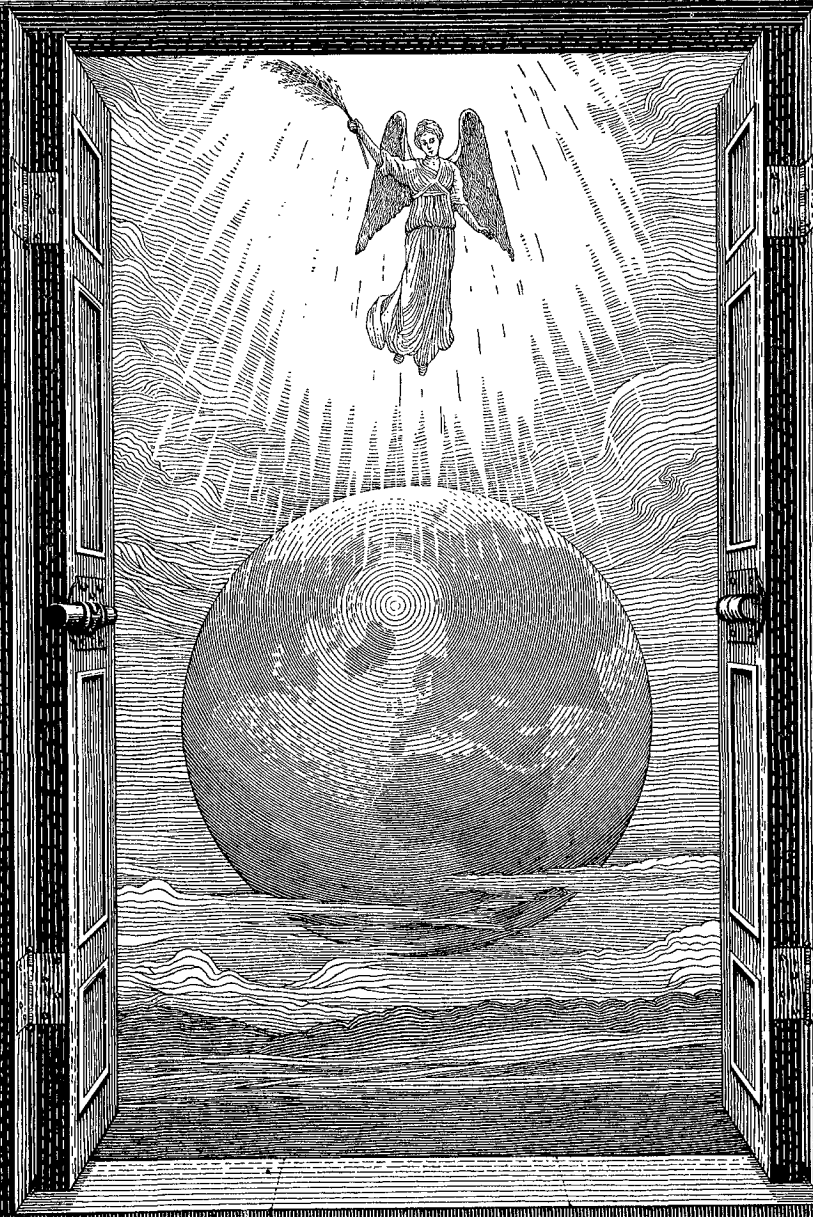


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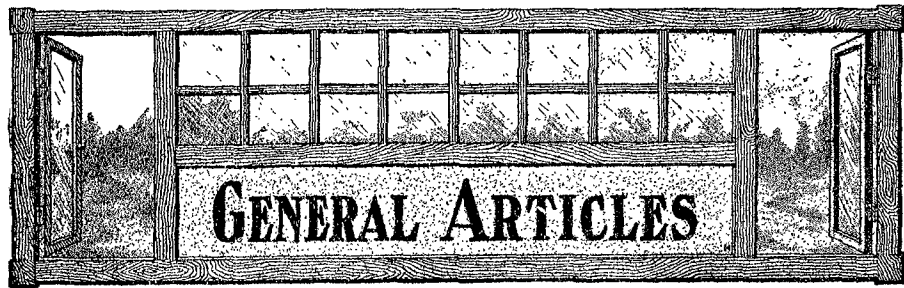
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VOL. 90

TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, DECEMBER 4, 1913

No. 49



"Nineveh, That Great City"

MRS. E. G. WHITE

AMONG the cities of the ancient world, one of the greatest was Nineveh, on the fertile bank of the Tigris, over two hundred miles to the northward of Babylon. Founded about the time of the dispersion from the tower of Babel, it had become "an exceeding great city of three days' journey." Jonah 3:3. In the days of divided Israel it was the capital of the Assyrian realm.

Nineveh, in the time of its greatest temporal prosperity, was a center of crime and wickedness. Inspiration declared it to be "the bloody city . . . full of lies and robbery." Nahum 3:1. Those in a position to know, acknowledged that one of the leading characteristics of its inhabitants was violence. Jonah 3:8. In figurative language the prophet Nahum compared the Ninevites to a cruel, ravenous lion, who "did tear in pieces enough for his whelps, and strangled for his lionesses, and filled his holes with prey, and his dens with ravin." Nahum 2:12. "Upon whom," the prophet inquired, "hath not thy wickedness passed continually?" Nahum 3:19.

Notwithstanding this prevalence of iniquity, He who is "no respecter of persons" (Acts 10:34) perceived in that city many who were reaching out after something better and higher, and who, if granted opportunity to hear messages of warning and entreaty, would gladly put away their evil deeds, and turn to the living God. And so in his wisdom he revealed himself to them in an unmistakable manner, to lead them, if possible, to repentance.

The instrumentality chosen of God for this work was Jonah, the son of Amittai, to whom came "the word of the Lord. . . saying, Arise, go to Nineveh, that great city, and cry against it; for their wickedness is come up before me." Jonah 1:1, 2.

As the nature of this commission, with all its difficulties and seeming impossibilities, loomed up before Jonah, he began to question the wisdom of the call. As he questioned, he forgot that the God whom he served was all-wise and all-powerful, and he began to doubt whether he should undertake to carry out such a commission. While he hesitated, still doubting, Satan overwhelmed him with discouragement. Seized with a great dread, he "rose up to flee unto Tarshish." Going down to Joppa, and finding there a ship ready to sail, "he paid the fare thereof, and went down into it, to go with them unto Tarshish." Jonah 1:3.

The responsibility placed upon Jonah, in the charge given him to warn the inhabitants of Nineveh, was indeed great; yet he who had bidden him go was well able to sustain his servant and give him success. Had he obeyed unquestioningly, he would have been spared many bitter experiences, and would have been abundantly blessed. However, the Lord did not desert him in this hour of fearful despair, but led him through a series of trials that revived his confidence in God's power to save, and renewed his determination to obey at any personal sacrifice.

"The Lord sent out a great wind into the sea, and there was a mighty tempest in the sea, so that the ship was like to be broken. Then the mariners were afraid, and cried every man unto his god, and cast forth the wares that were in the ship into the sea, to lighten it of them. But Jonah was gone down into the sides of the ship; and he lay, and was fast asleep. So the shipmaster came to him, and said unto him, What meanest thou, O sleeper? arise, call upon thy God, if so be that God will think upon us, that we perish not.

"And they said every one to his fellow, Come, and let us cast lots, that we may know for whose cause this evil is upon us. So they cast lots, and the lot

fell upon Jonah. Then said they unto him, Tell us, we pray thee, for whose cause this evil is upon us; What is thine occupation? and whence comest thou? what is thy country? and of what people art thou?

"And he said unto them, I am a Hebrew; and I fear the Lord, the God of heaven, which hath made the sea and the dry land.

"Then were the men exceedingly afraid, and said unto him, Why hast thou done this? For the men knew that he fled from the presence of the Lord, because he had told them.

"Then said they unto him, What shall we do unto thee, that the sea may be calm unto us? for the sea wrought, and was tempestuous. And he said unto them, Take me up, and cast me forth into the sea; so shall the sea be calm unto you: for I know that for my sake this great tempest is upon you. Nevertheless the men rowed hard to bring it to the land; but they could not: for the sea wrought, and was tempestuous against them. Wherefore they cried unto the Lord, and said, We beseech thee, O Lord, we beseech thee, let us not perish for this man's life, and lay not upon us innocent blood: for thou, O Lord, hast done as it pleased thee.

"So they took up Jonah, and cast him forth into the sea: and the sea ceased from her raging.

"Then the men feared the Lord exceedingly, and offered a sacrifice unto the Lord, and made vows.

"Now the Lord had prepared a great fish to swallow up Jonah. And Jonah was in the belly of the fish three days and three nights. Then Jonah prayed unto the Lord his God out of the fish's belly, and said,—

"I cried by reason of mine affliction unto the Lord,

And he heard me;

Out of the belly of hell cried I,

And thou heardest my voice.

For thou hadst cast me into the deep, in the midst of the seas;

And the floods compassed me about:

All thy billows and thy waves passed over me.

Then I said, I am cast out of thy sight;

Yet I will look again toward thy holy temple.

The waters compassed me about, even to the soul:

The depth closed me round about,

The weeds were wrapped about my head.

I went down to the bottoms of the mountains;

The earth with her bars was about me forever:

Yet hast thou brought up my life from corruption, O Lord my God.

When my soul fainted within me

I remembered the Lord:

And my prayer came in unto thee, into thine holy temple.

They that observe lying vanities

Forsake their own mercy.

But I will sacrifice unto thee with the voice of thanksgiving;

I will pay that that I have vowed.

Salvation is of the Lord."

Jonah 1:4-17; 2:1-9.

At last Jonah had learned that "salvation belongeth unto the Lord." Ps. 3:8. "Truly in the Lord our God is the salvation of Israel." Jer. 3:23. Men have sold themselves to the enemy of all righteousness. They cannot redeem themselves. Only by accepting Christ as a personal Saviour can human beings be delivered from the power of the enemy.

Man's pride would lead him to seek for salvation in some other way than that devised by God. He is unwilling to be accounted as nothing, unwilling to recognize Christ as the only one who can save to the uttermost. But of Christ it is written, "There is none other name under heaven given among men, whereby we must be saved." "In all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succor them that are tempted." The one word written above the life that Christ lived in this world in behalf of the fallen race, is "Salvation."

With penitence and a recognition of the saving grace of God, comes deliverance. Jonah was released from the perils surrounding him in the mighty deep, and cast upon the dry land.

(To be concluded)



The Destruction of Sin

(Concluded)

A. T. ROBINSON

THAT the presence of the holy God consumes everything with which sin is connected is clearly shown by the following passages: "And the angel of the Lord appeared unto him [Moses] in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed. And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt. And when the Lord saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses, . . . draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." Ex. 3:2-5.

Had Moses disregarded this merciful

warning and carelessly approached the burning bush, he would have been quickly consumed by the glory of the divine presence. "And Nadab and Abihu, the sons of Aaron, took either of them his censers, and put fire therein, and put incense thereon, and offered strange fire before the Lord, which he commanded them not. And there went out fire from the Lord, and devoured them, and they died before the Lord." Lev. 10:1, 2.

God's presence with the Israelitish hosts during the wilderness wanderings was manifested by a pillar of cloud by day and a pillar of fire by night. "And the Lord went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night." Ex. 13:21. The consuming power and glory of the divine presence was manifested in awful grandeur at Mt. Sinai. "And Moses brought forth the people out of the camp to meet with God; and they stood at the nether part of the mount. And Mt. Sinai was altogether on a smoke, because the Lord descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly. . . . And the Lord said unto Moses, Go down, charge the people, lest they break through unto the Lord to gaze, and many of them perish. . . . Let not the priests and the people break through to come up unto the Lord, lest he break forth upon them." Ex. 19:17-24. "And the glory of the Lord abode upon Mt. Sinai, and the cloud covered it six days. . . . And the sight of the glory of the Lord was like devouring fire on the top of the mount in the eyes of the children of Israel." Ex. 24:16, 17.

The glory of the divine presence witnessed by Moses in the burning bush; the revelation of that glory in awful grandeur when the Lord came down and abode for a time on Mt. Sinai; the manifestation of that glory in the destruction of Nadab and Abihu and of the two hundred and fifty princes, men of renown in Israel, who offered strange fire before the Lord, will be manifested in all its consuming power and splendor at the second coming of Christ, and every person who is then found with sin upon him will be consumed by the spirit of his mouth and destroyed by the brightness of his coming.

For the same reason that the burning bush was not consumed by the glory of God's presence; for the same reason that Moses "endured, as seeing him who was invisible," the one hundred and forty-four thousand will be able to endure the matchless glory and splendor that will be revealed when he shall come "in his own glory, and in his Father's," "and all the holy angels with him." Luke 9:26; Matt. 25:31.

The apostle gives us a vivid description of how the second coming of Christ will affect both classes who will be living and witness that sublime event. "And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in

flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe." 2 Thess. 1:7-10. "But who may abide the day of his coming?" asks the prophet, "and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap: and he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver." Mal. 3:2, 3.

When the church of Jesus Christ shall have put on the wedding garment, the robe of Christ's righteousness, when she shall be in readiness to meet her returning Lord, the sinners and hypocrites will have left the church. The prophet, foreshadowing that time, says: "The sinners in Zion are afraid; fearfulness hath surprised the hypocrites." Inspiration has put this solemn question in the mouth of God's people at that time: "Who among us shall dwell with the devouring fire [the glory which devours the wicked]? who among us shall dwell with everlasting burnings?" Isa. 33:14.

When sin shall have been eradicated from the lives of God's remnant people, "when the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning," there will then be so much of the divine presence in the church of Christ that it will not be a desirable place for sinners and hypocrites, and no longer will church discipline be needed to get them out.

God has many faithful men and women in his church today who are so fully walking with God that he could trust them with the fulness of the outpouring of his Holy Spirit. This great promised blessing, which is due in this time is withheld from the church, first, because of those who are "at ease in Zion" (Amos 6:1), and secondly, because of wicked men in the church who are practising iniquity under a cloak of falsehood. Jer. 5:24-26. Men may be as corrupt as Satan himself among the nominal professors of religion without their iniquity coming to light, but not so under the blazing light of that message which is to prepare a people to "stand when he appeareth." The fact that such cases occasionally come to light is an evidence that we are nearing the time when the power of God's presence in his church will be so manifest that the sinners in Zion will be afraid, and fearfulness will surprise the hypocrite.

When the power of the Spirit of the living God comes into his church as it will come before the work closes, it will be as it was in the time of Ananias and Sapphira, when "great fear came upon all the church, and upon as many as heard these things. . . . And of the rest durst no man join himself to them." And when that blessed state is again

reached by the church, it will be as it was then, "and believers were the more added to the Lord, multitudes both of men and women." Acts 5:11-14. The prophet foresaw such a time, and gave utterance to these inspiring words: "Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come into thee the uncircumcised and the unclean." Isa. 52:1.

Dear reader, before you and I can live a sinless life in the flesh, the dominion of sin in our lives must be terminated. Sin must come to an end in our lives. Actually come to an end—cease. There will still remain the "motions of sin," striving for the mastery, just as the "motions of sin" did strive for the mastery in the "sinful flesh" of Jesus Christ, but—

"As surely as he overcame

And triumphed once for you,

So surely you who love his name

Shall triumph in him, too."

College View, Nebr.

Truth a Mighty Weapon

M. G. HUFFMAN

PILATE, as Jesus stood before him, inquired, "Art thou a king?" Mark the answer: "To this end . . . came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice. Pilate saith unto him, What is truth?" At another time Jesus answered the question by saying, "I am the way, the truth, and the life."

What a mighty weapon is truth! Who can stand against it? There is no power that can overcome it; no power can thwart its purpose. God's word is truth, and it "liveth and abideth forever." It has gone out of his mouth, and it shall not return unto him void, but shall accomplish that which he pleases, and it shall prosper in the thing whereto he sent it.

In consequence of the lie Satan introduced in the garden of Eden, and by which he decoyed our first parents into transgressing God's holy law, man lost his dominion, and was separated from his beautiful Eden home.

The great arch-deceiver has introduced another falsehood: he has established a rest day to usurp the place of the rest day God instituted, designating it as the Lord's day, and has succeeded in getting nearly the whole world to believe that the rest day he instituted is the Sabbath. But, praise the Lord, the true servants of God are meeting this error with the sole weapon of truth,—the same weapon that has been wielded for the last six thousand years,—and today the honest-hearted all over the world are being brought to see, and by the Spirit of God are being impressed to accept, the truth, and are thus preparing to meet the Author of truth.

The Sabbath institution is perpetual. "Think not," said Christ, "that I am come to destroy the law. . . . I am not come to destroy, but to fulfil. For verily

I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Thus all can see that this law, of which the Sabbath is a part, is perpetual, unchangeable, from the fact that the Sabbath is of divine origin. It was instituted to supply a perpetual moral need of man. For "the Sabbath was made for man,"—man in the broadest sense of the word,—for all men in all ages. The very nature of the law establishes the Sabbath a perpetual institution. The universal acceptance of the Sabbath idea proves that it is recognized by all denominations as a perpetual institution. The Sabbath was made for all men of all ages. It cannot be abrogated.

God does not, and could not, abrogate the law of the Sabbath and still remain the God of Israel, who "inhabith eternity" and is from "everlasting to everlasting," who changeth not, but is "the same yesterday, and today, and forever." Hence the Sabbath is of perpetual obligation. The Sabbath was made before man sinned, and therefore the seventh-day Sabbath institution was made and kept before the time of Abraham, Isaac, or Jacob. The Sabbath was given to ancient Israel as a perpetual covenant, and comes from them to us.

We are told that Christ abrogated the ten commandments, and then reenacted all the law except the Sabbath. Christ did no such thing, for the law has never been abrogated nor repealed. All Christ did was to rid the Sabbath of the Jewish traditions, that it might appear in its original purity, for a blessing to all mankind. The Sabbath is a part of God's eternal purpose, and constitutes a sign between man and his Creator, that man may know that the Lord is God, and there is none else.

Elijah the Tishbite

B. E. CONNERLY

OF that long line of holy men who through the ages have kept open communication between earth and heaven, Elijah the Tishbite is one of the greatest. Though romantic in the extreme, there is nothing legendary or mythical in the sacred chronicle concerning this man who was so jealous for the honor of Jehovah—he was the man for his time. In his short career of thirteen years he manifested to Israel the faith of Abraham, the patience of Job, the judicial ability of Moses, the courage of Daniel, and the eloquence of Paul; but a less complete combination of Christian qualities could never have dominated the apostasy of Ahab and Jezebel's day.

Though the humblest of earth, Elijah, of all humanity, has been most honored of heaven. Nearly a thousand years after he had finished his militant course his progeny still looked for his return to champion the cause of Judaism. It is significant that in Scripture there is only enough said of him to make us know that he was a man of God, and possessed all the qualifications for a prophet of Jehovah, with but one unhappy reminder

that he "was a man subject to like passions as we are." Inspiration's simple record is that he was "Elijah the Tishbite, who was of the inhabitants of Gilead." 1 Kings 17:1. Politically a subject of Ahab's kingdom, but spiritually "an Israelite indeed," he was a wilderness prophet, a true son of the desert.

Elijah gave apostate Israel as positive evidence of the genuineness of his call to the prophetic gift as the mysterious "King of righteousness" gave the father of the faithful that he was "priest of the Most High God;" and, if possible, the sacred chronologer has told less of the genealogy of the Tishbite than the patriarchs made known of the king of Salem.

Historically, Elijah stood at the central point of man's conflict with sin, midway between Eden lost and Eden restored; and at a time when the world was filled with paganism, and the worshippers of Jehovah were on the verge of apostasy. The characteristics which made his name so prominent in the sacred canon were his fealty to Jehovah, zeal for his service, and, consequently, uncompromising hatred of idolatry.

Elijah was not a great leader, but he possessed a great mind and extensive knowledge. He knew his people and the social and moral conditions of his day. He knew, too, that a storm was gathering that he could not prevent, and he could only watch and prepare for the crisis. While Elijah's life was a series of hopes deferred, there is not related in the annals of human affairs a more sublime story than the strangely unequal contest between that intrepid servant of Jehovah and the priests of Baal on Mt. Carmel; nor in the history of sacred worship is there found more thrilling experiences than surround the life of Elijah the Tishbite.

To many, that terrible denunciation of apostate Israel is only the prating of an overzealous enthusiast; but when better understood, it will reveal Jehovah's response to the deepest plot ever laid for the ruin of Israel. For ten long years, from his retreat in Gilead, Elijah watched Jezebel and her hierarchy of foreign priests; saw them invade his country with a doctrine more desolating for his people than the devastations of an armed host. He saw liberty betrayed, his people forsake Jehovah and throw down his altars—but Jehovah's servant must wait for his *casus belli*.

Not Noah at the time of the flood, Abraham in Canaan, Moses in Egypt, David with Saul, John the Baptist at the annunciation, or Paul before the Roman tribunal acted more wisely than Elijah in opposing the scheme of Jezebel.

As Daniel knew by Jer. 25:11 when the Babylonian captivity would terminate, so Elijah knew by Deut. 11:16, 17, that national apostasy would be punished by national calamity; and Joshua 6:26 and 1 Kings 16:29-34 told him that his people and his country were under the interdiction of heaven. Thus by the

Word of the Lord he knew that a famine was imminent, he knew that he was Jehovah's messenger, and when his message of final denunciation came he could stand before Israel's apostate king and declare that it was by his word that the heavens were shut up.

Though his heroic and dauntless courage was witnessed by Oriental Jews three millenniums ago, Elijah, preeminently, ministered to us; for the power and spirit by which he resisted apostasy will appear and reappear with increased intensity until the controversy between truth and error is finished. Just as the enforced idolatry of Jezebel's day is a prophecy of a similar persecution on a grander scale in the last days, so will the zeal of Elijah be manifest, prior to the return of our Lord, in vigorous protests against civilly enacted ritualisms that are contrary to the Word of God.

In the Bible there is mentioned a line of men who have opposed the plan of God; such as, Pharaoh, Amalek, Balaam, Haman, Sanballat, Caiaphas, Simon-Magus, and Alexander the coppersmith; but Jezebel so far exceeded all of these in the art of deception that she has become the synonym for all that was perverse and wicked. The apostasy that she promulgated became national—Israel "forsook the Lord, and served Baal."

The brave men who protested against all these apostasies are worthy of all honor, but Elijah, who denounced and defeated Jezebel, became the personification of loyalty and obedience. In Scripture his example still condemns those who would arise to draw away disciples after themselves.

As to the time when these two mighty characters will again dispute each other's supremacy, we need not conjecture. Logically, it will be when the apostasy of all apostasies is enmeshing the church. Rev. 2:20 declares that Jezebel will again appear, and Mal. 4:5 says that the Lord will send Elijah the prophet. The grandeur of the latter prophecy and the sublimity of the subject carries us above and beyond all else but the time of the end and the second coming of Christ.

It is not that we expect a reincarnation of either the Tishbite or the high priestess of idolatry, but, we do expect that the conditions which prevailed then will be repeated when the time comes for the culmination of the controversy between righteousness and iniquity.

If we have correctly interpreted the prophecies and rightly applied the analogies, we are living in the times to which all these prophecies point, and again there is a storm gathering that none may prevent. Jezebel and Elijah are again gathering their forces for the final fray. Again an unscrupulous priesthood is making tentative proposals to the civil powers for a union that will easily develop an apostasy far greater than that which cursed Israel in the days of Jezebel. On the other hand, a mighty universal protest to a backslidden church is, "Ye have forsaken the commandments

of the Lord," and have followed rites more pleasing and popular than the Baal worship which deluded Israel in the days of Elijah the Tishbite.

Ancon, C. Z.



Consider

ARTHUR W. SPAULDING

CONSIDER

The lilies of the field, which do not spin,
Yet clothed are;
And God, who robes them, is our closest
kin,
Nor stands afar.

Consider

The sparrows of the air, which sell for
naught:
Yet Who doth see
Each one that lifeless to the ground is
brought,
Guards thee and me.

Consider

That our true life is not the drink and
food
The Gentiles seek;
But God, who loveth all, will give all
good
Unto the meek.

Hendersonville, N. C.



Gospel Finance—No. 18

Wherein We May Save

E. K. SLADE

IN this age of intensity and extravagance we are liable to be misled in our estimation of what would be a proper standard in the expenditure of money and of that which may be legitimately required for the comforts and necessities of life. A consistent course is required of Christians in the use of money. There is a principle involved in the use of our means that is just as vital as that relating to tithes and offerings. It is no more important to use our ability to earn than it is to use economically and consistently that which we expend for our own necessities.

The proper practise of economy in the kitchen and about the house is a lesson that needs very much to be learned in many homes. The lavish way in which expensive materials are prepared and disposed of in some kitchens is shocking to those who have been more fortunately trained. Enough is wasted in some families who regret that they are not able to send a boy or a girl to college, to very nearly if not quite pay the tuition. Carelessness and lack of early training in this thing has led to a shameful leakage and loss, for which those who are at fault will be held responsible. Many times it occurs that those who seem always to be in need and never able to give much to advance the work, are guilty of great extravagance and wastefulness in the management of their homes.

Under the heading of this article it will be proper to give some facts and figures regarding a class of expenditures wholly unnecessary and unprofitable to

any one. The following list indicates approximately what our country pays each year for some of the unnecessary things:—

| | |
|--|-----------------|
| Liquor | \$1,750,000,000 |
| Tobacco | 1,000,000,000 |
| Confectionery | 200,000,000 |
| Soft drinks | 125,000,000 |
| Tea and coffee | 100,000,000 |
| Condiments | 80,000,000 |
| Patent medicines | 80,000,000 |
| Jewelry | 75,000,000 |
| Drugs | 35,000,000 |
| Chewing-gum | 20,000,000 |
| Theaters and pleasure resorts | 135,000,000 |

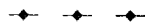
Total

\$3,600,000,000

There might be added to this list several other items of unnecessary expense, which would no doubt bring the total up to four billion dollars. According to these figures, which may come short of the actual amount spent for such things, the American people spend annually \$3,600,000,000 for unnecessary things. This does not include lavish expenditures for food, furniture, and clothing, but it embraces only those harmful and unnecessary articles which are not supposed to be included among those things required for the necessities and comforts of life. Distributing this amount to the whole population of the United States, it would represent a sum of \$36 spent by each person in one year for unnecessary and harmful things.

We as a people are not supposed to have any considerable part in spending this \$3,600,000,000. Admitting that the above figures are correct, and granting that we have a membership of 65,000 in our churches in the United States, it would appear that we who do not have those expenses to meet, should be \$2,340,000 better off financially at the end of each year than any other 65,000 people who spend money in that way. Should we give to the advancement of the cause proportionately as the people of this country give for these unnecessary things, it alone would amount to \$2,340,000 annually. Providing we are exempt from these expenditures, we are actually saving that amount of money in this country each year. While it is true that the tithes and offerings, the support of our institutions, and the education of our children impose a large financial burden, it appears that our gifts to the cause do not exceed the amount that we save through eliminating the cost of selfish gratification from our expenses, which the remnant church should certainly do. As we more fully understand the nature and purpose of gospel finance, we shall more fully recognize our responsibility to save as well as to earn.

Mount Vernon, Ohio.



THE meek are those who are conscious of human littleness and divine greatness, sweetly reasonable with man, humbly reverent and obedient toward God, whose patience is the muffled gentleness of divine strength.—*Dr. A. M. Fairbairn.*



WASHINGTON, D. C., DECEMBER 4, 1913

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

Editorial

How the Work Is to Be Done

"Not by an army, nor by power, but by my Spirit, saith the Lord of hosts." Zech. 4:6, margin. The human factor is essential, the resources of men and of means; but we are to take the eyes off from the human and look to the divine.

The Mission Board is having to send the word to the regions beyond that the large number of missionaries sent out during 1913 suggests, from the natural viewpoint, that the fields cannot look for as many new recruits during 1914; for with the present income the mission treasury will be pressed to the limit by the work already undertaken. It might be supposed that the missionaries sent out this year would stop the gaps in the advancing line for the present, but it is far otherwise with this growing, spreading work. Thankful as the fields are for new recruits, the plea comes earnestly from many places for just one or two more.

Brother F. A. Stahl writes from among the Indians of the Lake Titicaca regions in Peru and Bolivia, reporting the safe arrival of the three new workers appointed by the General Conference. He says:—

It just seems to me that God favored us with these good workers. We need more of this same kind, as there are so many openings. The truth is, dear brethren, we cannot see how we can get along without them, that is, three more. I realize I am asking a great deal, but I cannot help it. God knows that we are in great need here.

China calls for just two more helpers at once, to fill in at places of urgent need, —one to join in opening up a far interior point where Sabbath-keepers have long been calling. "It does seem too bad," Elder Porter writes, "to delay in opening up that great territory, and yet it does not seem proper to send one worker there to undertake the task alone."

From Malaysia, one of the darkest corners of the earth, where heathenism and Mohammedanism mingle, Elder F. A. Detamore tells of urgent needs:—

We do need a man in the Battakland of Sumatra very much. A native worker

has been there for months, and has quite a number keeping the Sabbath, though he was sent only to sell literature, the authorities having forbidden him to teach. All his literature has been taken from him by the officials, and he has been forbidden even to answer the questions of the people. I visited him last spring, and we decided that it would be best for him to apply for permission to teach there. If this is refused (which it will be unless the Lord especially intervenes in the matter), we can get permission to go to a place just beyond that point, where no one else is working as yet. We hesitate starting there, however, until we have a missionary to put in charge, for the place is far removed from other stations.

Thus it is at every point—the calls come as urgently as ever for workers. It must seem almost impossible to the little band of laborers in these fields to reconcile themselves to the thought that fresh recruits will not be coming in response to these calls. But even though the way is not opened for large numbers to go, there is much for every field in the promise of God that it is not by an army, not by the multitude of workers, not by the power of human resources, but by the Spirit of the living God that the work is to be done. The prayer of Asa, written down by inspiration, comes with special assurance for our own time as we face the vast work and these still unanswered calls:—

"And Asa cried unto the Lord his God, and said, Lord, it is nothing with thee to help, whether with many, or with them that have no power: help us, O Lord our God; for we rest on thee, and in thy name we go against this multitude. O Lord, thou art our God; let not man prevail against thee." 2 Chron. 14:11.

Few though the workers are among the millions in the unevangelized fields at home and abroad, we need not for a moment feel that the ingathering of souls is to be limited according to the limitations of our own resources. So, while pleading with the Lord of the harvest to send forth more laborers into the harvest, may there be one united volume of prayer ascending from churches and believers, that the Lord may encourage the laborers already in the needy fields by manifesting the power of his word to break down barriers and win souls as never before. The workers must increase, and the means must increase, and every resource that the Lord gives to his believing children is to be devoted to service. But our eyes are not to be upon the human factor, after all, but upon the Lord of hosts. It is not in men to finish the work, but "he will finish the work."

We shall see the resources increasing and growing, and the new workers moving forward to the fields, for thus has the Lord chosen to work through his people in spreading the gospel through

all the earth. In the matter of these calls for yet further recruits to follow on without delay, the text has its assurance. Not out of our humanly measured resources, but out of God's great store of men and means subject to his call, will the deliverance come.

W. A. S.

A Matter of Great Moment

ONE of the most important qualifications of the true Christian is frequently given the least attention by those who are confidently expecting the Christian's reward.

God has told us very specifically some of the most important characteristics of those who shall be accounted worthy to inhabit the palaces of eternity. We read:—

"Jehovah, who shall sojourn in thy tabernacle? Who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh truth in his heart; he that slandereth not with his tongue, nor doeth evil to his friend, nor taketh up a reproach against his neighbor." Ps. 15:1-3.

Three times in this short scripture, inspiration makes reference to the work of the tongue. The redeemed soul will speak truth, he will not slander "with his tongue," and he will not take up "a reproach against his neighbor." But if probation should close today, how many of us who profess the name of Christ would be able to pass that qualification test? It is a standard that few measure up to. The natural tendency is all the other way. If the course of a brother or sister does not meet with our approval, our first inclination is to talk the matter over with some one else. But that is not what God expects us to do. "Go and tell him his fault between thee and him alone." What gossip killers Christians would be if they would arm themselves with that weapon and use it unflinchingly! And wherever gossip is killed, souls are saved.

We cannot overestimate the importance of that instruction and the importance of coming up to the Christian qualification test above mentioned. All that heaven has for us depends upon how we relate ourselves to this matter; for we read again: "Death and life are in the power of the tongue." Prov. 18:21. And that, too, has a double-edged application; for it means death or life not only to us, but also to those who may be affected by our doings or may follow our course—upward, if it be upward; or downward, if it be downward.

The psalmist sets before us an ideal purpose in regard to this matter: "I will take heed to my ways, that I sin not with my tongue: I will keep my mouth with a bridle, while the wicked is before me." Ps. 39:1. This is an expression of the purpose of Christ. He would not take

up a reproach even against the wicked. Many of us feel that because we do not transgress the commandments by overt acts, we can pass judgment upon everybody and everything, and be perfectly guiltless. The Word of God gives us no warrant for any such hope; its admonitions are all against it. There is perhaps no more expressive form of that admonition than this: "I will keep my mouth with a bridle." He would not give it free rein. He would not permit himself to canvass the shortcomings of his associates. He would not take up a railing accusation against even Satan himself, but left him for the Lord to deal with. And what was not safe for Christ to do is not safe for us to do.

Many of the admonitions of Scripture in reference to this matter apply to our experiences both in this life and in the life to come. In Prov. 21:23 we find this one: "Whoso keepeth his mouth and his tongue keepeth his soul from troubles." That is as true here as hereafter; and so is this one: "He that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile." 1 Peter 3:10. He who refuses to heed that admonition will have no place among the one hundred and forty-four thousand; for "in their mouth was found no guile." They will have learned, before probation closes, to control their tongues.

When sin and sinners have been burned out of the earth, and God has set up his kingdom here, it is written that "they shall not hurt nor destroy in all my holy mountain." Isa. 11:9. That rules out the gossip and the talebearer; for we read that "the words of a talebearer are as wounds." Prov. 18:8. "Where there is no talebearer, the strife ceaseth." Prov. 26:20. If God should take into his kingdom those who had not overcome the tendency to gossip and criticize, the peace of his universe would be broken again. Every talebearer taken into the kingdom would be another "accuser of the brethren," and the great conflict between sin and righteousness would have to be fought out again.

Perfection in the sight of God must be the aim of every true Christian. He will not expect to reach it by his own powers or goodness; but that aim must be his aim. "Ye therefore shall be perfect, as your Heavenly Father is perfect." Matt. 5:48. "Not that I have already obtained, or am already made perfect: but I press on," etc. Phil. 3:12. What is the test of perfection?—"If any stumbleth not in word, the same is a perfect man, able to bridle the whole body also." James 3:2. Perfection is a prerequisite of salvation; but a tongue under control is a prerequisite of perfection. It is therefore one of the first requisites of salvation. That being the

case, is it not surprising that so little consideration is given to a matter upon which so much depends?

James further admonishes us: "Speak not one against another, brethren. He that speaketh against a brother, or judgeth his brother, speaketh against the law, and judgeth the law: but if thou judgest the law, thou art not a doer of the law, but a judge. One only is the lawgiver and judge, even he who is able to save and to destroy: but who art thou that judgest thy neighbor?" James 4:11, 12. We had not supposed, when we were criticizing one another and judging one another, that we were putting ourselves in the place of God, usurping his prerogatives; but that is the way inspiration puts it. While we have been condemning the Papacy for putting itself in the place of God and usurping his prerogatives, we have been, in principle, doing the same thing whenever we have yielded to the temptation to sit in judgment on our brethren, "speaking one against another."

This is no light matter. The destiny of our own souls is dependent upon how we relate ourselves to the matter of controlling our tongues. Verily, "death and life are in the power of the tongue." If we would choose life, we must control the tongue. We must cease from our lingual activities in the line of criticizing one another and flaunting the faults and failures of one another before others. "To him therefore that knoweth to do good, and doeth it not, to him it is sin." James 4:17. On the other hand, "the fruit of righteousness is sown in peace for them that make peace." James 3:18. Let us be like the worthy woman of the Proverbs who "openeth her mouth with wisdom;" and on whose tongue is "the law of kindness." In doing so, we not only remove the barriers that stand between ourselves and salvation, but we also remove, by our example, barriers that would prevent the salvation of others. C. M. S.

Rome, the Hope of the Nations

For centuries the hope of millions of the human family centered in Rome. Of the pretended successor of St. Peter it might be truly said, as was said of one of old: "Whom he would he slew; whom he would he kept alive; and whom he would he set up; and whom he would he put down." Before the Roman pontiff, princes and potentates bowed the knee, and kings and kingdoms rejoiced in his blessing or trembled before his anathema. But in God's good providence there came about a change.

The Reformation of the sixteenth century set in motion influences which brought about a reaction in the political and religious worlds. Men began to

think for themselves. By thousands the papal yoke was discarded, and the yoke of Christ, representing civil and religious liberty, was taken on. The power of Rome was greatly weakened.

But these revolutionary changes in the civil and religious worlds have wrought no change in the papal system. In principle the Roman Church of today is the Roman Church of the dark ages. The principles of papal domination enunciated by Gregory VII and Innocent III are as firmly believed and taught by their disciples at the present time as in the days of those popes; and Rome today looks forward with fond anticipation to the time when she will recover her old-time prestige, and the power which she once enjoyed among the nations of men. She fondly anticipates a union of Christendom, recognizing the pontiff of Rome as the head of all the churches. One of the latest expressions of this hope on the part of the church is voiced in an interview recently given by Cardinal Gibbons to representatives of the press. The *Baltimore American* of September 29, reports his words as follows:—

The reunion of the scattered branches of Christendom is a consummation devoutly to be wished, and I would gladly sacrifice the remaining years of my life in lending a helping hand toward this blessed result. The first essential requirement is the recognition of the sovereign pontiff, who, as the successor of St. Peter, is the divinely appointed head of Christendom. Every organization, whether religious, civil, or political, needs a head for its peace and security, as well as for its very existence. Once the proper position of the Pope is recognized, I do not believe that the other controverted doctrines are as formidable as commonly imagined. When a proper explanation is given of the various dogmas upon which Christianity is founded, I am persuaded that the logical sense of the people would prompt them to accept.

And if the various Christian denominations of the United States were once united, working with one heart and one spirit, what a wonderful influence our Christian forces would exert in the civilization and the Christianizing of mankind! What amazing things would then be done for society and humanity!

The union of the churches would bring about an era of civilization unknown in history. You and I may not live to see it, but it will come, I hope, and then the one undivided church will flourish and triumph.

The cardinal declares that in the bringing about of this union "the first essential requirement is the recognition of the sovereign pontiff, who, as the successor of St. Peter, is the divinely appointed head of Christendom." Should this be accomplished, the cardinal believes that the Christian forces would exert a wonderful influence in the Christianizing of mankind, and that "amazing things would then be done for society and humanity."

Roman Rule in Europe

Surely Rome could never expect to do for society and humanity more than she has done for them in the past. In the noontide of her power she had abundant opportunity to make effective those Christianizing forces and civilizing influences which she now desires to see set in operation. She did according to her own will. Upon many of the nations of the world she placed her own indelible stamp. Surely it is proper to judge of what she would do in the future by what she has done for mankind where she has had centuries of unlimited sway. But the sad fruits of her utter failure are too apparent.

In Spain, which at one time boasted of her great universities, and under Saracen government stood as the center of educational influence in all Europe, we find, after nearly a millennium of Roman rule, fifty-eight per cent of the population above ten years of age unable to read and write. Conditions are even worse in Portugal, where over seventy-three per cent of the people above ten years of age are unable to read and write their own tongue. Here the domination of Rome became so oppressive that a few years ago the people freed themselves from her yoke. Her priest-ruled king was forced to abdicate, her monasteries were opened, many of her priests and monks were banished, and a representative form of government was established.

In Italy, the seat of Roman Catholicism in the world, the situation is but little better than in Spain. More than forty-eight per cent of the population above ten years of age are unable to read, and this per cent would undoubtedly be even higher than this had it not been for the anti-Roman influences which have been at work for years in that country. The revulsion of feelings on the part of the people of Italy led them to establish a government free from Roman domination, and impose upon the pontiff restrictions which would perhaps be imposed by no other government of earth.

Rome's influence previous to the great Revolution transformed France, one of the fairest and most fruitful states of Europe, into a condition of bankruptcy and penury, and the people themselves from disciples of priestcraft to atheists and infidels. For more than a century France has been endeavoring to recover from the blighting influences of church rule, and it has succeeded to such an extent that at the present time only a little more than fourteen per cent of its population over ten years of age are placed in the illiterate column.

In Italy thirty-eight per cent of the persons entering into the marriage relationship are unable to read or write.

In England and Wales only one and eight-tenths per cent of this class of persons are illiterate. Thirty-eight per cent of the men enlisting in the Italian army are illiterate as against five tenths of one per cent of the army enlistments in Switzerland and three hundredths of one per cent in Germany. These comparisons speak for themselves.

Rome's Second Opportunity

Did Rome learn a lesson from her experience with the nations of the Old World? What use has she made of the new opportunities afforded her in the western hemisphere? What are the results of her rule in South America and the Catholic states of North America? It has been a repetition of her history in Europe. At the present time in Mexico seventy-five per cent of the people are unable to read and write, in Bolivia eighty-two per cent, in Brazil eighty-five per cent. Contrast these figures with the seven and seven-tenths per cent of illiteracy found in the United States, including the total population, both native and foreign born.

And in the nations of the western hemisphere upon which Rome has placed her heavy hand there is working the same revulsion of feelings against papal domination. This is apparent particularly in the countries of South America. As expressed by Bishop H. C. Stuntz, of the Methodist Episcopal Church, "The stars in their courses are fighting against Rome in South America."

This has been shown in many striking instances during the last few months. In the *Outlook* of October 18, Prof. George H. Blakeslee, the head of the department of history in Clark University, recites some of the influences which are now at work in South America derogatory to the interests of the church. In the month of June the students in Santiago and Valparaiso went on a strike as a protest against the presence of the papal nuncio. For a week they refused to attend lectures or classes. At the same time some fifty thousand of the citizens, it is estimated, met together in the capital and petitioned the president of Chile for the nuncio's expulsion. "These demonstrations were not limited to a few extremists, but were engaged in by many thousands of people." One cause of this anticlerical outbreak was the belief that the papal delegate was obtaining immense sums of money by mortgaging monastery property, taking this money out of the country and sending it to Rome.

Ecuador, so long religiously intolerant, Professor Blakeslee says "has made all ecclesiastics ineligible for congress, has secularized all cemeteries, and established complete religious freedom." In Uruguay the same principles are at work.

In the adoption of the new constitution it is agreed by both political parties "that a section shall be inserted in it providing for the disestablishment of the church." Perhaps one of the most striking instances showing the change of feeling toward the Roman Church in South America is the recent action of Bolivia in providing "that only civil marriages are legal, and that if a religious service is desired this must be celebrated after the civil marriage has been performed." The cemeteries have been released from the power of the clergy and placed under state control; and "the famous Corpus Christi procession, which plays so prominent a part in the religious life of Latin America, has been forbidden by law in La Paz, the capital of Bolivia."

Nor is this all. As stated in these columns two weeks ago, on Oct. 4, 1913, the chamber of deputies of Peru, by vote of sixty-six to four, repealed the clause in the law prohibiting freedom of worship, thus "permitting freedom of worship and of conscience to the Peruvian people."

The Cause of Her Failure

What has wrought this change of attitude on the part of the people of these various countries? Why have the nations of the Old World—France, Italy, and Portugal—thrown off the papal yoke? Why is it that for the last few years a strong anticlerical party has existed in Spain, seeking to secure the same liberty? Why is it that in Chile, Peru, Bolivia, Ecuador, Uruguay, and Mexico, where Rome has had her latest opportunity to demonstrate what she can do for the people, such strong reactionary influences should now be at work? It is because, instead of giving to the people the liberty which they crave, she has exploited them for her own selfish ends. Her rule has ministered to ignorance, illiteracy, and degradation. As stated by Wiley, "The noon of the Papacy was the midnight of the world;" and when men have begun to think for themselves, when they have had one little taste of the liberty vouchsafed to them by their Creator, they have turned in bitterness against the power which was seeking to hold them down in slavery of mind and conscience.

Hence, in view of this record of Rome, but little assurance is afforded for the future by the bright picture drawn by Cardinal Gibbons. These nations have complied with the first essential requirement. They have recognized the Roman pontiff as the sovereign head of Christendom, but lo, in the history of not one single government have the amazing things in behalf of society and humanity of which the cardinal speaks been apparent. And when the claims of Rome are recognized in America, as he

fondly believes they sometime will be and as the Scriptures of Truth clearly indicate, she will do for America what she has done for the nations where she has held sway. This indeed is the promise. In a letter from Rome announcing the plans of Leo XIII, printed in the *New York Sun* of July 11, 1892, it is declared, "What the church has done in the past for others, she will now do for the United States." Is this what the people of the United States desire done?

A Subject of Prophecy

Cardinal Gibbons fondly believes that this union of which he speaks will sometime be an accomplished fact. He says: "You and I may not live to see it, but it will come, I hope, and then the one undivided church will flourish and triumph." Yes, it will come. As far as this recognition of papal Rome is concerned, it will some day be an accomplished fact. We state this, not on the basis of the cardinal's hope, but on the strength of the prophecy of the Scriptures. The inspired penman uses the symbol of a beast having seven heads and ten horns to represent the papal system. He declares that one of the heads should be wounded to death, but that the wound should be healed, and all the world should wonder after the beast. This wound of the papal head was inflicted in the events which culminated in the overthrow of papal domination in 1793-98. The healing process from this death-stroke will become an accomplished fact before the close of earth's history. Rome confidently expects this, and is working to this end.

Her hope is not in the so-called Catholic nations of the world. These for the most part, as a result of her influence, have been relegated to second-class powers in the sisterhood of nations. Her hope is in the so-called Protestant nations of earth. It is to Germany, to England, and particularly to the United States, that she looks for assistance.

And the Roman hierarchy is awake to these changed conditions. It recognizes its loss of prestige in the Old World, and now places its hope upon the New. The *Western Watchman* (a leading Catholic journal) of Oct. 29, 1908, under the title "America, the Church's Land of Promise," says:—

His Holiness is enthusiastic over America, especially the United States. To begin with, he likes our government and our public officials, with whom he has come into official relations. It must be confessed that the United States has treated Rome well whenever we had an opportunity. . . . Despoiled and persecuted in countries called Catholic, hampered and thwarted by Protestant governments, the church is given fair play and even-handed justice only in the United States. No wonder, then, the Holy Father feels kindly toward us as a nation.

And the prophecy declares that largely through the influence of the United States will Rome once more be enthroned among the nations of men. Under the symbol of the two-horned beast of Revelation 13, the United States is brought to view in prophecy, and is there set forth as the agency whereby the nations of men will be led to give once more their influence and prestige to the papal hierarchy.

When that day comes, the record declares that in her heart she will say: "I sit a queen, and am no widow, and shall see no sorrow." Drunken with flattery, infatuated by her own delusive hopes, Rome does not count on the final reckoning, but that reckoning will surely come. The nations in which she has trusted, and which have humbled themselves to do her bidding, the record declares, shall hate her, and "shall make her desolate and naked, and shall eat her flesh, and burn her with fire. For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled." Rev. 17:16, 17. Then great Babylon herself shall come into remembrance before God, "for her sins have reached unto heaven, and God hath remembered her iniquities." Rev. 18:5.

Israel of old trusted in Egypt, and it became a broken reed which pierced her hand. Rome has proved a broken reed to the nations that have looked to her in the past, and she will as truly prove a snare and a delusion to the nations that hope in her for the future.

It is against the great system of error represented in the Papacy that we war, not with the men and women belonging to the Roman Catholic communion. Many of these are honest but deceived in their religious convictions. They long for clearer light, and it is for those who rejoice in the liberty and blessings of the gospel of Christ, to point out to those in darkness the way which leads upward to light and liberty and heaven.

F. M. W.



Our European Division Meetings —No. 7

Our series of general meetings in the European Division Conference closed with a ministerial institute for the workers in the Scandinavian Union Conference. This institute was held in our school buildings at Nyhyttan, Sweden.

Nyhyttan is located in a beautiful rural district in the central part of Sweden. For thirteen years our Swedish brethren have been struggling to provide a good school in which to train their young people for the work of the Lord. They have a large farm and comfortable buildings. The farm produces vegetables and fruit for the students, and

pasture and grain for their horses and cattle. The school is free from indebtedness, and is so managed as to meet its operating expenses without loss.

We have not enough young people in Sweden to make a large school, but the brethren are doing their best to give those we have a good, practical, Christian education. In this way they are binding them to the cause of God and drawing them into the Lord's work. The school is bearing excellent fruit.

Our ministerial institute was attended by nearly every minister and Bible worker in the Scandinavian Union. Several of the leading canvassers also were present. In all, there were just ninety enrolled,—twenty-seven from Denmark, twenty-five from Norway, twenty-eight from Sweden, and ten from Finland. But few of these workers had ever attended a meeting of this kind. They wanted help, and believed they would get it. They were prompt in attendance, gave close, studious attention to the instruction given, and sought the Lord whole-heartedly for new life and power for service. The blessing of God came upon us all.

We shall never forget the blessed days we spent together in those beautiful timber-covered hills at Nyhyttan. Many prayers were offered in the forest surrounding the buildings. A new surrender and consecration of the life was made by ministers, Bible workers, and colporteurs. At times the Lord came graciously near to all. The revelation he gave us of his unspeakable love for this lost world, and of our poor, half-hearted efforts for the perishing, led to deep repentance before God. Hearts were broken, confessions were made, and a new standard of Christian living and service was lifted.

The instructors in the institute were Elder L. R. Conradi, president of the European Division Conference; Elder J. C. Raft, president of the Scandinavian Union Conference; and the writer. Our general topics of study were the ministry, the Holy Spirit, and pastoral and evangelical work. The careful study of these subjects for ten days gave a new and more exalted view of the Christian ministry; and if the instruction is followed and the good resolutions are kept, the result will be a new ministry, with larger results in winning souls to Christ. This was the main theme of the institute.

The cause is progressing encouragingly in all parts of the Scandinavian Union Conference. This is especially true of the evangelical work in Finland. The Lord is raising up earnest young men and women to proclaim the message, and many are accepting it.

The sale of our publications is still being carried on successfully in all parts

of the union. Surely this seed sowing must ultimately bring a harvest.

A very pleasant day was spent at the Skodsborg Sanatorium, in Denmark, on my way to Sweden. This institution is enjoying a large patronage. During the past summer there were two hundred and thirty patients taking treatment at this institution.

Since it was opened, its patronage has grown steadily from year to year. Dr. J. C. Ottosen has been with this sanatorium from the first day, and, with his associate workers, has reason to rejoice in the splendid growth of the institution. The management has added buildings from year to year to care for the growing patronage, and when we were there they were about to begin the erection of another large addition. This building they were able to erect with the summer's earnings and with gifts from some of their guests. The present policy of the board of directors is to reduce their indebtedness as rapidly as possible. The outlook is encouraging.

A great change for the better has come to our cause in all parts of Scandinavia since the financial crisis in 1900, when our brethren in America resolutely took their stand to pay every dollar of the loss our Christiania publishing house sustained. The payment of sixty-six thousand dollars under the circumstances gave the public great confidence in the integrity of our people. The results fill us with gratitude and rejoicing. Truly the Lord has wrought for us!

A. G. DANIELLS.

The Power of Latter-Day Evangelism

OF this the *Pacific Christian Advocate* of Sept. 17, 1913, declares:—

"Nothing is clearer in latter-day evangelism than that the welfare of society, the Christianization of the state, is to be secured by the transformation of the individual. The great reforms that are struggling for dominance can never come to their own except by ascendancy in individual hearts. The community made up of Christian units can be relied upon to establish Christian entries in the community life. In personal discipleship to Jesus Christ lies the secret of that 'confederacy of regulative forces' that will alone ultimate in the righteousness that exalteth a nation. It follows that the man who devotes himself with utter abandon to the work of winning souls is not only conferring personal benefits of immeasurable value, but is making a distinct contribution to public welfare. You may not find his name in the 'Who's Who' record of his time, but in the annals of eternity it will be writ large in the list of the benefactors of his race."



In the Levant Union Mission

GUY DAIL

THIS year our Levant meeting was held at Ovajuk, not far from Constantinople, September 16-21. About sixty of our people attended,—workers from the Armenian, the Cilician, and the Grecian fields, and laborers and lay members from the Central Turkish Mission,—while from one hundred and fifty to two hundred were at the public lectures. Unfortunately, Brother E. E. Frauchiger, the superintendent of the Levant, was detained at home in Constantinople by a severe attack of malaria.

Good preliminary work had been done by Brethren A. J. Girou and O. Pirenian, who had been laboring with the people for a week or so before the conference convened. Our own members were awakened, backsliders reclaimed, and sinners converted. Brother A. M. Buzugherian baptized seven on the Sunday morning of the conference. Most of them were young people, among whom there is still a great work to be done, not only here, but also in the surrounding Armenian villages. Brother R. S. Greaves and Dr. V. Pampaian remained to follow up the interest, and we wish them a further harvest.

Probably there is no part of the "regions beyond" much harder to work than is the territory of the Levant Union. First, there is the large Mohammedan population, whose Mussulmanic prejudices against Christianity have not been lessened by the political events and the attitude of the powers of Christian Europe during the past year. The followers of the prophet have been treated to an example of the manner in which so-called Christian nations unite to overthrow the crescent by means of the cross, declaring a sort of crusade, and then in the division of the spoils these same Christian peoples turn against one another, and the cross becomes divided against itself. They listened to the promise of the great powers in Europe affirming that the *status quo* in the Balkans must be maintained at all costs, and then felt these same civilized powers retreating from their promise as soon as the allied Balkan States had sufficiently advanced toward Constantinople!

Again, among the nominal Christian nationalities in Turkey itself there is little unity, but rather a bitter enmity. The Greeks and the Armenians are not good friends, although both claim to be Christian nations. And even in the schools of Christian learning, there are strong traces of modern unbelief, caused by an acceptance of the hypothesis of

evolutionary science and by the theories of higher criticism.

Brother Baharian stated that there has been a great decay in belief among the Armenians, if one compares their condition now to that of twenty years ago. Then men and women believed in religion and in the Bible, but now a belief in the veracity of the Scriptures is the exception among the masses of the Christians in Turkey.

Another great difficulty is the compulsory military service; for, rather than serve the Turkish-Mohammedan government, thousands of young men, the cream of the nation, become voluntary exiles in lands where they have greater privileges and can secure better remuneration for their labors and talents. Bible society agents complain that they are not able to carry on their work in certain previously well-populated districts because the inhabitants have literally deserted their homes, leaving sections depopulated.

One of the burning questions at the conference was that of securing and training more workers. At present our Constantinople school is closed because of lack of promising young men of suitable preliminary training to make them hopeful candidates for the ministry.

The canvassing work has suffered materially among us on account of the war. There will be a falling off in our annual sales of about twenty per cent, I should judge, for the present year, as compared with 1912. In many parts of Turkey our workers state that the people actually do not have money for bread—and of course there is none for literature. Again, we must not forget that about four fifths of the people cannot even read. However, the desire for news of the latest battle fired up the determination of many a soul to learn to read the papers, and so the war will work an educational blessing in this particular to quite a number of Turkey's people. Furthermore, the reorganization of the army, or at least its strengthening numerically, will compel some to receive a better education than they would have received had they remained in their native villages.

Our canvassers will therefore have a larger reading public in the future than they have had thus far, if present indications may be taken as a criterion. Many of the Greeks, especially, still have an insatiable desire for wisdom, even as in Paul's day, and without doubt one of the best methods of scattering the message in Greece will be through the colporteur. Our literature in Greek, Turkish, and Armenian has been enriched

during the last year, so that our brethren in all parts of the world who desire to approach their neighbors using these languages should not forget that reading-matter is now procurable. Such books as "His Glorious Appearing" and "Steps to Christ," and many tracts can be obtained. Our Arabic literature is also increasing. Those who would be pleased to assist in this branch of the work can secure price-lists by writing to the Internationale Traktatgesellschaft, German Post, Box 109, Galata, Constantinople.

During the war, Sister Loxandra Keanides acted as head nurse for Princess Alice, of Greece, in the Italian hospital at Saloniki, where she had many opportunities to speak words of comfort to the wounded, sick, or dying soldiers; and that her efforts were appreciated by not a few is shown by the kind messages received from those who recovered under her care.

There was a good missionary spirit among the brethren at the meeting. The Sabbath-school gifts amounted to 230 piasters (a piaster is about four cents), while the cash and pledges to the missionary fund amounted to some 1,400 piasters.

Sabbath was the best day of the conference. The forenoon service was a real consecration meeting, there being a hearty response to the appeal for re-consecration to God.

After the conference the workers remained a few days for a special workers' meeting, and the time was improved by study, counsel, and laying plans for the proclamation of the message. Although there are signs of progress in this field, and we have recently been informed of baptisms in various places, yet there remains a great deal to be done before we can believe that we have fulfilled our duty to the twenty million people in the Levant Union, which now includes Bulgaria also. The score of workers here are greatly desirous of being remembered at the throne of grace by God's people all over the world.

Hopeless Heathenism in India

M. D. WOOD

"BUT I would not have you to be ignorant, brethren, concerning them which are asleep, *that ye sorrow not, even as others which have no hope.*" 1 Thess. 4:13. When the apostle Paul wrote these words, he was communicating his thoughts to those who had once been worshipers of dumb idols, but who were then looking to Jesus, the author and finisher of their faith. He knew that when their beloved friends should die, their own faith would be put to the test, and they would be likely, if ignorant of the omnipotence of their Saviour Jesus Christ, to grieve for them as they grieved for their departed friends before they accepted the faith of Christ. Should they do this, they would not only become despondent themselves, but a stumbling-block to others who might behold them.

In Heb. 6:19 Paul says that the Christian's hope is "an anchor of the soul." An anchor holds the heavy boat to which it is attached, and keeps it from drifting and from being driven up and down by the waves in time of storm and tempest and dark clouds. Blessed hope this, that we shall some day see Jesus as he is, and shall be made like him; and thrice blessed the hope that "even so them also which sleep in Jesus will God bring with him." The exhortation of the aged apostle to "sorrow not, even as others which have no hope," has of late been very forcibly impressed upon my mind, the reason of which I will now give.

Less than fifty yards from our present headquarters there live four or five families of low-caste Hindus. Several weeks ago a child belonging to one of these families took ill and lingered along in pain and suffering for some time. Without doubt the parents were too ignorant really to care for their child. Once they came to our dispensary for medicine.

One morning the whole neighborhood was aroused by the most pathetic groans and cries. All went at once to their doors and windows to ascertain the cause of this grief. We all stared amazed as we beheld a tall half-dressed heathen mother just outside her door screaming at the top of her voice, as loud as her strong lungs would permit. She was beating her chest and telling all who could hear, of her great grief and of the good qualities of her sick child. We had at first supposed the little girl had passed away, but were told she was still alive.

The mother's example was followed by a young girl of about twelve years. She was so full of grief she could hardly endure it, so she threw herself about in all directions. Many persons stood about looking on. Some of their native neighbors, both men and women, left their labors in the fields and walked to the home and looked into the sick-room. Then they sat down in silence and wept, too, helpless and hopeless. Ah, what a pitiful sight! None had a word to say; all felt the depression of grief that like a black pall rested down on that whole neighborhood. It looked as if the mother would go mad and really lose her mind. But after her throat and lungs gave out, she became quiet.

This was not the only occasion of such excitement and grief, however. For several days, at least once a day that mother and daughter came out of doors and made the same ado. Neighbors tried to quiet the poor grief-stricken mother, but of no avail. She would not be quieted as long as she had strength to wail. The father and son were perfectly quiet and unmoved. This continued for a week or more.

One morning we heard more wailing than usual. We all went to the windows, and from the second floor of our house we could see the stiff and lifeless form of the recent sufferer being slowly carried out of the house on the strong arms

of the silent father. Quite a company of low-caste Hindus had gathered as usual to attend the funeral. There was no prayer, no priest, no thought of God or the life beyond the grave; only a great, dead silence. A life merely had come to an end. To the living it was a hopeless blank. The women wept and wailed. That strong-bodied heathen mother stood at her door and beheld that little group of men with a heart full of grief and sorrow, and not one ray of hope, not a drop of comfort from any source. Our own hearts were moved as we thought of the darkness and heartlessness of heathenism. As long as she could see the squad of men in the distance that mother stood and cried at the top of her voice. Then she fell exhausted, and only then did she give up. With a sigh we turned away from it all. But it was hard to set our minds again to duties. We had come face to face with that monster death, and felt its overcoming power in the very atmosphere of its heathen hopelessness.

But again the next morning at break of day that sad-hearted mother came out of her door, and fixing her gaze toward the distant place in the jungles, she lifted up her voice in bitter lamentations. This she repeated daily for several weeks, until we were tired of the sound. Finally I called her to my gate and asked her why she thus grieved. Her quick reply was that she was a poor woman. She had lost a large family of children, and the anger of God must be upon her. She had made sacrifices, consulted witch-doctors, and done all sorts of things, but all of no avail. Then in the simplest language I could command I urged her not to grieve; I told her that there was one God above; that there would be a resurrection day, and that if she would try to serve God and do right, some day she might be able to see all her children.

I question if her dull mind comprehended what I told her. Then I begged her not to make any more ado, for we were very weary and it did her no good whatever. She understood this at least, for I heard her tell her neighbors what the sahib had said to her, and she has been silent since that conversation.

In completing the thought, Paul said, "Wherefore comfort one another with these words."

The above is but a faint glimpse into what we feel and behold among the heathen very often.

An Interesting Letter From a Brahman Boy

L. J. BURGESS

FATEH RAM was one of the first boys who came to our school in Garhwal about four years ago. He is the son of a Brahman, is now about sixteen years of age, has bright black eyes and a pleasant, intelligent face. His ancestors have known no god but their idols of wood and stone. Since entering the school, Fateh Ram has taken a lively interest in the Bible studies, and has heard for

Page - 285

the first time the story of his Saviour.

I received a letter from this boy a few days ago, showing the interest he is taking in the school. It pleased me so much that I want the readers of the REVIEW to share it with me. I will send it just as he wrote it in English:—

“RESPECTED SIR: I am quite well here. I hope you will be the same by the grace of Almighty. I found your kind letter on the first of September. By reading this letter I felt so as if I saw you. It gives me a great pleasure and comfort. The work is going on all right, and the study is going well. Here are seven teachers and seventy boys in this school. The first *moulvi* [Urdu teacher] has left here and went away. Now we have another *moulvi*; he came from Najibabad. Now we have fees in our school. Some of the boys give fees and some work. I work for two hours, and by this I get a great power. We should not fear work. When the Adam was made, there was also work for him to do. We read Bible every day. This year we are learning about the resurrection.

“I will not go from this school. I will live here up to two or three years more, if you will be here. I love this true study of this school. Day by day the weather is growing cold. Our examination will be in the month of December. We will get vacation from the last December to last February.

“Now, sir, will you kindly tell my compliment to *mem-sahib* [madam]. I am looking forward, when I will see you again. I hope that very day will come soon when you will be with us. We are waiting for your arrival, as we are waiting for the arrival of Jesus. Please let me know exactly when you will come in India at Garhwal. I have a great longing to see you again. When you will be with us I will understand so, that I am in the new earth. I hope you will remember me in your true prayer. Good-by, sir, good-by.

“Your most obedient pupil,
“FATEH RAM, *Student VII class.*”

Brother C. C. Belgrave is in charge of the Garhwal school at present. The rest of the teachers are Indians. Instruction is given in Urdu, Hindi, and English. The writer of the above letter has a fair knowledge of Hindi and Urdu and is now taking English. Let us hope and pray that he may give himself to the service of Christ to witness for him in the mountain villages of Garhwal.

Sanitarium, Cal.

◆ ◆ ◆
The Message Advancing in India

✓ G. W. PETTIT

AMID the blackness of Hinduism and Mohammedanism, which for ages has settled down over this land, there is much to impede the work of the missionary. Chief among these evils are the following: Caste, with all its blighting superstition, keeping men and women away from the light of the gospel; the purdah system, which separates very family



Photo by G. W. Pettit

WOMEN OF INDIA ADORNED WITH JEWELS.
EACH WITH \$750 WORTH ON
THE PERSON

ties, and keeps the women away from society and in the grossest darkness, resulting in a life of misery, unhappiness, disease, and premature death; plurality of wives; and child marriage, with its perpetual widowhood. These, with the illiteracy of the masses (which is said to be ninety-five per cent) and the dreadful diseases, would cause one to stagger were it not for the mighty power of the Word of God.

Thank God, this Word has not lost its power even in India. In many parts of this sea of humanity the Word of Life is accomplishing modern-day miracles. Notwithstanding the depths of darkness, precious souls for whom Christ died are getting free from Satan's snares, and today are among the most happy of India's sons and daughters.

Not long ago while in south India, the writer had the pleasure of spending two weeks in one of our mission stations, giving instruction to a most loyal company of believers and interested friends from adjacent villages. A great change has taken place in their lives. The same message that saved you and made a different person of you, has wrought upon these hearts and made them loyal to the gospel. They love to sacrifice from their small incomes, meager as they are, to

Page - 285

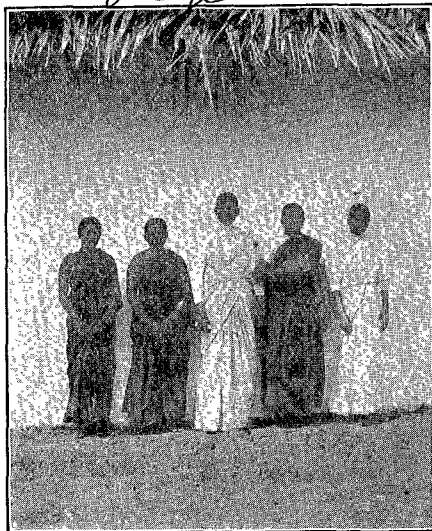


Photo by G. W. Pettit

SISTERS OF INDIA WITHOUT JEWELLED
ADORNMENT

share with you in the joy of giving for the needy souls about them who are without light and hope to brighten the way.

A most solemn scene was impressed on my mind Friday night. At the setting of the sun, with tears of joy these dear souls entered the house of prayer with their hearts full of deep gratitude for the light of the truth, and reverently prostrated themselves before the Lord in prayer, and in many instances lay on the altar or at its foot a sacrifice which is a sacrifice indeed, to show their appreciation of the great sacrifice of Jesus in delivering them from bondage. They often bring half the food they are to have for the coming week. I saw poor widows on Sabbath placing their food on the altar, when we all knew that it meant they must go hungry for days. But this sacrifice must be accepted; for in this way they share with you in your sacrifice.

At the close of the ten days' meeting some desired baptism. We called them aside to ask them some questions that we might better understand the individual cases. They showed by their answers that they had been thoroughly instructed by those in charge of the station. To give up their jewels, rings, bracelets, and all worldly adornment (this usually consists only of jewelry, some of which may be very crude) means no small sacrifice.

One cannot fully understand until he has been among them what it costs these souls to accept the message. It means to them so much more than it does to the Englishman, German, or American. To them it often means hard work for years, or doing without necessary food, or, in some instances, giving up the hard-earned savings of several generations, which have been handed down to them, and which are all worn around their necks, on their wrists, fingers, in the ears, or on the toes and ankles. So while some may have five hundred or even one thousand dollars' worth of gold on their persons, yet they otherwise may be suffering poverty. Still they are willing to undergo almost anything for the luxury of jewels and to satisfy the desire of the unconverted heart.

I am enclosing a picture Mrs. Pettit and I took with difficulty, that you might the better understand what is meant by giving up jewelry. In one view you see three native women who are highly respected in the community, who have been attending our services over two years, and are fully in harmony with us save in the matter of giving up these marks of worldliness. Each of these women has upon her person gold amounting to perhaps \$750. The other view presents five loyal Seventh-day Adventist sisters who one time wore these marks of worldliness, but have put them all away. These sisters are as true to the message as is the needle to the pole. All over this land God's Word has won companies of believers who today stand with us and rejoice with us in the hope of the speedy return of Jesus.



Hang Not Thy Harp Upon the Willows

MRS. L. R. REYNOLDS

HUSH thy complaint, sad heart! nor hang

Thy harp upon the willow-tree.
I'll sing the songs that once I sang
Before affliction came to me.
Though I may never march again,
If others march to song I sing
And I make brave the hearts of men,
My weakness then would lose its sting.

Though I may not in battle-line
The heat and conflict with them share,
O happy lot could it be mine
To chant them on to victory there!
While tenting here I shall be blest
If I can make my comrades strong
By any helpful words expressed,
Or cheer with rhythm of a song.

My simple song may not be sweet
As those they sing with merrier heart.
Though but a ground-bird, yet 'tis meet
That I should do my little part;
Some soul may need encouragement,
The little help that I can give;
O, then, to be God's instrument
To help that fainting one to live!

While I may feel a biting loss,
And some on weakness look with
scorn,
If I but bravely bear my cross
There'll be for me more rose than
thorn.

Hush thy complaint, sad heart! nor hang
Thy harp upon the willow-tree.
I'll sing the songs that once I sang
Before affliction came to me.
Wichita, Kans.

The Mission of the Pansies

MRS. H. H. MILLER

THE warm August day was slowly drawing to a close. The heat had been oppressive, the flowers had drooped upon their stems; and the leaves of the trees were hanging lifeless, while weary toilers hoped and prayed for rain.

Lying wearily upon a narrow bed in a great hospital in one of our Western cities was a Christian woman whose faith was being severely tested, and who for a moment, as it were, was tempted to rebel against God, who had permitted the present circumstances. For many weeks she had lain in the same little bed in the same room, with not much cheer or comfort and not a familiar face to look into her own. This sultry day she turned her face toward the wall and cried out in agony, "Has God forgotten to be gracious? O my boys, how mama wants to see your bright faces!"

Mrs. Lee was indeed nearly discour-

aged. Failing health had compelled her to leave her home and her family, which consisted of her husband and three sons, the oldest about twelve years of age, and go to the hospital for necessary treatment. Mr. Lee was a Christian, and toiled early and late to support his family; but from lack of means, Mrs. Lee had been obliged to go alone and remain alone. She was naturally very courageous, but the intense suffering of the past few weeks, together with the thought that many more must pass before she could return to her family, caused her to feel somewhat rebellious. Then, too, the heat was so great it seemed to be taking what little strength she had left. Twice each week came loving, cheery letters from Mr. Lee and the boys; but tonight she was thinking of home and of her flowers, especially the pinks and pansies, and the faces of her husband and children came before her so vividly that again she turned her face and wept.

Soon she heard footsteps approaching, and raising her tear-stained lids, she saw a picture that seemed to cool the air and bring encouragement at the first glance. The white-capped nurse softly stepped up to her bed, followed by a handsome lad who reminded her so much of her Charlie at home. His hat had been left outside, and in each hand he carried a large basket of beautiful pansies, which were made up into separate bouquets with a pretty floral card containing a verse of Scripture and an appropriate quotation tied upon each. The nurse quietly said, "We do not often admit a caller at this hour, but the superintendent said that such a fresh young face with beautiful flowers would cheer a whole roomful of sufferers after a day like this, and she said he might come to St. Luke's ward to distribute his blossoms." As the boy stepped forward, he said to Mrs. Lee, cheerily and without a trace of embarrassment: "Mama said she thought the patients in this hospital ought to have something sent to them to remind them of the goodness of God and to encourage them to trust in him; so she has sent you some pansies and perfume, and I am happy to bring them, too." And taking out a most lovely bouquet, he presented it to Mrs. Lee, together with a bottle of the rarest perfume, which had been hidden beneath the pansies. Tears nearly blinded her eyes as she whispered to the boy, "Come back here after you distribute your flowers."

One by one the bouquets were handed to the sick ones, and finally he came back to Mrs. Lee. The nurse, who had remained sitting by Mrs. Lee, told the boy

he could stay five minutes, "for," said she, "Mrs. Lee has boys, too, and she will love to look at you." So he sat down, and, taking her hand in his own, he said, "Mama said that perhaps some mother would be here who was hungry to see her boy, and that maybe she would be glad to see me." Then telling her of his mother and of their greenhouse filled with flowers, and receiving Mrs. Lee's thanks for the gifts, he arose to go; but suddenly he stopped, and addressing the nurse, said, "O, I have something else to give them! Mama made several powders which she thought might do the patients good, and she said for you to look at one and see if you were willing for me to leave them." Stepping to the window, the nurse examined one of the powders, and with a peculiar smile, she replied: "Yes, they are good for our patients; you may pass them, and then you must say good night." Leaving four or five with each patient, he said, "Mama wants you to keep these until the flowers have withered, then take one at three in the afternoon and another at eight in the evening, and in a few days I will come with some more flowers." Then bowing and saying "Good night," the manly little fellow went from the room.

Not until then did Mrs. Lee take up her bouquet to really drink in its beauty; and as the bright-faced pansies looked at her as if to say, "Have faith in God," she felt to reproach herself for asking if God had forgotten. Then turning the flowers around, she saw the card tied on with narrow white ribbon, and as in answer to the thought that had been uppermost in her mind during the day, she read what was written below a little bouquet of lilies-of-the-valley: "I will never leave thee, nor forsake thee;" and underneath was the quotation:—

"Fearest thou that sometimes the Father hath forgot?
When the clouds around thee gather,
doubt him not."

The question of the day was answered. God had not forgotten, and he had promised never to leave her, and her lonely heart was comforted. Then, as she was growing very weary, and as the nurse had returned to arrange her bed for the night, she thought of the little bottle of perfume and wondered what kind it was, when upon the bottle she read, "French Carnation." Strange, the very perfume she had longed for during the day! Then again she thought of the providence of God in sending the comfort of the evening, and with the thought, "He will never leave thee, nor forsake thee," she fell asleep.

The following morning, how refreshing it seemed to Mrs. Lee, after the nurse had made her as comfortable as possible, and the pansies had been brought in from a cool place where they had been taken for the night, to smell the odor of the carnation, to look at the pansies, and, more than all, to meditate upon the scripture on the card.

As she was slowly turning her pansies around, she saw written upon the back

of the card a name which she had not seen before,—"From Mrs. Dr. Schuyler." Questioning her nurse, she found that Mrs. Schuyler was a wealthy woman who had drunk the cup of sorrow to its dregs, yet whose life was filled with good deeds and little acts of kindness, especially to hospital sufferers.

"She has never sent flowers here before," said the nurse, "although she has sent them to many other hospitals. She has lately added this hospital to her list, so we shall hear from her again."

The pansies were short-lived, and after a time had to be taken away. But the sweet fragrance of the kindly act will live as long as memory lasts, and the floral card was carefully laid away as a choice keepsake.

Still another day passed without rain, and at three in the afternoon some one remembered the powders. "Why, 'tis not medicine at all!" said one. "Our powders are verses of Scripture and wise counsel."

"Better than medicine for me," said another.

Wearily Mrs. Lee reached out and picked up one of her powders, and upon opening it saw beautifully written:—

"Tribulation worketh patience; and patience, experience; and experience, hope."

"Why should I start at the plow of my Lord, that maketh deep furrows on my soul? I know he is no idle husbandman. He purposeth a harvest."

"Indeed, better than medicine," murmured Mrs. Lee, with a little whispered prayer that God would reward Mrs. Schuyler for her thoughtfulness.

Over in another corner was an orphan girl, who read with quivering lips:—

"When my father and my mother forsake me, then the Lord will take me up."

Near the orphan was an erring one who had left home and mother, and who had found from bitter experience that the way of the transgressor is hard. Was it chance, you ask, when with moistened eyes she read:—

"If any man sin, we have an advocate with the Father, Jesus Christ the righteous."

"My mistakes his free grace will cover; My sins he will wash away;

And the feet that shrink and falter, Shall walk through the gates of day."

"Our Friend," she whispered, "in this unfriendly world!"

And to singing Jessie, who was the joy of the room in spite of her pain, and who often sang a little song to try to help some one worse than herself, came a ray of cheer as she read:—

"Then, nestle your hand in your Father's,

And sing, if you can, as you go; Your song may cheer some one behind you

Whose courage is sinking low; And if your lips do quiver, God will love you the better so."

The basket of flowers, perfume, and powders did its work well, and that evening, as the clouds grew dark with the approaching storm, when the thunder pealed and the lightning flashed, the

patients in St. Luke's ward found sweet comfort in thinking of the great Father who would care for his own; and they knew that when the storms of life were raging and the billows of trial and bereavement were dashing high, the voice of the Master could be heard, saying, "It is I; be not afraid."

Many were the lessons of patience and trust which were learned during those weeks of suffering; and once a week Charlie Schuyler came with his basket of different kinds of flowers, and messages from his mother.

Slowly the weeks wore away, and one beautiful morning in the fall, when the earth was covered with a variegated carpet of delicately tinted autumn leaves, Mrs. Lee started for home. The thought of the loved ones awaiting her gave her strength. And when the train drew in at the home station and she saw her husband and the boys standing on the platform, she whispered to herself, as her eyes filled with tears, "God is faithful; he did not forget." And as she related her hospital experience from time to time, she never forgot to mention the mission of the pansies and powders, and how plainly the pansies reproved her for not having more faith in God. And months afterward, when she had grown stronger, many beautiful pansies from her little garden found their way to sick ones, and lonely hearts were cheered by the silent language of the flowers.

"An early flower bestowed unasked, A light and cautious tread,

A voice to softest whispers hushed

To spare an aching head,—

O, things like these, though little things,

The purest love disclose,

As fragrant atoms in the air

Reveal the hidden rose!"

Foreign Mission Seminary.



He Wanted to Learn

MORE than one hundred years ago a stout, freckle-faced, awkward boy of eighteen years, dressed in a ragged waistcoat and short breeches, without stockings or shoes, rapped one evening at the door of a humble cottage in northern England, and asked to see the village schoolmaster. When that person appeared, the boy said modestly, "I should like to attend your evening school."

"And what do you wish to study?" asked the teacher, roughly.

"I want to learn to read and write, sir," answered the lad.

The schoolmaster glanced at the boy's homely face and rough clothes scornfully, and said: "Very well, you may attend, but an awkward, bare-legged laddie like you would be better doing something else than learning his letters." Then he closed the door in the lad's face.

This boy was the son of the fireman of a pumping-engine in a Northumberland coal-mine, and was born one hundred and thirty-two years ago—on June 9, 1781, to be exact. His birthplace was a hovel, with a clay floor, mud walls, and bare rafters. When he was five years old, he began to work for his

living by herding cows in the daytime and barring up the gates at night. As he grew older, he was set to picking stones from the coal, and after that to driving a horse which drew coal from the pit. He went half-fed and half-clothed.

When he called at the schoolhouse, he was plugman of a pumping-engine, and, though he knew nothing of reading or writing, he had studied the engine until he had a complete knowledge of the machine. He was able to take it apart and make any ordinary repairs.

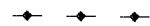
Not discouraged by the advice given him by the schoolmaster, he attended the evening school. At the end of about two years he had learned all this school could teach him. He conceived the plan of constructing a steam-engine. It took him a long time, but at the age of forty he had made several engines, and was known as a successful and energetic engineer, and was called upon to build long and difficult lines of railroad.

But his locomotives were too slow; he wanted them to run faster. He proposed to build one that would run at the rate of *twelve miles an hour!* Everybody laughed; some thought he was crazy. One gentleman, who considered himself very wise, said to him: "Suppose you invent an engine capable of running nine or ten miles an hour, and suppose, while it is running, a cow should stray upon the track. Will not that be a very awkward circumstance?"

"I should think it might be very awkward—for the cow," he answered.

Well, he succeeded in making his locomotive, and at a trial which took place near Liverpool it attained the unprecedented speed of *fourteen miles an hour!* By making certain improvements, this same engine, the "Rocket," was made to go at the speed of thirty miles an hour. People laughed no longer.

He was invited as a consulting engineer to foreign countries, and wealth flowed upon him. Philosophers sought his friendship, and his king offered him knighthood, but he preferred to remain plain *George Stephenson*. That is the name of this "awkward laddie," who became the inventor of the locomotive.—*The Myrtle.*



Not Alone

MRS. MARY K. EMERSON

AWAKE to beauty, joy, and love,
Then sweet the echoes from above
That tell me oft, in gentle tone,
You're not alone, no, not alone.

Behold the wild flower in its bloom
Beams forth in beauty, not in gloom;
While round it murmuring zephyrs own,
You're not alone, no, not alone.

For He who marks the sparrow's fall,
Hath loving care o'er great and small;
And this assurance doth he send,
"Lo, I am with thee to the end."

Then let the echoes from the skies
Awaken joy, suppress those sighs,
And help proclaim, in joyful tone,
I'm not alone, no, not alone.

Philadelphia, Pa.



A Tent Series in San Jose, Cal.

No doubt the readers of the REVIEW will be glad to hear of the triumphs of the message in San Jose during the past few months. Five weeks before the San Jose camp-meeting, Evangelists A. S. Marchus and A. Nelson, Prof. G. W. Rine, and Brother L. K. Dickson began a short series of meetings in order to prepare for the camp-meeting. These meetings created considerable interest, and not only produced fruit, but also contributed to the success of the camp-meeting and the series of meetings that followed. At the close of the camp-meeting, the writers, assisted by Sisters Morrison, Green, Clark, and LaFrance, with Brother Munson in charge of the music and Bible work, began a series of meetings in a large tent in the center of San Jose, about a mile and a half from the camp-ground.

The manner in which we secured the tent site proved beyond a doubt that the Lord had gone before us. This fine lot was in fire-district No. 1; and when we applied for it, the owners were willing enough to rent it, but the city officials would not permit us to use it. At the close of the camp-meeting Elders Andross and McCord had an interview with the mayor with reference to securing this lot, but to no avail. To make matters worse, the papers reported the fact that the mayor had refused his permission for us to erect a tent there. The third time, however, we enlisted the help of influential friends, and through their advocacy we at last prevailed.

Before the camp-meeting the workers felt impressed with the possibilities of the tent site, and the results have more than justified our expectations.

This series has lasted twelve weeks and has been the longest and the most successful in the ministry of the workers. Up to date, sixty-five have taken their stand for the Lord and his Sabbath, and the harvest is not yet finished. Each week new Sabbath-keepers are being added to our number, and the prospect is still bright that others will be added as a result of this series of meetings. We have had two baptismal services thus far, and expect to hold another this week.

While our Sunday night attendance varied from five hundred to six hundred, the general average for the eighty-five meetings of the series amounted to above three hundred a night. The offerings were good, and although our expenses were heavy, the nightly donations more than covered them. The expenses for the twelve weeks amounted to \$541.28, and the donations for the same period totaled \$578.97, leaving a balance of \$37.69.

Last, but surely not least, we wish to speak of the perfect unity that has prevailed among the workers. This blessed unity; the hard work and the faithful attendance of the local church and its

pastor, Elder A. E. Place; the help of the papers so readily given in publishing a daily synopsis of the sermons; and the all-sufficient grace of the Holy Spirit have made this success possible. Truly the Lord is good to his people in these last days.

Sin abounds on every hand, but his grace more abundantly abounds. Sickness and death are ever near, but the Lord graciously protects his children. Most gladly and reverently the workers in San Jose lay these summer sheaves at his feet; and while thanking him for the privilege of service, with grateful hearts we acknowledge the Lord as the source of all power, and for whatever good that may have been accomplished by these meetings in San Jose we joyfully return to the Chief Shepherd of the sheep all the glory.

J. W. McCORD,
A. S. MARCHUS.

A Covenant by Sacrifice

THE snow is lying six inches deep on my window here in Pittsburgh as I am writing, and my friends say the storm came for our especial benefit, for it has been over five years since we saw the snow cover the ground, making everything look so pure and clean. It reminds me of the glorious gospel, which makes the different nations and tribes one, washed in the blood of the Lamb.

It is a great privilege to be permitted to enjoy the bracing atmosphere of the home land and to meet friends and loved ones again; but we are also glad that the time is drawing near when we can return to our home in Africa, and help push the work in that vast country where workers are so badly needed. We sail December 11, from New York, on the "Celtic."

Since coming to this country our time has been filled up by trying to get others interested in missions. Some have manifested their interest in a very substantial way, which causes us to rejoice; but our hearts are saddened when we see the waste on every side, knowing how much good could be accomplished if we had only a fraction of it with which to spread the gospel among a most needy people.

With the comforts of our pleasant homes and the knowledge of a Saviour from sin, it is hard for us to feel the great need of the poor African bound by his heathen customs and medicine-men. The people resort to the witch-doctor or medicine-man for everything, and as he is a keen student of human nature, he has little trouble in deceiving his people. Years ago, before the advent of the white man, if this witch-doctor thought it advisable he would say that there was witchcraft, and then he would call all his villages together for a poison drink. Those who drank and died of the effect of the poison were possessed of

the evil spirit. Those who threw off the poison were all right. Those who lingered between life and death for a time in their huts, received no assistance; all forsook them, not even giving them a cup of cold water. When they died, they were cast out into the bush for the hyenas to eat, and became to their people as if they had never been born. This cannot be done on a large scale now, for fear of the government, for death by this means is considered murder.

So, dear friends, we ought to be glad to be trusted with such a gospel of peace, and do all in our power to carry it to those who need it so much. Let us not grow weary in well-doing, for in a very short time the work will be finished, and Jesus will come and gather his people from the east, and from the west, and from all parts of the earth, and there will be no more parting. What a glad reunion that will be!

From word received from time to time, we are rejoiced that the work is going steadily forward.

I have just returned from a very profitable trip to Ohio, where two persons pledged to support a teacher in one of the little schools which we are establishing in the jungle; and by occupying the pulpit of the Congregational church at one service, I received cash and pledges amounting to sixty-five dollars. The small sum of fifteen dollars will open one of these schools and support a teacher for one year.

I wish I had the time and means to visit all our churches and tell them what their money is doing in that far-off land. Some say that they are doing all they can, for the calls are so many and the needs so great in all the fields. Let me say, Some are truly making a covenant by sacrifice, but I have been in some homes where the price of a single piece of furniture would more than open an out-school in Central Africa, and the piece of furniture would not be missed from the room either. So while some are doing all they can, others might do more if they realized the times in which we are living.

Let us take new courage and consecrate our all to the finishing of the work in our generation. Pray for the work, and workers in British Central Africa.

S. M. KONIGMACHER.

The Central California Camp-Meeting

THIS meeting, the third since the organization of the conference, was held October 30 to November 9, at Laton, Cal., a small town in the San Joaquin Valley, twenty-two miles south of Fresno, on the Santa Fe Railway. In former years this conference had held its camp-meeting in the early spring, but on account of both the General Conference session and the fall council coming this year, it was thought advisable to defer the camp-meeting until after these.

It is rare indeed to find a location, camp conveniences, weather, and other material conditions so agreeably in harmony as they were on this occasion, all of which paved the way for and made more certain the spiritual feast which followed. The camp was located on the picnic grounds of Laton, the use of which, together with good pipe water, was given free by the citizens. On these

grounds covered by a carpet of soft grass, beneath a number of giant oaks, were pitched one hundred and ten family tents, besides four large tents for public services. A good variety of well-prepared food was served on the cafeteria plan in the club house belonging to the grounds. From four hundred to five hundred persons occupied tents during the greater part of the meeting. On the last Sabbath it was estimated that eight hundred of the twelve hundred members of the conference were present. The residents of Laton, including the business men of all classes, showed an interest in the meetings by their attendance.

From the very first day the blessing of the Lord was manifest, and flowed in richer and fuller streams as the meetings continued. There was no excitement, but a deep, gentle moving of the Spirit of God upon hearts, pointing out sin and wrong, leading to repentance and confession, and a determination to live more in harmony with God's message for this time. Considerable instruction and exhortation were given by various laborers concerning the many snares which Satan has set for the destruction of this particular generation, more particularly in the matter of the prevailing fashions in dress and adornment, evil associations, unwholesome reading, desire for worldly gain, and unfaithfulness in the home life.

It was encouraging to greet such a large number of young people at the meeting. Earnest efforts were made by Elder N. P. Neilsen and others in their behalf, and not without success. The conference felt that it was under sacred obligations to provide better educational facilities for the youth within its boundaries; and to discharge these obligations a committee of nine persons was chosen to act in connection with the conference committee in choosing a location for an intermediate school, furnishing plans and specifications for building and equipment, and outlining a working policy, the same to be presented at the spring conference in regular session in May, 1914, for ratification.

In addition to the regular conference laborers, the following ministers were present to assist in the meetings: Elders E. E. Andross, E. W. Farnsworth, F. M. Burg, C. L. Taggart, and Henry Schultz, and the writer. Brethren James Cochran and G. C. Hoskin represented the Pacific Press at the book-tent, and the home missionary and canvassing work was represented by Brethren J. R. Ferren and A. A. Cone. It was a privilege and a pleasure for the writer to present various phases of the needs of the foreign work, to which there was a hearty response on the part of all.

On the last Sabbath, at the eleven o'clock hour Elders Andross and Farnsworth led in a consecration service, which resulted in almost the entire camp dedicating themselves anew to God. Many among the children and youth made their first start in Christian service at this meeting, backsliders were reclaimed, and strangers in the camp decided to cast their lot with God's people. Twelve on the grounds were baptized, while others preferred to be baptized in the churches where they live.

The attendance at the Sabbath-school the last Sabbath was 552, and the collection for the two Sabbaths amounted to

\$266.19. Sales at the book-tent reached nearly \$800. About \$1,700 was raised for the work in India. The entire expense of the meeting was made up from the public collections.

Truly the Lord's blessing is being poured out on those who are prepared to receive it. The foes that confront this cause from without are little to be feared when compared with Satan's purpose to work within the human heart for the deadening of spiritual life and the blasting of eternal hopes.

On the last morning of the meeting the whole camp assembled for a praise and farewell service. The entire meeting was declared by many to be the best in their experience. May it result in gathering much fruit for the final harvest, which is soon to come.

J. S. JAMES.

Divine Help in Literature Circulation

AFTER attending the General Conference, I visited my old home in Kentucky, and the first week in August attended the San Jose (Cal.) camp-meeting. I then spent several weeks in Humboldt County, California, recuperating. God richly blessed me, and the first day of October found me in eastern Nevada, busy circulating the printed page.

I seek the Lord much in prayer, especially when out in the field. Often I find a quiet place in the hills or woods and spend some time renewing my hold on things above, praying for a closer walk with my God and for more power in his service. Heaven most graciously answers my prayers, and I have many evidences of providential guiding.

One week recently, through the blessing of God, my orders for books, outside of helps, amounted to over \$263. My sales for two days reached \$110. To God be all the glory for this success. Through his help all things are possible. In harmony with the instruction that it would be well for our canvassers to combine medical and religious works, my leading books are now "Practical Guide to Health" and "Daniel and the Revelation."

My hope and courage in the speedy triumph of the message grow stronger and brighter as the days speed by, and soon, if faithful, we shall all go to that home above.

WALTER HARPER.

Pennsylvania

PITTSBURGH.—In this city of more than one million inhabitants there is a colored church of about thirty members. The city contains seventy-five thousand colored people, for whom very little has been done, so far as giving them the third angel's message is concerned.

A little over a year ago the writer was brought here from the West Indies to labor for this people. The work was reorganized, and an effort made to build it up in every way possible. The Lord has blessed, and there has been an addition of ten or twelve members and a marked increase in tithes and offerings. All are poor in this world's goods, but the majority are faithful in their support of the work.

Recently I was advised by the conference committee to plan for a two days'

general meeting, when all the isolated members could gather for a careful study of our God-given work. We planned a good program, rented an old Baptist church, and invited Elder J. K. Humphrey, of New York, to help. Elder R. A. Underwood, the conference president, and other workers were with us most or all of the time, until we were compelled to abandon our program.

The snowfall of November 8 and 9 caused the roof of the old church to give way, and we were forced out of the building on Sunday afternoon, in the midst of our program. The Lord saved us, for had the roof come down suddenly, probably fifty or more of us would have been killed. To him be all the praise. The building is of no use as it is now. For the past seven or eight years this little company has worshiped in seven or more different places. This condition has now become a decided hindrance to the advancement of the work among this people. With twelve or more large churches around us, it is not easy to get people to leave their churches and go wandering about with us. We do not know at this writing where we shall hold our services. The need of a permanent place is urgent.

A. N. DURRANT.

Dedication of the Pittsburgh (Pa.) Church

FOLLOWING the labors of Elder W. A. Westworth for the past eighteen months in the city of Pittsburgh, we were glad to take part in the dedication services of the church building. There were present on this occasion, besides Elder Westworth and the local ministering brethren in the city, Elders W. A. Spicer, R. A. Underwood, E. J. Van Horn, and the writer. We say dedication, perhaps more properly it could be called rededication. However, as the original mortgage of fifteen hundred dollars upon the old property was lifted on this occasion, and the remodeled building was dedicated free from debt, we might call it, in the truest sense, a dedication.

The services of Sabbath, November 15, were a great blessing to the brethren who had assembled from all parts of Pittsburgh and its vicinity. Elder Van Horn occupied the pulpit Friday evening. The writer had charge of the consecration services Sabbath morning, while Elder Underwood preached Sabbath afternoon. There was a hearty response on the part of the congregation, and many testified to a renewed experience and a decided spiritual uplift because of the blessings of God received on this occasion.

The dedication sermon was preached Sunday afternoon, by Elder Spicer. He presented very forcefully the progress of the work, and the great blessing that can come through the church building. Following his words, Elder Westworth presented the financial claims of the new building, which showed that though the increased value was \$3,800, the church was nevertheless dedicated free from debt, as far as that part was concerned. He then made an appeal to the brethren to lift the old mortgage of \$1,500. There was a hearty response upon the part of the congregation, one brother alone contributing about \$800. This same brother also lifted very heavily in making up

the amount necessary to remodel the building.

The seating capacity of the church has been increased from about one hundred to nearly two hundred and fifty. Last Sunday night, when Elder Spicer spoke on world-wide missions, the building was fairly crowded. There was an excellent class of people in the audience. The work of Elder Westworth during these eighteen months has resulted in the addition of fifty to the membership of the church. Thirty-five of the new members have been baptized, and six others were to be baptized the week following the dedication.

Brother Westworth has decided to accept the call to make the Battle Creek (Mich.) church his field of labor. It is with deep regret on the part of many that he goes from Pittsburgh. Elder Van Horn, of Ohio, has been called to take up the work in that city, and has already begun his labors.

We were glad to be at this service and to witness the bright prospect for the future of the work in Pittsburgh. We believe the blessing of God will attend it. B. G. WILKINSON.

Answered Prayer

I WISH to relate an incident in connection with the conversion of a middle-aged, proud-spirited man. He had absolutely no interest in religious things; and after the death of his wife, when their two oldest daughters wished to unite with the Methodist Church he forbade it. I visited the daughters, frequently took them to church, and often gave them religious literature.

Finally their father became interested in a book on faith. When I called one day, he asked me if I believed the promise, "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven." Although I had never thought much about it, I answered him in the affirmative. He then said, "I wish that you and one of the other good sisters would pray for me." On my way home I stopped at the home of a friend and asked her to pray with me for the conversion of this man. We knew that we were asking something according to the Father's will; and though the enemy tried in various ways to distract and discourage us, we kept his case before the Lord morning, noon, and night.

I soon learned from one of the daughters that her father was in terrible distress of mind, unable to eat or sleep. Several times he called a near-by minister in the middle of the night to pray with him. Finally he yielded to the Spirit of God and publicly confessed his faith. Our prayers were thus answered, and during the remainder of his life the subject of our petitions to the throne of grace rejoiced in the Christian's hope. In order to receive that for which we pray we must, first, ask according to the will of our Heavenly Father; second, believe that he will answer; third, hold on by faith, nothing doubting.

L. PERRINE.

FROM Minnesota the workers report the organization of a church of twelve members at Blackduck, and the baptism of twenty-four persons at Akely.

Missionary Volunteer Department

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

Our Young People's Work in Other Lands—No. 3

Mexico

I AM sorry to say that we are very much behind in this work. We have had many difficulties with reference to it, one of the greatest being the lack of young people to lead out in this department. When young people come to Mexico, as a few of our canvassers have done, they have to learn the language, and they do not attempt to do much in public speaking for a year or two. The Mexican young people are not good leaders, and we must have young workers to inaugurate and help carry forward this work.

Nevertheless, something has been done. We have had a young people's society in Mexico. One of the many other difficulties in this country is we have not the necessary literature for our young people. I trust we shall soon have some. I understand South America has printed the Morning Watch Calendar, and we hope we can introduce that, and then get some other literature.

Just a word with reference to the young people's society in Mexico City. The young people take hold of the work very well, and find pleasure and profit in it. The young girls in Mexico cannot or do not come to the meetings alone. Their mothers or some older persons always come with them. It is very interesting to me to hear some of these young Mexicans give Bible readings explaining the prophecies. One day one little fellow explained the twenty-three hundred days. While I cannot say that he did better than the minister, yet he did better than a great many persons can do. The minds of these young people are bright, and they can and will learn the things set before them. We wish to be in line with this work. So many things have kept us occupied that we have not had time to deal with the young people and their meetings. I shall always have a deep interest in this work, and I am glad our young people are taking hold of it. Doubtless it is coming to be more and more a great resource for recruits for the mission fields. God bless our young people.

G. W. CAVINESS.

South America

I thank God for the young people's work among Seventh-day Adventists. Before I knew anything about Adventists, I was converted in Berlin, Germany, in a young people's society. Therefore I believe in the young people's work. From that time I have been a worker for young people. Having been for more than ten years a teacher, I have had to face a great many of the young people's problems, and when this movement started among Seventh-day Adventists I was glad. We were among the first ones outside of the United States to start this work. We began in the city of Rio Grande do Sul. There we organized

three societies, and later we printed the Morning Watch Calendar in the German language. After that we printed a young people's paper and organized a reading circle in the German language. Besides this we had a study and prayer circle. The young people signed their names and promised to study every day, using their Bibles and engaging in prayer. So the work went forward, and this onward march has not stopped. Our work has extended over a large territory. We have few workers; in fact, one conference has no leader, and two mission fields in Brazil are without leaders. The lack of leaders has forced us to divide, and the young people's work has not received the attention that it should have received. Finally our young people's paper was stopped, and we only had space in our church paper. But I believe in the future we shall be able to devote more of our strength to work among the young people. JOHN LIPKE.

Africa

The young people's work in Africa seems to go slower than in some other countries, and so I cannot tell of the increase in the number of societies. Our societies are trying to make known to the world the advent message in this generation. Our work was organized six years ago. We have five societies, and I hope that in the near future we shall have several more.

The Missionary Volunteer Society in Kenilworth is largely composed of the young people from the school, and they are doing faithful work. Their time is wholly occupied, but still they are seeking to give the message, and are selling a great deal of our literature. Our paper, the *South African Sentinel*, is sold by them. The only time they have to devote to the sale of literature is Saturday evening. They then form into companies and go to the city to sell papers. I think they sell from twenty to two hundred each on the streets on Saturday night. Some do better than others. Our school is composed of younger members than are some of the schools in America, but they do faithful work Saturday nights with the *Sentinel*.

While the young men are out, our young women are busy wrapping and addressing the *Sentinel* for mailing. Just a little while ago there was a "Christ's Object Lessons" campaign for the purpose of reducing the debt of our college, and quite a number of our young people went out and did some very successful work. I am sure all would be interested to see the young boys and girls doing this work with the object of reducing the debt of our institutions.

The Transvaal society is a live one. Its members do a great deal of work in selling tracts and papers, visiting hospitals, distributing literature, taking flowers to the sick, visiting, etc. They have also done Christian Help work, supplying food and clothing to those who are in need.

One of our societies has done well in raising means for purchasing literature. This society usually has a Christmas tree, on which are placed for sale articles made by members of the society during the year. In this way they make as much as eleven or twelve pounds, with which they buy literature.

In Cape Town we have been trying to raise scholarships for many of our

worthy students who cannot enter school. We have many there who would like to attend school, but cannot possibly do so because they do not have the means. We put two young men through school last year, and hope to do the same this year. I do not know that I can speak of the work in the Orange River Colony, as we do not have many reports from there. We trust that the future may see the work better organized and the young people in Africa doing more to advance the message.

MARY ROBERTSON.

India

I do not know that I can say very much about the young people's work in India. There is a young people's society in Mussoorie, where our English-speaking school is, and our Burman young people are sent there. We have about fourteen, I believe, now in the school in Mussoorie. I only hear reports of what they are doing, so I cannot speak definitely, but I know from the spirit of our young people who come back that the young people's work in Mussoorie is onward.

As yet we have no organized work in connection with our school in Mandalay. Although this is a training-school, we take the raw heathen and are trying to train them not only to become real Christians, but to become Seventh-day Adventist workers. All our students come right from heathenism. We have only one family, so we must look to these young people for our workers. I am interested in the young people's work from the standpoint of training workers for Burma.

There is also a Missionary Volunteer Society in Calcutta, and another among the Tamils.

R. A. BECKNER.

West Indies

The West Indian Union includes the territory of Central America, also the northern coast of South America and the West Indies. One of the greatest difficulties in the West Indies is to find efficient leaders. When you realize that the public schools do not take pupils after they are fourteen years old, and when you consider that the larger number of our young people live in the country, where their work keeps them out of school much of the time, you can understand how hard it must be to find those who can lead out in this kind of work. Many of the people cannot read, and their poverty hinders them from providing themselves with facilities and with text-books.

Most of our work has been among the English-speaking people. Recently, however, work has been started in the republic of Haiti. The people there speak the French language. Since last November eight societies have been organized among the young people in Haiti. I think we have forty-six societies in all, with a membership of seven hundred and twenty-six. The young people, in spite of their poverty, last year contributed \$165.70 to their work. In some places the donations were used to provide the *Instructor* and *Review* for the society.

Throughout our English-speaking territory our young people have begun to use the *Morning Watch Calendar*. I noticed, in looking at a report this morning, that one secretary said her society had used two hundred and fifty of the *Morning Watch Calendar*, and at the close of the report she said that fifty

more had just been received. Our young people here are doing almost every kind of work that our young people are doing in the United States.

The quarterly report of our young people's societies in the Jamaica Conference shows 2,598 papers sold. Perhaps the paper selling is the largest part of their work, as most of our young people live in the country; but they do carry on some Christian Help work and systematic distribution of tracts. In everything they undertake they always do their best. But we lack greatly the help of efficient leaders. I think the benefits of the society are needed more for the young people in the West Indies and the surrounding country than they are in the United States. Our young people there have less to encourage them and to help them in the truth, therefore the society is a great blessing to them. The work is still in its infancy, but it is growing from year to year.

H. H. COBBAN.

Australasian Union

The Missionary Volunteer Societies of Australasia number eighty-eight, and including the state department have a membership of 2,099. The contributions during the four years ended Dec. 31, 1912, were, for local work \$1,106.20, for home mission work \$1,973.87, and for foreign mission work \$14,958.57.

With the mission offerings a man and wife are supported in the Cook Islands, a man and wife in Samoa, a man and wife in New Hebrides, a man and wife in the Tonga Islands, three native workers in Fiji, a native worker in New Guinea, and some needed facilities for the workers are also supplied. Thus the young people are quite a factor in the spread of the gospel message in the islands of the Pacific. Most of the money is earned by the young people and children with sometimes a little help from the older people.

The money comes from various sources,—contributions from regular wages, profits from sales of books and periodicals, collections with missionary tins, missionary gardens, missionary hens, calves, sheep, lambs, vines, fruit-trees, etc., and earnings by work of various sorts. Many of the young people and children have shown considerable ingenuity in devising ways and means of earning money for the support of their missionaries. This work has been a blessing to all who have taken part in it; it has given them an active interest in the cause of God and bound their hearts to it, has occupied their time so that harmful things were crowded out, and has developed a capacity for carrying responsibility.

Programs have been prepared and printed by the Australasian Missionary Volunteer Department, and are generally used by the societies. Most of the societies hold weekly meetings. The work has been a blessing to the young people. Many who were formerly indifferent have been led to give their hearts to God, and have become consecrated workers. A large number of young people have been baptized in the four years covered by this report. The spiritual gain has been the most encouraging feature of the work; and while there are yet great things to be done, the Missionary Volunteer work in the Australasian field is onward.

EDITH M. GRAHAM.

Medical Missionary Department

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

The Need of Better Nurses

AN editorial in a recent number of the *Ladies' Home Journal* calls attention to the complaint that is now being voiced by not a few persons connected with hospitals and the nursing profession, to the effect that there is a material decrease in the number of applicants for training as nurses. It is also stated that the personal standard of those applying is fast becoming lower. The demand is for "a higher grade of women as nurses, women of better education and finer feelings."

This sentiment finds expression in several journals devoted to medicine and nursing, and is evidently indicative of a growing demand. Various suggestions are made to remedy what is felt to be a serious condition. It is recognized that the care of the sick requires a skill and a faithfulness that can be rendered only by persons of high qualifications.

If the world requires of its nurses such an elevated standard, what shall we say of the exalted character of the missionary nurse, who, in addition to giving the best possible service professionally, must rightly represent the cause of truth and so live that souls may be won to Christ? Surely the demand is all-imperative for an exalted view of her calling and for the most thorough preparation in every way for acceptable service. Only those of our own young people who recognize in this profession the call of God to a sacred work should think of entering it.

L. A. H.

The Better Way of Working

THE other day a nurse in one of our sanitariums was telling me how anxious she had been for a suitable opportunity to speak of spiritual matters to her patient, a lady moving in prominent social circles. After several days of careful endeavor and of watching, the nurse found the desired opportunity in answering questions concerning our faith. She made a wise use of it with encouraging results. When speaking of it, she exclaimed: "O! but it is a satisfaction to work this way, trying to help spiritually as well as physically! I feel that I do not want to work as I have before, and I am so sorry for the opportunities I have lost."

The next day one of our postgraduate nurses at our city dispensary told me some of her experiences in neighborhood visiting, particularly mentioning cases that were offering openings for gospel work, holding Bible readings, distributing literature, etc. She said, gratefully: "It is a joy to work this way. It is the most satisfactory way. It is the kind of work I want to do."

Similar expressions have come from other nurses regarding their real desires. It is a good indication. It means a realization of the true purpose of the work of our nurses. Recognizing in each patient not merely a "case," but a soul that is the purchase of Christ's own life, the nurse will give the truest service

possible. She will be faithful in doing everything that can be done to give relief from pain and suffering.

Professional proficiency, technique, or high standards will not suffer because the nurse views her work from a missionary standpoint. These have nothing to lose and much to gain by a consecrated zeal for souls on the part of the nurse. Their importance will be the more emphasized with the higher conception of her work. Recognizing her calling as one that can be of great blessing to the sufferer, and purporting to make the most of it, the nurse must live in close touch with the Saviour; and, realizing his constant grace and blessing, she will indeed find her greatest satisfaction.

L. A. H.

From the New England Sanitarium

IN a letter from Elder George B. Starr, of the New England Sanitarium, Melrose, Mass., we are told of a prosperous season for that institution, the past summer having seen the largest patronage in the history of the institution. The regular patronage now numbers from fifty to sixty patients. The following presents other encouraging features of the work of the sanitarium:—

"Our field work and nurses' training is the most satisfactory to us that it has ever been. We have organized a nurses' seminar, which meets once a week, the class period being from 7 to 7:45 Monday night. In this we are having the junior and senior classes present short talks on health and Bible topics as nearly as possible as we would have them treat the subjects in their field work. These same topics are given again by these nurses in the parlor before the patients. For example, we ask one nurse to take the subject of colds, their prevention, treatment, etc.; another, sore throats; another, influenza; another, pneumonia. After these two experiences we take the same nurses to Cambridge and other places where we are conducting schools of health, and have them assist us by presenting these same subjects again. The people have been very much interested, and seem to enjoy the nurses' short talks. Dr. Bliss and I are both present at the house lectures to assist in answering questions and building up any weak points after the nurses have talked. Our manager, J. G. White, assisted by a small committee from among the nurses, has the oversight of the seminar work. The teachers of the classes of the various subjects presented act as critics.

"In the field work we take out from two to three of the first- and second-year classes three days a week. These little companies we place under the leadership of one selected from the class, and make them responsible for the working of a small territory assigned each company. They are doing well in the Harvest Ingathering work at present, and some have made appointments for Bible readings. We are trying also to adapt our instruction in Bible, physiology, and hydrotherapy perfectly to this field work. This present organization is adding new life and interest to all the studies and work. We feel that we have made a great mistake in the past in not putting our freshmen right into the field. They are doing excellent work this year. This enables us to reserve the seniors for the house nursing and lecture work."

Publishing Department

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

History of God's Church

ELIZA H. MORTON

IN strength and purity and power
Behold the church of God,—
The early church in early days,
Devoted to its Lord.

The gifts were there, the gifts of God,
And hearts were filled with love.
The Spirit came, and tongues were loosed
To speak of things above.

But lo! a change—apostasy;
A wilderness appears,
A dragon wroth, a mighty flood
Of death, and war, and tears.

And hearts grown cold with passing years,
Frivolity and pride
And worldliness in God's own house,
Appear on every side.

And now a remnant boldly comes
From shadows dark and dim;
Commandment-keepers are they all,
Gathered as one in him.

The faith of Jesus is their song,
The Word of God their light;
The Holy Spirit as of old
Makes all their pathway bright:

A message to a sin-sick world,
A coming King at hand,
A reign of righteousness on earth,
A holy, happy band.
Portland, Maine.

The Business of the Church

"THE church of Christ has been organized on earth for missionary purposes, and it is of the highest importance that every individual member of the church should be a sincere laborer together with God, filled with the Spirit, having the mind of Christ, perfected in sympathy with Christ, and therefore bending every energy, according to his entrusted ability, to the saving of souls. Christ requires that every one who would be called by his name should make his work the first and highest consideration, and disinterestedly cooperate with heavenly intelligences in saving the perishing, for whom Christ has died."—*"An Appeal on Home Missionary Work,"* page 28.

Christ came into the world for a specific purpose, to seek and save that which was lost. When he ascended to heaven, he gave this work of seeking and saving into the hands of his followers, to be their business in the world until he should return to declare it finished. "As thou hast sent me into the world, even so have I also sent them into the world." John 17:18.

But did not that mean the disciples, and does it not now mean the ministers, —that to that class this work of saving sinners has been given?

Here is the answer, given through the

spirit of prophecy: "God has given to every man a work to do in connection with his kingdom. Each one professing the name of Christ is to be an interested worker, ready to defend the principles of righteousness. The work of the gospel is not to depend solely upon the minister; every soul should take an active part in advancing the cause of God."—*Id.,* page 6.

But surely those who have had little education are excused from this work. It cannot be expected that they will take part in it.

"But let no one feel that because he is not educated he cannot be expected to take part in the work. God has a work for you to do. He has given to every man his work."—*Id.,* page 13.

No one is excused. From old and young, from rich and poor, from every one to whom the Lord has given eternal life, is expected loving service in making known to others the way of salvation. This is the business of the church, the object for which it was organized.

Who should plan for this work of warning the people?

"Greater and wiser efforts must be put forth to help the churches in our land. The elders and those who have leading places in the church should give more thought to their plans for conducting the work. They should arrange matters so that every member of the church shall have a part to act, that none may lead an aimless life, but that all may accomplish what they can according to their several ability."—*"Sowing Beside All Waters,"* page 26.

"O, how few know the day of their visitation! How few, even among those who claim to believe in present truth, understand the signs of the times, or what they are to experience before the end!"

"Brethren and sisters who have long claimed to believe the truth, I would ask you, Have your practises been in harmony with your light? with your privileges? with the opportunities granted of heaven? This is a serious question. Why is there so little faith? so little spiritual power? Why are there so few who bear the yoke and carry the burden of Christ? Why do persons have to be urged to take up their work for the Master?"

"I appeal to the churches in every conference: Stand out separate and distinct from the world,—in the world, but not of it,—reflecting the bright beams of the Sun of Righteousness, being pure, holy, and undefiled, and in faith carrying light into all the highways and byways of the earth. To his church God has committed the work of diffusing light and bearing the message of his love."

"Ye churches of the living God, study this promise, and consider how your lack of faith, of spirituality, of divine power, is hindering the coming of the kingdom of God. Were every one of you living missionaries, the gospel would be speedily proclaimed in all countries, to all peoples, nations, and tongues. This is the work that must be done before Christ shall come in power and great glory. I call upon the church to pray earnestly that you may understand your responsibilities. Are you individually laborers together with God? If not, why not? When do you mean to do your God-appointed work?"—*"An Appeal on Home Missionary Work,"* pages 3, 4, 20, 21.

E. M. GRAHAM.

Duties of the Church Missionary Secretary—No. 1

THE secretary of the tract and missionary department of the church holds an important office. More of the life and prosperity of the church depends upon the extent to which the missionary secretary performs the duties devolving upon him than many realize. Let us consider some of the responsibilities resting upon the one occupying this position, and how they can best be discharged.

The work of the missionary secretary may be divided into two general divisions, and these subdivided something as follows:—

1. Relation to the conference tract society:—
 - a. Communications to the secretary.
 - b. Communications from the secretary.
2. Relation to the church:—
 - a. To encourage individual effort.
 - b. To promote interest in missionary meetings.
 - c. To keep the accounts.
 - d. To look after the finances.

Relation to the Conference Tract Society

COMMUNICATIONS TO THE SECRETARY

The missionary secretary acts as the medium of communication between the church and the tract and missionary department of the conference. Often all the conference tract society secretary knows of the missionary operations of the church is what is learned from the missionary secretary. This is especially true of the more distant churches. It is important, therefore, that the missionary secretary keep in close touch with the tract society, acquainting its officers with every detail of his work. The missionary secretary who communicates most frequently with those at headquarters about the work in his church, stands in the best position to receive help in the way of instruction and encouragement from the office, as the information furnished in reference to the condition of the work in the church enables those in the office to give the instruction that will tend to build up and strengthen the work. We recommend that each missionary secretary make it a practise to write to the tract society secretary as often as once a month under ordinary circumstances, and oftener when occasion demands.

In addition to this correspondence on missionary lines, it devolves upon the missionary secretary to conduct a business correspondence with the office, which should include all the orders for supplies, remittance of money, etc.

COMMUNICATIONS FROM THE SECRETARY

The missionary secretary is also a medium through whom the tract and missionary department of the conference communicates with the church, and is also frequently the channel through which the conference itself, the publishing house, and other organizations communicate important matters to the church-members. Plans are constantly being developed by our general workers for the benefit of our churches and for the advancement of the truth. As particulars concerning these are sent out from time to time, it is very important that they should lose none of their force in passing through the hands of the missionary secretary, but rather that they receive a new impetus in the hearty cooperation of the missionary secretary.

One week there may be a special issue

of the *Signs* or the *Watchman* to be circulated. At another time an interest may need to be aroused concerning the importance of widely circulating some new tract or pamphlet. Then there may come a request for the missionary secretary to see that every family of our people is supplied with the REVIEW or with the union conference paper. A few weeks later an urgent appeal for funds for some special enterprise may be made. As these various plans and suggestions are presented, let the missionary secretary give them all due consideration. Let him not become discouraged because there are so many different lines of work to be urged forward, but rather take courage in the thought that our work is so wonderfully arranged and adapted to the capabilities of every one that all can act a part.

HOME MISSIONARY DEPARTMENT.

A Word of Council to the Churches

As the days go by we are confirmed in our belief that we have surely come to the last days of this world's history. The appalling disasters occurring on land and sea, the bitter strife between labor and capital, the colossal preparations for war, the steady restoration of the papal church to a dominating position among the nations, all show that the conditions which the Scriptures declare would exist in the last days have come. Everything seems ready for the finishing of the great controversy between the forces of good and evil.

The call of the hour is for the people of God to arise and finish his work in the earth. The winds of strife and war and destruction are being held in check until God has placed his seal on every one who will now accept his call. When that is done, the end will come. O, what a solemn and terrible responsibility rests upon God's people today!

"The work of God in this earth can never be finished until the men and women comprising our church-membership rally to the work, and unite their efforts with those of ministers and church officers."—*Testimonies for the Church*, Vol. IX, page 117.

This statement shows that one thing that is now delaying the work of God is the failure of his people to do their part. In view of this, plans are now being made for a great-forward movement. In all our churches we are organizing for definite, continuous work, and the members are responding well.

The time for the election of church officers is drawing near. The office of church missionary secretary is a very important one, and the success of the church work will, in a large degree, depend upon the selection made for this office. The person chosen should be an active missionary worker, one truly consecrated to the Lord, having some business ability, and tact in dealing with people.

We would urge all church nominating committees to give special attention to the selection of capable persons to act as church missionary secretaries during the coming year. By doing this they will help in the finishing of the work, for with efficient church missionary secretaries we may look for a large increase in the number of members engaging in active missionary work. Then we shall

see the fulfilment of the following statement: "If every church-member were a living missionary, the gospel would speedily be proclaimed in all countries, to all peoples, nations, and tongues."—*Id.*, page 32. A. G. DANIELLS.

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*.

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*.

Annual Meeting of the Southern Publishing Association

NOTICE is hereby given that the sixth annual meeting of the constituency of the Southern Publishing Association of Seventh-day Adventists will be held at 7 P. M., Saturday, Jan. 3, 1914, at the Nashville Memorial Church, Fifth and Fatherland Streets, Nashville, Tenn., for the purpose of electing a board of directors for the ensuing year, and for the transaction of such other business as may properly come before the meeting.

S. E. WIGHT, *President*;
L. A. SMITH, *Secretary*.

Southern Missionary Society

THE fifth biennial meeting of the constituency of the Southern Missionary Society, a body incorporated under the laws of the State of Tennessee, will be held in the Seventh-day Adventist church on Fatherland Street, Jan. 13, 1914, at 9 A. M., for the election of officers, and for the transaction of such other

business as should legally come before this meeting.

The members of the executive committee of the Southern Union Conference are the board of this society, and under the statutes of the State of Tennessee each member is entitled to one vote, either by person or by proxy.

S. E. WIGHT, *President*;
E. H. REES, *Treasurer*.

Annual Meeting of the Southern Union Conference

THE first meeting of the sixth biennial session of the Southern Union Conference of Seventh-day Adventists will be held in the Seventh-day Adventist church on Fatherland Street, Nashville, Tenn., Jan. 6, 1914, at 10 A. M.

Each conference is entitled to one delegate for its organization and to one additional delegate for each fifty of its organized church-membership.

S. E. WIGHT, *President*;
E. H. REES, *Secretary*.

Southern Union Conference Association

NOTICE is hereby given that the fourth biennial session of the constituency of the Southern Union Conference Association of Seventh-day Adventists will be held at the Seventh-day Adventist church on Fatherland Street, Nashville, Tenn., Jan. 13, 1914, at 10 A. M., for the purpose of electing a board of directors for the ensuing biennial term, and for the transaction of such other business as may properly come before the meeting.

S. E. WIGHT, *President*;
E. H. REES, *Secretary*.

Clinton German Seminary

THE constituency of the board of directors of the Clinton German Seminary is called to hold its next annual meeting at the seminary in Clinton, Mo., Tuesday, Jan. 6, 1914, at 9 A. M. This meeting is called for the election of officers for the next term, for the appointment of a faculty for the next school year, and for the transaction of such other business as may properly come before this meeting.

E. T. RUSSELL, *President*;
E. C. WITZKE, *Secretary*.

Nova Scotia Legal Association

THE first annual meeting of the executive board of the province of Nova Scotia, in connection with the Seventh-day Adventist Church of the Maritime Provinces, will be held at the residence of Alvin Hubley, Seabright, Nova Scotia, at 1 P. M., Monday, Dec. 8, 1913.

CHARLES COVEY,
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*.

Descendants of the Apostles

ROME's claim is false. In Brother H. H. Hall's series of articles on the "History of the Waldenses," now appearing in the *Signs of the Times* weekly, he shows by historical facts that as the apostasy crept into the early church, these God-fearing men of the valley were the dissenters from this apostasy, and preserved the true apostolic religion through the hundreds of years of darkness that followed. Is not that worth studying? This series of articles ought to be in every Seventh-day Adventist home, and also in the homes of hundreds of our neighbors and friends.

"Lys Over Landet"

(*Light Over the Land*, the Danish-Norwegian quarterly)

A SPECIAL feature of the fourth quarter's issue of this interesting journal is a description of, and a very fully illustrated article on, the Panama Canal (page 117), the greatest engineering problem of the times. The design on the front page of the cover is devoted to this topic, and portrays vividly the meeting of the two oceans at the isthmus, where man's ingenuity has broken down the bars. It is a very striking design, indeed.

The different departments are, as usual, filled with good articles on different topics pertaining to man's physical and moral well-being. Among them may be mentioned an instructive article on "Heredity" (page 110), and a warning against the white slave traffic (page 112).

The magazine is well illustrated, and has a very attractive appearance. It should be distributed extensively. We ask for your cooperation in this good work.

Let the *Light* shine!

Prices: Single copy, 10 cents; 5-49 copies, 5 cents each; 50 or more copies, 4 cents each. Annual subscription, 35 cents.

Published by the International Publishing Association, College View, Nebr.

Order of your tract society.

The Week of Prayer in West Pennsylvania

IT is desirable that during the week of prayer our various churches and smaller companies receive as much assistance in the way of ministerial help as possible. The small number of ministers in the conference makes it impossible for all the churches to have even some help, but we will divide the laborers according to the greatest need, and would suggest that the following ministers assist as they may deem best the churches named:—

Elder E. J. Van Horn, First Church of Pittsburgh and Allegheny.

Elder A. N. Durrant, the colored brethren of Pittsburgh and McDonald.

Elder J. P. Gaede, the German church of Allegheny and the church at Washington.

Elder J. W. Watt, Johnstown and Indiana.

Elder C. F. Ulrich, Altoona, Huntingdon, and Six Mile Run.

Elder W. F. Schwartz, Erie, Albion, Meadville, and North East.

Elder G. L. West, Adah and Connellsville.

Elder B. F. Kneeland, Coudersport, Port Allegany, and such other places as he may deem advisable to visit in that part of the State.

Sister Eva Jenks, the company at Ridgway.

Elder I. N. Williams, Corydon.

The writer will visit Erie on Wednesday and Union City on Thursday and Friday, before the week of prayer begins, spending the first Sabbath of the week of prayer at Corry, and then visiting North Warren, closing the week with the Bradford church. In this arrangement Clearfield and possibly some other places have been left out. However, Elder Kneeland is spending some time at the Clearfield church, and we hope they will be able to carry on the work even though a minister is not with them. We suggest that all the isolated families and believers observe the week of prayer at their homes. They will realize great blessings as a result of seeking

the Lord. The REVIEW containing the readings will be sent to all the lonely Sabbath-keepers.

The annual offering should be a liberal one, according to the blessing of God upon each soul. See Deut. 16:17. The churches and isolated members should send their offerings to the conference treasurer, H. K. Hackman, 7155 Mount Vernon St., Pittsburgh, Pa. This should be done with the tithe and all other mission offerings as soon as possible after the week of prayer, so that all the mission offerings can be passed on to the General Conference before the year 1913 closes.

Why not make the week of prayer not only a week of prayer, but one of labor for souls? We suggest that as far as possible each person spend two or more hours each day of the week of prayer laboring with the people, distributing the Ingathering number of the REVIEW, and gathering funds for missions. In this way we can add materially to the offering we are able to make at this time.

The words of Lord Nelson on the eve of a great battle were, "England expects every man to do his duty." May we meet the demand of the hour in loving service for Christ.

R. A. UNDERWOOD.

Business Notices

"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.

FOR SALE.—Owing to its buyer's misfortune, which prevented him from going to California this winter, my "Bide-a-Wee" home, near the Pacific Union College, St. Helena, Cal., is again on the market. For quick sale will take \$2,000. Write for description and terms. C. C. Lewis, Takoma Park, Washington, D. C.

SIMMONS.—Joshua M. Simmons was born Feb. 12, 1857. He was married on Jan. 1, 1885, to Miss Mary E. Garrard. Brother Simmons united with the church at Connie, Wash., at the time of its organization by Elder S. W. Nellis. He fell asleep in the hope of eternal life Oct. 20, 1913. He was a good man, well thought of by his friends and neighbors. Words of comfort were spoken by the writer from Rev. 3:5.

H. B. HAM.

The Advent Review and Sabbath Herald

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

ISSUED EACH THURSDAY BY THE
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General Church Paper of the Seventh-day Adventists

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Takoma Park Station - Washington, D. C.

[Entered as second-class matter, August 14, 1903, at the post-office at Washington, D. C., under the act of Congress of March 3, 1879.]

Special Club Rates

These special reduced rates are good only from December 1, 1913, to February 2, 1914. After that the regular prices will be charged, which are 15 to 25 per cent higher.

TO APPLY FROM
DECEMBER 1, 1913,
TO MIDNIGHT
FEBRUARY 2, 1914

Now while the low rates are on is the time to place your order for the papers you will want during the coming year. Club prices exclude all premiums.

Present subscribers may renew at club rates any paper or papers they are now taking, and which are listed in any club, for one full year from the date of expiration of their present subscriptions, by adding the other papers listed in the club with the paper renewed.

ALL CLUBS MUST INCLUDE THE REVIEW, AND BE SENT TO ONE ADDRESS

Suggestive Clubs

After each paper the regular price is given. The totals of the regular prices give the cost of the papers when taken separately at the regular rates. The special club prices appear in large figures to the right. *Papers of the same price may be substituted one for the other in any club excepting "The Review Family Group."*

A Good Home Club

| | | | |
|-----------------------|--------|------------------------------|---------------|
| Review | \$2.00 | } Club Price Until Feb. 2 | \$4.75 |
| Education | 1.00 | | |
| Worker | .50 | | |
| Instructor | 1.25 | | |
| Life and Health | 1.00 | | |
| Regular Price | \$5.75 | | |

A Good Missionary Club

| | | | |
|----------------------|--------|------------------------------|---------------|
| Review | \$2.00 | } Club Price Until Feb. 2 | \$5.20 |
| Signs (weekly) | 1.75 | | |
| Watchman | 1.00 | | |
| Protestant | 1.00 | | |
| Liberty | .35 | | |
| Regular Price | \$6.10 | | |

Workers' Club

| | | | |
|-----------------------|--------|------------------------------|---------------|
| Review | \$2.00 | } Club Price Until Feb. 2 | \$4.50 |
| Signs (monthly) | 1.00 | | |
| Protestant | 1.00 | | |
| Liberty | .35 | | |
| Life and Health | 1.00 | | |
| Regular Price | \$5.35 | | |

Teachers' Club

| | | | |
|-----------------------|--------|------------------------------|---------------|
| Review | \$2.00 | } Club Price Until Feb. 2 | \$4.05 |
| Education | 1.00 | | |
| Worker | .50 | | |
| Life and Health | 1.00 | | |
| Liberty | .35 | | |
| Regular Price | \$4.85 | | |

THE PERPETUAL CLUB

The Review Family Group

7 "The Perfect Number" 7

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|-----------------------|---------------|---|
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| Instructor | 1.25 | |
| Life and Health | 1.00 | |
| Protestant | 1.00 | |
| Education | 1.00 | |
| Worker | .50 | |
| Liberty | .35 | |
| | \$7.10 | |

Children's Club

| | | | |
|---------------------|--------|------------------------------|---------------|
| Review | \$2.00 | } Club Price Until Feb. 2 | \$3.30 |
| Instructor | 1.25 | | |
| Little Friend | .60 | | |
| Regular Price | \$3.85 | | |

Young People's Club

| | | | |
|-----------------------|--------|------------------------------|---------------|
| Review | \$2.00 | } Club Price Until Feb. 2 | \$4.40 |
| Life and Health | 1.00 | | |
| Instructor | 1.25 | | |
| Education | 1.00 | | |
| Regular Price | \$5.25 | | |

| | | | |
|----------------------|--------|------------------------------|---------------|
| Review | \$2.00 | } Club Price Until Feb. 2 | \$3.30 |
| Signs (weekly) | 1.75 | | |
| Regular Price | \$3.75 | | |

| | | | |
|-----------------------|--------|------------------------------|---------------|
| Review | \$2.00 | } Club Price Until Feb. 2 | \$5.30 |
| Signs (monthly) | 1.00 | | |
| Watchman | 1.00 | | |
| Life and Health | 1.00 | | |
| Protestant | 1.00 | | |
| Liberty | .35 | | |
| Regular Price | \$6.35 | | |

| | | | |
|---------------------|--------|------------------------------|---------------|
| Review | \$2.00 | } Club Price Until Feb. 2 | \$2.90 |
| Protestant | 1.00 | | |
| Liberty | .35 | | |
| Regular Price | \$3.35 | | |

| | | | |
|---------------------|--------|------------------------------|---------------|
| Review | \$2.00 | } Club Price Until Feb. 2 | \$2.60 |
| Watchman | 1.00 | | |
| Regular Price | \$3.00 | | |

| | | | |
|---------------------|--------|------------------------------|---------------|
| Review | \$2.00 | } Club Price Until Feb. 2 | \$2.95 |
| Education | 1.00 | | |
| Worker | .50 | | |
| Regular Price | \$3.50 | | |

| | | | |
|---------------------|--------|------------------------------|---------------|
| Review | \$2.00 | } Club Price Until Feb. 2 | \$3.30 |
| Instructor | 1.25 | | |
| Little Friend | .60 | | |
| Regular Price | \$3.85 | | |

| | | | |
|-----------------------|--------|------------------------------|---------------|
| Review | \$2.00 | } Club Price Until Feb. 2 | \$3.70 |
| Life and Health | 1.00 | | |
| Protestant | 1.00 | | |
| Liberty | .35 | | |
| Regular Price | \$4.35 | | |

| | | | |
|---------------------|--------|------------------------------|---------------|
| Review | \$2.00 | } Club Price Until Feb. 2 | \$2.95 |
| Watchman | 1.00 | | |
| Worker | .50 | | |
| Regular Price | \$3.50 | | |

| | | | |
|---------------------|--------|------------------------------|---------------|
| Review | \$2.00 | } Club Price Until Feb. 2 | \$2.95 |
| Worker | .50 | | |
| Liberty | .35 | | |
| Little Friend | .60 | | |
| Regular Price | \$3.45 | | |

| | | | |
|---------------------|--------|------------------------------|---------------|
| Review | \$2.00 | } Club Price Until Feb. 2 | \$3.70 |
| Watchman | 1.00 | | |
| Protestant | 1.00 | | |
| Liberty | .35 | | |
| Regular Price | \$4.35 | | |

SEND ALL ORDERS THROUGH THE CONFERENCE TRACT SOCIETY



WASHINGTON, D. C., DECEMBER 4, 1913

CONTENTS

GENERAL ARTICLES

| | |
|--|---|
| "Nineveh, That Great City," Mrs. E. G. White | 3 |
| The Destruction of Sin (Concluded), A. T. Robinson | 4 |
| Truth a Mighty Weapon, M. G. Huffman | 5 |
| Elijah the Tishbite, B. E. Connerly | 5 |
| Gospel Finance—No. 18, E. K. Slade | 6 |

EDITORIAL

| | |
|--|------|
| How the Work Is to Be Done—A Matter of Great Moment—Rome, the Hope of the Nations—Our European Division Meetings, No. 7—The Power of Latter-Day Evangelism | 7-11 |
|--|------|

| | |
|---------------------------------------|--------|
| THE WORLD-WIDE FIELD | 11-13 |
| HOME AND HEALTH | 14, 15 |
| THE FIELD WORK | 16-18 |
| MISSIONARY VOLUNTEER DEPARTMENT | 18, 19 |
| MEDICAL MISSIONARY DEPARTMENT | 19, 20 |
| PUBLISHING DEPARTMENT | 20, 21 |
| MISCELLANEOUS | 21, 22 |

WE note from European reports that Elder O. E. and Mrs. Reinke have moved to St. Petersburg, Russia, Elder Reinke having been called from Switzerland to take the presidency of the Russian Union Conference.

LAST week Elder L. C. Sheafe and family left Washington, D. C., for his new field of labor in connection with the Southern California Conference. The prayers and best wishes of their many friends in the East go with them.

WE find that we have omitted to note on this page the departure in May last of Elder Richard Dietrich and family, of Germany. Brother Dietrich was released by the European Division in response to a call from the General Conference for a German laborer in Brazil.

FROM Singapore Elder F. A. Detamore, superintendent of the Malaysian Mission, reports that 2,500 copies of their first Malay paper have just come from the press. He sends good words also regarding the interest in Borneo, where a new foothold has been gained for the message.

WE were pleased to learn that Dr. R. S. Ingersoll, of Richmond, Va., has accepted the position of medical superintendent of the Florida Sanitarium. His wife, Dr. Olive P. Ingersoll, will remain in Richmond for several months to close up their work there, later joining her husband in the Southland.

ONCE in two years is the appointed time for the union conference sessions. The first of these biennial union meetings is that of the Atlantic Union Conference, now in session in South Lancaster, Mass., a ministerial institute being held in connection with the conference. Elders A. G. Daniells, I. H. Evans, G. B. Thompson, N. Z. Town, and W. W. Eastman are in attendance from Washington.

A NOTE from Elder E. K. Slade, president of the Ohio Conference, states that two hundred and fifty persons were added to the Ohio churches by baptism during the past year. The work is making good progress in that large conference.

WE rejoice in the excellent success attending the effort recently made in San Jose, Cal., as reported by Elder J. W. McCord in this number. A similar report of the work done in Los Angeles has just reached us from Elder A. S. Booth, and will appear in the next number of the REVIEW. We rejoice that the Lord honors the word spoken by his consecrated ministers.

AFTER a year and a half at the Foreign Mission Seminary, Brother R. P. and Mrs. Robinson, of southern California and the San Fernando Academy, are sailing this week for South Africa. The report of the South African Union Committee, just at hand, indicates that these new workers will be asked to join Elder W. H. Anderson in the Barotseland Mission field beyond the Zambesi. We rejoice to see these strong young people heading for the far interior of the Dark Continent.

HAVING spent the time since the last General Conference attending meetings in the Central West and the Northwest, and visiting friends, Elder F. B. and Mrs. Armitage, with their daughter, are sailing this week on the return voyage to South Africa. The encouraging words which these workers brought from the mission field have been much appreciated by our brethren at the general meetings, and we know that many prayers will follow them as they enter again upon service for Africa.

A FEW days ago the General Conference received a cable from South Africa, asking for teachers to assist Prof. C. P. Crager and his staff in the Claremont Union College, near Cape Town. The committee has invited Brother J. I. and Mrs. Robison, of the Foreign Mission Seminary, to respond to this call. Brother Robison, while taking special work at the Seminary, has been teaching also in the English department, rendering able service. These workers have had good experience as teachers in southern California. They sail this week for England and South Africa.

WE have word from Australia that Elder F. A. Allum, on furlough in that field from China, has found help for the China field among the young people of Australasia, Brethren A. Mountain and H. Stacey with their wives, all of the Australasian training-centers. It was expected that Brother and Sister Mountain would go to China in December, accompanying Elder and Mrs. Allum, and that the other workers would follow early in next year. The Australasian Union is taking up a special collection the last Sabbath of this year in order to provide transportation expenses for the new workers. Thus Australasia is still sending its workers and its means into the fields beyond its own territory, hard pressed as the union is to supply its own wide-spread island territory.

The Missions Campaign

Up to Tuesday night, November 25, the Maritime Conference was first, and the Utah Conference second, to reach the average on Harvest Ingathering.

Monday, four thousand orders were received for the Missions REVIEW. This is nearly as many as were ordered during the corresponding week one year ago. This shows that the work is still on. The president of the Mississippi Conference writes that that conference has almost reached its goal. Four members of one church in Tennessee have undertaken to raise \$115 each.

Western New York is issuing a bulletin from the conference office, giving, by churches, the amounts gathered. Jamestown and Buffalo, the two largest churches in the conference, stood almost together,—\$90.15 and \$89.39, respectively. November 20 the Western New York Conference had \$350.79 reported as harvested.

Out in Kansas, where the drought has made hard times, one brother writes: "We surely feel that the Ingathering work is not only a duty, but a definite blessing and pleasure, to those who really get into the spirit of it. Please send us fifty more of the REVIEW, for we are going to try again."

Bands are at work in Washington, D. C., composed of the various workers connected with the general offices; and while the offices have not closed down for a day, these bands have their territory assigned them, and work the territory evenings and such days as they can arrange to get off. The Seminary has spent two days, specially appointed, with good success.

C. L. Taggart, president of the Northern California Conference, writes: "We have great hopes that we shall reach our goal. It may take us the remainder of the year, but we expect to keep at it."

Why not spend some of the days during the week of prayer among the people in behalf of missions? Surely the purpose of this special season would blend nicely with the Ingathering work among the people. T. E. BOWEN.

Spanish Sabbath-School Lessons for Children

WORD has just been received from Mexico that in harmony with the action of the Spanish delegates at the General Conference, the Sabbath-school lessons which are being used in the English are being printed in Spanish. Orders for these lessons should be sent to the Mexican office, 1420, Avenida 20, Tacubaya, D. F., Mexico.

WE have word from Elder J. Lipke, of Brazil, that the East Brazil Mission has lost one of its best laborers in Brother Camillo Jose Pereira, who died in Bahia October 15. Brother Pereira had done splendid service as a Christian colporteur, and we sorrow with Brazil in the loss of this devoted worker. Elder Lipke adds: "The work here is onward. There are many openings, but we have not sufficient laborers to enter. May the Lord of the harvest send more laborers."

THE annual week of prayer is appointed for December 13-20. The daily readings for this season were published in the REVIEW of November 13.