for the mighty current of power, to be turned on by the hand of the omnipotent God when the flood-gates of heaven open wide, in the time of "the latter rain." The central power station for this movement is the throne of the universe; the lights will be the true believers in God's truth wherever they may

be, and they will soon be set in every nation and among every "kindred, and tongue, and people," for thither are we sending our missionaries—our children—in this constructive period.

Even Christ's work showed but little fruitage when he went back to heaven, but he had laid the foundation for all truly evangelistic movements till the end of time. Now, under Heaven's leadership, we are laying the foundation for the last great Pentecost. Who among us is not happy to have a part in this constructive, this wiring, period? and who is not thrilled, overjoyed, filled with gratitude, at the thought that the next brief but mightily effectual epoch will be the period of power, and then the "eternal weight of glory"?

It has been said that "a propaganda, to succeed, must have within it the driving power of a great emotion." As we approach the close of probation, the mightiest propaganda of all the ages is heralded to the world, and the very nature of the message contained in the propaganda makes the mightiest possible appeal to the deepest emotions of the human heart. To whom was there ever committed such a message as ours? Who does not desire to remain steadfast in this glorious message until the King shall say, "Come home"?

While we are in the constructive period, some are becoming discouraged because the Bridegroom seems to tarry. It is written, "While the bridegroom tarried, they all slumbered and slept." Is it not high time to arouse and secure oil for our lamps?

Conclusion

Many years ago I heard Elder S. N. Haskell make the statement that "God's work in the earth will not go out at the back door." I believed the statement then, because of the confidence that I felt in the speaker. Now I believe it because of the strong array of prophetic utterance both in the Bible and in the spirit of prophecy to corroborate it, and because "all that the Lord hath spoken" concerning the world's great religious movements has thus far come to pass.

To reconfirm our faith in the message, let us observe in conclusion, first, that each of the world's great religious movements was the fulfilment of definite and specific prophecy; second, that each such movement exactly fulfilled every specification of the prophecy; third, that such movements as are now in the past are matters of authentic history; fourth, that the beginning of the world's last continuous series of mighty religious movements is a matter of *time* prophecy, and that the only heaven-appointed religious movement *now* is the threefold message; fifth, that the world's greatest religious revivals and reformations mark special phases of Christ's work in the heavenly sanctuary; sixth, that the prophetic descriptions of the three herald angels and their work, beginning in the 1844 movement, have been fulfilled to the letter, and *will not, cannot, be repeated*; seventh, that, according to the Bible and the spirit of prophecy, the world's greatest

true religious awakening is yet future, and to come as a glorious climax of the threefold message; eighth, that the Bible and the spirit of prophecy are in perfect agreement in describing all these movements.

If, in the great religious movements of the past and present, all the prophetic details have been so minutely fulfilled, with what confidence and assurance can we expect, in the immediate future, the descent from heaven of the Holy Spirit in the fulness of power, and the coming down from the throne of God of the angel "having great power," with the result that the earth will be lightened with glory, for these things are matters of the "sure word of prophecy."

Phoenix, Ariz.

Gospel Order—No. 7

Sacredness of the Tithe

E. K. SLADE

THROUGHOUT the history of the world, God has ever kept before the human race the opportunity of distinguishing between the sacred and the common. The common practise of one who fears not God, is to ignore God's claims, disregard his requirements, and desecrate that which he has sanctified. The seriousness of such a course can be understood only as we understand the difference between the common and the sacred, and by what means and for what purpose the sanctification exists.

In his bountifulness and love, God has given to man for his use and his pleasure all that he can ever need. This was true before the fall, and it is equally true at this time. It is true with reference to all things that we can ever desire or enjoy. In his wisdom he has seen fit to sanctify, or make sacred, certain portions of these bounties. The sanctuary serves as an example. It was set apart for his service. It was made sacred by his presence, and thus became a holy place, to be distinguished from all common places and properties as a sacred place or structure. In this act man was not deprived of any blessing or portion of property that he could need, but on the contrary, this sanctified place, this sacred structure, was designed of God as a means of bringing to humanity untold blessings, as is true of his sanctifying presence always.

When the law was given from Mt. Sinai, that portion of the earth's surface was set apart as sacred ground, and a line was drawn between the sacred and the common. At the burning bush Moses was requested to recognize the sacredness of the place which God had set apart for his use at that particular time. The ark of the covenant was a portion of property unlike an ordinary box, or chest, of common property, in that God had set it apart for his service and it became sacred.

One of the gifts bestowed upon man was time. This the Lord gives freely, with the exception of one-seventh part. He made the week of seven days, and drew a line about one day, saying, This

I set apart for my use. This portion of time is thus made sacred, or holy, and he calls it "my holy day." Man was required to recognize a difference between it and the remaining days of the week, which were common time.

It was not a slight offense for one to fail to distinguish between the common and the sacred. On one occasion the servants of God, in a careless and dissipated condition, found it more convenient and more suited to their taste in connection with the sanctuary service to use fire which they had kindled instead of that which God had provided and sanctified for that service. The sacred fire had been kindled by God, and it burned perpetually. It doubtless seemed to the intemperate priests that all fire was alike, and they failed to put a difference between the sacred and the common fire. The account of their punishment is placed on record that we may know that God is particular, and that he counts it a serious sin for man to treat as common that which he has made sacred, or for him to fail to distinguish between the common and that which has been made sacred.

Of material things it is said: "God gives man nine tenths, while he claims one tenth for sacred purposes, as he has given man six days for his own work, and has reserved and set apart the seventh day to himself. For, like the Sabbath, a tenth of the increase is sacred; God has reserved it for himself."—"*Testimonies for the Church*," Vol. III, page 395. No one will question God's right to reserve one-seventh part of time for his use and for mankind to recognize and use as God directs. The seventh day of the week is God's time—his holy day. Though nearly the whole world carelessly treats it as common time, substituting another day instead, or treating all days as common time, yet the truth remains the same; and some day God will make it evident that it is as great a sin as in the days of Nadab and Abihu to disregard that which he has sanctified and to count as common that which is holy.

"Like the Sabbath, a tenth of the increase is sacred." A tenth of the income of every man living is sacred, and God claims it for his use. But few recognize his claim, and treat the one tenth as sacred; yet this does not alter the obligation nor lessen the offense.

To use that which God has set apart is robbery today, just as much as in ancient times. A tenth of our income is sacred. It cannot be treated by us as common, nor be used by us as we may properly use the remaining nine tenths. We are just as much required to distinguish between the sacred and common in this as in any other thing, place, or time that God has sanctified. The punishment of Nadab and Abihu serves to reveal the nature of the offense; but we are not to conclude that the absence of such punishments now indicates that it has ceased to be an offense to desecrate that which God has sanctified. That punishment indicates the final fate of those who trample upon and treat with

disrespect God's sacred things. Members of our churches who have been careless regarding the payment of tithes will do well to consider carefully the thought that "like the Sabbath, a tenth of the increase is sacred."

◆ ◆ ◆
"Fret Not"

J. M. COLE

THERE is a great difference between sorrow and worry. Chr'st was "a man of sorrows, and acquainted with griefs;" but we never read of his worrying over his sorrows. His sorrows brought him nearer to his Father. "Now is my soul troubled; and what shall I say? Father, save me from this hour."

Sorrow can be made one of the best things in our lives, if we bear it bravely and well; for in all our sorrows God is with us. "In all their affliction he was afflicted, and the Angel of his presence saved them." If we trust, it is proof that we do not worry; and if we worry, it is proof that we do not trust the Lord as we should. The spirit of worry and fret shuts out the blessing of God from the heart, and unfits us to be a help and blessing to others. Therefore to worry is sinful.

The whole example and teaching of Jesus is against worry. "Take no thought for your life [no anxious worry], . . . for your Heavenly Father knoweth that ye have need of all these things." "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." It is not characteristic of little children to worry. That is one thing little children never do. And from this scripture it is plain to be seen that God's children will trust to the Heavenly Father to look ahead and provide for them. The testimony of one of God's little children is, "I have learned, in *whatsoever* state I am, therewith to be content."

Look at the gentle rebuke Jesus gives to all the Marthas who fret and worry about the little things of the home. There is a "better part" for God's children to act. Take all that perplexes to the feet of Jesus and leave it there, and in place take the "My peace I give unto you."

Did you ever look upon that familiar scripture in John 14:1, 27, as a command, Thou shalt not worry? It is about the last command Christ gave to his disciples. He knew of the great sorrow that would come to them in a few days, and he did not want them to worry over this trial. Listen to his sympathetic warning: "Let not your heart be troubled: ye believe in God, believe also in me." And again, "Let not your heart be troubled, neither let it be afraid." Don't worry, for out of all this great sorrow will come to you comfort and joy.

Do not worry is a command of God to be obeyed. Ps. 37:1. But we excuse ourselves by saying, "I cannot help it, it is so natural for me to worry." It is natural for some to steal. It is natural for men to disobey all God's com-

mands. But God will take away the natural heart and give us a new heart that will obey him if we will let him. Where sin has abounded, he has promised that his grace will much more abound. "My grace is sufficient for thee."

Israel worried and fretted because the water was bitter. Did all their fretting make the water sweet? Did their worry help matters? There was no need of all that fussing. The man of God sets the right example for all of us, "He cried unto the Lord; and the Lord showed him a tree." And if we cry unto the Lord, he will sweeten all our bitter experiences. Hagar wept for water to keep her son from dying, when there was a good well of water within a stone's throw.

Hannah made herself and her husband miserable by her constant fretting. But when she left it all in the hand of the Lord, he changed her fret into perfect trust, and was able to work for her, and gave her the desire of her soul. You see worry only hinders God from working for us.

Jacob's last act was to call God "the Angel which redeemed me from all evil." Why not call God our Redeemer long before we die? Why not *know* that he delivers us from all evil every day? "My God shall supply all your need." "In quietness and in confidence [not by worrying] shall be your strength." Let us ask the Lord to save us from the sin of worry.

Longburn, New Zealand.

◆ ◆ ◆
Only a Trifle

A GREAT deal that is right can be fatally marred by a very little that is wrong. It takes only a little thing to spoil a big thing. An outing in the finest and coolest of country air, with the best of meals, the most luxurious of houses, and the most comfortable and sleep-inviting beds, may be ruined by the barking of a dog or the humming of mosquitoes. A mere trifle like that has changed more than one paradise into an inferno.

And it takes only a single serious trifle in the character of an otherwise strong, attractive man or woman to more than blot out all the attractions that might count for so much. It does not pay to overlook the little things, in our surroundings or in ourselves. It may seem an unfair principle, but it is inexorably true, that a little that is bad will more than offset a great deal that is good, while a little that is good will *not* offset the large evil. Hence it behooves us to be vigilant against all evil, no matter how tiny.—*Selected.*

◆ ◆ ◆
Jewish Reckoning

L. L. CAVINESS

ONE is sometimes reminded of the poet's statement, "A little learning is a dangerous thing." Some time ago the writer received two letters, one from Iowa and one from Colorado, asking the

original Greek reading and literal meaning of Matt. 28:1 and other parallel texts. The particular phrase whose original meaning was desired, was that which appears in the Authorized Version correctly translated as the "first day of the week." Some one, with but little acquaintance with the Greek and with even less knowledge of the Jewish way of reckoning the days of the week, not wishing to acknowledge the claims of the seventh day, tried to make this text prove the end of the Jewish Sabbath and the beginning of the Christian Sunday.

He first objected to the expression "first day of the week," stating correctly that the word day was supplied, and then incorrectly adding that, as the original Greek word here translated week was *sabbaton*, it should not be translated "of the week" but "of the Sabbaths." Thus supplying "Jewish" and "Christian," he made the whole passage read: "In the end of the Jewish Sabbath, as it began to dawn toward the first of the Christian Sabbaths, came Mary Magdalene and the other Mary to see the sepulcher."

When correctly understood, the phrase here discussed, simply shows how important the Sabbath was in all the Jewish reckonings. I quote a paragraph from a book, written by a teacher in the Theological Seminary of Princeton, and published almost one hundred years ago by the Western Sunday-school Union:—

"The Jews had not particular names for the first six days of the week, but distinguished them merely by their order; thus, what we now call Sunday was termed the first day of the week, Monday was the second, Tuesday the third, and so of the rest. The seventh day, which we name Saturday, was styled among them the Sabbath, that is, the day of rest. And because this was the most important day of all in the week, the whole week came to be called from its name, a Sabbath; whence the other days were called also the first day of the Sabbath, the second day of the Sabbath, and so on in their order."—*A Summary of Biblical Antiquities, John W. Nevin, assistant teacher in the Theological Seminary of Princeton (2 vols.), Utica, Western Sunday-school Union, 1828, Vol. I, page 187.*

This is one of the many quotations that are being collected for the revised edition of "Facts for the Times," which is now being prepared. References to good quotations which might well be included in the new book would be thankfully received. It is desired that the new book may be made a veritable library of authentic quotations so carefully selected as to make the book indispensable to all classes of workers.

◆ ◆ ◆
 THERE are ways in which even silent persons can belong to God and be a blessing in the world. A star does not talk, but its calm, steady beam shines down continually out of the sky, and is a benediction to many. Be like a star in your peaceful shining, and many will thank God for your life.—*J. R. Miller, D. D.*



WASHINGTON, D. C., SEPTEMBER 11, 1913

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Editorial

Christ's Comforting Promise

To him who is in the line of Christian duty this most comforting promise of our Saviour applies in all its fulness: "Lo, I am with you always, even unto the end of the world." We cannot expect the fulfilment of that promise to us if we are going contrary to his will, going where he has not told us to go, doing what he has not commissioned us to do.

That promise of the continual abiding presence of our Lord seems to be contingent upon giving heed to the command, or commission, that precedes it. Christ was a worker, a missionary, and his life was a life of self-sacrifice. In commanding his followers to go into all parts of the earth making known his truth and baptizing converts, he was only continuing through them the work he had himself begun, the work he counted worthy of his life of sacrifice, worthy of the price he paid on Calvary.

Because that is true, we never need fear that he will become indifferent to his work or his workers in any part of the world. His eye is upon each worker at home or abroad. In every discouraging circumstance he is there to give courage. When dangers surround, he is there. When human power seems waning, and human words powerless to convict, Jesus Christ is there by his Spirit to supply the needed power, to carry conviction to hearts, to uphold the worker by the comforts of his grace.

Too often we do not realize this. Previous success unconsciously leads one to depend too much on himself and too little on him who only can make our ministry a success. It is always true that he who realizes to the greatest extent his dependence upon Christ accomplishes the most for Christ; and he who trusts most in himself accomplishes least and becomes soonest discouraged. Man has no power in himself to wage suc-

cessful warfare with the great deceiver. But he who is fully submitted to the will of Christ and is seeking to carry out his purpose has a power behind him, a defense around him, and a disperser of foes before him that is bound to insure his triumph. He who has Christ with him to the end of the world is certain to triumph over the world, the flesh, and the devil. It is a blessed fact, and a fact that ought to put heart into every sincere Christian. Let not Satan draw a veil between your eyes and that fact.

C. M. S.

A New Round-the-World Record

BECAUSE of the fact that the gospel commission bids us go "into all the world," and "to every creature," the development of facilities for getting into all the world is a matter of practical missionary interest to us. It is in our own generation, when the time has come for a quick work in evangelizing all nations, that God's providence has brought into service means of travel and intercommunication that no other generation ever thought of.

In July and August, Mr. Mears, a representative of the *New York Sun*, set a new record for travel around the world. The course of his journey and the time schedule are of interest, as our missionaries are called to pass over the same routes:—

Mears's Round Trip

July 2, 1 A. M.—Sailed from New York on Cunarder "Mauretania."

July 7, 8 P. M.—Arrived Fishguard, four hours late.

July 8, 2:20 P. M.—Left London for Paris.

July 9, 1:45 P. M.—Left Paris for Berlin.

July 10—Left Berlin for St. Petersburg.

July 12, 5 P. M.—Left St. Petersburg for Vladivostok.

July 14, 12:30 P. M.—Encountered washout at Ekaterinburg (18 hours' delay).

July 20—Passed through Manchuria, Manchuria. Had made up ten hours.

July 21—Arrived Harbin. Changed plans; started for Yokohama via Fusan, Korea.

July 24, 6 P. M.—Left Yokohama on C. P. liner "Empress of Russia."

August 2—Arrived off Victoria, British Columbia. Delayed by fogs twelve hours. Across Puget Sound by yacht and hydro-aeroplane to Seattle, arriving 8:17 P. M.

August 2—Left Seattle at 8:25 P. M.

August 5—Left Chicago at 11:30 P. M.

August 6—Arrived New York at 10:10 P. M.

Total time for record journey, as planned, 35 days, 21 hours, 35 minutes.

Former record, held by Andre Jaeger-Schmidt (of Paris), 1911, 39 days, 19 hours, 43 minutes.

Only recently the Canadian Pacific steamship line has reduced the time be-

tween Hongkong, China, and Vancouver by two days. Now their fastest schedule is seventeen days from Hongkong to Vancouver, and nine days from Japan. Think of it, the Orient only nine days distant from the New World! How wonderfully the highways have been prepared for the rapid spreading abroad of the gospel message for this last generation!

W. A. S.

Modest Dress

THE apostle Peter considered it necessary in his day to sound a warning to the Christian believers against extravagant and extreme dress. He says:—

"Likewise, ye wives, be in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives; while they behold your chaste conversation coupled with fear. Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands." 1 Peter 3:1-5.

This warning needs reiterating today. In fact, it was designed quite as much for this generation as for those living in the first century.

This is an age of excess and extravagance. On every side iniquity abounds. It is the evident purpose of Satan to lead men and women to depart from true standards in every department and phase of life's experiences, and to cause false standards of thought and practise to contribute as far and as fast as possible to the moral overthrow of the race.

Through the pride of life, the lust of the eyes, the love of the world, the human family are insidiously and oftentimes unconsciously led to pervert the way of purity and become a prey to Satan's snares in the end. The influence of dress is a powerful factor in the accomplishment of this purpose. That many of the extremes of fashion directly contribute to immodesty and impurity even men of the world admit. Low-necked dresses and gauze waists and hosiery have long been condemned by sober-minded persons.

Now comes the slit skirt and gauze skirt, still greater perversions of the modest standard of dress commended by the apostle. Justifiably the police in some cities have arrested the wearers of such costumes who appeared on the streets. That the styles are commended and adopted by some leaders of fashionable society shows the degeneracy of this superficial age.

Of the true source and character of

these immodest styles of apparel, Edward Bok, editor of the *Ladies' Home Journal*, speaks in an article which he contributes to *Collier's* of Aug. 30, 1913. Under the heading of "The Remedy for the Present Wave of Indecent Dressing," Mr. Bok says, in part:—

Whatever may be the opinion of the present indecent styles in women's dress, or the impenetrable enigma of their adoption by even a portion of our heedless American women, we know where they come from, and in view of that fact the remedy lies in the hands of every decent American woman.

During the past five years in particular the Paris dressmakers have, step by step, shown the steady degeneration of their waning art in the so-called "Paris styles" which they have sent over here. Each year the tendency to lower the standards has become more strongly marked. But it must be said to the credit of the French gentlewoman that these "styles" are neither indorsed nor worn by her. She scorns them with contempt. They are the creations of the disordered minds of French dressmakers who have lost all sense of art and decency, have become pure commercialists, and who, laughing in their sleeves at the American women, are, as one of the greatest of them recently said, seeing how far they can go "in making fools of the American women." No Frenchwoman of the slightest refinement wears these "styles:" they are the hall-mark of the women of the French underworld that frequent the Paris boulevards and the French race-courses. As Mme. Sarah Bernhardt said upon her last visit to America, it was a perfect amazement to her to see apparently decent American women dressed like the demi-monde of Paris.

Nor is this a matter of my own or any personal opinion: it is an incontrovertible fact known and acknowledged by every American buyer who goes to Paris and every one conversant with the French fashion situation. It is known to every woman of the underworld in America. As one of these recently said: "Here are a lot of girls and women who draw aside their skirts when they meet us, and yet are dressed exactly like us." A walk along Fifth Avenue verifies this statement—that two classes of girls are today dressing exactly alike. A social service worker only a few days ago said that more decent girls had been approached during the last year by men in the streets of New York, under a misapprehension as to their standing, than ever before in her recollection.

Mr. Bok states that on the part of many clean-minded and clear-thinking women, in both Europe and America, there is a strong reaction of feeling against longer submitting to Parisian standards of dress. He urges that American women adopt a standard of their own, one consistent with good taste and becoming womanly modesty.

Whatever models of dress American women in general may adopt, the duty of the Christian woman is apparent. Her style of dress should be such as to commend to others the holy religion of purity and truth which she professes.

Especially should the women of the Seventh-day Adventist Church be examples of modesty and propriety. Those who are preparing for the coming of the Master and who expect to share the communion of his holy presence here as a prelude to an eternity of association in the world to come, should seek to conform their words, their dress, the motives and purposes of their lives, to the standard of purity enjoined in the Holy Word.

Till the Lord appears, we must live in a world of sin, surrounded by its evils and associating with those whose standards are lowering and demoralizing. We must hold up the standard of purity and truth. We must call our fellows to higher planes of thought and purpose. Failing to do this, we shall be recreant to our holy trust. Doing it, we shall have Heaven's approval, and our lives will bear testimony to God's saving grace.

F. M. W.

What Germany Is Doing

A FINE missionary turn has been given to the celebration of the twenty-fifth anniversary of the German emperor's accession to the throne. A national call has been made for a great fund for mission enterprises in the colonial possessions of the empire. The call says:—

Our kaiser's jubilee is at hand. The German people look upon him with reverence and gratitude, and seek a way to bring these feelings to expression. The twenty-five years of his rule have been a period of great national expansion in economic and intellectual directions. The German Empire has not only asserted its position as a great power among the peoples, but has built up flourishing colonies abroad. To the most active pioneers of Germany in these dependencies belong the Christian missions. The whole German people are in duty bound to recognize and further the national and humanitarian culture work of these missions. Other colonial states have long recognized this and have, without regard to the political and religious opinions of individuals, made great sacrifices for the cause from purely patriotic reasons. In this respect we lag behind.

The jubilee of the emperor's rule demands that we close this gap in the fulfillment of our national duties and go to work in earnest to help the financially hard-pressed missions in our colonies. Representatives of both evangelical and Catholic communions have agreed to celebrate the anniversary day of the emperor's coronation by a gift to missions.

The kaiser is to distribute the funds among all the German societies, a representative committee giving counsel. Our own people in Germany have taken part in the enterprise, having given about seven thousand dollars, according to the last word. There is a distinct awakening among Protestants in Germany on the subject of missionary endeavor, and this, we know, will result

in greater effort to spread a knowledge of the Scriptures throughout the vast German colonial possessions. Everywhere one can see the way preparing for a rapid work of evangelizing the world.

W. A. S.

Note and Comment

Rome's Representation at the Panama Exposition

THE San Francisco *Monitor* is responsible for the statement that the center of the exposition grounds will be known as "The Vatican," and will be a replica of the world-famous structure in Rome. What is known as an old adage will be literally true in that every main walk, road, or boulevard will lead up to or past the "Vatican." The dome of this structure will rise 183 feet above the ground, and will be surmounted by a cross eighteen feet high. This will be illuminated at night, and will throw its luster over the waters of the Pacific for many miles. The Catholic Church will doubtless reap advantage in the estimation of those who are attracted by pomp and glory by this representation. Eliminating the pagantry, or show, from her service, there is little left to make it attractive to the minds of men.

Morality by Law

At a Methodist camp-meeting held at Great Falls, Va., during the latter part of August, Vice-President Marshall made an address in which he spoke some pointed truths with reference to the futility of attempting to secure morality by means of human legislation. The following is an excerpt from his address:—

One of Thomas Jefferson's deeds, recorded on his tomb, is his authorship of the bill of religious freedom. The right to worship God according to the dictates of one's own conscience is the right to worship God or not worship him, as one may choose. That man is not worthy of his American citizenship who does not realize that this republic is an outcome of the teachings of Jesus of Nazareth.

At the foundation of the republic Jefferson wrote, "Every man has a right to life." Jesus of Nazareth said, "I come to give you life and to give it more abundantly." I believe that God gives us the right to ruin our lives or not, as we please. He says, "Give me thine heart;" but he will not take it from us against our choice.

Mr. Marshall said that if he were able, he would have a great revival in all the churches of this land which would fill their pews to overflowing. "But such a thing could not be accomplished by legislation," he said; for "it is not possible to make good men by that method." In this he is taking the true ground of religious liberty.



Peace

LILLIAN ODELL LICKEY

If you have bravely borne
The trials of each new day,
Nor felt the tempter oft your spirit mar,
But prayed the Heavenly Father
To guide you on your way,
You have caught a glimpse of heaven
not afar.

If you have been forgiving
When unkind words were said,
Remembering that the Saviour saith for
thee
My grace is freely given,
In perfect peace they're led
Whose minds are confidently stayed on
me;

If you have kept the anchor
Of peace along your way,
Nor suffered doubt as billows to increase,
You have the joy of heaven,
Your song makes glad the day
Until with him your soul finds perfect
peace.

Galt, Mo.

The Bahama Islands Mission

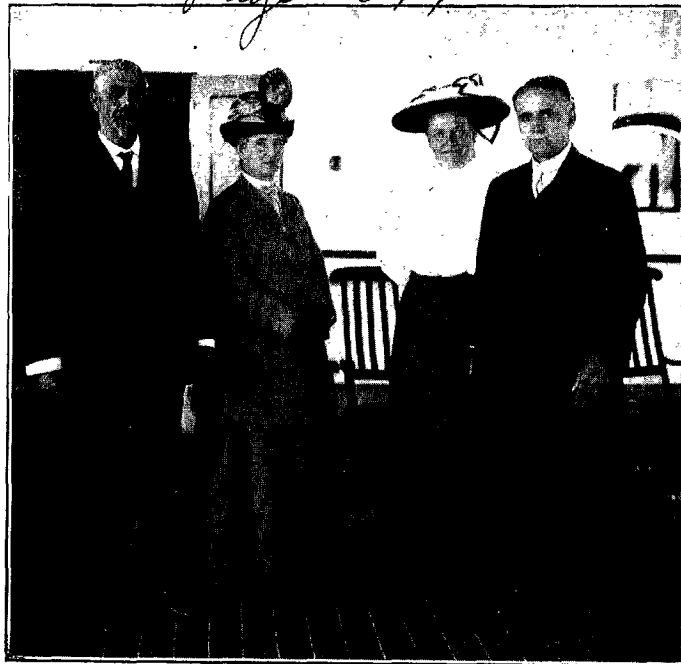
W. A. SWEANY

A YEAR ago last winter, among the many tourists who fled from the frozen regions of the North to spend a few weeks in the "isles of golden sunshine and sapphire seas," were two prominent Canadian gentlemen who conceived and proposed to the people of the Bahamas the idea of seeking for the admission of the colony into the Canadian federation. Through mass-meetings and legislative enactment, the people indorsed the proposal, and the plan met with favor in official and mercantile circles in Canada. But the agitation of the matter led to the discovery of the somewhat peculiar fact that multitudes of the people knew nothing of the existence of the Bahama Islands; and others who knew of them had a very hazy idea of their location. These islands, beginning just off the east coast of southern Florida, extend in a southeasterly direction a distance of nearly eight hundred miles, to Haiti and Santo Domingo. The group consists of thirty islands of some size, 660 islets, and 2,387 rocks, reefs, and cays.

Compared with the great, populous countries and cities, the sixty thousand inhabitants of this little corner are only as a drop of the ocean, and the work of carrying this message to them might seem to be easy of accomplishment. But in undertaking it, we find them scattered in hundreds of small settlements, many of them only a few families, reached only by small schooners and sloops, oftentimes long delayed and hindered by contrary winds, or by calms in which the

vessel lies as motionless as "a painted ship upon a painted ocean" for days, and sometimes even for weeks.

Four years ago we located in Nassau, the capital of the colony, a town of about thirteen thousand inhabitants, on the island of New Providence. As far back as fifteen years ago, Brother C. F. Parmele and family spent some time in the



R. C. PORTER AND WIFE. I. H. EVANS AND WIFE

Elder Porter goes to the Orient to take up the work from which Elder Evans was released, at the time of the last General Conference, to become president of the North American Division.

colony, sowing the seed in the form of the printed page, in a number of the islands. Two or three other canvassers have, since then, passed through Nassau, remaining, however, only a few days or weeks. As some of the results of Brother Parmele's labors, we found two lone sisters keeping the Sabbath. One of these died soon after our arrival. The other, with her family, joyfully accepted the whole message as soon as it was presented to her, and slowly but steadily the number of believers increased, till at the present time we have an organized church of twenty-one members and a Sabbath-school of about thirty-five.

As an indication of the quality of these believers, a few items from our annual financial report are presented. Tithe for four years, \$1,245.26; Sabbath-school offerings, \$412.20; other mission offerings, \$223.67; offerings for local work, \$325.29. Total, \$2,206.42. The establishment of the work in this field, together with its prosecution for four

years, has required only \$918.97 from the Mission Board treasury, and half of this has been received in the form of literature. Only a few more believers like those we have now, and the field will be entirely self-supporting, and from the vantage-ground of the beginning already made, that much-to-be-desired result will be much easier of accomplishment than has been the beginning. The necessity of first establishing the work in the capital has prevented us from visiting more than about a dozen of the out-land settlements. Our experience in these few places, and the invitations that come to us from those we have never visited, reveals the fact that they are ripe for the message. The simple announcement that an open-air meeting will be held quickly spreads through the village, and

practically the whole community assembles and eagerly listens to the message as long as one wishes or is able to proclaim it.

Our services in Nassau are held in a storeroom, in a poor suburb, but our Sunday night preaching services have all along been well attended, not only by the common people, who still hear the message gladly, but by a considerable number of more prominent persons, many of whom, including at least some of the many tourists who spend the winter there, would attend if we had a suitable church in an accessible locality.

A good, substantial church building and parsonage in the center of the city could be purchased for about \$3,500; but although our people are loyal and liberal, that is still beyond our reach, unless some one in the States comes to our assistance with a large donation. However, we are praying, planning, and giving, and have nearly \$900 in cash in our church building fund, and are hoping sometime to erect a building into which we can without shame invite the Lord and the people.

Perhaps our greatest need is a church-school for the children of our people, a need so desperate that I despair of portraying it before you. Suffice it to say it is awful to have to leave our children in Babylon, from which we ourselves flee to escape impending wrath. Compulsory educational laws require the attendance of all children under twelve at some school. Even a primary church-school would, of course, meet the requirements of the law.

There are plenty of schools, both gov-

ernment and denominational, but many of the people sense the need of a better brand of education, and better conditions under which to obtain it, than these schools afford. And strange to say, although we have not yet made a start toward a school here, the people are looking to us for help. Only a few days before we left, to our unbounded astonishment, a committee of citizens—none of them Adventists—called on us with a memorial, which they wished us to present at the General Conference, asking that we start and operate a school for their children and youth, and pledging themselves to erect the building and fill it with paying pupils.

And so, although this corner of the field is small, it presents some openings, which, if filled, will surely lead to gratifying results. George Washington, Grover Cleveland, Mark Twain, Sir Frederick Treves, and thousands of other noted visitors unite in pronouncing the climate of these "sun-kissed, wave-washed isles of everlasting June" to be the best in the world. Here Columbus landed, De Leon sought the fountain of youth, while Black Beard, the pirate and buccaneer, long carried on his wicked operations. French, Spanish, and English have here made much bloody history, and in the days of the civil war, Nassau was the most noted rendezvous of blockade runners. It was just off the bar of Nassau that Captain Wilkes, of the "San Jacinto," overhauled the "Trent" and captured Mason and Slidell, Confederate envoys to England, thereby nearly embroiling the Union in war with Great Britain.

But the greatest thing that can be said of these isles is that by patient effort jewels of worth, pearls of great price, may be found which, when polished by the truth, will shine in the palace of the King. The day of small things should not be despised nor neglected, for the Master says, "Gather up the fragments that remain, that nothing be lost."

religion of Islam that utterly despises womankind and makes her what she is under its blighting influence. "Being distrusted, she has become untrustworthy; being abused, she has become abusive, and every evil passion is given free rein."

The jealousy of rival wives often leads to dreadful crimes. One woman became blind from vitriol thrown in her face by another wife. An only son, most precious, of high rank, was poisoned in his innocent babyhood by his mother's rival; and indeed every harem has its unwritten tragedies. Not the least feature of the moral ruin into which they have

in danger of falling under the influence of the evil eye. Talismans, amulets, and all sorts of charms are worn for protection against the evil eye, bites from wild beasts, and wounds in war. Women often wear amulets round their necks, with verses inscribed from the Koran, to protect them from harm of various kinds.

The question now arises, not only what can be done to help the sad lot of these millions of women,—our sisters, as precious in the sight of God as any of us,—but, What can I do? Will it suffice if I simply pity them?—No, we must do much more. We must pray and work for them,—pray earnestly that a way may be found to lift them up from such a terrible life of degradation, and give of our means to support those who can minister to them and tell them of the love of the Saviour who died to save them.

Buenos Aires, Argentina

C. E. KNIGHT

ON January 1 of the present year, the church was divided into three organizations, and we left the house that we have occupied for four years, having secured another nearer the center of the city. Meetings have been held three times a week, as well as on the Sabbath,

اورنگيلا فوکل بودق	راج مندای دالم کومل
کوچیچ مندای چوری ایکن	بودق جاہت کنا تکف
بورق کھباد ماکن کوچیچ	بولن ترغ تشہ مالم
اولر بولہ تان کودق	بوکن سووہ جادی فندی
فونکی ماین لکس دانغ	ادبورغ تکف لالت
چوب انکلو باچ سنڈیری	سمنی ملک باچ سورت
مخاوتیاد دانغ کلماون	چوب تویس دفا نراتو
ازرقی ایت فوکتان	کھیاماوا انکلو ایغت
مامہ دھولو کمین تلغ	جاغز بیلی ماکن لکس
جادی فیکایت دالم فروت	کالو ماکن چنت ساغت

44 ARABIC MALAY

fallen is the impurity which seems to permeate every thought. The whole system of the Islamic religion destroys the purity of the home, and makes it impossible for the children to grow up pure-minded.

One would naturally expect to find great superstition where there is so much ignorance, nor is one mistaken. Beware of admiring an infant, however much tempted to do so, for such admiration will attract the "evil eye," and then woe to the little one. A mother will not be in the least offended, but quite the reverse, if you should remark, "What is that ugly thing, black as tar, in your arms? Ugh, how ugly! Is it a boy or a girl?" "A girl," answers the mother, although it may be well known that it is a boy. Because of the value set on boys, it is quite common for them to be dressed as girls, and even called by girls' names to evade the evil eye until they are old enough to rebel. Many women will not even wash their boys for fear of making them attractive and

and the attendance has nearly always been all that could be desired. Sometimes we cannot well accommodate with seats all who come. A goodly number attend regularly.

We notice a great difference in the people as to the amount of time and instruction necessary to prepare them for baptism. Some listen for only a few weeks and decide to obey, while others continue coming for as many months without making a decision.

At the same time that the work has been carried on in the center of the city, meetings have also been held in a private house with good results, so that we were able to hold a baptismal service on April 19, nine being baptized. The illustration shows seven of these.

A few words in regard to the army officer might be interesting, for it was in his house that the meetings were held. When a young man he began studying for the priesthood, but after a time, seeing and protesting against the evils that were committed, he was treated so bru-

Our Mohammedan Sisters—No. 3

MRS. G. F. JONES

It is quite a common thing to hear Arab women tell of the loss of one, two, and even four or more children. The mortality of boys in infancy is greater than that of girls. This is doubtless due to the way they are indulged from the day of their birth, being generally overfed and pampered in every way. Not only does this treatment affect their physical condition, but should they survive till the age of two, they are real tyrants and soon begin cursing their mothers and sisters. Having taught him, the mother is proud of his cleverness until, growing worse with age, she regrets having been the means of bringing him into the world. A boy of four has been seen to go in search of a big stone to throw at his mother with curses. By that age he utterly defies her authority and repulses her embraces.

Who is to blame for this state of things? Surely not the child, but the

tally that he abandoned that profession. He then entered the military service, and was actively engaged under the great Argentine general, Martin, the idolized military man of the country and one of its liberators from Spanish rule. In course of time he married the general's daughter. He saw much service in war with Paraguay, and rose to

manifest by the forsaking of many long-revered Mohammedan customs. The Naharram and Ramzan were neglected. The call of the faithful to prayer, five times daily, by the muezzin, from the minaret of every mosque, was no longer heeded, but a special time was set apart for prayer to the Saviour, whom they freely acknowledged to be the Son of

prayer, each one by herself, midst the midnight darkness of Mohammedanism.

Then comes the sad part of this true little story, and 'twere well to be brief—O, the pathos of it! How jealous is Satan of the workings of the Holy Spirit! When these girls began to leave off their Mohammedan customs, it did not long remain unnoticed by the members of their households, and their hearts were stirred up by the evil one and filled with hatred and suspicion. Persecution to some extent followed, but the girls were not daunted. Rashke's people said she had been baptized in her heart already. Stronger measures were adopted. Their Bibles were taken from them, and I was forbidden to teach them any longer. I still continued to call; though not allowed to teach, it seemed possible to help them by word and exhortation. But they were always mounted guard over, and now they have been removed far from my sphere of influence, and I know not where they are.

As time went on, they read the lesson of the Saviour's baptism, and this opportunity was used to bring baptism before them,—all it means, and the need to be born again. This lesson, through the

working of the Holy Spirit, was accepted, and both girls felt the need of baptism and expressed their desire to receive it. What happy seasons were spent!

It then seemed that if these two girls could be brought together, it would be an opportunity for strengthening and encouraging each other. Their families were on calling terms, but some bitter family feud had separated them for some time. Nevertheless, the two girls managed to secure little seasons together on the roofs of their respective houses, and

There remains little to be said, but it makes the heart bleed even to write—"O thou afflicted, tossed with tempest, and not comforted, behold, I will lay thy stones with fair colors." Just a few weeks after, Rashke's beautiful baby boy, the joy of the whole house and the pride of his mother's heart, died after a few days' illness. And what did they say? Who but Satan could invent such a fiendish weapon of torture in their hands to tempt this dear tried one to the uttermost? But surely God can overrule, and the thought of the Saviour's bringing back her baby boy for her when he comes will surely be a great help to keep her faithful.

The sad part does not end here. A

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RECENTLY BAPTIZED BELIEVERS IN BUENOS AIRES

the rank of captain. He is now nearly eighty years old, is the last survivor of San Martin's army, and is the guardian of the general's tomb and the souvenirs of his military career. He receives a liberal government pension, and now in the closing days of his earthly pilgrimage has enlisted courageously for the finishing of the advent message. He has shown his courage and love for the truth in conquering a lifelong companion,—but a foe,—the cigarette. He testifies to having better health since abandoning the habit; and we know it is true, for his brightened countenance demonstrates to us what that victory is worth to him.

The baptism took place in the patio, or enclosure, between the union conference office and the printing-office, in Florida, in the presence of the brethren and sisters of both churches. Others have expressed a desire to be baptized and to unite with us. Last week two sermons were given on the Sabbath question, and when the question was asked, "How many believe the seventh day ought to be kept?" twelve or fifteen new ones raised the hand, and several of them have begun to observe it.

The workers are four in number, and we earnestly desire that the truth may win its way to the hearts of the longing ones in this great and wicked city.

Florida, F. C. C. A., Buenos Aires.

Shut Doors and Open

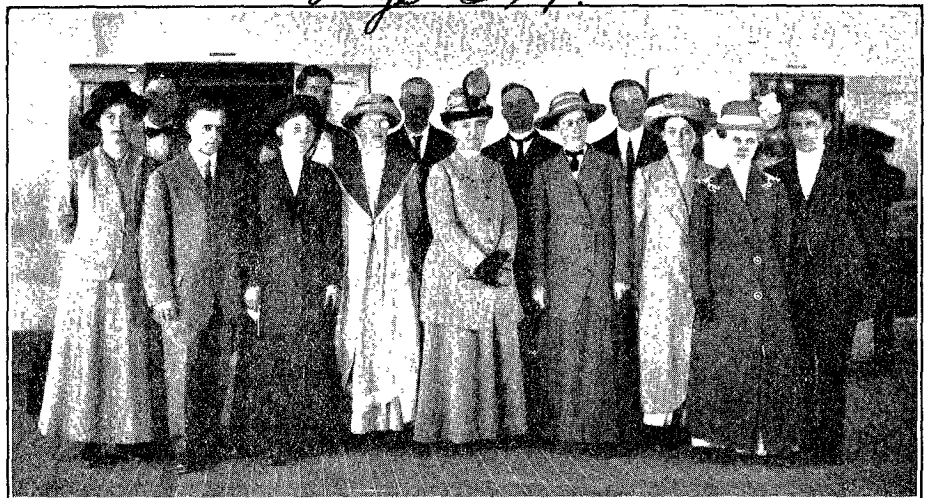
VERA CHILTON

RASHKE JAHAN REGAM and Babee Sahab are two bright, intelligent Indian girls belonging to Mohammedan families of good standing. From the beginning of my visits they took deep interest in their Bible lessons, and gradually began to awake from the drugged stupor of the Mohammedan religion. The workings of the Spirit were soon made

they strengthened and encouraged each other and were full of joy at the thought that when they came out they would be together. It was not possible for several reasons that they should take the step at once, but they asked me to teach them how to be true Christians in their zenanas. I gave them each a Bible—how glad they were to have it!—and soon they were having daily reading and

whole mohalla (district) has now closed its doors to the entrance of God's Word because of these two girls, and another one seems at the point of being closed. I have had this experience before. As soon as the reader has reached the stage of accepting Jesus and wants to step out, it means that the worker is banished and the door is shut. But none of these things move me, as I believe firmly

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THE COMPANY OF MISSIONARIES WHO SAILED FROM SAN FRANCISCO FOR CHINA AND MANCHURIA ON AUG. 16, 1913

Left to right: H. J. Doolittle and wife, China; M. C. Warren and wife, China; A. L. Ham and wife, China; R. C. Porter and wife, China; J. P. Anderson and wife (returning), China; O. J. Grundset and wife, Manchuria; Bernhard Petersen and wife, Manchuria.

that in opening these dear women's hearts to the reception of the message, God is opening a great door and effectual.

"Behold, I have set before thee an open door, and no man can shut it."

◆ ◆ ◆
The Friends Who Come Too Late

MRS. L. R. REYNOLDS

JUST a poor little bird with a broken wing;
It never could fly, but it tried to sing.
So it sang a sweet song one bright summer day,
And that song wakened echoes in hearts far away.
In those tones full of pathos from the little bird's throat
Was his heart poured forth in each plaintive note.
Soon the birds all came flocking from field and from lane
To join in the music and swell the refrain;
And they chirped and they twittered as much as to say,
We'll hold a bird concert with you every day.
But that suffering bird that never could soar
Chirped his dying note, and was lonely no more.

Just a soul that was feeble, decrepit, and old,
Without any pleasures or friends or gold,
Felt a pang in his heart that never would cease
Till he put it in words, or in verse, if you please;
Then he set it to music. 'Twas not very grand,
But the quavering notes by the breezes fanned
Went forth on their mission till an echo they stirred
That touched other hearts, like the song of the bird.
It awakened past memories which long had slept
In their worldly hearts while the old man wept.
And they haste, now too late, their neglect to atone:
With that plaintive song went his last sad moan.

Ah! these friends who come late are of little account.
So heedless are we when we're on the mount
And they in the valley with broken wing, Or feeble and old and unable to sing.
And many a heart is now lonely and sad
Which we by our efforts should cheer and make glad.
Forgetful are we; and our minds so engrossed
With our every-day cares that those things which count most
Are neglected by us till at length there is heard
Some quavering notes and our heart-strings are stirred;
Then, too late, we oft flock, like the birds on the wing,
At the feet of the singer our garlands to fling.

Wichita, Kans.

◆ ◆ ◆
"No person has enough religion unless he has sufficient to make him pleasant."



Love

MRS. MARY L. HANLEY

SUSAN was serving little Mary and Chester their suppers, when, becoming displeased, Mary declared *she* didn't love Susan any more.

"Don't you love me?" questioned Chester.

"Yes, I love you."

"Well, I'll take your love and give it to Susan."

Quickly flashed back the reply, "You can't do it, for my love is in my *mouf*."

Ah! how true this is. Our love does not extend beyond our mouths in many cases. It is easy to utter kind and pleasant expressions, and they are delightful to the ear; but why not have them come from the heart?

Even the children notice the superficial words and assumed sweetness of manner, and they quickly discern whether they are truly heartfelt or simply, as little Mary expressed it, "mouf love."

How does our Father regard us when with our lips we declare, "I love thee," and by our actions show that our thoughts are engrossed in worldly matters and selfish desires?

Thomas, Okla.

◆ ◆ ◆
The Noon-Hour Prayer

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

"To realize the full value of prayer, we must realize it as not only a means but an end; what boon or privilege we ask in prayer could be higher than the privilege of prayer itself,—the privilege of holding communion with the Most High?" The following lines from the pen of Howard Arnold Walter may prove helpful to some troubled heart:—

"Answered Prayer"

"The way was dark, I prayed for light
To guide my soul through deeps of night;
But God in wisdom knew me best,
He sent the dark and bade me rest.

"Beset by storms that would not cease,
In agony I prayed for peace;
God heard my prayer, but sent me more,
The storm waxed wilder than before.

"At last I cried, with humble breast,
'Lord, grant no prayer that is not best.
Henceforth thy will, not mine be done'—
Behold, he granted every one."

Requests for Prayer

273. A friend in New York requests prayer that her daughter may be so strengthened in mind and body that she will be able to attend school this year.

274. An afflicted brother in Switzerland, suffering from partial paralysis, desires prayer for healing. It has been very difficult for him to walk during the last fourteen months.

275. "I ask the noon-hour prayer band to remember my sister, who is in very deep trouble; my son, who has left this truth; and my little daughter, who is very ill," writes a Michigan sister.

276. A sister in Montana desires healing from heart, throat, and lung trouble, if it is God's will. She asks for prayers.

277. Another sister in the same State (Montana), who is suffering from catarh, requests prayer that she may be healed of that affliction.

278. Still another Montana sister begs us to remember her invalid daughter in prayer.

279. From Ohio a sister writes requesting that we pray for her father, who is in a critical condition, and must soon submit to a very dangerous operation.

◆ ◆ ◆
The Hygiene of Deep Breathing

W. J. CROMIE

DEEP breathing highly oxygenates the blood and eliminates waste products from the body. There is an exchange of gases which takes place between the capillaries and the tissues, in which the blood from the lungs parts with its oxygen, and absorbs carbon dioxide, which is thrown out in the breath.

The brain is affected by deep breathing, as is shown by its tendency to cause giddiness, but this feeling soon wears off in those who cultivate the habit.

W. Marcet, M. D., F. R. S., says that deep breathing increases the power of sustained nervous effort. He claims that a man who in ordinary breathing lifted a weight of four pounds two hundred and three times in succession, after a rest and deep breathing for two minutes lifted the same weight seven hundred times.

Deep breathing quiets the nerves, and is useful in neurasthenia, as it increases the will-power. When troubled with insomnia, I have secured sleep by going to an open window and taking deep breaths for five minutes. I know of many others whom the same treatment helped.

Deep breathing will very often relieve constipation and indigestion, due to the vigorous rise and fall of the diaphragm. Add to this the influence of powerfully oxygenated blood, and the intestines perform their peristaltic movements, which are necessary for digestion, with more energy.

Exercise is especially effective in re-

lieving constipation. In medical gymnastics deep-breathing exercises are used in anemia, nervous and digestive disorders, and disorders of the circulation.

In deep-breathing exercises we should aim for the following results: to strengthen the muscles of ordinary breathing, as the diaphragm; to strengthen the extra muscles of breathing, such as those of the shoulders, arms, and back; to preserve and increase the elasticity of the lungs, to develop evenly all their parts, to heighten permanently their capacity. Still other objects should be to expand the chest, to deepen the ordinary breathing and reduce its rate, and to stimulate the circulation of the blood.

There are thousands of air-cells in the lungs that ordinarily are inactive, and are used only in the act of deep breathing. If one persists in deep breathing for some time, these dormant cells eventually associate in the ordinary act of breathing. As without breathing one ceases to exist, so in proportion as one fails to breathe deeply one fails to live properly.

Wiser Than Some Men

THE snapping turtle will endure many indignities, but he draws the line at the blowing of tobacco smoke in his face. Long-suffering human victims of that very common practise will find it easy to applaud the spirit of the snapper as illustrated in the following incident reported from Homer City, Pa. The offender was an Italian:—

"Me out in woods and see funny box walking along creek. Me pick him up and shake him. Sometimes he have legs and sometimes not. He have no head. Me take him home and show him to my pal, Antonio. Antonio he say him animal lives in water sometimes, sometimes on land, and carry house on his back. Me tap house and find him hard, hard, but no head, no eyes, no mouth. Antonio shake him, but no head. Me get my pipe, light him, and make big smoke. Me take funny box from Antonio, shake him more and look in him, but no head. Me blow smoke in him, out comes head quick, bites off my face, and jumps back in box. Me no like that animal, and tell Antonio take him back to woods."—*United Presbyterian.*

"IN the matter of our relations to Christ there is no neutral ground. Every man in the world is a Christian or he is not a Christian. He is either a friend to Christ or he is an enemy to him. He must be either the one thing or the other. Jesus' own words are, 'He that is not with me is against me; and he that gathereth not with me scattereth abroad.' 'Choose you this day whom ye will serve.'"

"SYSTEMATIC and persistent earnestness seldom fails to accomplish something worth while."



The Little That Helps

GIVE a little, live a little, try a little mirth;
Sing a little, bring a little happiness to earth;
Smile a little, while a little idleness away;
Care a little, share a little of your holiday.

Play a little, pray a little, be a little glad;
Rest a little, jest a little if a heart is sad;
Spend a little, send a little to another's door—

Give a little, live a little, love a little more.

—*Douglas Mallock.*

Hawaii

HONOLULU.—We are glad to report an encouraging outlook in the work here. The attendance at our regular meetings has been good, and we always have eight or ten visitors Sunday nights, which is good for Honolulu.

Several are studying the truth regularly. Among these is a young woman, a member of the British consulate, with whom I hold Bible readings twice each week. Miss Scharffenberg, of Korea, met this lady en route from the East, and introduced the third angel's message to her. As the British consul was to be stationed here for some time, she left me to complete her work; and I am deeply thankful for the blessings received in teaching this dear sister this glorious truth. Thus far she has accepted every phase of the message eagerly and earnestly, and desires baptism as soon as Elder Conway comes. My husband also has several Hawaiian Bible readers.

Our weekly jail meetings are greatly appreciated by the men there, and I am sure some of the seed sown is falling on good ground and will bear fruit in the kingdom.

Last Sunday night, by invitation, my husband spoke to the Christian Endeavor Society at the Kaumakapili church (one of the large Hawaiian churches), while I assisted in the singing. We then hurried to our own services. Once each month the Sunday forenoon service is conducted in English at this church, and my husband was urged to fill the next appointment, using any subject he may choose. This opportunity he is glad to improve.

In our Sabbath-school we have classes in Hawaiian, Portuguese, and Chinese, besides the English classes. Our Russian brother tries to learn through the interpretation of his little boy.

Next Sabbath we expect to organize our first Young People's Missionary Volunteer society, and anticipate a good interest. One young Portuguese lad sold "Heralds of the Morning" to the amount of \$11.50 in about six hours, his first day in the field. I am sure he will

earn his scholarship. He and his sister are very successful in selling our papers and magazines.

The medical work is growing, and Brother and Sister Bartholomew endeavor to improve every opportunity to teach the truth. I am sure this work will help to build up the church here.

How we may warn the other islands of this group in the best way is a question still. One of our Hawaiian brethren has offered to equip us with an automobile-bus and to accompany us on a missionary tour of the islands, preaching as we go. This plan may be a good one.

Yesterday Elder Piper, Elder Fulton and his wife, and Brother Allum spent the day with us, en route to Australia. We greatly appreciated the encouragement they brought us. We expect to greet a large company next month also. It is indeed a privilege to be stationed on "the crossroads of the Pacific."

The progress of the work as reported in the *General Conference Bulletin* cheers our hearts, and we ask an interest in your prayers that we may ever prove faithful to the work committed to us.

MRS. MABEL MARVIN-McKEAGUE.

Prosperity in Drought

THE following report of E. E. Covey, field agent of the New York Conference, again demonstrates that drought and poor crops do not hinder the work of giving the message through the circulation of our literature. We can always sell books in times of prosperity, and in times of adversity our possibilities seem unlimited; so there appears to be no hindrance to the prosperity of this work when the workers work.

We quote the following from Brother Covey's letter of August 27:—

"I was out last week delivering books with one of our boys, and we were in one of the drought districts in our part of the State, but had good success.

"On one of our trips we found where there was a herd of cattle all dead in a large pasture from lack of feed and water. This was a pasture that was never before known to lack either feed or water, but this time both were entirely gone, and about sixty or seventy head of cattle were lying dead upon the ground. Under these terrible conditions we are taking orders in nearly ten out of every fifteen homes. Monday we called at nine homes and took five orders. Tuesday morning in two and one-half hours we visited four homes and took a good order in each one of them.

"Another young man, whom I was helping to get started in the work, and I called at ten homes and secured ten orders. This is the kind of results the Lord has been giving us here in eastern New York ever since this drought has been at its worst.

"I am writing of those with whom I

have been out in the field during a short time. But all of the workers are having good success when they are alone."

D. W. REAVIS.

◆ ◆ ◆
Meetings of the Scandinavian Union

FROM June 18 until July 20 the five Scandinavian conferences held their annual meetings. The Denmark Conference and the Union District had their meeting at Aalborg, the Finland Conference at Tavastehus, the Swedish Conference at Gotenborg, the West Norway Conference in Stavanger, and the East Norway Conference at Christiania. Besides Elder J. C. Raft, who attended all the meetings, Elder J. T. Boettcher assisted at Aalborg and Tavastehus. The writer helped at Aalborg, Gotenborg, and Stavanger; Elder L. Muderspach in the Christiania meeting; also Brother Erik Arnesen assisted in most of these meetings. The former officers were reelected throughout, with the exception of those of the Swedish Conference. Though Elder S. F. Svensson had served the conference for a number of years, yet in view of the fact that Mrs. Svensson preferred to remain in the States, a change was made, releasing Elder Svensson; and Elder O. Nelson was selected in his place.

The meetings were well attended by our people, and in most of the places there was also an excellent outside attendance. A splendid interest was shown in our missionary work. The ten-cent-a-week plan received considerable attention, and all promised to do their best to reach this standard the present year.

There was quite a harvest of souls in all these conferences. In Finland, 46 were baptized, in Denmark 23, in West Norway 12, in Sweden 4. During the first quarter of 1913 there were 47 additions in the union, during the second quarter 166, or 213 in the first six months of 1913. Their net gain was 113. There seems to be a steady emigration of our people to the States, five members having moved to America during this period.

The tithe during the two quarters amounted to \$15,700, quite an increase over last year. The offerings amounted to \$2,950.

This was my first visit since the Christiania house had been enlarged. I was much pleased indeed to find that the treatment-rooms, which now occupy a good part of the old publishing house, have proved so successful. The publishing work is also constantly developing with the increased success of the canvassing work in Denmark and Norway. The property returns not only a good rent, but with the prosperity of the publishing house and the treatment-rooms, they are able constantly to lessen their debts and increase their present worth.

We spent some time also at Skodsborg, and were pleased to find such excellent patronage; at times as many as seventy first-class patients have to wait for weeks to obtain a room in the sanitarium. As the treatment-rooms are rather primitive, and more room is needed for patients, it was decided that a new building should be put up, uniting the present school building with the san-

itarium, and giving not only better treatment-rooms, but also more rooms for patients. It was well understood that, though we had to incur some debt in providing this increased facility, no further enlargement should be made until this new building was entirely paid for. The food business in Copenhagen has developed so well that they had almost sufficient money to put up the much-needed building.

On my way from Stavanger I also called at the Frydenstrand Sanatorium, which formerly was used as our college, and later was run as a sanitarium, but has been taken over recently by Brother P. A. Hansen and been considerably improved. There was a good patronage there at the time, and we hope that much good may also be done by this institution.

We were pleased to learn of the prosperity of the school work at Skodsborg. Brother Arnesen was reelected director, and there seems to be a far better outlook for securing young people for workers in this field—the greatest lack indeed of all.

We were also glad to learn that the work is advancing so well in the Icelandic field; there we have only two workers. Brother Olaf Olsen was able to baptize ten persons the first quarter, bringing up their membership to forty-two. The total membership in the Scandinavian Union now is 3,496. Their total active working force is sixty-five. We hope that in two years more Scandinavia will not only become a sturdy factor in building up the finances of our union, but also prove an excellent recruiting-ground for workers both at home and abroad. L. R. CONRAD.

◆ ◆ ◆
Sumatra

We wish we could transport the readers of these few lines across to the land where they were written, Sumatra, that they might see some of the sights and scenes that abound on its shores.

Passions burn deep in the hearts of the people who inhabit this land,—passions in their multifarious forms which degrade the soul and bring man down to the lowest depths. Perhaps you ask, Then why should you like to transport us to see such sights as these? Ah! not that you might see these scenes without seeing in its contrast the soul that has been won from such depths and translated into the kingdom of God's dear Son.

I have in mind one young man who was so bad that his parents, having exhausted all other plans at reformation, tried to bring him under the influence of Christianity, thinking there might be something in it that would restrain their son. However, they only wanted him to become a good young man; they did not want him to become a Christian and cast off his parents' religion. Just as long as his parents tried to bring him under Christian influence, he did not want anything to do with it. But one day, when they were no longer interested regarding the influence of Christianity upon him, God touched his heart, changed it, and today he is a worker for God. At times when he is at work among the people, they remind him of his past life: then springs forth his testimony, "I am not ashamed of the gospel of Christ: for it is the power of

God unto salvation to every one that believeth."

Here is a work that is worth giving your life for, here is a cross worth lifting high above the world, here is the gospel worth proclaiming to earth's remotest bounds. By your prayers, by your means, by your own surrendered life, to go, to do, to be what he may bid you,—by these means will you not help us to give it? Perhaps God is making his last call to you for help.

B. JUDGE.

◆ ◆ ◆
In the Bahamas

HAVING received an invitation on June 19 from the Mission Board to make the Bahamas our field of labor, and follow up the work of Elder W. A. Sweany, we accordingly set sail from New York on the "Seguransa" of the Ward line on July 11, and reached Nassau, the capital of the Bahamas, on the fifteenth.

The members of the little church here, having been notified by cablegram when to expect us, were at the docks and gave us a very hearty welcome. Brother J. P. Simms, being there in his motor-car, soon took us over the city, and helped us to select a place in which to make our home. As our goods were on the same boat that we came on, it did not take long to get settled.

We found a very earnest company of believers here. I think I have never seen their equal for faithfulness and liberality in the States. They are also awake to the responsibilities that rest upon them to give the message to the people around them.

Many are ready to listen to the truth for these times, but the tendency to stick to old habits and ways makes it hard for them to obey. We have been holding meetings for the public in the little chapel in which our people meet, and they have been well attended. Several are stirred to investigate the Scriptures. We feel quite sure God will give us some fruit as a result of these efforts. For the past two weeks we have been trying to secure the use of the Masonic hall, the largest and most popular hall in the city, in which to hold a series of meetings, and now we are quite sure we shall get it, and begin services next Sunday evening. Here we can invite the most influential and respectable people in the city. We find that as the result of the careful work done by the former laborers here the cause of truth is held in esteem by most of the people. It is with courage that we take up the work, and our desire is that we may leave nothing undone that we can do to make it a success, that when the Lord makes up his jewels, many may come from the Bahamas. JAS. H. SMITH.

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Important Meetings

At the recent good camp-meeting held at Corry, Pa., it was arranged to hold eighteen or twenty general meetings in the West Pennsylvania Conference, in October and the early part of November. But a small portion of the membership in our conference was present at the camp-meeting, not more than one hundred and fifty adults being in attendance from the churches. It was felt that the blessings of the camp-meeting should be shared by all the brethren and sisters not present at the meeting; besides, our neighbors and friends in every com-

munity would greatly enjoy these general meetings, and we hope that they will prove a great blessing and encouragement to the work in this conference.

Those representing the churches expressed a strong desire that meetings should be held as follows, ranging from two to four days in length:—

Millport, October 1, 2; Shinglehouse, October 3-5; Sunderlinville, October 7, 8; Jintown, October 9-12; Coudersport, October 15-19; Ridgway, October 23-26; Lock Haven, October 28, 29; Clearfield, October 30 to November 2. These meetings are to be attended by Elders B. F. Kneeland, I. N. Williams, and G. L. West.

Bradford, October 2-5; North Warren, October 9-12; Erie, October 16-19;

Pennsylvania

PHILADELPHIA.—On July 13 a strong effort was started in the heart of the best residential section of West Philadelphia, on Thirty-eighth and Christian Streets. A large new tent was secured, and fully equipped with electric lights, good seats, and in fact, everything that would give attractiveness and provide comfort for those who would attend the services.

From the very first, the interest has been good, the attendance on Sunday nights reaching as high as five hundred persons. Last Sunday night, however, the subject, "The Battle of Armageddon," drew nearly seven hundred. The accompanying illustration gives a sec-

do all the preaching at night, as it was not thought best for any white Seventh-day Adventist to be on the premises even, at night. But during the day, as often as it seemed wise to do so, the president and State missionary agent were with us, and rendered valuable help, returning to the village every night, where they had a rented room.

This might seem strange when I state that the greater part of our audience every night was composed of white people, and one night there was not a single colored outsider present, the white people filling the tent so full that we could scarcely find room for our own folks who had come from different places. These country white people came in wagon-loads, and some in buggies; some of them I learned came as far as five and six miles to attend our meetings. I never witnessed the like before. And they were as orderly as if it had been a meeting conducted by white people. Of course our manner of carrying on the services was something uncommon for colored people, who usually connect much emotionalism with their worship; hence these white people were constrained to respect us and our services. How I wished I could shift this white audience over to our white brethren there! But it was out of the question, as the meeting was distinctly colored, and held on the premises of a colored institution.

The Spirit of the Lord was in our meeting in a marked manner from the beginning to the close. The first manifestation of his presence was the voluntary confessing and putting away of sins. There was a marked degree of harmony and fellowship generally among those on the ground. Some doubted our success in holding a camp-meeting out here in the country, but when it closed, it seemed to be the unanimous opinion that this was the best camp-meeting we ever held in Arkansas, from almost every point of view. J. W. DANCER.

Spreading the Message in India

ONE of our missionaries in far-away India has recently sent us an encouraging letter telling of the way he and another brother are spreading the gospel through a newspaper at Simla, the summer capital of the nation. The letter is from Brother H. H. Votaw, and is as follows:—

"There are no dailies in Simla, but we have access to the columns of a weekly which is published here. When Brother Wellman and I first began the effort here, the manager told us that he would gladly publish a review of our sermons, and this, too, without our having asked for the favor. He offered us a column or a column and a half in each issue. Since we hold only two public services a week and devote the rest of our time to house-to-house work, you can see that it is possible to give a very fair outline of our talks in the space given us.

"Yesterday, the editor told me that he had received many requests for the paper, those writing saying that they wished to read the reports of the sermons. He showed me one post-card from a very well-known resident asking for another copy of the paper, as he wished to send the report of the lectures of June 28 and 29 to a friend in England.

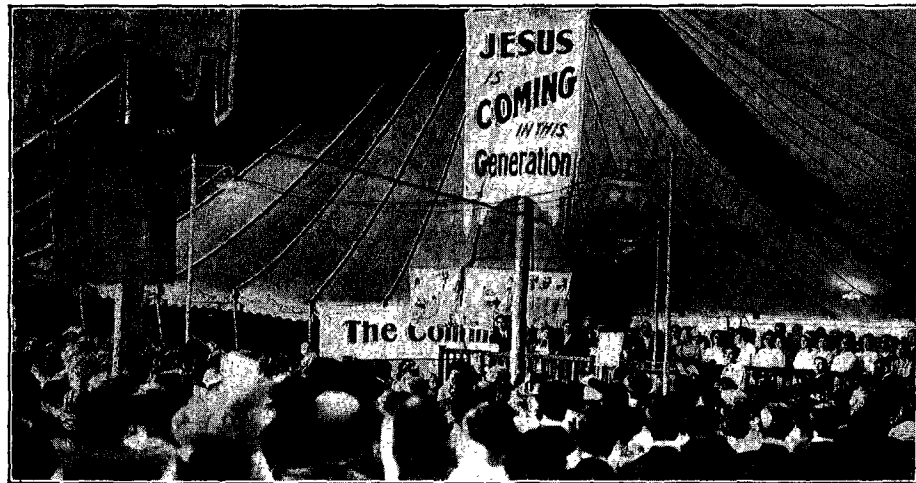


Photo by Conrad F. Haeseler

GOSPEL TENT IN PHILADELPHIA

Corry, October 23-26; to be attended by Elders W. F. Swartz and W. A. Westworth.

Huntingdon, October 1, 2; Six Mile Run, October 3-6; Altoona, October 7-12; Johnstown, October 16-19; to be attended by Elders J. W. Watt and C. F. Ulrich.

Brother V. O. Punches will attend such of these meetings as he thinks will best advance the book work in the conference.

A large meeting will be held in Pittsburgh a little later, at the dedication of the church now undergoing repairs. Also a general meeting will be held with the German brethren in that city and its locality, and another with the colored brethren, besides one at Washington. The dates of these latter meetings in Pittsburgh and Washington will be announced later, but our brethren in the conference should plan to attend them on the first day. The meetings will begin on the evenings of the first day named, and both day and evening services will be held until the close. Let there be earnest prayers for great blessings at each of these meetings. Invite your friends and neighbors to attend. Where there is a paper published in the place, see that public notice is given of the meetings in advance, and also during the time of the meetings. We should pray for and expect great blessings. I shall attend as many of these meetings as consistent with other duties.

We shall make an effort to follow up the meetings with longer efforts wherever the interest among those not of our faith demands it. Therefore, brethren, do all you can to make these meetings a great blessing to yourselves and the community. R. A. UNDERWOOD.

tional view of the tent at the close of a service.

One interesting feature of the meetings is the way the people crowd to the front at the close of the service to receive the literature which is freely distributed, and to examine the many books we keep on display, of which a large number have been sold. A club of one hundred *Signs* is sold each week from house to house, and subscriptions are taken by our faithful Bible worker, Miss Jenette Morris, assisted by Mr. Harold Richards, who also helps in the evangelistic work. Mr. Charles Gourlay has rendered good service as tent master.

The meetings begin promptly at 7:30 P. M., every member of the tent company being in his place, the large choir, led by Henry De Fluter, opening the service with song. The influence the singing has upon the people is manifested by the way they remain after the meeting is dismissed, to listen to and join in the singing of old, familiar gospel hymns. Elder J. S. Washburn, of Memphis, Tenn., has recently connected with the effort. We hope to see many others take their stand with those who have already accepted the truth.

R. E. HARTER.

The Arkansas Camp-Meeting for the Colored People

THIS meeting was held on the campus of our intermediate industrial school, which is located about five miles from the village of Devall Bluff, Ark. There was quite a full attendance of the believers in the State. We expected some outside help, but no ordained ministers were present except the conference president and myself. Therefore I had to

"The manager of the press told me that the chaplains of the established church seem to be boycotting him because of the favors he has shown us. He said he would continue to print what we supply him, even if the whole city refused to patronize him."

The editor of this paper in India deserves to be praised for the position he has taken in spite of the feeling shown toward him by opponents of the truth. This letter ought to arouse our brethren in this and other countries to use the newspapers at every opportunity. There are, no doubt, many other editors who would open their columns for the printing of the gospel if the articles were supplied them.

It may be well to recall the fact that newspapers in Calcutta have printed articles dealing with our doctrines, which were written by our brethren in that large city, especially concerning the Eastern question.

An account of how anxious readers of newspapers are to learn more of the message now going to the world appeared in a very recent issue of the *North Pacific Union Gleaner*. The article was written by Josephine Hufford, and tells of her experience while selling magazines in the city of Spokane, Wash. A portion of the article follows:—

"One morning when about to enter an office, I heard loud and excited voices. I paused, thinking perhaps they were angry, but they were discussing the times we are living in, and asking if they had any meaning. They did not see me until I was in their midst and was saying: 'Here is a copy of the *Signs of the Times*. It shows you the significance of the times in which we are now living. I am sure it will be well worth your time to read it. Only ten cents. Will you not take a copy?' The men all looked at me as if to make sure I was not a spirit, and in the meantime three hands were stretched forth to take a magazine. They all said with one accord: 'Who are you? What is that you have, and does it have anything to do with the Seventh-day Adventists?' I said, 'Yes, this is an Adventist publication.' One said, 'I saw an extract in the newspaper from a sermon by Elder Tait, preached at your camp-meeting. How much I should give to have heard him! He is a man who knows what he is talking about.' I informed them that this same Elder Tait was the associate editor of this magazine. They bought three magazines and subscribed for the *Signs* for a year.

This experience ought to be sufficient to inspire our workers with the thought that newspapers can be used to help make known more of the precious truth as given in our magazines and books. In other words, the reading of extracts of sermons in newspapers will lead honest hearts to inquire further into such doctrines.

W. L. BURGAN.

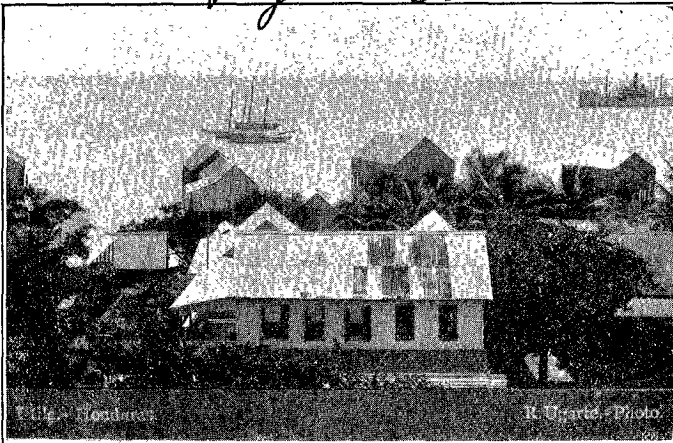
New Mexico Conference and Camp-Meeting

THE third annual session of the New Mexico Conference was held in connection with the camp-meeting at Luna Park, in the suburbs of the beautiful city of Albuquerque, N. M., August 14-24. Although the New Mexico Conference is a new one, and a small one numerically considered, and although the

camp-meeting was held in a part of the conference not easily accessible to a large part of the constituency, yet a goodly number were assembled from the first, the greater number of whom remained in the camp till the close of the meeting.

The conference business was conducted with the utmost harmony and despatch, most of its officers being re-elected. The finances of the conference are sound; and with a good corps of workers, it is expected to see a good work accomplished in the New Mexico Conference during the coming year.

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UTILA, SPANISH HONDURAS

I was especially impressed with the spirit of sacrifice which seemed to actuate the members of this new conference. One brother drove a team two hundred and seventy miles over desert roads to attend the camp-meeting, and he said, before starting back over the long road, that he felt well paid for the sacrifice he had made in coming. Many declared that it was the best camp-meeting they had ever attended. The services were conducted in two languages, the English and the Spanish. The Spanish people seemed especially to enjoy the meeting, and we are sure that it will be long remembered by all who had the privilege of attending it.

EUGENE LELAND.

Spanish Honduras, Central America

UTILA.—Just a few words about the little island of Utila. This is one of the Bay Islands farthest to the westward, and although about two thirds of it is mango swamp, its inhabitants seem to enjoy very good health, and some of them live to a great age. There is one man at this place, a Sabbath-keeper, eighty-two years of age, who is still quite strong and healthy. This island has only a few hundred inhabitants, and the percentage of white people is greater here than in any other island of the group.

The settlement is mostly along the seashore on the southwest side, where the best harbor for ships is found. I am sending a photograph of the harbor, showing the tops of a few dwelling-houses, and also a few coconut houses out over the water. The little sailboats seen in this picture are the missionaries' means of conveyance among the islands. If one has a desire to go in all directions at the same time, perhaps he will come as near to it on one of these little boats on a rough, choppy sea as on anything in the world.

There are only two denominations on the island that have church buildings; these are the Wesleyan Methodists and the Seventh-day Adventists. So far as I know the Methodists have been here nearly ever since the island has been civilized; in fact, they have been established here so long that some of them seem to think other denominations are intruding when they come in to hold a series of meetings. This is well illustrated by the author of the little book, "The History of Utila." Speaking of the time when Elder Hutchins pitched his little tent here, he says: "We did

all we could to oppose the views of the Adventist people, by preaching and visiting from house to house." But in spite of all the opposition, there was a goodly company raised up and a little chapel erected, eighteen by thirty feet, which was afterward lengthened to forty-five feet. A good work, both educational and ministerial, was carried on here for several years; but for some rea-

son the teachers all left, and the ministers ceased to visit the place. Some moved away, some apostatized, and others became discouraged, until there were no services of any kind held here by our people. But we are glad to report a change for the better. Our last camp-meeting being appointed at this place, my wife and I spent two weeks here before that time, and quite an interest was awakened. As the camp-meeting followed this effort, a few began to observe the Sabbath, and as the result of labor since that time several more have taken their stand for the truth, making in all a goodly number to hold up the light of truth in Utila.

There is still opposition to be met, but the Lord is working on the hearts of some, so that they are yielding to the truth. Remember the work in this field at the throne of grace.

ISAAC BAKER.

Japan

YOKOHAMA.—The Lord is so good to me! He knew me since before I was born. When I grew old enough to know right and wrong, the Lord put this spirit in my mind to help the poor. But I could not do anything, for I had no money, so I wished to go to the United States to get it. The Lord took me in his care so I could go there. I went to Loma Linda, Cal., seven years ago. I got no money, but the precious truth which can perfectly save us through Christ.

Last summer I left Loma Linda for Japan, to do some things for the Master. Soon I began to canvass. This I did till the school opened, and I joined the school work in Tokio. I am very thankful that the Lord gave me so much Christian experience in the school and canvassing.

After the school closed I came down to Yokohama, where Brother Herbolzheimer is working. He is a medical mis-

sionary worker. This was the middle of March. Since that time I am helping Brother Herboltzheimer. We are just opening our work here. The Lord blessed our work and gave us thirteen patients, two foreigners and the others all Japanese. Two persons began to keep the Sabbath, and three others are studying the truth.

The Lord is very good to me. He saved me from idle custom and brought me into his marvelous light, and shows me how to help others in his name. I am having a living Christian experience every day. I often think how glad the angels in heaven will be when they see souls accept the truth.

We have women's meetings here, which Mrs. Herboltzheimer holds. She gives strong Bible study, and cooking demonstrations. Quite a good many people come, they have so much interest in cooking. But I earnestly pray God for them not only to see cooking demonstrations, but to find the light which comes from God. That is our hope and my prayer.

Pray for our work in Japan, also for me, that I may continually do his will and be faithful till the end.

H. TOKAYA.

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Chosen

WONSAN.—During the first three or four years we were in Korea, there were hundreds who professed to be Adventists, but apparently in many of their lives there was little or no change. This was a source of no little anxiety to us.

We came to Wonsan alone, that is, without any native help, and through the grace of God a little company took hold of the truth. About sixty have been baptized. Of this number three have developed into workers and are helping give the message. I know of only one who has given up the truth. Two have moved away, and it has been some time since we heard from them. The people here seem to have a desire for light, and a willingness to live up to all that comes to them. I feel that I can safely say that there are those here who are as faithful in regard to tithes and health reform as can be found anywhere in the world.

One week ago my wife and I returned from a sixteen-day trip with horse and wagon among the believers. We traveled three hundred and eighty-four miles, and visited three places. Six persons were baptized at one place. At the rate the Japanese are building roads, it will not be long until we can go almost anywhere in a wagon. They make easy grades over the mountains, but such short turns that we must sometimes lift the back end of the wagon around before we can make the turn. Our courage is good.

W. R. SMITH.

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Garhwal (India) Industrial School

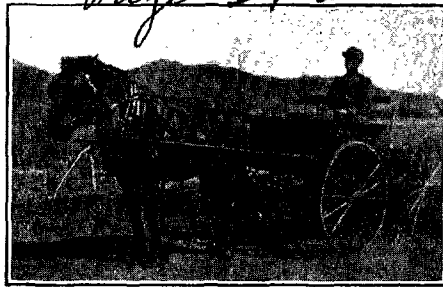
WE arrived in Calcutta January 9, after spending over two months on the sea, from the time we left our home in British Guiana. We arrived in Lucknow the fourteenth, and left the same evening for Najibabad, where we stayed about two months.

It was then decided that we should take charge of the industrial school at Garhwal. Accordingly, we arrived here February 25. The location of the school is a good one. There are mountains all around, and two hundred miles away the

snow-capped peaks of the grand and lofty Himalayas may be seen on a clear day.

The Garhwal school is composed of high-caste Hindu boys, Brahmans, and Rajputs. They are bright and well-behaved. Their zeal in acquiring knowledge is inspiring, and they show an encouraging interest in Bible studies. It is gratifying to hear these heathen boys repeat texts of Scripture in the English language, and then translate them into their own with such ease as to make the heart glad.

Some of the boys are interested in Christianity, and have expressed the desire to become Christians. For a Hindu to become a Christian is a great undertaking. It means that he must be ostracised from home and friends, and not even a drink of water would be given him should he desire to quench his thirst. Thus it devolves on those whose religion he has accepted to teach him not to become a parasite, but to earn his bread by learning how to use his hands in manual labor, as well as to use his brain in



KOREAN PONY USED BY BROTHER AND SISTER SMITH IN THEIR MISSION WORK

acquiring knowledge. This, then, is the great problem our school must solve, and we trust by the grace of God we shall be able to solve it.

Undoubtedly it seems an excellent thing to have such a school in such a place. There are many villages scattered round about, some far, some near. The inhabitants are sitting in darkness and there are many who have not even heard the name of Christ. We are convinced that it is the purpose of God that light should shine forth from this place, and that the glory of God should be seen throughout the length and breadth of hilly Garhwal.

We trust, by the grace of God, that sometime in the near future it will be our pleasure to witness some of these boys going forth to spread the truth of the last great message among the people of these hills.

CHARLES C. BELGRAVE.

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In the Philippines

WE must have about sixty new Sabbath-keepers in the different efforts now being held. Last Sabbath we had a blessed meeting in Manila. Sabbath-school had closed, and we were just ready to begin the after-meeting, when a sister whispered something to my interpreter. She was reminding him of a request for prayer from a sick sister. I took up the matter of prayer for the sick, showing that if there is sin in our hearts we must confess it or we cannot expect God to hear us, and called attention to the fact that the sin of Achan caused the defeat of the armies of Israel. I then said we would have prayer for the sick sister, but if there were any con-

fessions to be made, they should be made first. A hymn was announced, thus giving a chance for personal confessions.

There had been some trouble between the believers. This day the Spirit was at work. Soon after beginning to sing, a young sister went to the one who had stood out the boldest, and began to make confession. That sister also broke down, and soon she was making her way to those to whom she owed confession. After these confessions were made,—about four, some of them being made publicly,—we had our season of prayer. How wonderfully the Lord worked for us! The sick sister was much relieved by the prayer; but this was only a small part of the good accomplished. We thank God for the victories gained that day.

E. M. ADAMS.

Medical Missionary Department

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

Health Reform and Nurses' Training-Schools

(Concluded)

OUR nurses must be educators, or their training is in vain; they must not only be taught to be nurses, great as that work is, but they must be taught to be teachers. Not only to ease the suffering of sickness and disease must they go, but to teach, to educate the people everywhere to live so as to keep well, that they may have the greatest strength of body and the most efficiency in service.

By practical experience our nurses become skilled in the care of the sick; so by practical experience they must attain efficiency as teachers of these vital foundation truths. How can we give them this experience?

Our people need to be taught. Our nurses need experience in teaching. Happy combination! How easily accomplished! Take our nurses in training to our churches, and let them help teach the people. Then bring them back with new eyes rightly to represent this truth to our patients.

We have held schools of health for people of the world in which we have presented the principles of healthful living in a scientific, physiologic way. By careful teaching we have shown them that to properly care for their bodies so as to prevent disease is the only sane and safe thing to do, and that to do this may be made a delight. We have shown them scientific reasons worked out by scientific men why meat is not the best food, and that when we can get better food prepared in an appetizing way, how unwise, how foolish, it is to eat that which must, if we continue to indulge in it, lessen the strength and resistive power of our bodies. We have shown them the advantages, the privileges, the pleasing side of health reform, and it has appealed to them. And we find the people of the world everywhere glad and willing to receive these things. But our own people, untaught, fail to appreciate the foundation principles which might make it possible for them to get the most out of this life, give the most

efficient service, and insure them happiness in the life to come.

We have supposed our people knew all these things; but the most of them have seen only the restrictions, the burdens of so-called health reform, and we often, instead of teaching them even as much as we have taught outsiders, have criticized them for not living out the rules, which have often led to fanaticism, as an iron-clad rule will always do.

Health reform must needs include infinitely more than simply the question of eating, important as that may be. It must include sunshine, fresh air, proper clothing, exercise, rest; yes, even mental rest—freedom from worry—obtained by the confidence of a religious faith.

We must get our people to see that there is no sacrifice, there are no restrictions, in health reform. It is all a receiving of the bountiful goodness of God; a drinking in of his blessing, of his mercy; a willingness to receive his teaching because of our confidence in its bringing present happiness, and in its saving from future sorrow and distress.

So, with such a burden on our hearts, and with the hope that it might be to our nurses the thing they were needing, we who are at Glendale began last January to hold schools of health in our churches in and about Los Angeles, of which there are twenty-five. Seven of these schools were held, giving thirty of our nurses an experience in assisting. Each school lasted six days, and included thirteen meetings. The program follows:—

School of Health

Sabbath, 11 A. M.—Study: Gospel of Health.

Sabbath, 3 P. M.—Study: Including the following papers by nurses:—

1. Importance of Medical Missionary Work.
2. Opportunities of a Sanitarium Nurse While in Training.
3. Opportunities of a Sanitarium Nurse After Graduation.
4. How the Efficiency of the Bible Worker May Be Increased by the Nurses' Training.

Saturday evening.—Lecture and demonstration: Exercise and Fresh Air.

Sunday, 10 A. M.—Lecture and demonstration: Healthful Dress.

Sunday, 2 P. M.—Lecture: Is Hygienic Cooking Practical in the Home?

Sunday, 3-7 P. M.—Hygienic dinner served.

Sunday, 7:30 P. M.—Lecture: Dietetic Reforms and Why.

Monday, 8:30 P. M.—Lecture: Care of the Child.

Tuesday, 3 P. M.—Lecture: Simple Recipes.

Tuesday, 7:30 P. M.—Lecture and demonstration: Common Ailments and How to Treat Them.

Wednesday, 3 P. M.—Lecture: Hygiene and Sanitation in the Home.

Wednesday, 7:30 P. M.—Call for Workers.

Thursday, 3 P. M.—Lecture and demonstration: Simple Treatments, Accidents and Emergencies.

Thursday, 7:30 P. M.—Question Box.

Four physicians, the head nurse, sanitarium matron, and sanitarium chef had a part. Besides these, four nurses went each time and spent the week helping in the demonstrations and visiting the people. As they visited, they gave treatments, answered questions, helped with

sewing and cooking, gave Bible readings, sold cook-books, etc.

They told their own personal experiences, and came very near to the hearts of the people. Each time they returned with a deeper Christian experience, a renewed consecration, and with their eyes opened to the importance of health reform and medical missionary work, and with a firm resolution to be loyal to all the truths of the third angel's message, to be true representatives of sanitarium principles, to live out the principles of health reform, using them as the entering wedge for which they were intended, both in their sanitarium experience and after their connection with the training-school was ended.

This work has changed the atmosphere of our training-school; it has brought in a spirit of consecration and solemnity never felt before. Our patients have felt it; and never before have we had so many patients inquiring into our work and our message.

These people as they come to us for treatment are seeing lived out before them in a sincere, heartfelt way, such as has not been seen before, the great principles which, if followed intelligently, will lead to health and happiness; and it is influencing them more and more to wonder what sort of religion it is that we have.

Our nurses are enjoying their work, and putting their whole heart in it as never before. Somewhere, somehow, a converting power has come into their lives, some of whom had become to a great extent indifferent to their spiritual welfare; and we are forced to admit that it was their getting hold of real health reform principles that accomplished this improvement.

The nurses who continue in this way will not be tempted as others to drift after they have been graduated. They will have an object, a purpose, in view that will hold them. They will realize why they have taken their course: that they are to go out as representatives of our sanitarium system; that they are to take sanitarium principles with them wherever they go; that they are to be a small sanitarium with all its possibilities to all they meet; that wherever they go they go as Christ's representatives, as medical missionaries, approximating more closely his work for the people than any other worker can ever do. And they realize that to be disloyal to sanitarium principles is to be indifferent to the whole third angel's message; that if any one was ever thoroughly prepared to give the people, wherever she may find them, a complete education in all lines of truth, it is a sanitarium nurse.

This it has done for our training-school. Much might be said of our success in our work for the people. We have found them everywhere appreciative; we have everywhere heard testimonials to the fact that they see the importance of health reform as never before; that they are going to live it out more carefully in a sensible, intelligent way. We have seen prejudice against our sanitarium work broken down. We have felt the Spirit of the Lord come very near as we have heard the people express their desire to make their homes small sanitariums, to live out these principles and give them to their neighbors, and to work as they never have before to hold up the hands of our sanitarium leaders, that this branch of our work

may go forward, being indeed to the message as the right arm to the body.

This work must continue. We have gone too far, felt too much of the Lord's blessing, to go back or even to stand still. We feel that we have reached a new era in our work, and with the Lord's help we will go forward, being to our nurses, our people, and the world the light we should long ago have been.

Our work is educational. If we forget that, and simply treat the bodies of men and women as they come, giving them nothing more, we fall short. We may have wondered why we have been bound down by debt, why we have been hampered in our progress. The Lord has not dared to prosper us until we got a vision of the work intended for us to do. Without this vision, prosperity would have meant commercialism and spiritual failure. With it there is no limit to our ability to achieve success in every way, financially as well as otherwise.

We are to educate, educate, educate the people. Then with our lamps burning, the Gentiles will come to our light and kings to the brightness of our rising, and the message will go speedily to every nation, kindred, tongue, and people; and then the end will come.

BELLE WOOD-COMSTOCK, M. D.

Church Missionary Work

The Fourth Sabbath Home Missionary Service, Sept. 27, 1913

Suggestive Program

OPENING SONG: "Christ in Song," No. 192.

PRAYER.

BIBLE STUDY: "Bible Principles of Missionary Work."

SONG: "Christ in Song," No. 310.

READING: "The Lord's Working Force."

READING: "How to Use Present Opportunities."

QUARTET OR SONG: "Christ in Song," No. 512.

READING: "Home Workers' Books."

PLANS FOR WORK: A few weeks' campaign with home workers' books.

REPORTS of missionary work by members.

REPORT of work, by church missionary secretary, for month just closed.

COLLECTION of report blanks filled out by members.

OFFERING for home missionary work.

SONG: "Christ in Song," No. 477.

BENEDICTION.

Bible Principles of Missionary Work

1. GROUND of missionary work. John 3:16; Luke 2:10, 11; Mark 16:15.
2. Need of missionary work. Ps. 14:2, 3; Eph. 2:12; Rom. 10:13-15.
3. Purpose of missionary work. Luke 19:10; Acts 26:18.
4. Sin of standing aloof from missionary work. 2 Kings 7:9; Judges 5:23; Matt. 25:25, 26.
5. Motive of missionary work. Luke 16:5; 2 Cor. 5:14; 8:9.
6. Ways of helping missionary work. Isa. 6:8; 2 Cor. 1:11; Matt. 9:38; 1 Cor. 16:2.
7. Spirit in which help should be

given. Acts 9:6; 2 Cor. 9:7; 1 Chron. 29:9; Mark 10:28.

8. The reward of a share in missionary work. Prov. 11:25; Job 29:13; Matt. 25:23.

9. The end of missionary work. Matt. 24:14; Rev. 7:9, 10.

The Lord's Working Force

THE strength of an army is measured largely by the efficiency of the men in the ranks. A wise general instructs his officers to train every soldier for active service. He seeks to develop the highest efficiency on the part of all. If he were to depend on his officers alone, he could never expect to conduct a successful campaign. He counts on loyal and untiring service from every man in his army. The responsibility rests largely upon the men in the ranks.

And so it is in the army of Prince Immanuel. Our General, who has never lost a battle, expects willing, faithful service from every one who has enlisted under his banner. In the closing controversy now waging between the forces for good and the hosts of evil, he expects all, laymen as well as ministers, to take part. All who have enlisted as his soldiers are to render faithful service as minutemen, with a keen sense of the responsibility resting upon them individually.

Those who have the spiritual oversight of the churches should devise ways and means by which an opportunity may be given to every member of the church to act some part in God's work. Too often in the past this has not been done. Plans have not been clearly laid and fully carried out whereby the talents of all might be employed in active service. There are but few who realize how much has been lost because of this.

The leaders in God's cause, as wise generals, are to lay plans for advance moves all along the line. In their planning they are to give special study to the work that can be done by the laity for their friends and neighbors. The work of God in this earth can never be finished until the men and women comprising our membership rally to the work, and unite their efforts with those of ministers and church officers.

MRS. E. G. WHITE.

How to Use Present Opportunities

THE most successful way to labor is to meet people where they are. We should therefore be wide-awake to the matters that interest the public generally, and make use of them to accomplish our work.

In three months from the time this service is held, the festival of Christmas will be here. This is a time to which many people in the world attach much importance. Then they gather their families together, and in order to make them happy, give them presents. It is a time when hearts are warm and more liberal than at other times.

What can we do to turn this interest to the benefit of the work of the Lord, and so also help the people themselves? We can make use of this custom of giving presents to place many of our good books in the homes of the people. A special line of books has been prepared for this purpose, called "home workers' books." A prospectus has been prepared for these books, which is so attractive

in appearance that it takes little more than showing the prospectus in many places to sell the books.

The books included in this prospectus are "New Testament Primer," "Gospel Primer," and "Little Folks' Bible Nature," for the little ones; "Best Stories From the Best Book," "House We Live In," "Bible Child Life," "Uncle Ben's Cobblestones," "Elo the Eagle," for the older children; "Story of Pitcairn," "Advance Guard of Missions," "Making Home Happy," "Making Home Peaceful," "Steps to Christ," "Mount of Blessing," "Christ Our Saviour," "Our Paradise Home," and "His Glorious Appearing," for the youth and older members of the family.

This is a reading age. Almost every one, old and young, reads something, and the large majority read mainly that which is harmful. In many cases this is because they have ready access to little else. It is said that an alarmingly large per cent of the children and youth in this country, notwithstanding its boasted privileges and enlightenment, have access only to fiction. The bookstores are loaded with it, the library shelves are filled with it. Statistics and reports show that the increase of criminality among the youth is due in a large degree to harmful reading.

This being so, is it not our duty as a people to place in the hands of the parents of the country and the world such books as would be helpful to their children? It is encouraging to know that many parents realize the danger of these harmful books, and welcome any opportunity to provide good literature.

The books contained in this list are beyond anything the world produces, and are recognized by the people of the world as what they want for their children.

Last spring one lady called at the California Tract Society office to look at children's books. She said she had been unable to find in the bookstores anything suitable to give to her children at Christmas-time, and had at last sent to New York, but even then did not get what she wanted. Similar instances could be multiplied many times.

That this work pays financially has been abundantly proved. One sister in twenty-five hours sold \$23.75 worth of books; another in twelve hours sold to the value of \$17.30; another in one morning—from nine to half past eleven—took eight orders, amounting to \$3.75.

As forty per cent discount is given on some of these books, and fifty per cent on others, it will readily be seen that these sisters made good wages for the time they worked.

But the financial success is a small part of the matter, except as it gives us more money to give to the cause of God. The great thing is to get the good books into the hands of the people, that they may do their appointed work.

We have our own children, and long to see them saved. Should we not also feel a heavy burden for other children and youth, that they may be led to the Lord? Recently we learned of a lad who had a fine library of about fifty books, many of them our books. He was given a copy of "Best Stories" when seven years of age, and that had so molded his taste for reading that the excellent collection of books he possessed at the age of fourteen was the result. How different this would have

been had his first book been some exciting pirate story or something similar.

In view of these facts, may we not expect that as many of our people as possible will take up the sale of these home workers' books between now and Christmas? One successful worker with them says: "The main thing is to get out early, before others occupy the field. The books will sell themselves at sight with very little talking."

All necessary instruction and supplies can be obtained from the tract society office, through the church missionary secretary. Thousands of these good books should be sold in the next few weeks. Who will come up to the help of the Lord in this work?

E. M. GRAHAM.

Home Workers' Books

It was nearly ten years ago that our home missionary leaders began to see the necessity of organizing a second division of our army of house-to-house workers with the printed page. While a glorious work was being done with large books by regular agents, but little thought had been given to what might be done by thousands of our people among their friends and neighbors with what we now know as home workers' books. In the providence of God, a vision of what might be done was given to these men, and by faith they sounded the following call:—

"We invite conference officers, and particularly missionary secretaries and State agents, to unite with us in earnest efforts to train our church-members everywhere to circulate small literature."—*Minutes General Conference Publishing Department, March, 1904.*

The Development of These Books

Since that time the books used by these workers have been greatly strengthened in number, languages, and contents. "Steps to Christ" has been newly illustrated, fully indexed, and editions in several languages added. A section has been added to "Christ Our Saviour," on the second advent of our Saviour, instead of closing with his ascension, as in the old edition. "Glorious Appearing" has been thoroughly revised and newly illustrated, and German, Danish, Swedish, Spanish, and Japanese editions added. "Thoughts From the Mount of Blessing" has been newly illustrated. German, Danish, and Swedish editions have been added to "Best Stories." "New Testament Primer," a beautiful book for little folks, has been issued in English, German, Danish, Swedish, and Spanish; and another very attractive book for children, "Gospel Primer No. 2," is now out. These, with the eight or ten books previously issued, round up the finest group of publications for childhood, youth, and age ever presented to the public. When we consider the further fact that each of them contains some phase of present truth, their importance cannot be overestimated.

Improvements in Handling

Continued improvement in the facilities for handling these books has also been made, until now we have report blanks, order blanks, and guarantee books, with the names of these home workers' books printed in. We also have a booklet containing canvasses for each,

and general information for those engaging in their sale. And best of all, we have a complete prospectus, containing sample cover and sixteen selected pages from each of the eighteen home workers' books. This prospectus is in the form of a loose-leaf binder, which permits any desired arrangement of samples, or even the elimination of any book or books that the worker does not care to carry. It folds up compactly, weighs but two and one-half pounds, and looks like an ordinary school note-book. Its price is only one dollar, post-paid, which is about half its cost.

Results Are Being Seen

With such books as these, and such facilities for their circulation as are being provided, and with the training our bookmen are now giving those who are selling them, results must follow, and they are following. The North Pacific Union Conference sold \$7,000 worth last year, and from a letter just received from one of their leading men, we learn that they expect greatly to increase this amount this year. During November and December of last year, Southern California's thirty home workers placed copies of these books in nearly two thousand homes. Brother Morlan, their field agent, tried the new prospectus himself for thirty-five hours, during which time he sold as many as six copies in a single home, sold two books to a Baptist minister, and sold one "Steps to Christ" to a lady who later told him that it had done her boy more good than anything she had ever given him. His sales for the thirty-five hours amounted to \$45.25.

A brother in western Washington sold a Sunday-school superintendent thirty-six copies of "Gospel Primer;" and Brother H. E. Loop, field agent of Upper Columbia, put in twenty-five hours with these books, his sales totaling \$75.25.

Space will not permit our telling the details of how two brothers in one church became interested in the home workers' prospectus, and sold over one hundred dollars' worth each; nor of a woman, who, after buying two copies of the small books, inquired about a book with pictures of beasts, stating she had been searching for it a long time, and how eagerly she purchased and is now reading "Daniel and the Revelation;" of a Catholic woman who bought "Paradise Home," and then asked for reading-matter to be sent to her family, hoping by this means to reduce their prejudice against Protestantism; of a young Baptist couple who purchased three small books from a lady agent, became interested, and have just accepted the truth as a whole; of a busy sister who became impressed with the opportunities of work which this class of books presented, and who placed two hundred and fifty copies in a single town; of a whole church of another denomination, which has accepted the ordinance of humility through the influence of reading "Christ Our Saviour."

Brethren and sisters, these small books are having their influence, the same precious influence as has been exerted by "Great Controversy," "Daniel and the Revelation," and "Patriarchs and Prophets." Shall we not do our part toward extending that influence by placing them in the homes of our friends and neighbors between now and the holidays, when people will be particularly interested in them? H. H. HALL.

"A Million Copies;" "A Hundred Thousand Dollars;" "It Could Easily Be Done"

THE above phrases are quoted from a personal letter just received from Elder A. G. Daniells. It is so filled with the spirit of hope and courage, and contains such valuable suggestions concerning the Harvest Ingathering campaign, that we publish the letter in full:—

"QUISSAC, FRANCE, Aug. 23, 1913.

"DEAR BROTHER PALMER: While spending a few days at our sanitarium at Gland, the first of this week, I received your letters written July 27 and 31, also the copies of the Harvest Ingathering number of the REVIEW and the Washington Post you so kindly sent me. It was most thoughtful of you to remember me in this way.

"As I had no public meetings nor committee work on hand that day, I had a good time with the REVIEW. First of all, I went through the entire list of illustrations, then I read the paper from beginning to end. Somehow it seemed exceedingly good to me. Possibly my surroundings may have had some influence on my mind. I was a long way from my home, and the REVIEW was a long way from its home. It seemed to me like sitting down for a visit with a dear old friend.

"Take it all in all, I like this number very much. The first page of the cover is surely appropriate and very suggestive. It is quiet, expressive, and solemn in appearance. The last page is fine. The picture and the poem together touch a sympathetic cord in one's heart.

"I feel that good judgment is shown in both the selection and arrangement of the illustrations. What a fine group that is illustrating the Mission Dispensary Work! The railway train speeding across the continent, and the steamship pushing its way through the ocean, make a suggestive combination,—the proclamation of the message by land and sea. I like the group in the African Missions department. What a nice picture of Elder Babcock's family! The Children's Page is fine.

"By the way, the Chinese sister, sitting in the illustration on page 25, is here attending our camp-meeting in France. Her name is Miss Sim. She speaks good English and is a real nice young woman, a credit to our work in Singapore. I have had a number of very pleasant interviews with her. She is traveling companion with a rich Chinese family from Singapore, who are visiting Europe. While they are spending a few days in Lyons, France, she is attending our meeting.

"As to the subject-matter, I may say that to me it is deeply interesting, and I believe it will appeal to the public, so much of it comes fresh and direct from the fields where workers are doing things. But that which impressed me more deeply than anything else while going through this paper was the vast extent of territory represented, and the broad scope of work being done.

"This number of our good old REVIEW will bear splendid testimony to thousands of people regarding the presence in this world of God's last message to men. It tells where the message is being proclaimed, and of the glorious victories it is winning in the hearts of the heathen. It sounds the note of present and com-

plete victory over the flesh through the gospel of our Lord Jesus Christ.

"How I wish all our people in America might be led fully to appreciate this most excellent document! To me, where I am now, facing this world problem of ours, this missionary number of the REVIEW seems to afford the opportunity of a lifetime to give our work a great, strong push forward. I wish I could tell all our people personally what a great opportunity this gives them to render most effectual service to this glorious cause.

"First of all, it enables us to tell the world what we want them to know, and what thousands of them will be blessed in hearing, about God's message and work in the earth. Surely it is the providence of God that has led us to get out a Harvest Ingathering number each year. In what other way could we bear such a sweet, touching testimony to the world of what the Lord is doing everywhere by his message for this time? Our people should take this number with glad hearts, and place it in the hands of thousands of their neighbors. Christians, as well as the people of the world, need this testimony, and in this form they will receive it. So much having been done to produce such a good paper, no pains should be spared to give it a wide circulation. How I wish the pulse of our people might be made to beat so high and so fast as to lead them quickly to thrust forth a million copies! It could easily be done. All that is needed is the effort.

"And then the added blessing of a large ingathering of means for foreign missions should stimulate all to great activity. A million copies put out, and a hundred thousand dollars brought in! Is that too much to suggest? Not in view of the situation we face. Our message is for the last generation, seventy years of which are already gone. Our work is for the people now living. Our unfinished work! That is all that stands between us and the end. Surely these conditions call for great effort. And may it be made now.

"And now, wishing you all blessing and success from the Lord, and again thanking you for the letters and papers, I am,

"Your sincere friend and brother,
"A. G. DANIELLS."

News and Miscellany

Notes and clippings from the daily and weekly press

—Early on the morning of September 2, a disastrous wreck on the New Haven and Hartford Railroad occurred near New Haven, Conn., resulting from a rear-end collision. Twenty-one persons were killed and fifty injured.

—The Mexican situation is still apparently marking time. President Huerta is mobilizing a new and greater federal army, while President Wilson and his associates, supported by Congress and public opinion, hold to their announced determination to bring about peace through peaceful methods. Although negotiations between Secretary Gamboa and Special Envoy Lind have been broken off, the latter will remain in Vera Cruz indefinitely.

— Among the many unique forms of mental disorder that will be made the subject for occupational and suggestive treatment in the new Phipps psychiatric clinic, of Johns Hopkins Hospital, will be that mental affection known as the "blues." While in themselves the blues do not constitute insanity, according to science, it has been acknowledged by brain specialists that, psychologically, they really are symptoms of approaching insanity in a very mild form, so mild as to be hardly noticeable.

— Some interesting figures comparing the price of real estate in New York City with the prices paid for territory purchased at different times by the United States were recently published by one of the great realty companies. The price paid for the Louisiana Purchase, which includes several great States, was \$15,000,000. This territory is rich in natural resources, and lies in the best farming belt in all the land, yet it cost no more than was received last fall for a single block in New York City. We paid \$10,000,000 to Mexico for the State of Texas, a State larger than France, while the Woolworth Building on Broadway cost \$13,000,000. The Waldorf-Astoria Hotel is valued at more than \$7,200,000, the price paid for Alaska.

NOTICES AND APPOINTMENTS

Camp-Meetings for 1913

CENTRAL UNION CONFERENCE	
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	
Indiana, Hartford City	Sept. 4-14
PACIFIC UNION CONFERENCE	
Arizona	Oct. 30 to Nov. 3
SOUTHERN UNION CONFERENCE	
Mississippi, Hazlehurst (colored)	Sept. 4-14
SOUTHEASTERN UNION CONFERENCE	
Cumberland, Athens, Tenn.	Sept. 4-14
Florida	Oct. 30 to Nov. 9

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

ALL mail for Elder D. E. Lindsey should hereafter be addressed to Clyde, Ohio.

Publications Wanted

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

W. Davis Burt, Chinchilla, Pa. *Signs*, *REVIEW*, *Watchman*, and tracts.

D. K. Abrams, 3529 Cottage Grove Ave., Chicago, Ill. Tracts and papers.

Business Notices

FOR SALE.—Five-room bungalow, bath, modern conveniences, barn, and outbuildings. One-third acre land, fruit, berries, garden, well. Near church, church-school, and sanitarium. Six miles from Pacific Union College. For particulars address Paul C. Mason, Sanitarium, Napa Co., Cal.

FOR SALE.—80 acres land, 4 miles from station: splendid location, excellent soil and climate, good market, church and church-school, rural mail route and telephone; new 10-room house, soft water in house. Must seek high altitude. \$7,000 for quick sale. Address S. C. Salter, Carrollton, Wash.

Obituaries

JAEGAR.—Died near Phoenix, Ariz., Aug. 9, 1913, Alexander Jaegar. The deceased was born in Russia twenty-seven years ago. He accepted present truth about two years ago, and since that time enjoyed a bright Christian experience. We believe that he sleeps in Jesus. Funeral services were conducted by the writer. G. W. REASER.

HAYES.—Howard Malcolm Hayes was born July 2, 1839, at Akron, Ohio, and passed away June 25, 1913, at Nashville, Tenn., aged 73 years, 11 months, and 23 days. He moved with his parents to Charlotte, Mich., in 1854, and was married to Hortense E. Lane in 1867. Eight years ago he buried his faithful companion, and from that time until his death he made his home with his daughter, Mrs. S. E. Wight. Two children, one brother, and two sisters survive. When a young man he accepted the third angel's message, and during his long connection with this people did much for its advancement. Funeral services were conducted at Bedford, Mich., by the writer, and the deceased was laid to rest, by the side of his wife, to await the call of the Life-giver. A. J. CLARK.

NELSEN.—Elder N. P. Nelsen was born at Langeland, Denmark, Sept. 29, 1860. At an early age he went to America in search of earthly fortune. But the Lord, who guides the steps of man, led him in entirely different paths. In a very providential way the young man was brought into contact with Elder and Mrs. White and our people, where he found the most precious of all treasures, the present truth. In 1890, having acquired some education, he returned to Scandinavia to work either in Norway or in Denmark. In Christiania, Norway, he continued his studies, and with the exception of about two years he spent nearly all his time working in Norway, for a short while as a church-school teacher, and after that as a minister of the gospel. In the autumn of 1910 he was connected with the Scandinavian Union Mission School at Skodsborg, Denmark. In May, 1911, he was suddenly taken ill with bleeding from the lungs. By August of the same year he had recovered sufficient strength to return, with his family, to Norway, locating in the city of Hamar. But he never regained his physical strength to such an extent that he could carry out his great and constant desire of entering once more the work he loved so dearly. During the recent annual meeting of the East Norway Conference in Christiania, having moved to that city about a year ago, he was very thankful to be able to attend a few of the meetings, and on two different occasions he even stood before the congregation and testified of his joyful hope in the Lord and his faith in the message. On the last day of July, this servant of the Lord passed away, quietly and trusting in the Lord. We all greatly deplore the departure of our brother, whose work in the ministry was highly appreciated. He was a man of peace and humility, who understood how to interest the large audiences that gathered to hear him

present the message in the various places where he labored during these many years, bringing a number of souls to a knowledge of the truth. Truly, the cause in our field has suffered a heavy loss. We also deeply sympathize with his wife and three children in their bereavement. The two oldest children, Peter and Line, hold licenses as Bible workers in the East Norway Conference.

J. C. RAFT.

CHAMBERLAIN.—George W. Chamberlain was born in Belfast, N. Y., Feb. 5, 1828, and died suddenly in Troutdale, Oregon, Jan. 14, 1913, aged 84 years. During his life he lived in five different States,—New York, Pennsylvania, Michigan, Kansas, and Oregon. In the early days of the message he united with the Seventh-day Adventist Church, and continued a faithful member until his death. He was afflicted with rheumatism the last two years of his life, but his eyesight being good, he took great comfort in reading his Bible. MRS. G. W. CHAMBERLAIN.

ERNTSON.—Died at Monitor, Oregon, July 23, 1913, Brother Erskild Erntson. He was born Jan. 28, 1833, and at the time of his death was 80 years, 5 months, and 25 days old. In 1874 he took as his life companion Kersten Pedersen, and to this union were born eight children. Brother Erntson sought a home in America the year of his marriage, and was one of the pioneer settlers in the State of Nebraska. He removed his home to Oregon in 1888, where he accepted present truth in 1892. One of his sons is a successful minister in the Western Oregon Conference. Funeral services were conducted in the Danish language by Elder C. Johnson, and in the English by the writer. B. L. HOWE.

LOTHROP.—Evalyn D. Lothrop was born in Dayton, Nev., June 29, 1886, and died at the Washington (D. C.) Sanitarium, Aug. 8, 1913, after an illness of five weeks. She was converted at the age of thirteen, through the labors of Elder S. Thurston, who held meetings at our home in Dayton. She was baptized in Ventura, Cal., one year later. From that time her one aim was to win souls for the Master, and she was always faithful to her duty. Evalyn expected soon to take up labor in some foreign field, but our Heavenly Father, who doeth all things well, saw fit to lay her away until the resurrection morning, when the Life-giver will come to claim his own. Her parents, one brother, and two sisters are left to mourn. IDA L. LOTHROP

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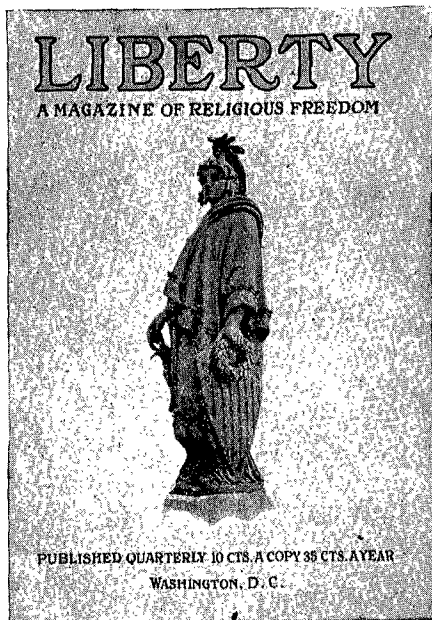
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WASHINGTON, D. C., SEPTEMBER 11, 1913

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We know well that it is a comfort to our missionaries in the disturbed areas of the world, as in the Balkans, southern China, and Mexico, to be assured that day by day they are remembered in the prayers of their brethren and sisters in the churches.

We learn that Elder Geo. M. Brown, of Cuba, has arrived in Minnesota, to take the Bible department in the Maple Plain Academy. On account of both his own and Mrs. Brown's health, it seemed best to the Mission Board to release him from Cuba for service in some more northerly clime.

By a postal card from Friedenstal, the headquarters of the Pare Mission, German East Africa, we have received the message: "Hearty greetings from our first teachers' course. We baptized twenty-seven this quarter, and now number in Pare 202 (baptized members)." The message is signed by E. Kotz and the entire class of teachers, twenty-six, we believe, judging from the photograph on the reverse side. These teachers are a sturdy-looking body of men, and we are sorry the photograph is too dark for reproduction.

Recruits for Foreign Fields

SEPTEMBER 6 two parties of missionaries, appointed at the time of the General Conference, left New York for their fields, one bound for India, the other for Brazil. The India party consists of the following: Brother and Sister C. C. Kellar and two small children; R. P. Morris, wife, and infant; Brother and Sister F. A. Wyman; R. D. Brisbin and wife, and Miss Rose Boose. The first

three families and Miss Boose go out after having spent a year at the Foreign Mission Seminary. Brother and Sister Brisbin leave from New England after preparation at South Lancaster Academy and Melrose Sanitarium. This is a fine addition to India, and a place is waiting each recruit.

The South American party, to supply the long-asked-for help for Brazil, are Miss Sarah Kinner, Bible worker from Southern New England Conference; Miss Corina Hoy, of Massachusetts; Miss Louise V. Wurtz, Bible worker and nurse from Eastern Pennsylvania Conference; M. E. Carter, wife, and two children, from Foreign Mission Seminary; Henry Haefft and wife, who also spent the year here in Washington; Carl Reidt and wife, of the New Jersey Conference; Paul Hennig and wife, from Clinton (Mo.) German Seminary; Carl C. Specht and wife, of South Missouri Conference; and Jacob Peters and wife, from North Dakota Conference. This splendid addition to the working force in Brazil will bring much courage to the hearts of the few workers, as well as to the brethren and sisters there who have been struggling to hold up the light in that neglected field.

Let us remember in prayer these outgoing missionaries, that their labors may be greatly blessed of God in the needy fields to which they go.

Valuable Extracts

At the recent session of the General Conference, a recommendation was passed that a pamphlet be prepared containing important, authoritative quotations relating to religious liberty and to the doctrines and aims of the Papacy. This pamphlet, which will be especially appreciated by workers and teachers, is now ready, and may be obtained from all tract societies and publishing houses. Price, 10 cents.

They Think We Can Do It

WHILE there has been no definite apportionment made, yet it is the aim and the hope that the amount realized from the Harvest Ingathering campaign shall reach \$1.54 per member this year. The following is what two union conference presidents write after seeing the figures for their unions:—

M. N. Campbell, president of the Canadian Union Conference, says: "Your letter relative to the Ingathering campaign was read with deep interest. I think the suggestions excellent, and we in this union will take hold. I shall begin at once on that basis, and I do not see any reason why it will not win."

Allen Moon, president of the Lake Union Conference, says: "Yours regarding the Harvest Ingathering with the special REVIEW at hand. I think about all I need to say is that I am with you heart and soul in the endeavor to make this Harvest Ingathering productive of \$100,000 for missionary purposes. I received a bundle of the advanced copies of the special REVIEW at the camp-meeting; and we have endeavored to make the very best use of these papers in connection with the discussion of the campaign question. Our brethren everywhere seem to be enthusiastic in their interest in the cam-

paign, and I believe that we shall see greater results than ever before."

Many other letters from conference presidents and secretaries express the same sentiments, and we are very hopeful that splendid work will be done this year with the excellent Missions number of the REVIEW. Now is the time to order of your conference office a liberal supply. Plan for yourself more work this year than ever before, by ordering more papers. T. E. BOWEN.

The Harvest Ingathering "Review"

WE are sending the Harvest Ingathering number of the REVIEW to our subscribers four weeks in advance. It is dated October 9, and takes its place as a regular number of the REVIEW for that date. But as the Harvest Ingathering campaign is to begin October 6, we thought it would be of interest and profit to all our people to have the paper a few weeks in advance.

A careful reading of this beautiful number, prepared by the Mission Board, will doubtless greatly increase the interest of all our people in this campaign for missions. A few who have seen advance copies have expressed themselves as greatly pleased with it; some have even said that they believe this to be the best missionary document ever prepared by this denomination for distribution among the people.

We trust that its attractive appearance, and its beautiful messages and appeals from foreign lands, will encourage our people to order a liberal supply, or perhaps substantially increase the orders already sent in.

A few facts relating to the publication of this Harvest Ingathering number may be of general interest:—

We are now printing our first order from the Mission Board for five hundred thousand copies.

The edition calls for three car-loads of paper, weighing 94,251 pounds.

Three presses, running eight hours a day, must run forty-five days to complete the edition.

Although we do not begin mailing the papers until September 15, yet on September 1 three hundred thousand copies were wrapped and stacked in the basement, ready to post.

The printing of the entire edition of half a million copies will be completed September 10, five days before we begin mailing.

We have stock on hand for an extra one hundred thousand copies if required. Doubtless that number, and perhaps more, will be used in this campaign, and we can assure our people that their orders will be promptly filled.

All these papers will be sent out by post at pound rates, one cent a pound, and the postage will cost about one thousand dollars.

Our employees have worked earnestly and faithfully during the hot summer months in bringing out this great edition, which comes to us as an extra above our regular, rapidly growing work. Great interest has been taken by all in the effort to make this number of the REVIEW as perfect as possible for the use of our people in this one-hundred-thousand-dollar campaign for missions.

Our prayers go with these papers in behalf of the work which may be undertaken by the readers of the REVIEW.

E. R. PALMER, *Manager*.