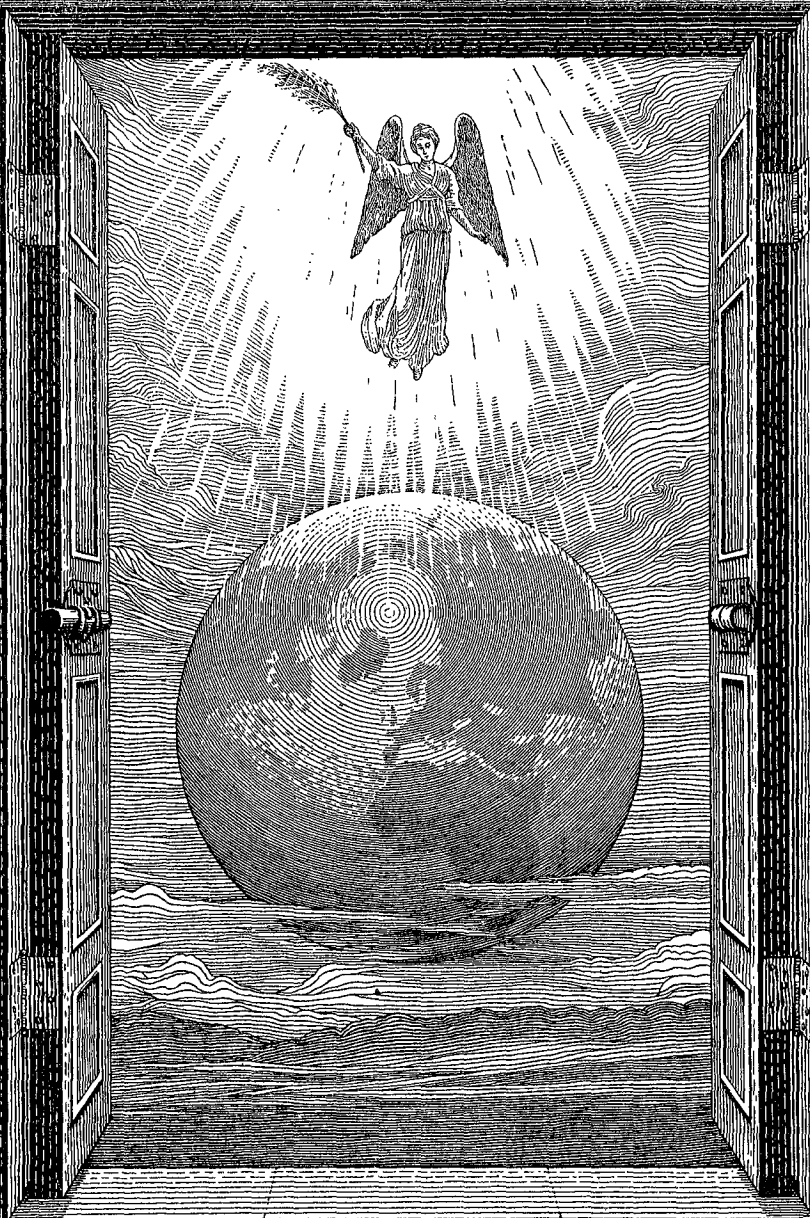


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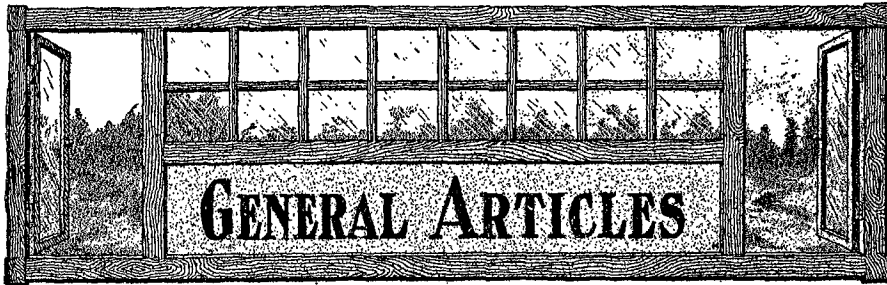
HOLY BIBLE IS THE FIELD

"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, NOVEMBER 20, 1913

No. 47



"In the Spirit and Power of Elias"

(Concluded)

MRS. E. G. WHITE

DURING the Christian dispensation the great enemy of man's happiness has made the Sabbath of the fourth commandment an object of special attack. Satan says: "I will work at cross purposes with God. I will empower my followers to set aside God's memorial, the seventh-day Sabbath. Thus I will show the world that the day sanctified and blessed by God has been changed. That day shall not live in the minds of the people. I will obliterate the memory of it. I will place in its stead a day that does not bear the credentials of God, a day that cannot be a sign between God and his people. I will lead those who accept this day to place upon it the sanctity that God placed upon the seventh day.

"Through my vicegerent I will exalt myself. The first day will be extolled, and the Protestant world will receive this spurious sabbath as genuine. Through the non-observance of the Sabbath that God instituted I will bring his law into contempt. The words, 'A sign between Me and you throughout your generations,' I will make to serve on the side of my sabbath.

"Thus the world will become mine. I will be the ruler of the earth, the prince of the world. I will so control the minds under my power that God's Sabbath will be a special object of contempt. A sign? I will make the observance of the seventh day a sign of disloyalty to the authorities of earth. Human laws will be made so stringent that men and women will not dare to observe the seventh-day Sabbath. For fear of wanting food and clothing they will join with the world in transgressing God's law. The earth will be wholly under my dominion."

Through the setting up of a false sab-

bath the enemy has succeeded in turning the sign-board around, so that it points toward the path of disobedience. He has insulted Jehovah by attempting to set aside a plain "Thus saith the Lord." He has thought to change times and laws. But has he really succeeded in changing God's law? The words of the thirty-first chapter of Exodus are the answer. He who is the same yesterday, today, and forever has declared of the seventh-day Sabbath: "It is a sign between me and you throughout your generations." "It is a sign . . . forever." Ex. 31: 13, 17.

The changed sign-post is pointing the wrong way, but God has not changed. He is still the mighty God of Israel. "Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance: behold, he taketh up the isles as a very little thing. And Lebanon is not sufficient to burn, nor the beasts thereof sufficient for a burnt offering. All nations before him are as nothing; and they are counted to him less than nothing, and vanity." And he is just as jealous for his law now as he was in the days of Ahab and Elijah.

But how that law is disregarded! This is a truth-hating, Bible-neglecting, froward generation. Many do not hesitate to sneer at the Word of God; those who believe that Word just as it reads are held up to ridicule. Jesus sees the world filled with ingratitude, formalism, insincerity, pride, and apostasy. He sees his love despised, his law rejected, his ambassadors treated with indifference. Jesus has spoken by mercies, but these mercies have been unacknowledged; he has spoken by warnings, but these warnings have been unheeded. The temple courts of the human soul have been turned into places of unholy traffic. Selfishness, envy, pride, malice—all are cherished.

Behold the world today, in open rebellion against God. Behold the disregard of the Sabbath commandment. Behold

the growing contempt for law and order, directly traceable to a violation of the plain commands of Jehovah. Behold the violence and crime that have resulted from a turning aside from the path of obedience. Behold the wretchedness and misery of multitudes who worship at the shrine of idols, and who seek in vain for happiness and peace.

Behold also the daring impiety of those who, while enacting laws to safeguard the supposed sanctity of the first day of the week at the same time are making laws legalizing the liquor traffic. Wise above that which is written, they attempt to coerce the consciences of men, while lending their sanction to a curse that brutalizes and destroys the beings created in the image of God. It is Satan himself who inspires such legislation. He well knows that the curse of God will rest on those who exalt human enactments above the divine; and he does all in his power to lead men into the broad road that ends in destruction.

It is a terrible thing to place a sabbath of man's devising where the Lord's memorial of creation should be. It is a terrible thing for men to arrogate to themselves the power to set aside the day that God has declared holy and put in its place a common working-day. And it is still more terrible to try to compel men to respect and reverence this day, while at the same time those who thus try to enforce its observance are trampling under their feet the seventh-day Sabbath.

So long have men worshiped human opinions and human institutions that almost the whole world is following after idols. And he who has endeavored to change God's law is using every deceptive artifice to induce men and women to array themselves against God and against the sign by which the righteous are known. But the Lord will not always suffer his law to be broken and despised with impunity. There is a time coming when "the lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the Lord alone shall be exalted in that day." Skepticism may treat the claims of God's law with jests, scoffing, and denial. The spirit of worldliness may contaminate the many and control the few; the cause of God may hold its ground only by great exertion and continual sacrifice, yet in the end it will triumph gloriously.

In the closing work of God in the earth the standard of his law will be exalted.

False religion may prevail, iniquity abound, the love of many wax cold, the cross of Calvary be lost sight of, and darkness, like the pall of death, may spread over the world. The whole force of the popular current may be turned against the truth, plot after plot may be formed to overthrow the people of God; but in the hour of greatest peril the God of Elijah will raise up human instrumentalities to bear a message that will not be silenced. In the great cities of the land, and in the places where men have gone to the greatest lengths in speaking against the Most High, the voice of stern rebuke will be heard. Boldly will men of God's appointment denounce the union of the church with the world. Fearlessly they will call upon men and women to turn from the observance of a man-made institution to the observance of the true Sabbath. "Fear God, and give glory to him," they will proclaim to every nation; "for the hour of his judgment is come: and worship him that made heaven and earth, and the sea, and the fountains of waters. . . . If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation."

God has not altered the thing that has gone out of his lips. His word will stand fast forever, as unalterable as his throne. At the judgment, when every case shall be decided in the courts of heaven, this covenant will be brought forth, plainly written with the finger of God. The world will be arraigned before the bar of Infinite Justice to receive sentence.

Today, as in the days of Elijah, the line of demarcation between God's commandment-keeping people and the worshipers of false gods is clearly drawn. "How long halt ye between two opinions?" Elijah cried; "if the Lord be God, follow him: but if Baal, then follow him." 1 Kings 18:21. And the message for today is, "Babylon the great is fallen, is fallen." "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities." Rev. 18:2, 4, 5.

The time is not far distant when the test will come to every soul. The observance of the false sabbath will be urged upon us. The contest will be between the commandments of God and the commandments of men. Those who step by step have yielded to worldly demands and conformed to worldly customs will then yield to the powers that be, rather than subject themselves to derision, insult, threatened imprisonment and death. At this time the gold will be separated from the dross. True godliness will be clearly distinguished from the appearance and tinsel of it. Many a star that we have admired for its brilliance will then go out in darkness. Those who have assumed the ornaments of the sanctuary, but are not

clothed with Christ's righteousness, will then appear in the shame of their own nakedness.

Among earth's inhabitants, scattered in every land, there are those who have not bowed the knee to Baal. Like the stars of heaven, which appear only at night, these faithful ones will shine forth when darkness covers the earth, and gross darkness the people. In heathen Africa, in the Catholic lands of Europe and of South America, in China, in India, in the islands of the sea, and in all the dark corners of the earth, God has in reserve a firmament of chosen ones that will yet shine forth amidst the darkness, revealing clearly to an apostate world the transforming power of obedience to his law. Even now they are appearing in every nation, among every tongue and people, and in the hour of deepest apostasy, when Satan's supreme effort is made to "cause all, both small and great, rich and poor, free and bond," to receive under penalty of death the sign of allegiance to a false rest day, these faithful ones, "blameless and harmless, the sons of God, without rebuke," will "shine as lights in the world." The darker the night the more brilliantly will they shine.

What strange work Elijah would have done in numbering Israel at the time when God's judgments were falling upon the backsliding people! He could count only one on the Lord's side. But when he said, "I, even I only, am left; and they seek my life," the word of the Lord surprised him, "Yet I have left me seven thousand in Israel, all the knees which have not bowed unto Baal."

Then let no man attempt to number Israel today, but let every one have a heart of flesh, a heart of tender sympathy, a heart that, like the heart of Christ, reaches out for the salvation of a lost world.

Judas—No. 2

J. N. LOUGHBOROUGH

"HE [Judas] finally became so peevish that he made bitter complaints because the ointment poured on the head of Jesus was expensive. He turned it over and over in his mind, and coveted the money that might have been placed in his hands to expend if the ointment had been sold. His selfishness grew stronger, until he felt that the treasury had really met with a great loss in not receiving the value of the ointment in money. He finally made open complaint of the extravagance of the expensive offering to Christ. Our Saviour rebuked him for this covetousness. This rankled in the heart of Judas until, for a small sum of money, he consented to betray his Lord."—*Testimonies for the Church*, Vol. IV, page 42.

"When Judas had become annoyed at the implied rebuke of Jesus because of his covetous spirit upon the occasion of Mary's anointing her Lord with costly ointment, he yielded to the tempter, and gave Satan easy access to his mind."—*Spirit of Prophecy*, Vol. III, page 125.

"The look which Jesus cast upon Judas convinced him that the Saviour penetrated his hypocrisy and read his base, contemptible character. And in commending Mary's action, which had been so severely condemned, Christ had rebuked Judas. Prior to this, the Saviour had never given him a direct rebuke. Now the reproof rankled in his heart. He determined to be revenged. From the Supper he went directly to the palace of the high priest, where he found the council assembled, and he offered to betray Jesus into their hands."—*Desire of Ages*, trade edition, pages 666, 667.

Again we read of the occurrence at the house of Simon: "He [Judas] was stirred with resentment. His heart burned with envy that Jesus should be the recipient of an offering suitable to the monarchs of earth."—*Spirit of Prophecy*, Vol. II, page 379.

"After Judas had closed the contract by which he agreed to betray his Master into the hands of those who thirsted for his life, he mingled with the other disciples as though innocent of wrong and interested in the work of preparing for the Passover."—*Id.*, Vol. III, page 83.

Of the working of the mind of Judas, we read still further: "If Christ could escape so many snares set to destroy him, thought Judas, he certainly would not allow himself to be taken by the scribes, the Pharisees, and the Sadducees; and he decided to put the matter to the test, and bring the crisis. He, Judas, would act his part in selling his Lord, and the priests would be cheated out of their money. If Christ really were the Son of God, the Messiah, the people for whom he had done so much in relieving them from the oppressive power of Satan, would rally and come to his assistance. Then he, Judas, would have the credit of having placed him on David's throne. This would forever settle many minds that were now in such uncertainty. And this act would place him as first, next to Christ, in the new kingdom."—*Mrs. E. G. White, in Review and Herald*, Oct. 12, 1897.

"Judas, the betrayer, was present at the sacramental service. He received from Jesus the emblems of his broken body and his spilled blood. He heard the words, 'This do in remembrance of me.' And sitting there in the very presence of the Lamb of God, the betrayer brooded upon his own dark purposes and cherished his sullen, revengeful thoughts.

"At the feet washing, Christ had given convincing proof that he understood the character of Judas. 'Ye are not all clean,' he said. These words convinced the false disciple that Christ read his secret purpose. Now Christ spoke out more plainly. As they were seated at the table, he said, looking upon his disciples, 'I speak not of you all: I know whom I have chosen: but that the scripture may be fulfilled. He that eateth bread with me hath lifted up his heel against me.'

"Even now the disciples did not suspect Judas. But they saw that Christ appeared greatly troubled. A cloud settled over them all, a premonition of some dreadful calamity, the nature of which they did not understand. As they ate in silence, Jesus said, 'Verily I say unto you, that one of you shall betray me.' At these words amazement and consternation seized them. They could not comprehend how any one of them could deal treacherously with their divine Teacher. . . .

"They began to search their own hearts to see if one thought against their Master were harbored there. With the most painful emotions, one after another inquired, 'Lord, is it I?' But Judas sat silent. John in deep distress at last inquired, 'Lord, who is it?' And Jesus answered, 'He that dippeth his hand with me in the dish, the same shall betray me. The Son of man goeth as it is written of him: but woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born.' The disciples had searched one another's faces closely as they asked, 'Lord, is it I?' And now the silence of Judas drew all eyes to him. Amid the confusion of questions and expressions of astonishment, Judas had not heard the words of Jesus in answer to John's question. But now, to escape the scrutiny of the disciples, he asked as they had done, 'Master, is it I?' Jesus solemnly replied, 'Thou hast said.'

"In surprise and confusion at the exposure of his purpose, Judas rose hastily to leave the room. 'Then said Jesus unto him, That thou doest, do quickly. . . . He then having received the sop went immediately out: and it was night.' Night it was to the traitor as he turned away from Christ into the outer darkness."—*Desire of Ages*, pages 782-784.

The Feet Washing

Of the feet washing we read: "He [Judas] was the first one whose feet were washed. . . . A change of feeling did come; the union of heart and love one for another did exist. They became meek, teachable, and loving, and would have conceded to any one the highest place. They were prepared to partake of the Last Supper with fragrant feelings of love, deep and full, for their Master and for one another."—*Mrs. E. G. White, in Review and Herald, July 5, 1898.*

"It was because the disciples were erring and faulty that he washed their feet, and all but one were brought to repentance."—*Desire of Ages*, page 785.

Of the betrayal we read: "Judas was himself surprised that Jesus should deliver himself into the hands of those who sought to destroy him. . . . The false disciple flattered himself, however, that Jesus had only permitted himself to be taken that he might manifest his power by delivering himself from his enemies in a miraculous manner."—*Spirit of Prophecy*, Vol. III, pages 105, 106.

"From the time of his betrayal in the garden, Judas had not lost sight of the Saviour. He eagerly looked for him to surprise his enemies by appearing before them in the character of the Son of God, setting at naught all their plots and power. But when he saw him meekly submitting to their abuse, suffering himself to be tried and condemned to death, his heart smote him, and he realized the full extent of his own crime—he had sold his divine Master to shame and death. He remembered how kind and considerate Jesus had ever been to him, and his heart filled with remorse and anguish. He now despised the covetousness which Jesus had reproved, and which had tempted him to sell the Saviour for a few pieces of silver.

"Perceiving that his entreaties to spare the life of Jesus availed nothing with the high priest, he rushed from the hall in despair, crying, 'It is too late! It is too late!' He felt unable to live to see Jesus crucified, and, in an agony of remorse, went out and hanged himself."—*Id.*, pages 125, 126.

"They hurried Jesus away with loud shouts of triumph; but their noise ceased for a time when they passed a retired place, and saw at the foot of a lifeless tree the dead body of Judas, who had betrayed Christ. It was a most revolting spectacle; his weight had broken the cord by which he had hanged himself to the tree, and, in falling, his body had become horribly mangled, and was then being devoured by dogs. The mutilated remains were ordered to be buried at once, and the crowd passed on; but there was less noisy mockery, and many a pale face revealed the fearful thoughts within. Retribution seemed already to be visiting those who were guilty of the blood of Jesus."—*Id.*, pages 148, 149.

Lodi, Cal.

Gospel Finance—No. 16

Systematic Giving

E. K. SLADE

GIVING for the advancement of the work of God in the earth should become a habit. It should become a part of one's life by being brought into exercise frequently and regularly. A haphazard practise in this is out of harmony with the purpose in view. To respond with a gift only at such a time as a general meeting or when an urgent appeal is made and then let the remaining weeks and months of the year pass with little or no response is to fall far short of the benefit one should receive in character building. Such a practise also fails to provide the constant flow of funds needed for the work.

Properly carried out, the payment of tithes is based upon a system. The system is so perfect that it will provide sufficient funds to support the ministry as the work expands and develops if all believers will be true to the system. There is just as much need of a systematic practise in the payment of offerings. As a denomination we are making decided advancement in this line when we

establish the practise of giving weekly for missions, whether it be ten, fifteen, or twenty cents, or more, a week. The frequent, constant, and habitual giving is doubly effective. It benefits the giver, which is of untold value, and it provides a largeness and a constancy to the stream of funds that could not be hoped for through the haphazard way.

Much instruction has been given on this question of systematic giving. We quote a few brief statements as follows:—

"The calls for means—at our large camp-meetings have hitherto been attended with apparent good results as far as the wealthy are concerned. But we fear the result of a continued effort to thus replenish the treasury. We fear that there will be a reaction. Greater effort should be put forth by responsible men in the different churches to have all follow the plan of God's arrangement. If systematic benevolence is carried out, the urgent calls at the camp-meetings for various enterprises will not be necessary. . . . Do not wait until your imaginary wants are all satisfied. Do not trust to your feelings, and give when you feel like it. Give regularly, either ten, twenty, or fifty cents a week, as you would like to see upon the heavenly record in the day of God. . . . You should be daily adding to your heavenly treasure by doing the very work that the Lord has left you to do, and which he has entrusted you with means to carry out."

That this practise of systematic weekly offerings prevailed in the early Christian church is clearly indicated by the words of Paul in 1 Cor. 16: 1-3. The churches were instructed to adopt a system for raising funds that would prove effective and avoid any necessity for the servant of God to make a special effort in that line when he visited them. This record is given us as a guide to the church in this time. I am convinced that it will be pleasing to God and effective in advancing the spirituality of our churches and in hastening the world-wide work for every church and every isolated member to put into full practise that form of regular, systematic giving that will be constant and abundant without the necessity of special efforts and earnest appeals. Such gifts carry with them the sympathy and prayers of the giver.

"Don't mope and brood over your woes, disasters, and losses. Do something. Set to work. Brooding only weakens, and makes misery of feeling more intense. Begin at once to repair the disaster. If all your life-work suddenly falls in ruins about you, like a house of cards, put some of the stones of the ruin down at once, as a foundation for the new building. If all you have earned, with hard and anxious labor, is plucked away from you, do not fret, begin again, gather some more. You will not forget your trouble in any way so easily as by filling life again with activities, interests, and toils."



WASHINGTON, D. C., NOVEMBER 20, 1913

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Editorial

The Voice That Said, "Go Back"

THE Christian colporteur is a pioneer in the gospel service. His work is usually on the frontier line, where the way is being prepared for the harvest of souls that follows the faithful sowing of the seed. Therefore he may lay hold with special fervor upon those promises of the Lord to go before and prepare the way. "I will go before thee, and make the crooked places straight." The Lord sends his angels on before; and by faith we may know the presence of the invisible helpers just the same as if they could be apprehended by the sense of sight or hearing.

Here is an experience in gospel colporteur work in which the divine guidance and companionship in service were manifest in a special way. It was recently told us by E. A. Hamilton, field missionary of the Western Oregon Conference, and confirmed by the colporteur who had the experience (Brother F. G. Boyd):—

The colporteur was canvassing in one of the Oregon valleys, using a horse and carriage. At a certain house where he called, a maid met him at the door and ushered him into a well-furnished parlor. The lady of the house quickly appeared, and the colporteur began the story of the book that he was introducing. As he was half-way through the canvass, a well-dressed man, with walking-stick, came into the room, and, looking over the colporteur's shoulder, listened as he described the book. "Ah," the man said, "an Adventist book, an Adventist book." His tone was depreciatory and hostile, and the colporteur saw at once that the lady lost interest in the work. The man proved to be her minister, and interrupted several times with comments.

The worker saw that he had lost the order. Completing the exhibition of the book, he bade the lady good day. As he was being shown out, the maid said, "I am sure Mrs. M wants that book." The girl seemed impressed that her mistress should have it. "You take it yourself," the colporteur urged, as he saw her interest. "No; I don't want it," she replied, "but I am sure Mrs. M wants that book."

The colporteur went on his way. Half a mile along he took an order for a German copy, and up a branch road took an English order. Coming back, the German

came out and ordered a second copy, one in English, for his son. Rejoicing that he was putting the truth into homes, but regretting the failure to get an order from the lady where he had first called, he turned into the main road to pass on.

Then there came to him in what seemed an audible voice, "Go back and sell Mrs. M a book." He looked about, almost startled, the words were so clear; but he could see no one. "I thought," he said, "that some boys over the hedge must have heard of my failure to sell the book, and were making sport of it, as boys sometimes will." He drove on a hundred yards, and then a second time he heard the same voice; and as the brother marveled at it, a third time the words came more commandingly clear, "I say, go back and sell Mrs. M a book." This time the horse almost stopped still. "I felt now it was truly of the Lord," said the colporteur. "I said, 'Yes, Lord, I will go.' I was scarcely conscious of turning the horse around, but he whirled about, and we were off to return to the first house."

Arrived at the place, the colporteur found Mrs. M out in the garden. "I beg pardon, Mrs. M," he began without preliminaries, "but I know you want the book, and I have called to see which binding I shall order for you." "I have always been partial to the leather binding," she replied, "and you may order that for me."

The book proved a blessing indeed in that home, the lady accepting the truths which she found in it.

The voice of the great commission in the written Word is still a living voice sufficient for the gospel worker: "Go ye into all the world, and preach the gospel to every creature." And the worker knows that the angels of God are with him according to the promise, "Lo, I am with you alway, even unto the end of the world." It is joy and strength to know it every day. But these special manifestations of the heavenly companionship that are revealed here and there in the service, help us to realize more vividly the reality of the partnership of heavenly beings with human agents in the work of God in the earth.

W. A. S.

Necessary to Our Salvation

SATAN does not care how he accomplishes our ruin, just so he does it. He is perfectly willing we should make a profession of religion if he can insure that our profession shall exceed our possession.

Our Saviour warns us that there is great danger of our thinking we are doing his work and are accepted of him, when in reality we are out of harmony with his character and his purpose and have no place awaiting us in the mansions of the blest. Such a warning is found in this scripture:—

"Many will say to me in that day, Lord, Lord, did we not prophesy by thy name, and by thy name cast out demons, and by thy name do many mighty works? And then will I profess unto them, I

never knew you: depart from me, ye that work iniquity." Matt. 7: 22, 23.

Practically the same warning is contained in the following:—

"If any man thinketh himself to be religious, while he bridleth not his tongue but deceiveth his heart, this man's religion is vain." James 1: 26.

There is no question that every soul that passes from mortality to immortality at the second coming of Jesus Christ will have religion. It will be a possession and a characteristic of every redeemed soul. But a religion that is vain will never serve as a passport into the eternal kingdom.

It is man's duty to be religious; and a man has a right to think himself religious if he is. But the Bible gives us a test by which we may know whether or not we are truly religious, and whether or not we have a religion that is vain. It lies in the control of our tongues. The man with a vain religion is doomed. If he has an unbridled tongue, his religion is vain; and it matters not how great a profession he has made, how great undertakings he has performed, how much time he has given to missionary endeavor. An uncontrolled tongue will shut souls out of heaven as surely as will the persistent breaking of the fourth commandment or any other.

The reason for this is very obvious. God has determined that one experience with sin is all this universe shall ever have. "Affliction shall not rise up the second time." Nahum 1: 9. Affliction came into the universe because of the conduct of one who would not control his tongue. He went through the universe speaking "evil of dignities," criticizing the Most High and the Son of the Most High. Others followed his example till a third of the angels were in open revolt against God and his government. For God to permit persons who have not learned to control the tongue, who criticize this one and that one, to be numbered among the redeemed, would be to invite another rebellion instead of to prevent it.

In the second chapter of Second Peter there is a list given of those things that are out of harmony with God's character and plan. In verses 9-11 we find some of the characteristics of those who will be punished in the day of judgment. Among other things they are declared to be "daring, self-willed," and "tremble not to rail at dignities: whereas angels, though greater in might and power, bring not a railing judgment against them before the Lord."

What a difference between the conduct of God's angels and the conduct of such individuals! God's angels do not condemn even those who are doing wrong, and who are of a lower order than them-

selves; but these persons "rail at dignities." Many have a wrong conception of the meaning of the word dignities, or dignitaries, which means the same. A dignitary is quite generally looked upon as one who has an inflated idea of his own importance; who refuses to mingle with common people; who holds his head high and looks down upon those around him. Such a person is not a dignitary; he is a counterfeit. A dignitary is one who holds an important official position. Then the ones whom that scripture condemns are the ones who rail at, or condemn, those holding important positions.

We are warned again by Jude in reference to the same matter. He writes of fallen angels and of fallen men who "set at naught dominion, and rail at dignities" (Jude 8), and compares their course with that of "Michael the archangel," who, "when contending with the devil he disputed about the body of Moses, durst not bring against him a railing judgment, but said, The Lord rebuke thee." Verse 9.

We see from these texts that the characteristic of God's angels and of Michael the archangel (who is Christ) is that they do not make railing accusations, do not condemn, do not judge. On the other hand, the characteristic of Satan, of his angels, of individuals who will be ruled out of the ranks of the redeemed, is that they "rail at dignities," condemn, judge. In fact, Satan is called "the accuser of our brethren."

It should not be difficult, therefore, for us to decide among which class God will place us. If we "rail at dignitaries," accuse, judge, and condemn those holding responsible positions in God's cause, and have an unbridled tongue, he will class us among those who have been doing Satan's work, and the reward of Satan's followers will be our reward. It can readily be seen, therefore, that there is no phase of our conduct more important for us to consider than our attitude toward others in this particular. The man or the woman who will rail at dignitaries, who will bring accusations and condemnations against persons holding official positions, would, if taken into the kingdom of God, do a similar work there at sometime during the ages to come, and the universe would be torn and racked again with the fearful fruits of such a course.

In Rev. 14:5 are given the characteristics of those who shall be numbered among the one hundred and forty-four thousand: "And in their mouth was found no guile: for they are without fault before the throne of God." It will be a wonderful and blessed thing to be among that number. But they are to be a faultless company, and their mouth, or speech, has much to do with that faultlessness.

One of the faults that is frequently pointed out in the Bible is the fault of unbridled speech, hasty accusation, hasty criticism, hasty condemnation, or any condemnation at all by one person against another. The apostle James says: "Let every man be swift to hear, slow to speak, slow to wrath." James 1:19. Again: "If any stumbleth not in word, the same is a perfect man, able to bridle the whole body also." James 3:2. The perfect man is the faultless man. Therefore the faultless man is the man who does not stumble in word. The one hundred and forty-four thousand, then, are men who do not stumble in word. If we expect to be among that number, we must give diligent heed to the fruit of our lips. But the fruit of the lips depends upon what is in the heart. "Out of the abundance of the heart the mouth speaketh."

This brings us right back to the question of true heart conversion. The heart that is truly converted will inspire the lips to speak only the good, and will be so filled with charity and a sense of its own need that it will feel more like weeping over its own failures than like parading the faults and failures of others before the public.

What, then, is essential to our salvation?—Such a genuine heart conversion that we shall be enabled by the help of our Saviour to bridle our tongues.

C. M. S.

A Model Social Gathering

MANY gatherings are held among Christian people which minister to selfish enjoyment and to the pleasure of the passing hour. Far too little time is devoted to helpful Christian association. When the purpose of the gathering is for a good time in the popular meaning of this term, and the evening is spent in the playing of silly games, in joking and laughter, and in the singing of worldly songs, but little if any good is accomplished. Rather, as a rule, those who are present find that the exercises have ministered to leanness of soul and to a lessening of spiritual life.

But gatherings of this character are not necessary in order to give those participating in them a truly good time. When social gatherings have before them a definite purpose, when those who attend them meet to do good and to obtain good, when there is brought to the conduct of such occasions thought and study and prayer, they may be made in the highest degree profitable. Mrs. E. G. White, in speaking of such gatherings, says:—

"Gathering for social intercourse may be made in the highest degree profitable and instructive, when those who meet together have the love of God glowing in their hearts, when they meet to exchange

thoughts in regard to the Word of God, or to consider methods for advancing his work, and doing good to their fellow men."

It has been the privilege of the writer to attend gatherings of this character many times in his experience. The last occasion of this sort was one held last week at the Foreign Mission Seminary. A reception was given by the faculty of the school, under the direction of Prof. M. E. Kern, to the students and friends of the institution. A spirit of good cheer and Christian fellowship pervaded the assembly of about two hundred persons who were present.

A short hour was spent in kindly greeting and in becoming acquainted. Following, a short formal program was rendered. One of the students read a paper on the origin of the Bible work among Seventh-day Adventists. A teacher gave an interesting account of the work being done by the Bible workers' class of the Seminary in the city of Washington. A short talk was given on the value of Bible work as connected with this movement. A beautiful poem expressing the call of the Master to Christian work, was recited. Several inspiring songs and instrumental solos, in harmony with the spirit of the occasion, were rendered, the exercises closing with an earnest invocation for the blessing of Heaven upon those assembled and upon the work of God in the earth.

The refreshments so customary on such occasions were wisely omitted, so that none were sent home to disturbed sleep and unpleasant dreams. The entire reception lasted about two hours.

It is such occasions as this which we believe "may be made in the highest degree profitable and instructive." We need more gatherings of this character in our churches. We need to come in closer touch with one another, to mingle freely in Christian fellowship, making the humblest member of the church feel that he is one of a band of Christian men and women whose hearts beat in unison. Such gatherings will promote the unity which should exist in the church of Christ, and answer the demand implanted in every nature for social fellowship.

F. M. W.

Good Words From Peru

We must pass on a few words from a letter received from Lima, Peru, in which Elder W. R. Pohle reports tokens of good for the progress of the message in that field.

The constitution of Peru gives liberty of public religious propaganda only to the Roman Catholic Church. Though public sentiment has forbidden the enforcement of this clause in the constitution, its presence there has given a powerful weapon to the prosecuting ecclesi-

astics, as when a bishop with a troop of horsemen raided our Indian mission near Puno, by Lake Titicaca, throwing a number of the Indian brethren into prison. Elder Pohle says:—

Last week a bill was presented in the senate providing that the last part of Article IV of the constitution be changed or eliminated so as to give us religious liberty. The bill was presented by a senator from Puno, where our Indian mission is located. We knew nothing of it until our attention was drawn to it by a note in the paper. We are preparing to help along the good work of this senator in any way we can. We have called on the different senators of Lima, and have sent out petitions to the towns near by, so as to get signatures back before the bill is up for discussion. Before it can become a law it is necessary for it to pass both houses this year, and also again at the next session of the congress.

This bill has now passed both houses of the Peruvian congress. If it passes again next year, as it doubtless will, it will then become a law. Let us pray that it may be in the good providence of God that the time has come for the breaking down of the barriers in Peru.

Elder Pohle reports also that following the closing of our Indian school by ecclesiastical intolerance (during the time when Elder F. A. Stahl has been obliged to make a change to a lower altitude for his health) our Brother Camacho, the Indian teacher, made a journey to Lima and was received by the president of the republic. He has returned, with assurances from the president that steps will be taken to protect the Indians from these attacks by the church authorities. The government is sending a commissioner to investigate matters, and our brethren hope that these attacks are being overruled for the furtherance of the work.

It is indeed a good word from Peru, for it seemed for a time as if the priests were bound to close up the school work. But truly the Lord is watching over his own.

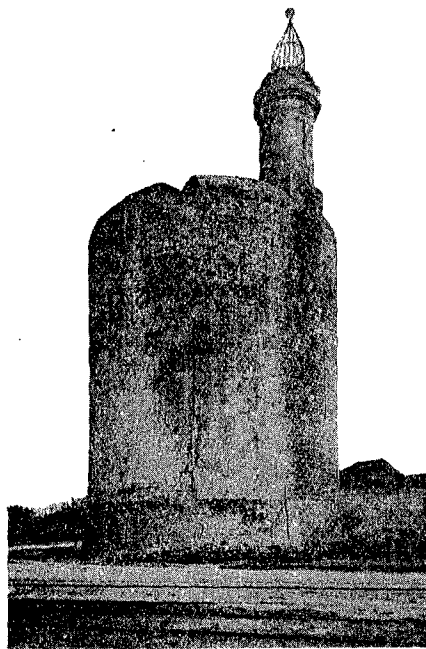
W. A. S.

Our European Division Meetings —No. 5

THE locality in which the French camp-meeting was held was the center of the activities and terrible persecutions of the French Protestants, called the Huguenots, during the seventeenth century. It was known as "the desert," or "wilderness," of the Protestant church in France for two centuries. Those who have traveled in both countries say that this part of France bears a striking resemblance to the land of Palestine. The hills and valleys, the olive-trees and vineyards, the mountain fastnesses and caverns, make one feel that he is in the land of God's ancient people. It was in these mountain fastnesses and caverns that the Huguenots lived, and secretly worshiped

God while the worst storms of persecution were rolling over southern France.

Not far from our camp were located some of the great caverns used for homes, churches, hospitals, and cemeteries of these devoted Christian reformers. A short distance away were the towns of Nimes, Montpellier, and Aigues-Mortes, where tens of thousands were imprisoned and executed. After the revocation of the Edict of Nantes by Louis XIV, the French army was used to exterminate these pious Christians. De-



TOWER OF CONSTANCE

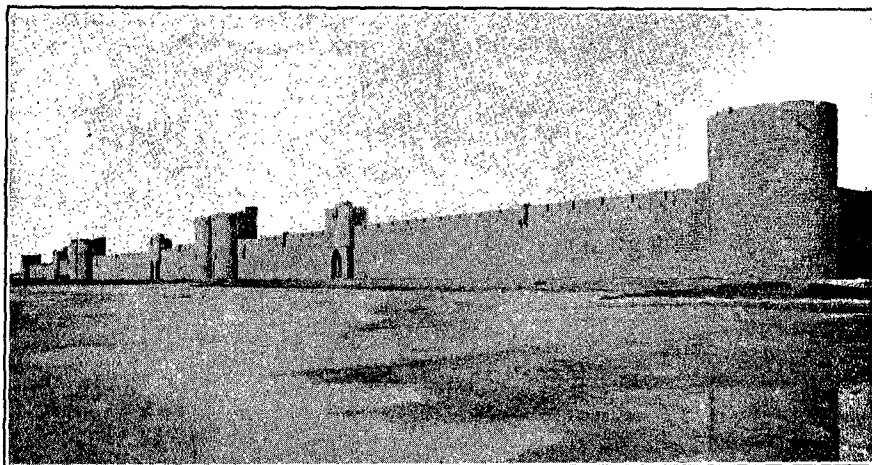
tachments of soldiers were sent to the mountains and valleys to break up the meetings and waste the inhabitants. The preachers and the most influential men were hanged on the trees in the forests, the men of common rank were sent to the galley ships, the women were sent to the prisons, and the children were taken to institutions of the Catholic Church to be taught its doctrines.

A week's sojourn in this locality, mingling with the descendants of those brave martyrs, and seeing some of the places of their struggles, gave a new meaning

to the history of the Albigenses and Huguenots.

We visited the town of Aigues-Mortes to inspect the great Tour de Constance, in which so many pious Huguenot women were imprisoned. This town is located on a shallow bay or salt marsh about three miles from the Mediterranean. It was built seven or eight hundred years ago as a feudal fortress. The great massive stone walls still stand and are as perfect as when built. At one corner of this fortress stands the great Tour de Constance. It is round, and is sixty-six feet in diameter and ninety-two feet high. The wall of this tower is eighteen feet thick. The interior has two apartments, one being above the other. They are dimly lighted by long and very narrow openings in the wall. The lower apartment is the dungeon. Here the wives and daughters of Huguenot preachers and merchants and other men of prominence were imprisoned for life. The records show that Marie Durand was placed in this dungeon in 1730, when fifteen years old, and kept there until 1767, a period of thirty-seven years. The crime for which she was thus cruelly treated was that she accompanied her parents to a religious service that the government had forbidden. The names of many of these noble women were engraved on the interior of these stone walls, which held them from their friends and the privileges of life so many weary years. One who visited this dungeon near the close of these Huguenot persecutions has left this statement of what he saw:—

Words fail me to describe the horror with which we regarded a scene to which we were so unaccustomed—a frightful and affecting picture, in which the interest was heightened by disgust. We beheld a large circular apartment, deprived of air and of light, in which fourteen females still languished in misery. It was with difficulty that the prince smothered his emotion; and doubtless it was the first time that these unfortunate creatures had there witnessed compassion depicted upon a human countenance; I still seem to behold the affecting apparition. They fell at



FORTRESS OF AIGUES-MORTES (DEAD WATERS)

our feet, bathed in tears, and speechless, until, emboldened by our expressions of sympathy, they recounted to us their sufferings.

It was on the ground where these loyal Huguenots suffered, bled, and died for the cause of Christ, that we held our camp-meeting, and it is here that the third angel's message is finding a response in the hearts of sincere French men and women. At this place, where the "church in the desert" had so nobly witnessed for the Saviour, it was a peculiar pleasure to meet our French brethren and sisters, and reconsecrate our lives to the great work he is carrying forward in this last generation.

Our next meeting was at Barcelona,

These conditions, and the general poverty among the common people, make our work difficult and slow. Yet our workers in Spain all seem to be of excellent courage. At the annual meeting they all planned for advancement in their different lines of work. Brethren Walter and Frank Bond will press on with their ministry. Brother Brown and his Spanish canvassers will push the canvassing work.

Sister Lola Casals will continue the city Bible work, and the brethren and sisters will do all they can in home missionary work. They have set out to make the following year the best since entering Spain. The staff of workers has



HUGUENOT WOMEN IMPRISONED IN THE TOWER OF CONSTANCE

Spain. This was new territory to me, as I had never before been in Spain. Our meeting was not a large one, but it was one of deep interest. Nearly all our members in Spain were present. As we could remain together only five days, and as all seemed anxious to get as much as possible while together, the meetings continued with but short intermissions from morning until late at night.

Reports of the past year's work were rendered by the laborers. There were not many to report, nor were the results reported large. And yet the meeting was a truly encouraging one. Spain is a very difficult field, and we are but beginning our work there. The Catholic Church has for centuries held the masses of the Spanish people in subjection, ignorance, and superstition. While there is at the present time a measure of religious liberty, yet the dominating power of the church is very great. Then, too, the present illiteracy of the common people is a great barrier to the work of reform that we are endeavoring to carry forward. In some provinces only one third of the people can read and write. In the most advanced provinces not more than two thirds can read.

recently been strengthened by the coming of Brother and Sister E. F. Forga. They have located in the city of Barcelona.

Brother Forga will continue the editing and translating work he has been doing for some years, and render helpful service to the church in Barcelona. Other strong, fearless, and earnest workers are needed in that hard and difficult field.

I was glad to meet at this gathering Elder Paul Meyer, from Lisbon, Portugal, also Brother W. E. Hancock, who was on his way to Algiers, which he is to make his field of labor. Both Elder Tieche, who has general charge of the Latin field, and Brother Edward Borle, who has charge of the publishing work, were at this meeting. This visit to Spain has given me a better understanding of the field and a deeper interest in the work and workers there.

I earnestly request our brethren and sisters who read this report to remember Spain in prayer day by day. Pray the Lord to reach the hearts of those dear people and prepare them for his coming and kingdom.

A. G. DANIELLS.

The Finishing of the Work

As a people, we talk about the "finishing of the work." In our prayers, we oftentimes ask that the work may be speedily finished. "Come, Lord Jesus, come quickly," is the repeated cry of contrite and sincere hearts. Our gifts to the cause of God, our labors in behalf of others, our desire to see our fellow beings accept Christ, are all that the end may come soon. This is right and proper, and cannot but be well-pleasing to the Lord.

But there enters into this question of finishing the work a personal interest which we must not neglect. It is not simply numbers the Lord is to receive unto himself when he comes, but it is those who have clean hands and pure hearts, whose characters are perfected, who are clothed with the righteousness of Jesus Christ.

The apostle John, describing the people who will stand on the sea of glass before the throne of God, says: "And in their mouth was found no guile: for they are without fault before the throne of God." And the prophet Zephaniah, speaking of the character of the people called the "remnant of Israel," says: "The remnant of Israel shall not do iniquity, nor speak lies; neither shall a deceitful tongue be found in their mouth: for they shall feed and lie down, and none shall make them afraid." Such scriptures as these teach what must be the character of the people who are to be translated at the "finishing of the work."

Judging the future experiences of the people of God by the past, we are warranted in concluding that the giving of the third angel's message can speedily be finished. Already its truths have encircled the earth. One by one the kingdoms of this world have been entered with the living witness proclaiming the coming of our Lord. The light is shining in every large center on earth. The capital and metropolis of nearly every state and nation have become centers for disseminating the last message. Literature bearing on the truths for this time has entered millions of homes; the missionaries and missionary stations planted far and near among the peoples of earth form a circle embracing every important nation in the world. Thus it would appear that the way is prepared for the work to be speedily closed.

One thing more is needed,—a heart preparation on the part of God's people. When his Holy Spirit fills these messengers, when every witness for Christ becomes a channel through which the Spirit of God may pass to other souls, the work can indeed be quickly finished.

Are we ready for this final baptism of power from on high? When it comes, the Spirit of God will possess his people,

and those who are ready to receive this experience and are consecrated to the service of God will become in their spheres of influence mighty factors in giving the warning message to the world.

This delaying of our Lord's coming cannot but be short, for God has promised again and again to do a short work in the closing of human history. The all-important questions for each of us must be, Am I ready for the work to be finished? Is my character such as the prophet ascribes to those whom he saw standing on the sea of glass? Can the third angel's message close soon, as far as I am concerned? If we are not now ready, when will we be ready for the finishing of the work? How much more time is required by us as individuals to get ready? Must God extend human probation five years? ten years? What remains unfinished in our characters that must be perfected before we are ready for the Lord's return?

The work of God is rapidly closing; the message is finishing in the earth; the world is ripe in iniquity; it is time for God's people to be in a state of readiness, waiting for their Lord's return. Are we ready? What is there that is imperfect and unsanctified in our characters and lives? Individually, we must settle these questions. Then we must set ourselves to the preparing of our "house" for the coming of the Lord. For the Lord will finish his work, and cut it short in righteousness.

I. H. EVANS.



North American Division Council

Extension of Church-Schools

RECOMMENDATIONS touching the efficiency and extension of our church-schools was presented by the Educational Department, and adopted as follows:—

Whereas, Our church-schools are proving one of the strongest forces among us for the spiritual and cultural uplift of our children; and,—

Whereas, An increase of efficiency in their service means not only more effective results in character building during the most impressible years of child development, but also added recruits for our higher schools and for field service; and,—

Whereas, One of the most urgent needs at present is the development of manuals in the various lines of study for the use of the teacher; we recommend,—

1. That the Educational Department be authorized to arrange with one or more of our stronger normal departments for the preparation of material for such manuals, with a view to having them criticized and finally revised at our general convention and the normal institute following in the summer of 1914.

2. That we appropriate \$600 as a fund to promote this work.

Ranking of Colleges

In pursuance of the recommendations passed at the recent General Conference

on the ranking of our academies in relation to the college, the following was passed:—

1. That in each union a careful study of the academy and college interests be made on the ground by the union men and a representative of the North American Department of Education, with a view to ascertaining the merits of the case for each academy from the viewpoint of its efficiency.

2. That in determining this efficiency four main points be kept in mind: (a) its faculty, (b) its equipment, (c) its finances, and (d) its ability to serve the best interests of its constituency.

3. That the result of these findings and the bearing that the rank to be fixed for the academy would have upon the welfare of the college with which it is affiliated, be made a basis for determining the number of grades the academy shall carry.

4. That where found advisable the decision reached in such counsel be submitted to the North American Department of Education for further consideration and approval.

Efficiency of the Local Church

The question of how to make the local church a stronger factor in carrying forward plans laid for the advancement of the work was given careful study, and the following recommendations were passed:—

Whereas, The rapid growth and expansion of the third angel's message throughout the world demands a greater efficiency on the part of conference and church officers in order to keep pace with said growth, and,—

Whereas, It is recognized that the link between local conference organizations and our churches should be strengthened, as a means to this end we recommend,—

1. The immediate preparation of a church officers' manual or handbook outlining in detail the duties of all officers, and giving special attention to the duties of elders on—

a. Spiritual work for their members.
b. Their relation to the organized work as a whole, in cooperation in conference campaigns, etc.

c. Their relation to church finances as they pertain to local, conference, and general work.

2. The holding of church officers' institutes, where instruction can be given on the duties pertaining to each office, with special regard to instructing elders on such subjects as,—

a. How to conduct Sabbath services in the absence of a minister.

b. How to enlist the interest and support of their members in local and conference lines of work.

c. The elder as a pastor and under-shepherd.

d. The elder's duty in cooperating with conference officers in carrying out plans covering all phases of the work.

e. How to enlist the interest and support of their members in raising funds for the local and the general work and in increasing the tithe.

3. That every minister be instructed that in organizing a new church he should give careful instruction to the church officers, giving them to understand that they are a part of an organized body, the strength of whose efforts

lies in the unity with which they carry out the general plans.

4. That every minister and licentiate who visits and labors with the churches should, in harmony with the Testimonies, give more time to instructing the churches along such lines of practical missionary work as distributing tracts and papers, selling magazines and home workers' books, holding Bible studies, Christian Help work, and the Harvest Ingathering campaign.

5. That every church and isolated believer be kept fully informed by the conference in regard to all general plans for promoting different branches of the work and raising mission funds.

Transfer of Laborers

The following transfer of laborers was voted:—

1. That Elder L. C. Sheafe, of Washington, D. C., connect with the Pacific Union Conference.

2. That the request of the Atlantic Union Conference for the labors of Elder K. C. Russell be granted.

3. That C. F. Woertz, of New Jersey, make the Southern Illinois Conference his field of labor.

4. That T. H. Jeys be invited to take the editorship of the *Gospel Herald*.

Some other actions were taken in reference to the exchange of laborers, which will be published later when all the arrangements for their transfer have been made.

Election of Officers

The following recommendations of the committee on nominations were passed:—

1. For treasurer, W. T. Knox.
2. For educational secretary, J. L. Shaw.

3. For assistant educational secretary, W. E. Howell.

4. For auditor, J. J. Ireland.

5. For home missionary secretary, J. R. Ferren.

6. For assistant home missionary secretary, Miss Edith M. Graham.

7. That the securing of an assistant for the Sabbath School Department be left to the officers of the division conference.

Religious Liberty Offering

Voted, That the religious liberty offering be taken the fourth Sabbath in February.

Foreign Department Offering

Voted, That the offering for the North American Foreign Department be taken the fourth Sabbath in August, 1914.

Appropriations

The committee on appropriations made the following recommendations, which were passed:—

The organization of the North American Division Conference has resulted in some changes in our financial situation which ought to be clearly understood. The agreement entered into, about two years ago, by which all local conferences were to pay a per cent of their tithe to the treasury of the General Conference, added largely to the funds previously available, and enabled the General Conference Committee to make quite liberal appropriations for city work in Eastern conferences.

The available funds for the North American Division Conference for all purposes consist of the tithe from union conferences, the per cent of tithe from local and union conferences, and special donations. The organization of the new conference necessitates maintaining an executive force to carry the work hitherto done by the General Conference, and this expense must be met from these funds. It is, therefore, plain to all that the North American Division Conference Committee cannot appropriate for evangelical work as large a sum as has been appropriated by the General Conference Committee, unless the per cent of tithe from local and union conferences be increased; but some of the fields in the East and South must receive help. We, therefore, recommend,—

1. That the per cent of tithe from local and union conferences, as hitherto agreed upon, be paid in full to the North American Division Conference.

2. That the special offering for the Negro Department and the North American foreign work be well worked up by all local and union conferences, that a large donation may be received.

3. That the strictest economy be practised in administration, and that traveling and operating expenses be reduced to the minimum, in order that funds may be available in the local, union, and division conferences for aggressive work.

4. That all our people be encouraged to bring a full tithe into the treasury, that the work be not hindered because of a lack of funds.

5. That we unite our best efforts in every local and union conference to bring the donations up to twenty cents a week per church-member.

6. That we earnestly entreat each worker in the division conference to produce the largest possible results in the great work of soul-saving during the coming year.

7. That the request from the International Publishing Association for an appropriation of \$1,500 be referred to the Pacific Press Publishing Association for such action as it deems best.

8. That in making these appropriations the North American Division Conference is not owing these sums, and if not able to secure the funds, is responsible only for passing to each field its pro rata share of what is available.

Financial Policy

The study of our financial situation occupied much of the time of the council. After prayerful deliberation the following restatement of our financial policy was made by the finance committee and adopted:—

From the annual financial reports prepared by our statistical secretary, it is evident that the indebtedness of our denomination is rapidly increasing. The chief cause of this present situation has been the launching of various enterprises with borrowed money. The large amount of interest which these institutions must pay, together with their expensive operation, requires an expenditure far beyond their income. The result is a continual addition to the indebtedness that already exists. We by no means consider the present financial situation alarming, but it is serious, and requires that immediate steps be taken to change the situation that exists. This

can be done only by an entire change of denominational policy.

In 1902 this same question, only in much smaller proportions, was before the General Conference Committee. At that time it was decided to adopt a cash policy in the operation of our work. Had that policy been followed it would have saved us from the embarrassing situation that now confronts us.

At the fall council of the General Conference Committee in 1912, this question was again considered, and at that time the action of the committee in 1902 was reaffirmed, with additional recommendations regarding the policy to be pursued. We believe that we can do no better at this time than to present as a part of our earnest recommendations the action of the General Conference Committee Council in 1912, which is as follows:—

Whereas, The work of carrying on the third angel's message is rapidly enlarging and extending into new fields; and,—

Whereas, Unless careful management be given to the operations in extending the message, large debts will be contracted; therefore,—

We recommend, That all evangelical and missionary enterprises carried on in the name of the denomination, or under the denomination's support, be conducted on a strictly cash basis.

Whereas, Most of our corporations and institutions are carrying large liabilities; therefore,—

We recommend, That said corporations and institutions be requested to give special attention to the rapid liquidation of their obligations.

We further recommend,—

1. That the General Conference or Mission Board from this day shall not be held financially responsible for any obligations that they have not assumed by their own action.

2. That the foregoing be the general policy of the union and State conferences and other organizations and institutions of the denomination.

3. That all parties undertaking local enterprises, such as institutions, church buildings, and other undertakings in this country, secure their means in their respective local territories, and not by general call for means, unless previously arranged.

To this action we recommend that the following counsel be added:—

Whereas, Investigation shows that our present indebtedness has, to a large extent, been created by the starting of enterprises and the erection of buildings by individuals, boards, and committees, without due counsel with the people upon whom such obligations fall; and,—

Whereas, This indebtedness is steadily growing larger because of the failure of various enterprises and institutions to meet operating expenses, therefore we urge,—

1. That when any local conference committee proposes to start an important financial enterprise, erect or purchase an institutional building, or make any large addition to either the buildings or equipment already provided, it shall first secure the authority of the people who are to furnish the funds; and further, that it shall obtain the approval of the union conference committee having general supervision of said local conference.

2. That when such authority and approval have been obtained, the local

conference shall raise the funds required to meet the proposed expense, so that no additional debt shall be created.

3. That any union conference committee desiring to launch any large financial enterprise, erect a building, or take over an institution, shall, before doing so, secure the vote of the union conference in session, or of its several local conferences in session; and also obtain the counsel of the division conference committee and General Conference Committee.

4. That having been duly authorized to make such expenditure, the committee shall proceed to raise the amount necessary to finance the enterprise so that no debts shall be incurred.

5. That we earnestly counsel all committees and boards in charge of enterprises and institutions already established and carrying heavy financial obligations, to maintain the most rigid economy consistent with the purpose and welfare of said enterprise.

6. That our people be requested to loan to the institution without interest as far as they can do so, and that those who need interest make it as low as consistent with their needs.

7. That continuous and earnest efforts be made to secure donations to pay off liabilities.

8. That the financial condition of each institution be kept before its staff of workers, that they may be stimulated to aid in every possible way to remove the financial burden.

9. That an appeal be made to our people everywhere to stand by conference committees and institutional boards in their efforts to carry out these recommendations.

10. That earnest effort be put forth by every conference to raise their full quota of the Twenty-cent-a-week Fund for the support of our missionary work and to afford relief to our institutions.

11. With respect to the operation of our conferences we believe that much may be accomplished by a more careful economical management. We would urge that conference committees give careful attention to the following features of conference work:—

a. Elimination of unprofitable workers.

b. Greater economy in hall rents, advertising meetings, traveling expenses, and greater endeavor to secure contributions to meet expenses of evangelistic effort.

c. Greater economy in the operation of camp-meetings and general gatherings.

d. Increasing receipts in tithes and offerings by systematic and thorough education of the members of the church.

We recommend further,—

12. That the finance commission be asked to investigate the advisability of continuing training-schools for nurses in connection with some of our smaller sanitariums, and that this matter be taken under careful advisement by the managing boards.

13. That as a means of bringing special help in the campaign for lifting the burden of debt from our institutions, a self-denial week be appointed, and that all conference and institutional workers be asked to dedicate that week's salary to this purpose, in special token of the dedication of our hearts and lives to the work of rolling away the reproach of debt from the cause of God; and that we invite all our people to make that week

a week of self-denial for the benefit of our institutions; and further, that the last week in May be the time for this united endeavor and consecration of life and service.

The fund thus raised to be sent through the usual channels to the division conference treasury, to be disbursed by its executive committee on the same basis as that part of the Twenty-cent-a-week Fund given to institutional relief.

Educational Convention

It being decided that an educational and Missionary Volunteer convention be held, it was voted,—

That we invite the Sabbath School Department to join in the educational and Missionary Volunteer convention to be held in 1914. G. B. THOMPSON, Secretary.

Our Mission Funds

THE accompanying report gives the results of the offerings of the denomination in North America on the Twenty-cent-a-week Fund for the three months

ending September 30. By this time all will understand that this basis of offerings has been in force since July 1, with the understanding that all that is realized over and above fifteen cents a week per member is to be devoted to the relief of our training-schools and sanitariums, the basis of offerings for the first six months of the year being fifteen cents a week per member, with no relief measures for these institutions.

It is with regret that the attention of the reader is called to the fact that this report for the first quarter during which the relief measure has been in force shows such a heavy shortage in the offerings, that no measure of assistance can be expected by the institutions from this quarter's offering.

According to our membership in North America, there should have been realized \$165,820.20. The results, however, show a net shortage of \$55,387.50. Inasmuch as the fifteen-cent rate, which is entirely devoted to missions, should have amounted to \$124,365.15, the quarter shows a deficit of over \$13,000 on mission funds alone. When the reader re-

members that the report for the first six months of the year for mission offerings showed a shortage of \$80,449.63, it will at once be realized that our mission funds must be in a serious condition, the shortage for the three quarters totaling over \$93,000, this, too, notwithstanding the great increase that has been made by the Mission Board in our working force in foreign lands during the present year. The General Conference is now seeking to carry this heavy responsibility, with a deficit in its treasury and the monthly receipts inadequate for its expenditures.

This is a serious condition. It is not too late, however, to redeem this situation, if all will take hold with earnestness during the closing months of the year. Much can be done with the Harvest Ingathering campaign, and now that the year's work is so nearly completed, should there not be a preparation for large gifts to the mission treasury, as a token of appreciation of the mercy and kindness of God manifested to his people during the present year?

W. T. KNOX.

Statement of Twenty-Cent-a-Week Fund for Three Months Ending Sept. 30, 1913

	Member-ship	Amt. at \$2.60 per member	Amount Received	Amount Short	Amount Over	Net Amount Short	Net Amount Over
ATLANTIC UNION CONFERENCE							
Central New England ...	1192	\$ 3099.20	\$ 2468.54	\$ 630.66	\$	\$	\$
Greater New York	1051	2732.60	2031.12	701.48			
Maine	430	1118.00	727.38	390.62			
New York	712	1851.20	1211.69	639.51			
Northern New England ..	474	1250.60	1359.42		247.50		
Southern New England ..	481	1232.40	1479.90		108.82		
Western New York	800	2080.00	1690.74	389.26			
Totals	5140	13364.00	10968.79	2751.53	356.32	2395.21	
CANADIAN UNION CONFERENCE							
Maritime	270	702.00	491.16	210.84			
Ontario	531	1380.60	755.32	625.28			
Quebec	160	416.00	148.25	267.75			
Newfoundland	55	143.00	187.16		44.16		
Totals	1016	2641.60	1581.89	1103.87	44.16	1059.71	
CENTRAL UNION CONFERENCE							
Colorado	1736	4513.60	2483.84	2029.76			
East Kansas	1210	3146.00	1577.58	1568.42			
Nebraska	2188	5688.80	3820.71	1868.09			
North Missouri	632	1543.20	926.16	717.04			
Southern Missouri	729	1895.40	1591.52	303.88			
Western Colorado	405	1053.00	1023.82	29.18			
West Kansas	826	2147.60	1985.04	162.56			
Wyoming	474	1232.40	1364.04		131.64		
St. Louis Mission	192	499.20	.....	499.20			
Totals	8392	21819.20	14772.71	7178.13	131.64	7046.49	
COLUMBIA UNION CONFERENCE							
Chesapeake	562	1461.20	858.79	602.41			
District of Columbia ...	795	2067.00	1196.39	870.61			
Eastern Pennsylvania ...	1132	2943.20	2867.33	75.87			
New Jersey	682	1773.20	1220.46	552.74			
Ohio	2100	5460.00	5021.39	438.61			
Virginia	470	1222.00	1026.16	195.84			
West Pennsylvania	735	1911.00	1804.03	106.97			
West Virginia	172	447.20	454.75		7.55		
Totals	6648	17284.80	14449.30	2843.05	7.55	2835.50	
LAKE UNION CONFERENCE							
East Michigan	1817	4724.20	2920.66	1803.54			
Indiana	1815	4719.00	2409.11	2309.89			
Northern Illinois	1348	3504.80	2541.74	963.06			
North Michigan	857	2228.20	1441.15	787.05			
Southern Illinois	608	1580.80	1310.18	270.62			
West Michigan	2376	6177.60	4245.89	1931.71			
Wisconsin	2658	6910.80	2559.60	4351.20			
Totals	11479	29845.40	17428.33	12417.07		12417.07	

	Member- ship	Amt. at \$2.60 per member	Amount Received	Amount Short	Amount Over	Net Amount Short	Net Amount Over
NORTHERN UNION CONFERENCE							
Iowa	2448	\$ 6364.80	\$ 5240.20	\$ 1124.60	\$	\$	\$
Minnesota	1550	4030.00	3350.70	679.30			
North Dakota	1205	3133.00	2645.70	487.30			
South Dakota	899	2337.40	1745.33	592.07			
Totals	6102	15865.20	12981.93	2883.27		2883.27	
NORTH PACIFIC UNION CONFERENCE							
Montana	412	1071.20	951.08	120.12			
Southern Idaho	646	1679.60	1366.47	313.13			
Southern Oregon	549	1427.40	1016.77	410.63			
Upper Columbia	1828	4752.80	1365.50	3387.30			
Western Oregon	1625	4225.00	3329.38	895.62			
Western Washington	1463	3803.80	2316.90	1486.90			
Alaska	3	7.80	7.00	.80			
Totals	6526	16967.60	10353.10	6614.50		6614.50	
PACIFIC UNION CONFERENCE							
Arizona	274	712.40	148.70	563.70			
California	2573	6689.80	5042.28	1647.52			
Southern California	3300	8580.00	4449.15	4130.85			
Utah	205	533.00	.....	533.00			
Central California	1090	2834.00	831.01	2002.99			
N. California-Nevada ...	1143	2971.80	1954.03	1017.77			
Totals	8585	22321.00	12425.17	9895.83		9895.83	
SOUTHEASTERN UNION CONFERENCE							
Cumberland	517	1344.20	922.39	421.81			
Florida	700	1820.00	1673.08	146.92			
Georgia	354	920.40	1259.30		338.90		
North Carolina	404	1050.40	756.83	293.57			
South Carolina	233	605.80	300.72	305.08			
Bahama Mission .....	.....	.....	.....	
Totals	2208	5740.80	4912.32	1167.38	338.90	828.48	
SOUTHERN UNION CONFERENCE							
Alabama	195	507.00	663.39		156.39		
Kentucky,	196	509.60	712.12		202.52		
Louisiana	267	694.20	671.44	22.76			
Mississippi	157	408.20	125.00	283.20			
Tennessee River	550	1430.00	776.32	653.68			
Southern Union Mission..	605	1573.00	287.53	1285.47			
Totals	1970	5122.00	3235.80	2245.11	358.91	1886.20	
SOUTHWESTERN UNION CONFERENCE							
Arkansas	405	1053.00	424.02	628.98			
New Mexico	261	678.60	317.31	361.29			
North Texas	1380	3588.00	1080.22	2507.78			
Oklahoma	1854	4820.40	1964.66	2855.74			
South Texas	270	702.00	525.28	176.72			
West Texas	340	884.00	188.27	695.73			
Southwestern Union Mis.	115	299.00	.....	299.00			
Totals	4625	12025.00	4499.76	7525.24		7525.24	
WESTERN CANADIAN UNION CONFERENCE							
Alberta	425	1105.00	1240.98		135.98		
British Columbia	336	873.60	740.82	132.78			
Manitoba	204	530.40	424.80	105.60			
Saskatchewan	121	314.60	860.33		545.73		
Totals	1086	2823.60	3266.93	238.38	681.71		443.33
Summary							
Atlantic Union	5140	\$ 13364.00	\$10968.79	\$ 2751.53	\$ 356.32	\$ 2395.21	\$
Canadian Union	1016	2641.60	1581.89	1103.87	44.16	1059.71	
Central Union	8392	21819.20	14772.71	7178.13	131.64	7046.49	
Columbia Union	6648	17284.80	14449.30	2843.05	7.55	2835.50	
Lake Union	11479	29845.40	17428.33	12417.07		12417.07	
Northern Union	6102	15865.20	12981.93	2883.27		2883.27	
North Pacific Union....	6526	16967.60	10353.10	6614.50		6614.50	
Pacific Union	8585	22321.00	12425.17	9895.83		9895.83	
Southeastern Union	2208	5740.80	4912.32	1167.38	338.90	828.48	
Southern Union	1970	5122.00	3235.80	2245.11	358.91	1886.20	
Southwestern Union	4625	12025.00	4499.76	7525.24		7525.24	
Western Canadian Union.	1086	2823.60	3266.93	238.38	681.71		443.33
Miscellaneous .....	.....	.....	182.00		182.00		
Totals	63777	\$165820.20	\$111058.03	\$56863.36	\$2101.19	\$55387.50	\$443.33



The Industrial Problem at the Avondale College

BERTHA S. CHANEY

In the Australian field the educational work has long been established, and has for many years had its center at the missionary college near Sydney. This school was built in the Australian bush, far from the cities, on a large estate. Its secluded position has caused it to develop some features not to be found in any of our other denominational schools.

From the first, the manual work has received a great deal of attention. The pen of prophecy has made very plain the many benefits which students receive from spending a part of each day in physical work. More than this, the location of this school called for much hard work. Before a building could be put up or a field planted, the heavy eucalyptus bush had to be cleared from the ground. Being situated so far in the country, many industries which are required to build up a big institution and to keep it in running order have gradually grown up on the place.

Besides the industries of blacksmithing, carpentering, sewing, baking, etc., which the needs of the college, with its ever-increasing family of students, call for, there have been established a large food factory and a printing-press.

As student labor has to a large extent been used to operate these several departments, opportunities have been given for a number of students to attend the college and work for their schooling. At the present time there are one hundred out of one hundred and thirty-three in attendance who are either part- or full-working students.

The young people vary in their ability to work. Some come whose work is skilled; they are cabinet-workers or type-setters or handy mechanics, and so are worth more to the school than the unskilled workers. As it was necessary to differentiate in the amount of credit granted to the skilled and the unskilled, it has come to be a long-established custom to grant a stated wage to all working students.

The situation is certainly peculiar. Young people receive wages from the college while attending it. The management has always considered that the work done was in lieu of fees, and it was for the convenience of keeping the accounts that a wage of so much an hour was granted.

While this is the way the business manager looks upon it, the government inspector, who regularly visits the fac-

tory and press, has recently taken a very different view of it. For a number of years the inspectors seemed satisfied with the conditions under which the students worked, their suggestions for improvement being in regard to guarding the machinery and such details; but a few months ago a new inspector was appointed for this district.

He decided that the young people working in these two workshops were regular employees in the eyes of the law, and that the college should conform to the different awards covering the several kinds of employment. There is an award or law for printers, stipulating the number of hours the printer may be allowed to work, the price he must be paid an hour, the number of journeymen that the office must employ for each apprentice, and every other detail which relates to the employee. For the engine-driver there is a similar award, and so for all the different classes of laborers.

Now while these laws are excellent for the laboring people and give to the workmen and workwomen of Australia most enviable work conditions, equaled perhaps nowhere in the world, they are not practicable for the school. The award requires that all Sunday work shall be paid at double rate, and overtime at time and a half. The press has a further difficulty in that the students are neither journeymen nor apprentices, the only classes recognized in the award for printers.

As those who work in the printing-office do so as a means to an end, simply to earn their way through school, not to learn a trade, they have no wish to serve a long apprenticeship of seven years. Nor is the office able to employ so many persons at journeyman's wages. The Avondale Press is not a commercial enterprise; it is essentially a missionary one, the main business of which is to print papers and books for the South Pacific islands. But of course such a printing establishment is not recognized in the award.

A similar difficulty was pointed out by the inspector in regard to the engine-drivers. A regular engineer has charge of the factory engine, whose work and wages are entirely in accord with the engine-drivers' award, but for the students who drive the engine morning and evening to furnish power for the electric lighting the conditions of the award are impracticable.

An application was made by the conference for a variation from this inspector's ruling in the award to students, and also for Sunday work. The case was carried to the court of indus-

trial arbitration, which has its sittings in Sydney.

Pastor Teasdale, the principal of the college, had to appear before the court and explain the peculiar circumstances of the case. As is the custom where lawyers are concerned, every detail of the case was thoroughly aired. The missionary aim of the college was again and again emphasized, and the character and scope of its work made clear in the questionings and cross-questionings. In a sworn affidavit Pastor Teasdale stated that "the college board has always considered the industrial departments to be only private adjuncts of the college for its convenience and the benefit of the students. In no way do the departments compete with business firms." "The members of the Seventh-day Adventist denomination, by whom the institution is operated and patronized, keep Saturday instead of Sunday for Sabbath, and, at the college, work only half a day on Friday, as the award directs concerning Saturday. For this reason they desire to be exempted from the letter of the awards which require extra pay on Sunday."

After lengthy discussion the judge was satisfied with the explanation of the case, although he hesitated on the Sunday work, saying: "I see a little difficulty about that. The Jews might make the same request. Saturday is their Sabbath, the same as yours; but if they work anybody on Sunday, they have to pay him overtime. It is one of the matters in which the conditions of life established by the immense majority have to be considered. The immense majority of people in the country are people who observe the Sunday for a day of worship or rest. It is true you are an isolated community."

After some further questioning he granted "exemption from the award as regards its students, and as regards any members of the classes of labor included in the award who may be Seventh-day Adventists, . . . exemption from the provision that 'all time worked on Sunday shall be deemed overtime.'"

The teachers, students, and friends of the school had prayed much that the work of the college would not be crippled by being compelled to comply with these labor laws, and deep gratitude was felt and expressed when the word came that exemption was granted.

Although the case for the printing-office has not yet been settled, it is confidently hoped that the favorable finding already made will establish a precedent for future decisions.

Grahamstown, South Africa

HELEN WILLIAMS

BOTH my Sabbath and Sunday evening meetings are splendidly attended by the outside people. One young lady has just commenced keeping the Sabbath, and I think her mother also will soon take hold. On Sunday night almost every seat is taken.

Elder H. J. Edmed baptized three

when he was here. I got out some invitations for the occasion, and our young people helped in distributing them. Three more are now keeping the Sabbath. I am happy in the work, but will be glad when it is finished and the saved all go home together. What a happy reunion that will be!

Brother Bookout, one of Elder Anderson's helpers, went off to hunt up natives for the home school, and was taken with blackwater fever while out on the veld. He wrote telling of his condition, and that was all we could learn, as Brother Anderson's communications to him were returned. Brother Bookout's wife had not been able to learn whether he was dead or alive. So Brother Anderson sent Erwin (my son) to hunt for him. He took the train at the nearest point, and traveled for one hundred miles, when he hired a native to carry his luggage, and started in the direction that Brother Bookout had taken. The native did not want to travel at night, but Erwin felt that they must hurry over the ground.

In the early part of the night they were overtaken by two lions. They came so near that they could hear them breathe, and one was lashing his tail. Erwin put the native behind him, and faced the lions with his repeating rifle. He made sure to shoot high above them and shouted. This he did three times, but the first shot and shouts were enough for the lions, and they scampered away as rapidly as they had come. He then set the grass on fire behind them. I believe the Lord helped my lad.

As soon as it was near daylight, the native took to his heels, and left Erwin with all the baggage to go on alone. In a few days he managed to hire more natives, who took him to Brother Bookout. He had had the fever twenty-one days. After a few days they started back with twenty young men natives for the home school. When they reached the mission, Erwin had traveled five hundred miles. He himself then had a severe attack of fever, but Brother Anderson gave him good care. He now has two running sores caused by the bite of insects. They are doing what they can to get them healed.

The Fujinki

MRS. F. H. DE VINNEY

In the fall of 1910 a few foreign ladies of the mission met, in a little upper room of a tiny Japanese house, with the young ladies of the training-school, and organized our first Fujinki, or woman's society. Since that time four more societies have been organized, and two more are about ready to organize in connection with our mission stations. Our aim is the development of all our sisters as working factors in giving this great message of mercy to the millions of Japan now in the bondage of sin and the darkness of heathenism, besides giving relief to all kinds of suffering, feeding the hungry, clothing the naked, caring for the sick, teaching right habits of living, and, above all, pointing the people

to the great Source of life — our precious Saviour and Friend.

From all our societies come cheering reports of blessings obtained from the rich experiences gained while following the example of Christ, going about doing good. Sister Kobayashi, the wife of our Japanese laborer at Nagasaki, recently sent us the news that having found a sick woman and ministered to her needs the way was opened to tell her the sweet old story of Jesus, the Great Physician, and now she who was

Our work in Seraing will be continued.

Last year's net gain in membership was forty, and we now have a membership of 149 here. Good advancement is seen in our offerings to missions, for this field has reached the mark set for it — an average of fifty centimes a member each week. The tithe shows a normal increase.

We were much encouraged by the warm response to the call for reconsecration made by Brother Oblaender at the close of the Sabbath morning preach-



A MEETING OF LADIES' SOCIETY IN JAPAN

sick is made whole in body and spirit. We praise the Lord and take courage as the interest in this work increases among our own people and as we see others attracted to it. We begin to realize what great possibilities for good the Master is opening before us.

The Belgian Mission

GUY DAIL

THE fourth annual meeting of this field has just been in session here at Brussels, beginning October 2. About one hundred of our people were in attendance,—two thirds of our Belgian membership,—making it the largest gathering of Seventh-day Adventists ever assembled in this land.

Brethren L. P. Tieche, of the Latin Union, J. G. Oblaender, of the West German Union, and H. Boex, the general canvassing agent of the Hamburg House, rendered good help in counsel and in the public lectures. The French and the Flemish languages are about equally represented in our membership, and each evening lectures for the public were conducted in French at the tent, and simultaneously there were services for the Flemish in the rented hall where the conference was held.

Brussels itself, with the suburbs, contains about 800,000 people. Aggressive evangelical efforts are going forward in three parts of the city, with encouraging omens. We also are seeking to make continued progress in Antwerp (400,000 population). New work will be opened to the west of Brussels and at Verviers.

ing service conducted by Brother Tieche, workers and people renewing their vows to God. Some hearty confessions were also made at the meeting, and we think all experienced a blessing at the hand of the Lord.

There was a good interest manifested in the call for a missionary offering, 320 francs cash, 165 francs pledged, and 43 francs Sabbath-school donations, representing in a material way the appeal to the missionary liberality of our brethren who were present.

Sabbath afternoon Brethren J. L. Loots and J. H. Weidner were ordained to the gospel ministry. One lack is, however, very evident: there are no Belgian young men just entering the work. So we must exclaim here, as do many others in various parts of our great European Division Conference, The field truly is great,—7,500,000 inhabitants crowded together in this small kingdom,—but the laborers are few. "Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest."

ONLY a starved soul sees the worst side of people. If we find ourselves constantly noting the unworthiness of people we meet, we may well take alarm — not over their condition, but over our own. We need to remember that "the ability to recognize nobleness in others indicates a measure of nobleness in oneself;" and if there seems to be very little nobleness in the world, it is a bad symptom of our own condition.—*Selected.*



The Gospel of Health—No. 7

FREDERICK M. ROSSITER, M. D.

THE degenerative diseases are chronic in nature, and are attended with degenerative changes of the tissues of the organs involved, such as the brain and the nervous system; the heart and the circulatory system; the decay of the teeth; diseases of the stomach, liver, intestines, and kidneys. All these diseases are on the increase.

The cause of this increase in all degenerative diseases can be summarized in one word, and that word is *intemperance*. Excesses in eating and drinking, alcoholism, smoking, sexual excesses, excesses of mental strain and worry, and the burden of sin, overexertion of the mental and physical forces, with abuse of all life's forces,—these are the reasons why so few attain to old age even though they may have been born with the capacity to live threescore and ten years. With a practical appreciation of our present knowledge of healthful living, most of the mortality between forty and seventy years could be prevented.

The Bible promise of life is seventy years (Ps. 90:10), but by reason of strength or effort ten years more may be added. If this is true at seventy years, then certainly the exercise of preventive measures and living in accordance with laws of health at the prime of life will add many years of usefulness to one's life as a reward for right-doing.

Prevention is greater than cure, and it is more important. It is one thing to say this, and another to practise it. One of the great difficulties before physicians and sanitarians today is to get people who enjoy a reasonable degree of health to see the importance of guarding the health, and to deny themselves of pleasures that will surely and eventually bring on disease.

Some time ago while talking with a State health commissioner, he remarked to me that the indifference of those who are not sick to matters that pertain to the health of the individual and of the community is a very discouraging feature in the work of the State boards of health. Some States have equipped a train made up of several coaches, for the purpose of giving free demonstrations on matters pertaining to health and hygiene, in order to get people to take better care of the health and to help in the prevention of diseases. In this way some States have accomplished very gratifying results. On the other hand, some State boards have been discouraged by the little interest the masses take in these efforts. It is a very hard problem to get

people to practise the conservation of health when they are feeling fine and disease seems far away. This condition is represented in the message given to the Laodicean church, which says in action, "I am rich, and increased with goods, and have need of nothing." This sense of self-security is just as dangerous to the health of the body and the community as it is to the health of the soul. To have health and to maintain it require continual watchfulness and vigilance.

The enemy of all righteousness is on the track of every man, woman, and child to tempt them to indulge the senses, and in every way to neglect the health. In this way the mind is weakened and distracted by sickness, and so there is a diminished desire for truth, and also a decreased susceptibility to truth. For this reason the world is full of sickness and misery and woe and death. The words of Paul to the Romans are literally true when he says "that the whole creation groaneth and travaileth in pain until now." Do you know of a family where every member enjoys good health all the time? Observation seems to justify the conclusion that it is difficult to find a man or a woman of forty years or over whose health has not been impaired in some manner. This is the time when those who in the vigor of life have said, "I can eat anything, I can do anything, nothing seems to hurt me, I am tough as an ox," find out that things do hurt them, that they have more days of indisposition than formerly, that the health is not what it once was. What woe and misery and desolation is in the world because people love darkness rather than light!

The great remedy for this condition of things in the world is the gospel of health, which the Lord has committed in a special sense to this people. This truth has been gradually unfolding during the past fifty years, until now we have a most wonderful constellation of principles so complete that every phase of living is covered. The light we have today on matters pertaining to health is much greater than that committed to the children of Israel. Our responsibility is correspondingly much greater. With Israel perfection of character was not a condition of entrance to the promised land, but with the people of this generation it is. It is no doubt for this reason that light has been so abundantly given on how to care for the mind and body. In 1 Thess. 5:23 we read: "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved

blameless unto the coming of our Lord Jesus Christ." A blameless soul and spirit is one that is perfect. A blameless body therefore will be one that is free from disease, one that is in health.

I do not believe that the saints of God in the last days of the message are going to be invalids, pale, and ethereal, and transparent. They are going to be men and women who have health, vigor, and endurance,—a people who, because of obedience, are vitalized by the Holy Spirit, and for that reason can accomplish things.

Religion in the world is looked upon as something for the soul of man, but as having nothing particularly to do with the body. I have had patients who resented the idea that the rules of religion should be applied to the uses made of the body. The opinion is current that the soul belongs to God, but that the body belongs to man to use as he sees fit. The devil has made men think this all through the ages; or, if he could not make them believe it; then he has pushed them to the other extreme, causing them to believe that they can beautify the soul by torturing the body and heaping every abuse upon it.

"Our bodies are Christ's purchased property, and we are not at liberty to do with them as we please. Man has done this. He has treated his body as if its laws had no penalty. Through perverted appetite its organs and powers have become enfeebled, diseased, and crippled. And these results which Satan has brought about by his own specious temptations, he uses to taunt God with. He presents before him the human body that Christ has purchased as his own property; and what an unsightly representation of his Maker man is!"—"Testimonies for the Church," Vol. VI, page 369.

Put This in Your Bible

HERE is a handy table, which it would be well to cut out or copy for reference in your Bible studies:—

A day's journey was about twenty-three and one-fifth miles.

A Sabbath day's journey was about an English mile.

A cubit was nearly twenty-two inches.

A hand's breadth is equal to three and five-eighths inches.

A finger's breadth is equal to one inch.

A shekel of silver was about fifty cents.

A shekel of gold was \$8.

A talent of silver was \$538.30.

A talent of gold was \$13,809.

A piece of silver, or a penny, was thirteen cents.

A farthing was three cents.

A mite was less than a quarter of a cent.

A gerah was one cent.

An ephah, or bath, contained seven gallons and five pints.

A hin was a gallon and two pints.

An omer was six pints.—Selected.

THE secret to success is constancy to purpose.—*Disraeli*.



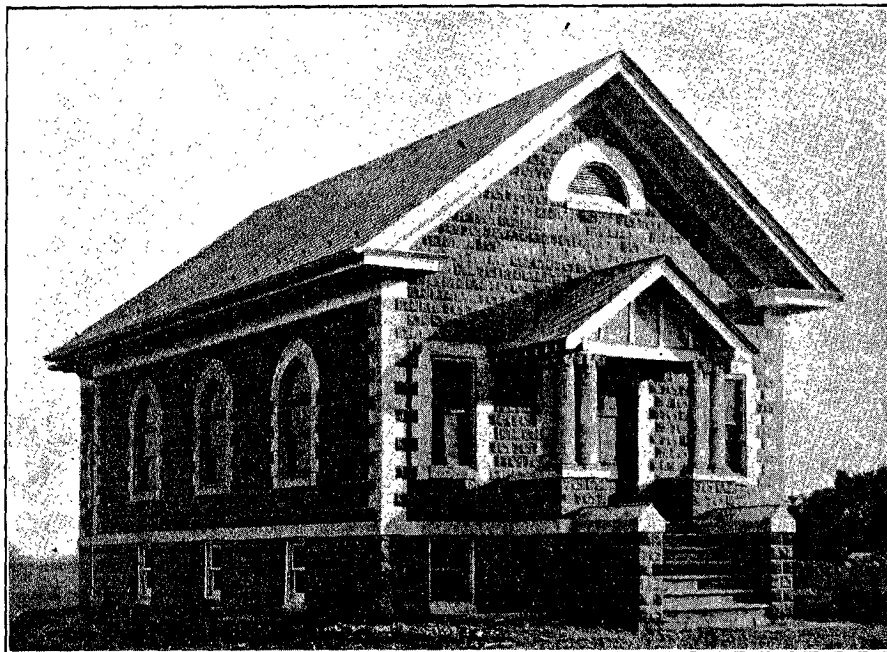
City Work in Albany, N. Y.

SINCE our last report through the REVIEW regarding the forcible closing of the tent effort in this city early in September, we are glad to report continued blessing and results under the good hand of our God. The writer has received hundreds of letters in the past few weeks both from our own people and from others. The account of our trouble with Rome was published in papers that go to all parts of the United States; hence letters have come from many sources.

A great opportunity has come for our

Rome as it is in America. A letter from the chairman of the committee this morning says, "Bring a good supply of the *Protestant Magazine*," and we shall gladly do so.

The question is sometimes asked, "Is it not very expensive to work the cities?" We have proved it to be a very paying proposition here. In less than two years this church has risen from a small body, meeting in a private house and scarcely able to hold itself together, till now it is the first church in the conference financially. The tithes and offerings now paid by this church



CHURCH BUILDING AT HAGERSTOWN, MD.

work in this city, not only to present the question of the Papacy, but also to state just where we stand on the great truths of the Bible. On the night of October 15, the Guardians of Liberty arranged a meeting in one of the large halls of the city, in which a number of prominent ministers took part. The writer delivered the principal address, on "True Americanism." At the close of the service, we sold about three hundred *Protestant* and *Liberty* magazines, and that evening's offering for the expense of the meeting was forty-three dollars. We felt that a good work was done, for this and other meetings have brought our work into prominence in this city. I think we are safe in saying that there is not a city of this size in the country where our people or our message is more generally and favorably known than here.

By invitation of some patriotic societies in the city of Schenectady, N. Y. (thirteen miles from Albany), I have just arranged to deliver two lectures there on November 6 and 20. The lectures will be on Rome in prophecy and

place our work on practically a self-supporting basis. Besides this, we have a beautiful church building, valued at more than \$20,000. The pews, organ, carpets, pulpit furnishings, etc., are all of good quality, and are paid for.

God has blessed the work and is still blessing us, but the secret of it all is found in the fact that the whole church is working together in harmony and love. The first week of the Harvest Ingathering campaign the church handled nearly one thousand copies of the REVIEW, and the returns show an average of about ten cents a copy. These cities are full of honest, God-fearing souls who are waiting for the light of this truth. The popular ministry is losing its hold on the people, having failed to teach the simplicity of the gospel. Our opportunity is here to lead the people back to the old paths.

The value of the public press in our work cannot be overestimated. Only today I was talking to a woman whom I had not met before, although she attended a number of my meetings. She said that she sent most of the sermons

as published in the papers this summer to a minister and his wife in the country, and that they are much interested. Next Sabbath a man will be taken into the church who became acquainted with the truth through the newspapers this summer. He never attended the tent-meetings.

We solicit the continued prayers of our people, especially for the important lectures to be given on Romanism this winter.

E. L. CARDEY.

Maryland

HAGERSTOWN.—The accompanying photograph shows the Seventh-day Adventist church recently dedicated at this place. For fourteen years the work has dragged in Hagerstown, the believers having no suitable place of worship. Today we feel thankful for what our eyes see as an answer to prayer. The workers felt that it would be an honor to God and a step forward if we could have a church building. In counsel with other conference workers it was decided to move forward by faith. God worked on the hearts of his children. The church took hold in earnest, and many a sacrifice was offered the Lord for the sake of hastening his tabernacle to completion. Those not of our faith seem as anxious as the church-members to see the building finished, and gave many hours' work, for which we feel very thankful. The building and ground, together with the furniture, is valued at \$4,300. We hope to see the property entirely free from debt before the close of this year. We cannot but praise God, from whom all blessings flow.

HUGH L. PEDEN.

Mexico

TORREON.—As our brethren will remember, we have a nice little company in this city. One year ago in August it was my privilege to baptize seventeen, and early in this year indications were that a number of others were awaiting baptism. But since the uprising in Mexico City in February, which resulted in the death of Madero and the establishment of a provisional government, Torreon has been almost completely cut off from communication with the outside world.

The revolution has been more extensive in the northern part of the country than in any other. During these months we have prayed that the Lord would keep the brethren, and that the way might be opened for us to visit them, and at last we have received word from them.

A sister came with about three hundred American refugees who reached Monterey a short time ago. She met Brother Robles and told him that the brethren are all well and of good courage, and that there is a good outside interest. One sister who accepted the truth about a year and a half ago wanted to enter the work. We were trying to make arrangements to give her instruction and to start her out in the Bible work, but on account of conditions have been unable to do anything about it. However, she has been working, and as a result about thirty are interested in the truth.

We earnestly hope that peace may be restored by some means, and that we may be able to visit these believers. We also hope that our brethren will pray

for our people in Torreon, for recently the place fell into the hands of the revolutionists, and the government here will be making every effort to retake it, so that it will be the storm-center for a while. We trust that the same strong arm that has preserved the believers there will continue to be their protection, and that a little way from this we may see the work advanced there, and a goodly number added to the company.

G. W. CAVINESS.

The Opportune Moment

THE best time to mold the heart and mind for eternity is not in middle life or old age, neither is it in youth, but in childhood. I have been brought to realize this of late as never before.

The Scripture, in Prov. 22:6, tells the story, and the sooner we believe this, and put it in practise, the better it will be for our children, and the more of them will be saved in the kingdom. It is no theory. Read it. "Train up a child in the way he should go: and when he is old, he will not depart from it." God has spoken. Will we heed him?

Webster says that childhood covers the time from infancy to puberty, or from one to twelve or fourteen years. This is the time to make lasting impressions upon the mind; for then it is the most impressionable. The child has perfect faith and trust; skepticism has not been developed. The child believes what he is told. He assimilates it, and it becomes a part of his very life.

The margin gives it, "Catechize a child in the way he should go." This implies a questioning, and firmly instilling into the child's mind, so that he will remember the things he should know. The great Catholic Church has done this for centuries. Everywhere it has its parochial schools, and its traditions are so thoroughly instilled into the minds of the children that but very few ever turn away. It actually fulfils this scripture, and catechizes, and indelibly fixes in the minds of its children its doctrines which it wishes them to carry through life.

Shall Seventh-day Adventists be less anxious about their children's salvation (when God has committed to us such a glorious truth) than are people governed by tradition? Why are many of us so indifferent, and willing that the world shall educate our little ones, at this most critical moment of their lives? Is it because there is a public fund for this purpose, and it costs us nothing to send them to the public school? But in too many instances it has been an expensive schooling, costing the lives of our loved ones and many a bitter sorrow. They, perhaps, are now grown, and we content ourselves that we are not responsible; but we are: we turned them over to the world to educate, and they went to the world. Better a thousand times make any sacrifice and live in the most humble way and give the lambs of Christ protection from the wolves, than to thrust them out to the mercy of those who know not nor care for God's precious truth for this time. May the Lord awaken us to a sense of our responsibility.

What made Timothy a man of such strong faith and trust in God? Was it not because he had not had seeds of doubt sown in his heart through a worldly training? The Scriptures had

been the basis of his education, as we read in 2 Tim. 3:15: "And that from a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus." Even from his infancy, his grandmother Lois instilled into his mind faith in God and his Holy Word. So strong was Timothy's faith that he lived to glorify God, and we are told in 2 Tim. 1:5 that his faith was unfeigned. He was all he professed to be. What an example of Christian education, or home and church-school work!

These things were written for our learning; and, if this kind of instruction accomplished so much for Timothy, is it not possible for it to accomplish the same for our children today? Is it not worth the trial and the sacrifice? and should we not give it a test?

There should be many more church-schools in this denomination than there are at the present time, and when we see these things as God sees them, we will not be content to give our children over to Babylon to be educated. If we do, to Babylon they will be very likely to go finally.

Could we have only one class of schools from the kindergarten to the college, we would better discard all but the church-school, for here the foundation is laid for the future education. Give every child a good church-school education, and if he can go no farther, he has a good foundation for this life and the life that is to come. Train up a child in the right way, and he is likely to follow that way; even if for a time he may be drawn away, he will return to the faith of his childhood.

But in saying this I do not say that we should have only church-schools, for we ought to have the intermediate schools, the academies, and the colleges; but the church-school lays the foundation upon which to build a Christian education, and when the child's mind has been awakened, and a desire created for true education, it is easy to lead him on to our higher schools, and thus make our church-schools feeders for our academies and colleges.

May the Lord stir us to action and to a realization of the importance of giving the children an opportunity of laying a good foundation for a Christian education by placing them in a good church-school.

W. J. STONE.

Foreign Mission Bands in Our Schools

REPORTS are coming in from several of our denominational schools indicating an active interest in the work of Foreign Mission Bands. Mount Vernon College reports a second-year study class of fifteen, and the prospect of a large first-year class. Pacific Union College also reports the organization of a band.

There had never been a Foreign Mission Band as such at the Washington Foreign Mission Seminary. As it seemed that a bond of union between those going out to foreign fields would be especially valuable in this school, a meeting was called at the writer's home, Sabbath afternoon, October 25, at 4 P. M. Twenty-six persons were present. All were heartily in favor of the formation of a band; and some expressed regret that it had not been organized last year. Five present had been members of such bands

in other schools, and they spoke of the help they had received through that means. The matter of organization was then taken up. Mr. James Robison was chosen leader, and Miss Scharffenberg secretary; and a committee was appointed to draw up a written constitution.

This committee reported at a meeting held Sabbath, November 1, at 2:30 P. M., at the Seminary. The constitution presented embodied the suggestions on organization made at the interschool meeting held at the time of the General Conference (see REVIEW AND HERALD, Sept. 4, 1913). After slight amendments the constitution was adopted. With the election of Mr. Clarence Moon as assistant leader and Mr. Coffin as assistant secretary, the launching of the Foreign Mission Band was completed. One provision of the constitution will interest a large number of our workers in foreign countries. This is that article which gives honorary membership to those who, having gone from the Washington Foreign Mission Seminary, are now in foreign fields. It is desired to keep in touch with such in order that the band may pray intelligently for them, and that news of their successes may kindle a brighter flame of missionary interest in those who have not yet gone out.

We shall be glad to supply other schools with this constitution for inspection and comparison. A further report will be made as soon as we hear from other schools.

L. L. CAVINESS,
Interband Secretary.

Texas

CHIRENO.—In June I came to the Sand Hill district, six miles from Chireno, a small town in the eastern part of the State. There are about four hundred persons in this colored settlement. At the close of an interesting series of meetings eleven persons took their stand for the truth of God. Before they were fully established and organized, I was called away, and could not return for three months. Only five remained faithful, and work once broken in this way is hard to repair.

I held meetings in the schoolhouse. At first many were afraid to attend, and finding that cottage meetings would be received more kindly, I announced three. The attendance was good. The work has gone hard, but I am glad to report that two others have embraced the message, and our Sabbath-school has a membership of fourteen. Although prejudice is strong, the Lord is working for us, and I expect to remain here until we have a strong company established. Pray for us and our work.

M. G. NUNES.

Field Notes

FOUR new Sabbath-keepers are reported in Camden, Maine.

SEVEN new members have been added to the church at Elk Point, S. Dak.

THE Penden Chapel Seventh-day Adventist church was recently organized in northern Missouri.

A NEW church building at Ford, Ky., was dedicated the last Sabbath in September.

Missionary Volunteer Department

M. E. KERN - General Secretary
C. L. BENSON - Assistant Secretary
MATILDA ERICKSON - N. Am. Div. Secretary
MEADE MACGUIRE - N. Am. Div. Field Secretary

Our Young People's Work in Other Lands—No. 1

East German Union

In our East German Union we have fifty-four young people's societies at present, with a membership of 1,289. We know of forty souls who have been brought into the truth through their efforts. This, of course, is only a small beginning, but we hope that this part of the work will also develop. Our young people take great interest in our mission fields beyond, and at the same time they take great interest in our home work.

We find that this work is the best preparation for our pupils who intend to go to the school in Friedensau. It is good for them to go out into the fields. We study the mission fields in the young people's societies, also the needs of the fields, and when they go out they know all about the fields. It helps us greatly to keep up the missionary spirit in the school.

H. F. SCHUBERTH.

West German Union

We have in the West German Union twenty-nine young people's societies, with a membership of 432. Our young people are doing very well. The organization is not only a blessing to them but also to the churches. The young people bring new life into the churches, because they are working very hard to distribute our literature. They are going out with our papers, and are holding Bible readings with young people who are coming to the meetings. Quite a number of young people accepted the truth last year through the labor of our young people in the churches. They are doing an excellent work, and we do all we can to support the young people's work in our field. In our larger churches we have young people's societies, each numbering from forty to eighty young people. We have in our union quite a number of large churches. Several of which have from one hundred and fifty to two hundred members each; and in all these churches we have good organized young people's societies. They are doing well, and we shall try to do all we can to sustain and support the young people's societies in our union.

J. G. OBLAENDER.

Central German Union

As our union is new, a large report is not expected. We have about twenty-five young people's societies. I can speak especially of German Switzerland, where my labors have been principally with the young people. There we have two lively societies. Their missionary work is done on Sundays. Early in the morning, six o'clock or half past six, they meet in some part of the city and then they launch out; leaving the city more or less to the missionary society of the church, they go out to the outside places and take whole villages during one Sunday and spread their literature and tracts.

In their meetings they have different studies. Bible readings on present truth are being taken up, some history, and also the biographies of the pioneers in

the mission fields. Thus the missionary spirit is being kept up. It is very interesting to enter some of their meetings. I always take great pleasure in being with them.

Since we have only five societies in Switzerland, we shall endeavor in the near future to organize a few more, so that this work will advance as churches are being organized. Our young people are of good courage in the Lord, and press forward to save souls. In Austria we have many hindrances, but the young people are accordingly energetic. Recently they reported that through their efforts five persons were united to the church.

O. E. REINKE.

Danube Union

Our work among the young people is not very old. It started about three years ago, but we can report good success. We have a nice church in the city of Budapest, with over a hundred members, and the majority of these are young people. We also have a nice church at the city of Bukharest. There are over two hundred members in Bukharest now, and I suppose about half of them are young people. We have young people's societies in other cities of Hungary and the Balkan States, especially down in the southern part of Roumania where we have a German church; and I think the only church-school that exists in the southeastern part of Europe is down there. The laws of the country are such that we are not able to develop this work, but where we can, we have prospering societies of young people. Our young people take a great interest in selling our literature.

We have many languages to deal with in that country. This is one obstacle in our way, but we are anxious to get leaders in all the different languages. Since not much of this kind of work is done by other denominations, our prospects for the future are bright and our young people take hold of the work. They interest themselves in missionary work not only at home but also in our mission fields. We are thankful for what we have already been able to do, and we believe that this work will develop much more in the near future.

J. F. HUENEGARDT.

Scandinavian Union

We have been trying to do some young people's work for five or six years, but especially since our last General Conference have we tried to work in harmony with the general plan. We have made some headway and had some success. We have companies in Denmark, Norway, and Sweden, and a few in Finland. In some large cities in Sweden the young people are interested in selling literature and getting money for our missions. We have about three or four hundred young people who are working, and we hope we can do better in the future. We are interested in this work.

J. C. RAFT.

Latin Union

We have a good number of nice young people in our Latin Union. Most of them are in Switzerland, because this is the place where we have the most members. They are very much interested in the young people's work. We have a few societies. They meet regularly and try to learn all they can. They have lessons in language, music, geography, history, and Bible. A good many of the

young people canvass some every week. They do that especially on Sunday, as that is the only day when they have time to do it. They also hold Bible readings, and in places like Paris visiting the hospitals is a good work. Some young sisters and brothers go to the hospitals and sing to the sick people, and this is very much appreciated. When they can they also take flowers along with them and distribute them to the sick. This is a good work, because when the people come out of the hospital they usually want to meet those young people who brought some sunshine to them. We hope that a greater work will be done for the young people.

L. P. TIECHE.

Russian Union

We have young people's meeting in the large cities. The young people take a great interest in the cause and in doing missionary work. We find that when there are no ministers present, the young people's meetings are always well attended. They have a program, with music and recitations, and even conduct Bible readings.

Outsiders often attend the meetings and feel that it is a treat. Sunday evening is a very opportune time. It is the best evening in the week, and we give it to the young people. Our house seats two hundred people, but often three hundred and more crowd in. One evening when I made a call as to how many wanted to dedicate their lives to the Master and go anywhere, twenty-eight stood up. I took them alone and asked them what they would do or could do. Some were sent to school and others into the work. All were glad to do something.

We find this work hard because we have no literature in their language.

J. T. BOETTCHER.

Publishing Department

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

After Many Days

"CAST thy bread upon the waters: for thou shalt find it after many days." Eccl. 11:1.

The following extract from a letter just received from Brother H. W. Johnson, field missionary agent of Wisconsin, affords a good illustration of the way the above text is being fulfilled in our colporteur work. Hoping it will serve as a stimulus to urge others on to greater endeavor in the circulation of our large books, we pass it on. He says:—

"I met a family the other day that is now rejoicing in the truth. In 1888 a canvasser sold the man a copy of 'Daniel and the Revelation,' and after reading it he could not shake off the impression it made on him. About two years ago the book was reread, and others sent for, which led the family to take their stand and begin the observance of the Sabbath before they knew another Adventist."

Just think of it! We are still reaping the fruits of our book sales in 1888—a quarter of a century ago. Our books are good seed and are adapted to any

climate. If for any cause the soil is not conducive to growing when they are first planted, as in the above case, they will keep and patiently wait, abiding their time.

To place these books in the homes of the people means a harvest of believers, even though it be "after many days." Shall we not do more to strengthen this important work by dedicating ourselves to service?

W. W. E.

Is It Worth While?

A RECENT letter from Elder J. A. Burden gives the following interesting account of the missionary work in which the Loma Linda students have been engaging:—

"Since writing you before, our students have been working in house-to-house school of health work, and have had excellent results, both in sending patients to the sanitarium and also in awakening the church where they worked to genuine Christian endeavor. One entire family was brought into the truth through health lectures and Bible readings.

"The other evening at prayer-meeting one of our medical students who has been working all summer in one of the county hospitals, gave an interesting account of his experiences. When he went to the hospital every door seemed to be closed against him on account of prejudice; but as he labored along missionary lines, treating the people and scattering the printed page among them, he won not only the hearts of the sick people but of the matron and medical staff, including the superintendent of the hospital. They were very loath to have him leave at the end of his vacation. Two or three expressed themselves as fully convinced of the truth. It took him nearly an hour to recite the interesting experiences he had had. Patients would call him and ask him to pray for them and read the Bible saying they had never met a doctor like him. It seemed that their souls were craving for the bread of life.

"Others who have been out in the canvassing work have had good experiences. One evening the young people's meeting was devoted to reports from the medical students who had been canvassing. It was intensely interesting. It helped to demonstrate how true it is that the medical work is the entering wedge and gives free access to the people."

We are maintaining a medical college at Loma Linda at considerable expense to the cause, and the question is sometimes asked, "Is it worth while?" As one who has been intimately associated with two medical students who have passed through a school of the world. I am sure it is worth all it costs. The whole tendency of the medical schools of the world is against faith in the Bible as the inspired word of God. In them our students have to meet trials of their faith that only the strongest are fitted to battle with. Therefore, to have a medical school which leads our students to such missionary work as this letter speaks of, while they are taking their medical course, is worth more than many perhaps realize. When these students graduate, they will be missionary doctors, with experience in saving souls as well as in healing bodies.

E. M. GRAHAM.

Educational Department

J. L. SHAW
W. E. HOWELL

General Secretary
N. Am. Div. Asst. Secretary

Education for the Ministry

THE recent council of the General Conference set for the first time a definite educational standard for young men entering the ministry as licensed preachers. While no other qualification is so necessary as the spiritual, yet it is evidently certain that the educational qualification of candidates for the ministry should be raised.

Conferences and schools are henceforth recommended to urge young men looking toward this calling to finish either a ministerial or a literary course. Conferences licensing young men for preaching will expect them to have finished at least an academic course of twelve grades. The resolutions as passed by the council are as follows:—

"For the purpose of encouraging young men to study for the gospel ministry, and in order that our evangelical work may be strengthened, we recommend,—

"1. That our conferences and schools urge young men who are looking toward the ministry to finish either a ministerial or a literary course in one of our denominational schools.

"2. That conferences in licensing young men to the ministry require at least the completion of an academic course of twelve grades in one of our schools, or its equivalent.

"3. That young men who are now licensed ministers who have not completed the academic course be urged to pursue studies in our training-schools, or in the Fireside Correspondence School, with a view to reaching this educational standard before ordination.

"4. That a reading course for ministers be prepared each year by the General Conference Department of Education, in counsel with the General and North American Division Conference Committees, and that the course shall be conducted by the General Conference Department of Education."

The call of the gospel ministry is second to none other in importance. God in his plan of salvation has seen fit to commit his messages unto men, calling them to the ministry, that, as his representatives, they may stand as mouthpieces for him. We cannot speak too strongly of the need of spiritual and educational preparation for that work.

Many young men have entered the ministry and have made failures. They did not know their Bibles, nor have the faith and piety which are so necessary, and they had not laid the foundation that a good education provides.

While it is true God has used in a very remarkable way men who have had a poor education,—for he is able to use every instrument for his work that is wholly consecrated to him,—yet the fact remains that he wishes young men preparing for his service to make use of all the educational advantages within their reach. This is an era of educational activity. Never before has there been an age of such intellectual activity, since the world began. Schools, colleges, and

universities have multiplied in civilized countries. As the result of the printing-press, publications of every form are increasing. People have a wealth of information crowded in upon them, libraries are springing up on every hand, and specialists in every avenue of human knowledge are going farther and still farther in their pursuits of knowledge.

For these reasons the world in general is becoming better informed, higher standards of education prevail. The messenger of present truth must labor to reach a class of people better informed than that of fifty years ago. An all-round education is a decided advantage, and the young man or woman who gets it, remaining humble and wholly devoted to the interests of God's cause, depending not upon literary attainments, but upon God, is prepared for the larger and more efficient service.

Our colleges and academies are very closely related to the preparation of young men for the ministry. The faculties of these institutions can do much in encouraging suitable persons to prepare for the ministry. The dearth of evangelical laborers is greatly crippling the work at home and in the mission fields. Resolutions were passed at the recent council of the North American Division Conference which in time, we trust, may be a means of bringing financial assistance to young men preparing for the ministry, and to others taking college courses as a means of fitting themselves for service. Of these we shall write more particularly at another time.

J. L. S.

Religious Liberty Department

C. S. LONGACRE

N. Am. Div. Secretary

Tennessee Persecution Revived

I TRUST that our brethren everywhere will remember in prayer the brethren in Tennessee who have been arrested, indicted, and cited to appear before the court for trial on the third Tuesday in December. We who have the management and defense of their cases in charge, especially desire your prayers that the Lord may guide us in wisdom and sound judgment, so that mercy and justice may prevail and the cause of truth be vindicated.

Elder J. W. Norwood, president of the Tennessee River Conference, who is investigating the cause of the arrests, writes that Brother J. S. Rooker, on the eighteenth of May, went to his bottom farm, which is located one and one-half miles from any house and three miles from the public road. On his way to the farm, Brother Rooker met one of his neighbors, who was driving his cows out of the woods to the pasture. The neighbor inquired what he was going to do, and Brother Rooker answered that some of his corn needed attention, and he was going to see to it. The neighbor then asked him if he did not think he was doing wrong in breaking the law of the land. After a short talk over religious liberty principles, the two parted. This neighbor was foreman of the grand jury which indicted him. Brother Rooker's son was brought before the jury.

and the indictment followed. His daughter is to be a witness at the trial.

We are planning to scatter religious liberty literature like the leaves of autumn, and to carry on lecture and newspaper campaigns, so that the public mind may be informed and the people see the principles involved in these issues. We need your cooperation as well as your prayers. We ought to put the book "American State Papers" and the *Liberty* magazine into the hands of every judge and lawyer in Tennessee, but we have no funds with which to do it. The Tennessee River Conference can do something along this line, but not all that needs to be done. In view of the shortage of our funds, we trust that you will give a liberal offering when our next annual collection is taken up for the Religious Liberty Department work on the fourth Sabbath in February, 1914.

The enemy is becoming very active in all sections of the country. Last week a judge in Trenton, N. J., exempted orthodox Jews and Seventh-day Adventists from fines for Sunday-law violations, whereupon the judge was so severely censured for his action by the churches and the people through the newspapers and otherwise that he felt obliged to reverse his decision. This shows what public sentiment can and will do.

Now is our opportunity to mold public sentiment in favor of religious liberty principles, and make friends for our cause. Let us be up and doing while we have opportunity, putting forth every possible effort to enlighten our friends and neighbors in regard to the principles at stake in these matters.

C. S. LONGACRE.

Medical Missionary Department

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

Medical Service at Camp-Meetings

WE are glad for the opportunities given, nurses at the Columbian Union camp-meetings to teach the people how to practise the principles of health and temperance, and how to give treatments to the sick. In one conference one or two hours a day were set apart for such instruction. In other conferences four or five hours a week were given. In the teaching, two objects were held before the people,—first, that they might be benefited, and second, that they might benefit others.

At the Ohio camp-meeting, as at others, demonstrations were given in the large tent, and the people were urged to engage in medical missionary work in their home communities. Abbott's "Technique of Hydrotherapy" ¹ was recommended as a text-book. After the meeting a sister took orders for a dozen books from those present.

If our people would do medical missionary work in their neighborhoods, many souls would be saved, and the work of the third angel's message would be built up. "Medical missionary work is

the pioneer work of the gospel. In the ministry of the word and in the medical missionary work, the gospel is to be preached and practised." "Whether in foreign fields or in the home field, all missionaries, both men and women, will gain much more ready access to the people, and will find their usefulness greatly increased, if they are able to minister to the sick. All gospel workers should know how to give the simple treatments that do so much to relieve pain and remove disease."

Our homes should be furnished with simple equipment for doing this work. In Isa. 58:6-11 and in Matt. 25:35-40 there is pictured the ministry that the Lord would have his church perform. Such is in harmony with the spirit of true Sabbath-keeping, and prepares the heart for holy remembrance of the fourth commandment. Of those engaged in Christian Help work and in medical missionary work it is said: "And they that shall be of thee shall build the old waste places; . . . and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in." Isa. 58:12.

In Volume IX of the Testimonies we read: "In connection with our camp-meetings in past years, God's servants have improved many precious opportunities for instructing our people in practical methods of presenting the saving truths of the third angel's message to their friends and acquaintances. Many have returned home from these annual gatherings, to labor with greater zeal and intelligence than hitherto."

"It would be pleasing to God if more of this practical instruction were given the church-members who attend our camp-meetings than has usually been given in past years. One of the objects of our annual gatherings is that all may gain a knowledge of practical methods of personal missionary work."

In Volume VI, page 49, we read: "Properly conducted, the camp-meeting is a school where pastors, elders, and deacons can learn to do more perfect work for the Master. It should be a school where the members of the church, old and young, . . . can receive an education that will help them to help others."

"The best help that ministers can give the members of our churches is not sermonizing, but planning work for them. . . . Let all be taught how to work." Without the aid of the church-members it will be impossible to finish the work of the third angel's message.

O. B. KUHN.

NOTICES AND APPOINTMENTS

British Columbia Conference

THE twelfth annual session of the British Columbia Conference of Seventh-day Adventists will be held in the Manson church at Pitt Meadows, British Columbia, Dec. 25-29, 1913. The first meeting will be held at 7:30 p. m., December 25. The ratio of representation is one delegate for the church and an additional delegate for every ten members. At this time officers for the ensuing year will be elected, and such other business transacted as may be needful. It is hoped that a full delegation will be present, as there are important matters that demand attention.

JOHN G. WALKER, *President*;
CHAS. O. SMITH, *Secretary*.

British Columbia Conference Association

THE annual session of the British Columbia Conference Association of Seventh-day Adventists will be held in the Manson church at Pitt Meadows, British Columbia, in conjunction with the annual conference announced for Dec. 25-29, 1913. The first meeting of the association will be held Friday, Dec. 26, 1913, at 11 a. m. Officers and a board of trustees for the ensuing year will be elected, and such other business transacted as may properly come before the delegates.

JOHN G. WALKER, *President*;
CHAS. O. SMITH, *Secretary*.

Southeastern Union Conference Association of Seventh-Day Adventists

A MEETING of the Southeastern Union Conference Association of Seventh-day Adventists will be held at Graysville, Tenn., at 10 a. m., Dec. 29, 1913. This meeting is called for the election of officers and the transaction of such other business as may properly come before the association.

O. MONTGOMERY, *President*;
W. H. WILLIAMS, *Secretary*.

Atlanta Sanitarium Association of Seventh-Day Adventists

NOTICE is hereby given of a meeting of the Atlanta Sanitarium Association of Seventh-day Adventists to be held at Graysville, Tenn., Dec. 30, 1913, at 10 a. m. This meeting is called for the election of officers and the transaction of such other business as may properly come before the association.

O. MONTGOMERY, *President*;
W. H. WILLIAMS, *Secretary*.

The Washington Foreign Mission Seminary Constituency Meeting

NOTICE is hereby given that the annual meeting of the Washington Foreign Mission Seminary Corporation will be held in the Washington Foreign Mission Seminary chapel, at Takoma Park, Md., at 9:30 a. m., Dec. 8, 1913, to receive the annual reports, to elect trustees for the ensuing year, and to transact such other business as may come before the meeting. The members of this corporation consist of the executive committee of the General Conference of Seventh-day Adventists (unincorporated) and the president of each local conference in the United States.

W. T. KNOX, *President*;
M. E. KERN, *Secretary*.

The December "Signs"

THE articles in the December *Signs Magazine* are right to the point, and apply conditions in an interesting way. Some of them are:—

Overmastering Greed.
The Love of Money.
Heaped-Up Wealth for the Last Days.
Ye Have Lived in Pleasure.
Lovers of Pleasure or Stewards of God.
Greed of the Railroads.
Behold, the Bridegroom!
What Is the Soul?
The Reign of the Law.
The Christ Likeness in the Heart.
Creation or Evolution.

Current Topics—a good list of real pertinent subjects in timely setting.

Your tract society will send you five copies for only 25 cents, ten for 50 cents. You can use five or ten copies of this timely number.

The Weekly "Signs"

EVERY believer in this great second advent movement ought to have the new series of the *Signs* weekly in his home. The contributions of our leading men make it of more than ordinary interest and value, not only for ourselves, but for others. In a special way, we can, through it, keep in close touch with the movement and bring it to the attention of our friends. Not one single copy

¹This work may be had by addressing the College Press, Loma Linda, Cal. Price, 30 cents.

ought to be left lying around idle. As soon as it is read, it should be passed on to some one else. Two or three copies ought to come to your home for this very purpose. One copy will cost you ninety cents for six months, and five copies will cost you only three dollars. Every member ought to have five copies for his neighbors.

Sunday in History

THE author of the book "Sunday in History" desires to secure two copies of the same for use in revision. The first edition is exhausted, and he is unable to secure copies from publishers. Those willing to dispose of their books will please notify C. H. Edwards, 566 Fifty-fourth St., Brooklyn, N. Y.

Nurses' Training

THERE is still opportunity for two or three young men to enter the nurses' training course at the Wabash Valley Sanitarium. Applicants must not be under twenty years of age. For catalogue and application blank, send to Superintendent of Nurses, Wabash Valley Sanitarium, La Fayette, Ind.

Business Notices

WANTED.—School-books, especially readers and geographies, for use in a self-supporting school. Please send prepaid to Mrs. J. L. Holm, R. F. D. 3, Bon Aqua, Tenn.

WANTED.—Work on a farm for a strong, industrious young man, aged nineteen years. Some experience. Address J. F. Nichols, 306 Carroll Ave., Takoma Park, D. C.

MRS. MINNIE SYPE's book entitled "Life Sketches and Experiences in Missionary Work" can be had post-paid, by sending her one dollar and your address. Mrs. Minnie Sype, Carroll, Iowa.

"BEYOND THE SHADOW," a booklet of poems (96 pages) by Miss Pearl Waggoner, suitable for holiday use, can be procured in dark-brown paper binding for 45 cents; green cloth, 75 cents; undressed leather, \$1.25. Address the author, Hinsdale, Ill.

"SHILOH, THE MAN OF SORROWS," published three years ago in the *Signs*, will soon be published in book form, if sufficient additional advance subscribers can be obtained to warrant it. I wish to thank those who have already sent in orders. The book will be neatly bound in cloth, 350-400 pages. Price, from \$1 to \$1.50. Agents wanted. Send no money, but address the author immediately. Mrs. L. D. Avery-Stuttle, 1215 Vermont Ave., Lansing, Mich.

Publications Wanted

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

W. G. Ringgold, R. F. D. 4, Luverne, Ala.

W. T. Sandborn, Tofield, Alberta, Canada.

Dora R. Hillis, 157 West Main St., Battle Creek, Mich.

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

Mrs. Elsie Leatherberry, Stanbery, Wis. *Protestant Magazine*, *Liberty*, *Instructor*, and tracts.

W. H. H. Ingle, Ladysmith, Wis. *Review*, *Signs*, weekly and monthly, *Instructor*, *Watchman*, and tracts.

M. E. Whatley, R. F. D. 1, Brantley, Ala. *Signs*, weekly and monthly, *Watchman*, *Protestant Magazine*, *Life and Health*, and tracts.

A. B. Miller, Ladysmith, Wis., Box 15A. *Review*, *Watchman*, *Signs*, weekly and monthly, Scandinavian papers, and tracts on the Eastern question.

Mrs. Joseph Bontz, 617 Third St., N. E., Watertown, S. Dak. Continuous supply of *Watchman*, *Signs*, *Protestant Magazine*, *Liberty*, *Life and Health*, *Instructor*, *Little Friend*, and tracts.

Obituaries

WOOLARD.—Died at Puyallup, Wash., July 11, 1913, Brother Arthur Woolard. He leaves a widow, four sons, and one daughter to mourn their loss. The deceased loved the Saviour, and endeavored to walk faithfully in his footsteps. J. M. WILLOUGHBY.

STAGG.—James Leroy Stagg, infant son of Brother and Sister A. J. Stagg, died at the home of his parents in Nashville, Tenn., Oct. 19, 1913, aged 21 months and 4 days. We confidently expect that he will be called forth in the first resurrection. C. A. HANSEN.

FLETCHER.—Mrs. Uriah Fletcher, née Holly, died at her home in Abercorn, Quebec, Oct. 13, 1913, aged 73 years. About ten years ago she accepted present truth, and her hope was in the Lord. We believe that she will have a part in the first resurrection. Her husband, three sisters, and a brother are left to mourn. Words of consolation were spoken by the writer from John 11.

L. F. PASSEBOIS.

PARMELE.—Died at Taft, Oregon, Clarence S. Parmele, son of G. S. and N. J. Parmele, aged 31 years. He is survived by a wife and three small sons. The deceased early gave his heart to God, and gave clear evidence of fellowship with him to the last. A large number of neighbors and friends attended the funeral services, conducted by the writer. The consolation of the gospel is ours.

C. F. PARMELE.

LEWIS.—Sister J. F. Lewis was born Sept. 1, 1861, and died Sept. 12, 1913, at her home near Mareburg, Ky. The deceased accepted this message in 1904, and united with the Seventh-day Adventist Church in Blair, Nebr. Later the family moved to Kentucky, where she lived the truth in her home, being isolated from others of like faith. Her one desire was to see the work finished. She is survived by a companion and several brothers.

B. W. BROWN.

FROHMADER.—Died at Paw Paw, Mich., Oct. 28, 1913, Henry Frohmader, aged 65 years and 18 days. The deceased was born at Rome, Wis., Oct. 10, 1848. He enlisted in Company H, Thirty-fifth Wisconsin Infantry Volunteers of the Union army, from which he was honorably discharged June 2, 1865. Four years later he was married to Miss Catherine Miller. To this union were born two sons, and a daughter, the wife of Elder M. N. Campbell. Brother Frohmader accepted present truth in 1884, under the labors of Elder N. M. Jordan, and for a number of years was elder of the Elroy (Wis.) church. He came to Michigan in 1902, and in 1908 his companion was laid to rest. From that time he steadily declined in health. His children were all present at his death, and have the consolation of knowing that he fell asleep in the Lord. The funeral service was in charge of the writer. Text, Num. 23:10.

M. N. CAMPBELL.

CANRIGHT.—Died near Battle Creek, Mich., Oct. 19, 1913, Ruby C. Canright, wife of my brother, Jasper B. Canright. She was born at Baraboo, Wis., March 16, 1850, and died at the age of sixty-three years. She had been in poor health for years, and suffered much the last year, although occasionally able to attend meetings in the Tabernacle. A few days before her death she made all arrangements for her funeral, selecting the text, the hymns, the speaker, etc. She said she was then ready to go, and peacefully fell asleep. Elder A. T. Jones, an old friend, officiated by request. Mr. Roe, another friend and a noted singer, came twenty miles to sing the hymns she had selected. Miss Pearl Waggoner, her niece, whose beautiful poems have cheered so many hearts, contributed an appropriate selection. Her husband, two daughters, four sons with their families, two brothers, and one sister were all present. The four sons acted as pall-bearers. With four automobiles we went twenty-five miles to Burlington, her old home, and there laid her to rest.

She was a daughter of Elder J. H. Waggoner, so prominent in the early work in connection with Elders James White and J. N. Andrews. Elder E. J. Waggoner is her brother, and Mrs. Alta Armstrong, now a laborer in England, is her sister. Being so closely related to the work, Sister Ruby and her family have always been believers in the advent message. We hope soon to see her again at the coming of our Lord. Her husband, with his son and wife, will now engage in the canvassing work. D. M. CANRIGHT.

LOUP.—Clara Frost was born in Oswego County, New York, May 6, 1824, and died at her home on Samish Island, in Puget Sound, Wash., Oct. 13, 1913. She was united in marriage with Norry Loup, and to this union were born fifteen children, ten of whom survive. Her companion died some fifteen years ago. Sister Loup was an earnest believer in present truth, and fell asleep in the blessed hope. Words of comfort were spoken by the writer from John 5:29.

J. W. BOYNTON.

LAYTON.—Died at Tacoma, Wash., Sept. 14, 1913, Sister Elvira M. Layton, aged 85 years, 5 months, and 3 days. Sister Layton was a charter member of the Tacoma Seventh-day Adventist Church, and her confidence and courage in the Saviour were strong to the last. During her long illness she was patient and trustful, often expressing her faith in Christ as a friend and Saviour. We laid her away to sleep until the Life-giver shall come to claim his own.

J. M. WILLOUGHBY.

KLEIN.—Augustus Klein was born in Germany, April 5, 1835, and died at Coburg, Germany, Sept. 4, 1913. He came to the United States with his father when but a boy, and was married to Annie Corkery at Philadelphia, Pa., in 1860. In 1896, his wife having died, he was married to Ida Parthenay, of Milford, Conn. The deceased served thirty years in the army, and after retiring from active service made his home at Portsmouth, Va. There, in 1900, he heard and accepted the truths of the third angel's message. He loved the truth till the time of his death, and was constantly trying to bring others to a right understanding of the Word of God and its precious promises. He fell asleep peacefully and quietly. His widow, five children by his first marriage and two by the second, are left to mourn. Our hope is in the soon-coming resurrection morning.

IDA KLEIN.

The Advent Review and Sabbath Herald

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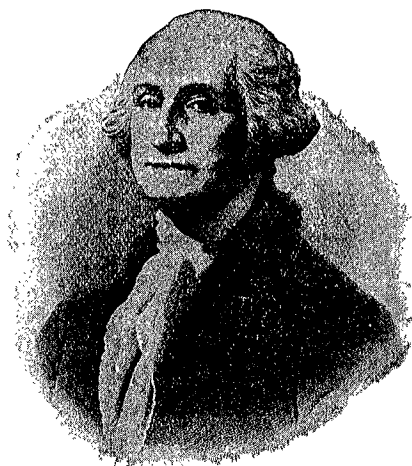
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PARTIAL CONTENTS

Will "Christian Citizenship" Save the World?
Catholics and Protestants Have Equal Rights
Religion in the Public Schools
American Principles of Freedom
National Reformism — A Layman's View
Struggles for Freedom
Congressman Bartholdt on Personal Liberty and Sunday Legislation
Forces Antagonistic to America
Freedom of Speech
Religious Liberty in the Philippines
Roger Williams, "the First American"
World's Christian Citizenship Conference
Constantine's Sophistry Practised on Americans
Jefferson's Prophecy Nearing Fulfilment
Voluntary Religion an American Policy
Mayor Gaynor's Rebuke to a Religious Spy
What Prominent Men Have Said About Religious Legislation
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At the beginning of the winter season, when the evenings are getting long, the
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WASHINGTON, D. C., NOVEMBER 20, 1913

CONTENTS

GENERAL ARTICLES

- "In the Spirit and Power of Elias"
(Concluded), Mrs. E. G. White 3
Judas—No. 2, J. N. Loughborough.... 4
Gospel Finance—No. 16, E. K. Slade... 5

EDITORIAL

- The Voice That Said, "Go Back" —
Necessary to Our Salvation — A Model
Social Gathering — Good Words From
Peru — Our European Division Meet-
ings, No. 5 — The Finishing of the
Work — North American Division Coun-
cil — Our Mission Funds6-13
- THE WORLD-WIDE FIELD14, 15
HOME AND HEALTH 16
THE FIELD WORK17, 18
MISSIONARY VOLUNTEER DEPARTMENT.... 19
PUBLISHING DEPARTMENT19, 20
EDUCATIONAL DEPARTMENT 20
RELIGIOUS LIBERTY DEPARTMENT.....20, 21
MEDICAL MISSIONARY DEPARTMENT 21
MISCELLANEOUS21, 22

ELDER W. C. WHITE, who has spent the time in Washington since the close of the General Conference Committee Council, returned home last week. He will stop over at several points en route to the Pacific Coast.

LAST week, according to arrangements, Elder L. R. Conradi, of the European Division, was to sail for Freetown, Sierra Leone, to make a visit to the West African Mission field. By the arrangement of territory at the time of the General Conference, our work in West Africa, together with the Canary Islands Mission, comes under the jurisdiction of the European Division.

THE friends of Mrs. Hannah Loftfield, wife of Prof. Gabriel Loftfield, will be pained to learn of her death, which occurred the morning of November 13, as the result of tuberculosis. Sister Loftfield has made a brave fight in her struggle with disease, and died with a firm trust in the Lord. We extend to her sorrowing husband and children our deepest sympathy.

WE regret to record the resignation from the Review and Herald Publishing Association of Brother A. H. Mason, who has efficiently served the institution as treasurer for the last two years. For a long time Brother Mason has desired a position in a location more favorable for the health of Mrs. Mason, who in the climate of the East has been far from well and strong. Recently the way opened for him to connect with the work of Mrs. E. G. White as treasurer and accountant. Accordingly he resigned his position with the Review and Herald, and, with his grandson Lester, left for California last week. There he will arrange a new home for his wife and other grandchildren, who will follow in December. These workers by their kindly Christian spirit have won a large place in the hearts of their associates, whose prayers will follow them to their new field of labor.

THE Morgantown (W. Va.) *Post-Chronicle* gives a very good report of a discussion of the Sabbath question between Prof. I. N. H. Beahm, president of the United Brethren Seminary at Nokesville, Va., and Elder Charles Baierle, of the Seventh-day Adventist Church. According to this report the presentation of the truth by Brother Baierle was kindly received, and the discussion was blessed to the advancement of the cause of truth.

A TELEGRAM to the General Conference Office brings the sad news of the death of Elder H. F. Ketrang, in Escondido, Cal., where he had gone from Colorado in an effort to regain his health, which broke down while he was serving as president of the New England Conference several years ago. Elder Ketrang was our first worker in Peru, South America, and while his health and strength permitted was an earnest laborer in the message. His family have our sincere sympathy in this affliction.

Not Satisfied

A LETTER from Elder G. F. Watson, president of the Southwestern Union Conference, tells of the good work which is being done in the interest of the Harvest Ingathering campaign for missions. He says:—

"The work of the Harvest Ingathering is onward in the Southwestern Union, and the Harvest Ingathering number of the REVIEW AND HERALD will bring the much-needed relief to missions wherever earnest labor is bestowed, as shown by the following:—

"Brother Langford, of Keene, Tex., took a party of five to a neighboring town, and after eight hours' faithful work they returned with \$20.40, leaving in the hands of the people nearly two hundred of that splendid number of the REVIEW AND HERALD. Among the party was C. E. Smith, our union conference treasurer, and Z. Rubottom, our union conference printer. Brother Smith, not feeling just satisfied with what he had done, took seven copies to Cleburne, a near-by town, and in a few hours returned with \$35, averaging \$5 a copy. We hope there are many others who are not just satisfied, and will try it once more.

"While our people may not order as large a number of papers this year as they did last, yet we believe that greater care is being taken with what they do order. We hope that this year no papers will be left unused."

The Missions Campaign

BROTHER W. B. WALTERS, secretary of the New Jersey Conference, sends the following: "Sister Ellen Storms, of Allentown, N. J., who was seventy years old the day of writing, says: 'Enclosed find \$14.20 for the Harvest Ingathering fund. I ordered thirty copies of the REVIEW specials, and they sent me sixty; so I have placed them all and send you the returns.'"

This is a splendid record for a sister seventy years of age. Her papers yielded an average of twenty-five and two-thirds cents.

A brother in Newark, Ohio, spent one hour and twenty minutes, used four papers, and received \$13.45. A sister in

Keene, Tex., reported \$60 already in hand. The church of which she is a member had obtained \$200 for missions when last heard from. A church in one of the California conferences, after one day's work, had \$115. And so the good reports come in. One union conference has decided to continue its effort all through the month of November.

November 14, orders had been received for 575,000 papers, and still the orders continue to come in.

The Lord is fulfilling his promise by sending his angels not only to prepare hearts to be willing to give, but by blessing in a special manner all who engage in this good work. Let none miss the blessing. T. E. BOWEN.

THE Week of Prayer Readings have been sent to church elders and leaders, also to all isolated Sabbath-keepers in the United States and Canada. Copies have been sent each conference office to supply late calls. Conference laborers, ministers, licensed preachers, and missionary workers have been furnished the readings. A few copies are being mailed to each mission field, so that the secretary may supply foreign workers with the readings in English. The readings are being mailed this week. All subscribers of the REVIEW will have them. Should any of you in the home field not receive the readings by November 25, drop a card to your conference office and a copy containing them will be mailed you.

WE have received from Elder J. T. Boettcher the first two copies of the new Russian paper *Blagaja Veste*, or Message of Mercy. During the first part of the summer our Russian paper, published in Hamburg, was forbidden by the censor, as well as all Seventh-day Adventist literature not printed in Russia. The new paper is published in St. Petersburg, with permission of the government. Since the depository in Riga was closed, the work is being carried on in the capital city as a bookstore under the name of one of the church-members in St. Petersburg. Truly the Lord always makes a way of escape for those who trust him.

THERE will be opportunity, December 9, for a few graduate nurses to enter the postgraduate missionary nurses' training course conducted by the Foreign Mission Seminary. The dispensary in Washington City now has a physician in charge, and is continually growing. There are excellent opportunities for our graduate nurses to obtain a wider knowledge of nursing, and a training in evangelical work. Those interested in entering this work should write to M. E. Kern, Takoma Park Station, Washington, D. C., care of Foreign Mission Seminary.

THE Knoxville (Tenn.) *Sentinel* of October 17 gives a report of a lecture given by Elder W. H. Branson, president of the Cumberland Conference, in that city. Rev. Jeremiah J. Crowley, the converted priest, was to speak. Failing, Brother Branson took his place. The lecture was very favorably received by the Junior Order of United American Mechanics, under whose auspices the meeting was held.