

The Advent Review and Sabbath Herald

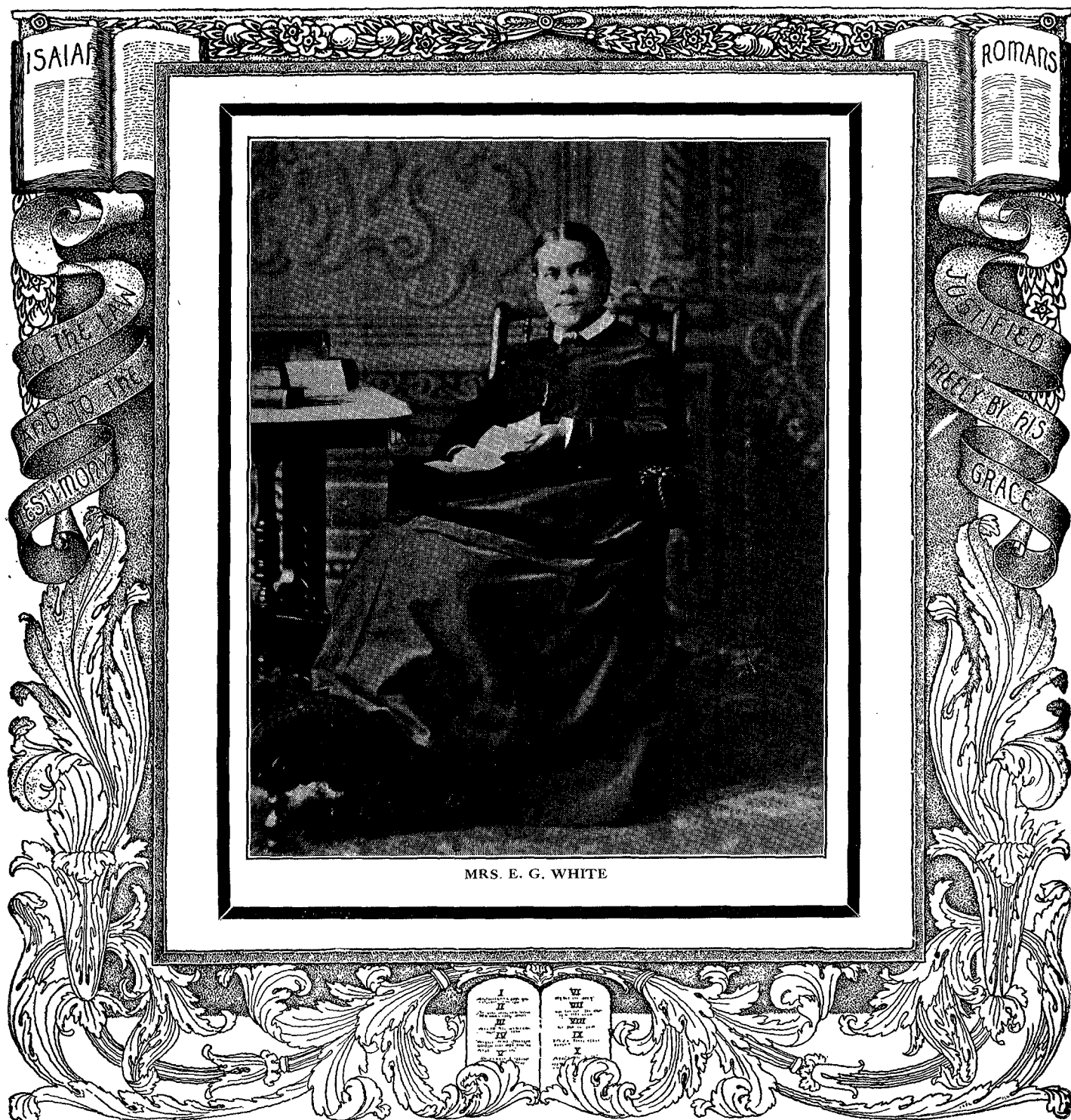


Vol. 92

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No. 38

THE GOSPEL TO ALL NATIONS



MRS. E. G. WHITE

Appreciation of the Work of Mrs. E. G. White

It was in the seventies of the last century that the writer, a young school-teacher, first became acquainted with this people, and through them with the work of Mrs. E. G. White. Having been for years skeptical regarding the Bible, he was even more skeptical of her work. Therefore it was not the conviction of sentiment, but of evidence, that led to the recognition of her gift and work among this people.

Nor was it evidence of what might be called outward or physical signs of her gift. These might be convincing to others, but they made little or no appeal to his reason or conviction.

The preeminent evidence with him was the character of her work and its fruits. Some of these are worthy of note, but he does not seek to name them in the order of their importance.

Mrs. White did not, as have some latter-day teachers, claim that the truth was restored in her after having been lost for centuries. She recognized God's leading and guiding hand all through the ages. She and her people were but seeking to carry on to completion, as set forth in prophecy, the Reformation begun in the fifteenth century, but left incomplete. She recognized that God wrought mightily through his own instruments in all the ages, and her heart had large charity for those in the great Protestant denominations who could not see all that she saw.

She did all in her power to advance educational work in its truest and fullest sense,—the education of the whole man, physical, mental, spiritual.

Mrs. White aimed not at outward display, but at the primitive simplicity of Christianity, with conscientious, rigid economy; yet she was not niggardly, but liberal to the impoverishment of herself. She worked with irrepressible energy, yet was careful of the health of those around her.

She did not seek to build up some great center. She did not believe in colonization. It was the duty of God's people not to seek selfishly what would please and profit them, but to be missionaries among the needy. Her efforts in behalf of foreign missions have been great, and her appeal to her people as she saw the need of millions was to sacrifice, to labor, and to pray for others. The erection of sanitariums, publishing houses, schools, in all of which she was a leading spirit, had for their ultimate object the salvation of souls, the glory of the cause of Christ. She therefore did not seek to establish any great earthly center, but many centers, spiritual ganglia, so to speak, the great center of which was the Eternal Throne.

Mrs. White sought to teach men to look to God for guidance in perplexity, and not to her or any other human being. Frequently when men have written for light on perplexing questions, she has in reply urged them to seek God, assuring them that he was as willing to hear them as he was to hear her.

She held to no human standard. The Bible was to her the Book of God. The Spirit that inspired its

The Weary Watcher Rests

EUGENE ROWELL

God's weary watcher sleeps. His silence lies

Upon the voice unstilled by human fears.

His seal is set on the discerning eyes

That saw his light through all the darkening years.

Mysterious years with awful meaning fraught,

That on us crowd so fast, who shall declare

Their warning message or their hidden thought,

Or give us hope against their deep despair?

Mourn not, God's chosen people. Do not weep

For that long-faithful servant gone to rest.

He hath but given his beloved sleep,

And with his peace that life of toil hath blessed.

So sleep his prophets old, awhile withdrawn

From toil and pain and sorrow. Their reward

Is not less sure; and when the night is gone,

In God's own morning they shall meet their Lord.

Her message still is with us. Mark it well.

A saintly life is scrolled in wisdom there.

More reverent on its living precepts dwell,

And heed the more its urgent call to prayer.

What troublous times are on us, God alone

Can in the fullness of his wisdom know;

Yet he will make his dreadful secrets known,

Nor leave us for quick floods to overflow.

For God is with his people. His high will

Is still toward us for good. His great design

Moves steadfast and unwavering onward still;

His years are set by an unswerving line.

Draw close, draw close, his chosen, in this hour

When darkness threatens danger. Let the tie

Of love divine clasp with immortal power

The brotherhood of saints. Let faith not die.

So, weary watcher, sleep. Thy vigil long

Hath won life's hope for us, its crown for thee.

Sleep on, to waken to the victor's song,

And joy of saints upon the glassy sea.

words would guide the soul willing to be guided, into all truth. All her utterances, by pen or voice, pointed to the Word of God as the one all-sufficient guide. From that living Spirit she daily drank of the waters of life.

Mrs. White never claimed or assumed leadership among this people. Hers was one gift among many—vital and important it is true, but not the greatest. There was but one leader, Christ Jesus. He was our example, our Saviour from sin, our constant Friend, our mighty Helper, our coming King. From him she took orders. To him she went not vainly in every trial. To him she pointed others.

All these are divine, life-molding principles. Many may read with prejudice; even so have men ever read light and truth to their own undoing. Many may recognize that God sends light and truth through the frailest and humblest instruments, and may profit thereby.

So has the writer profited, and he here wishes to voice his appreciation of Mrs. E. G. White's life work, and of its fruits. He has learned that her messages are not clubs to mangle, not daggers to destroy souls. Sometimes they are caustic to burn away sin, but they are also balm for the bruise, healing for the hurt, helpfulness and encouragement to the broken heart, a guide to the eternal principles and rich promise of the love of God. In their continuance is life.

M. C. WILCOX.

I embraced the truths of the third angel's message in 1884. Before that I was without God and without hope. When the message came to me, I accepted the whole message, including the spirit of prophecy. It seemed reasonable to me that God would speak to his church now in somewhat the same way as he did in former times. I had no doubt then, nor have I had in all the years which have since intervened, that Sister White was chosen of the Lord as his special messenger to communicate to his remnant church words of warning and instruction just as truly as were the prophets of old.

The first book I purchased after beginning to keep the Sabbath was "Early Writings." I have it still, rebound. I have read this precious little volume through many times. None, it would seem, could read this book, among the first of her writings, without being assured that it was indited by the Spirit of God in a special sense. The same is true of all the many volumes from her pen. Read where you will and you are directed to the Holy Scriptures as the guide, and to Jesus as the Redeemer. As one reads, a conviction of sin steals into the heart, there comes a desire to pray, and to make a deeper and more complete consecration to God of all he has and is, and he feels that he must do more to save the lost. This is evidence of the work of the Spirit of God. I prize these writings next to my Bible, and regard them as containing the most helpful comments on the Holy Scriptures in existence.

(Concluded on page 13)

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

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TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, AUGUST 5, 1915

No. 38

The Final Funeral Services of Mrs. Ellen G. White

At Battle Creek, Mich. July 24, 1915

Death of a Mother in Israel; She Rests From Her Labors

BY THE EDITOR

OF the dead who die in the Lord just preceding the second coming of Christ, the inspired writer declares, "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors, and their works do follow them." Rev.

14: 13.

Our dear Sister White, who has been so closely identified with this movement since its earliest history, and who has spent and been spent in the furtherance of this message, rests from her labors. For long years she has borne the heat and burden of the conflict, toiling beyond her strength to do faithfully the task appointed her by the Master. As God's chosen messenger, she was associated with this movement in much of its wilder-

ness wanderings. With eyes of faith, and oftentimes in holy vision, she saw the glories of the Promised Land; but in God's providence she was not permitted to go over into the goodly heritage without first passing under the power of death. Like Moses, she was asked to rest from the conflict for a little while, till the Reaper comes to garner the harvest. And rest it is to this weary pilgrim. One had only to look at the quiet, composed face, calm and sweet in death's marbling, to realize the peace in God and the quiet resignation to the divine will in obedience to which her life

was surrendered into the keeping of her Saviour.

Sister E. G. White had been in declining health for several years. Feb. 13, 1915, she fell, and sustained an intracapsular fracture of the left femur. This doubtless served to has-

had spent many years about her home and in her office.

Sunday, July 18, a funeral service was conducted on the lawn at "Elms-haven," near the sanitarium. About four hundred friends and neighbors were present. The following day

a second service was held at Oakland, Cal., with fully one thousand persons in attendance.

The third and final funeral service, in the Tabernacle at Battle Creek, Mich., was attended by a large congregation. It is estimated that four thousand persons were present, crowding the Tabernacle to its very doors. Many stood in the lobbies, doorways, and approaches to the building, unable to obtain



A VIEW OF THE PULPIT WHILE ELDER S. N. HASKELL IS PREACHING

ten her death, which occurred at her home, "Elms-haven," near St. Helena, Cal., one hundred and fifty-three days later, July 16. Surrounding her death-bed were her son, Elder W. C. White, and wife; her granddaughter, Mrs. Mabel White Workman; her long-time and faithful secretary-nurse, Miss Sara MacEnterfer; her niece and faithful nurse, Miss May Walling; one of her untiring bedside nurses, Mrs. Carrie Hungerford; her housekeeper, Miss Tessie Woodbury; her old-time companion and helper, Mrs. Mary Chinnock Thorp; and a few of her friends and helpers who

seats. There were present not only our own brethren and sisters in Battle Creek, but pastors of the Battle Creek churches, together with many leading citizens. Some of our churches in the near vicinity suspended their services, and attended in a body. Representatives were present from many churches throughout Michigan, Illinois, and Indiana. The services at the sanitarium were suspended, and many of the physicians and nurses came to the Tabernacle. Representing the General and North American Division Conferences were Elders A. G. Daniells, I. H. Evans, W. T.

Knox, G. B. Thompson, Frederick Griggs, L. H. Christian, C. S. Longacre, S. N. Haskell, C. B. Stephenson.

We recognized in the large congregation many pioneers whose names are familiar to thousands of our readers: Brethren A. C. Bourdeau, H. Nicola, M. S. Burnham, L. McCoy, G. C. Tenney, G. H. Murphy, William Covert, M. J. Cornell, R. A. Hart, J. W. Bacheller, Homer Aldrich, and doubtless many others whom we were unable to recognize were among the mourners gathered on this occasion.

At this final service there were present the two sons, Elders J. E. White and W. C. White, and one niece, Mrs. Addie Walling McPherson. Seated with these as mourners were Miss Sara MacEnterfer, Mrs. L. M. Hall, Mrs. S. N. Haskell, Mr. and Mrs. I. S. Abbey, Mr. and Mrs. Frank Kelsey, Mr. and Mrs. George Kelsey, and Mr. and Mrs. Oliver Kelsey, and other grieving friends whose names we were unable to obtain.

Elder W. C. White and Miss Sara MacEnterfer accompanied the remains from the Pacific Coast to Battle Creek. On their arrival the body was taken to the home of Brother George Israel, where it remained until Sabbath morning. From eight o'clock until half past ten Sabbath morning friends were given opportunity to look upon the familiar face.

Six ministers acted as guards of honor at the Tabernacle, alternating in pairs every twenty minutes, one at the head and one at the foot of the casket. C. S. Longacre, M. L. Andreasen, W. A. Westworth, E. A. Bristol, L. H. Christian, and C. F. McVagh acted in this capacity. The body was encased in a plain black casket, without ornamentation, except a simple plate engraved with the words "At rest."

The casket was placed directly in front of the pulpit, which was banked with a rich profusion of palms, ferns, and flowers. The floral tributes were numerous and beautiful. One design of an open Bible, made of white and pink carnations, presented by the Pacific Press Publishing Association, was especially noticeable. Across the

open pages in purple flowers were the words, "Behold, I come quickly; and my reward is with me." A beautiful design representing a broken wheel was presented by the Battle Creek church. A cross of white roses hung in front of the pulpit. On a ribbon attached to this cross were the last words uttered by Sister White, "I know in whom I have believed." Floral pieces representing a broken column, and other designs were sent by the General and North American

Toiling Hand," No. 940, "Christ in Song," was touchingly sung as a solo by Prof. F. Griggs.

It seemed most fitting that Elder A. G. Daniells, with his long years of intimate association with Sister White in her work, should prepare and read a sketch of her life; and though somewhat lengthy, it was listened to with deep interest by those present. A part of this sketch was given last week. We are sure, however, that all will desire to have the complete account which was read at the funeral. Hence we present it entire in this connection:—

Life Sketch of Sister E. G. White by Elder A. G. Daniells

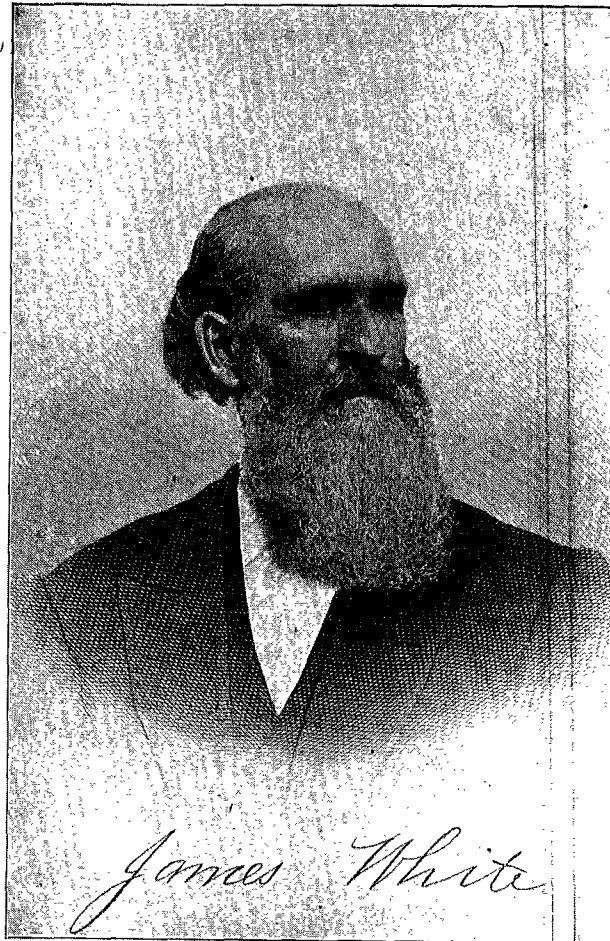
Ellen G. White was born in Gorham, Maine, Nov. 26, 1827. She passed away July 16, 1915, at the advanced age of nearly eighty-eight years. Only the briefest glance at this remarkable life of strenuous and manifold labors will be possible on this occasion.

Before her marriage to James White her name was Ellen Gould Harmon. Her parents, Robert and Eunice Harmon, came of good New England stock in the State of Maine. They were earnest, devoted members of the Methodist Church. While active in Christian service for the conversion of sinners, Mr. and Mrs. Harmon had the joy of seeing their family of eight children yield their hearts to Him who died for them, and dedicate their lives to his service.

Her Religious Experience

Miss Ellen Harmon seemed to be endowed with a deeply religious nature. In early youth she experienced a keen realization of the exceeding sinfulness of sin. The righteousness of God as revealed in the gospel charmed her, and for it her whole heart and soul seemed to yearn. At the tender age of twelve years, while attending a Methodist camp meeting, she acknowledged Christ as her Saviour, and later was baptized in the sea at Portland.

In 1840, when but thirteen years of age, she attended the religious meetings conducted by William Miller in Portland, Maine. His thrilling sermons on the second coming of Christ made a profound impression on her mind. Thousands were deeply moved by Mr. Miller's preaching, and many turned from lives of worldliness and sin to live only for their Lord and Saviour. The impressions made on Miss Harmon's mind grew stronger



ELDER WHITE DIED AT BATTLE CREEK, MICH.,
AUG. 6, 1881

Division Conferences, the Review and Herald Publishing Association, and other institutions, and by individuals.

The funeral service began at eleven o'clock. "Asleep in Jesus," No. 924, "Hymns and Tunes," was sung by a double quartet, consisting of Mrs. H. M. Dunlap, Mrs. George R. Israel, Miss Nenna B. Dunlap, Miss Florence Howell, Frank W. Hubbard, Dr. M. A. Farnsworth, F. Griggs, and M. H. Minier. Following this, Elder F. M. Wilcox read as a Scripture lesson Rev. 21:1-7; 22:1-5; and Isaiah 35. A solemn hush pervaded the great assembly while Elder M. C. Wilcox offered prayer.

Following the prayer, "Rest for the

and deeper day by day. But it was not until later, at the age of seventeen, that she found the full salvation in Christ for which her soul longed so earnestly. Of this experience she wrote:—

"Faith now took possession of my heart. I felt an inexpressible love for God, and had the witness of his Spirit that my sins were pardoned. My views of the Father were changed. I now looked upon him as a kind and tender parent, rather than a stern tyrant compelling men to blind obedience. My heart went out toward him in a deep, fervent love. Obedience to his will seemed joy. It was a pleasure to be in his service. No shadow clouded the light that revealed to me the perfect will of God. . . . My heart was so filled with love to God and the peace that passeth understanding that I loved to meditate and pray."

This experience proved to be deep and abiding. It marked the beginning of a life of great devotion to God, and of the greatest activity for the salvation of a lost world. She began at once to lead her young associates, to the Saviour. Although repulsed by some, she ceased not to pray and labor for them until every one for whom her heart was specially burdened experienced the new life.

Taking the Bible as the supreme guide of her life she became fully convinced by its teaching that the second coming of Christ was near at hand. On this point she never wavered; and believing it with her whole soul, she felt that the supreme purpose of every Christian at this time should be to live a blameless life in and with Christ, and to devote every resource at command to the salvation of the lost.

This view led her to unceasing prayer for the indwelling presence of the Holy Spirit. Her yearning for this divine Presence was answered beyond all that she had conceived. She prayed, as does every sincere Christian, for the gifts of the Spirit as set forth by the apostle Paul in his first letter to the Corinthian church—the gift of wisdom, knowledge, faith, healing, working of miracles, prophecy, discerning of spirits, etc.

Called to Her Life Work

Her life of full surrender, obedience, and unceasing prayer for divine help was rewarded by the bestowal of the gift of prophecy, one of the choicest of all the gifts of the Spirit.

In December, 1844, the Holy Spirit

gave her a revelation of the second coming of Christ. In this vision of the future there was given a view of the glorious reward that awaits the redeemed and the terrible fate that will come to all who refuse to serve their Lord and Master. This view of the destiny of the human family made a profound impression on her. Here she received her appointment as a messenger of God. She felt that God was commanding her to give this message of light and salvation to others.

This was a great trial to her. She was but seventeen years old, small,

and Mrs. White, left the following testimony to this gift:—

"Every test which can be brought to bear upon such manifestations proves them genuine. The evidence which supports them, internal and external, is conclusive. They agree with the Word of God and with themselves. They are given, unless those best qualified to judge are invariably deceived, when the Spirit of God is especially present. Calm, dignified, impressive, they commend themselves to every beholder as the very opposite of that which is false or fanatical.

"Their fruit is such as to show that the source from which they spring is the opposite of evil.

"1. They tend to the purest morality. They discountenance every vice, and exhort to the practice of every virtue. They point out the perils through which we are to pass to the kingdom. They reveal the devices of Satan. They warn us against his snares. They have nipped in the bud scheme after scheme of fanaticism which the enemy has tried to foist into our midst. They have exposed hidden iniquity, brought to light concealed wrongs, and laid bare the evil motives of the false-hearted. They have warded off dangers from the cause of truth upon every hand. They have aroused and re-aroused us to greater consecration to God, more zealous efforts for holiness of heart, and greater diligence in the cause and service of our Master.

"2. They lead us to Christ. Like the Bible, they set him forth as the only hope and only Saviour of mankind. They portray before us in living characters his holy life and his godly exam-

ple, and with irresistible appeals they urge us to follow in his steps.

"3. They lead us to the Bible. They set forth that Book as the inspired and unalterable word of God. They exhort us to take that word as the man of our counsel, and the rule of our faith and practice. And with a compelling power, they entreat us to study long and diligently its pages, and become familiar with its teaching, for it is to judge us in the last day.

"4. They have brought comfort and consolation to many hearts. They have strengthened the weak, encouraged the feeble, raised up the despondent. They have brought order out of confusion, made crooked places straight, and thrown light on what was dark and obscure. And no person with an unprejudiced mind can



A FAMILIAR PICTURE OF SISTER WHITE

frail, and retiring; but after a long, severe struggle, she surrendered to the call of her Lord, and then she was given strength for her life work.

Following this surrender and victory there came to her a series of remarkable spiritual experiences, unmistakably genuine, and regarded by her associate workers of that day as a manifestation of the gift of prophecy promised by Christ to the remnant church. Those who have been associated with her through all the years that have passed since that time never have had occasion to alter their conviction that the revelations which have come to her through the years have come from God.

Elder Uriah Smith's Estimate of Her Work

The late Uriah Smith, a lifelong associate in this work with both Elder

read their stirring appeals for a pure and lofty morality, their exaltation of God and the Saviour, their denunciations of every evil, and their exhortations to everything that is holy and of good report, without being compelled to say, 'These are not the words of him that hath a devil.'"

Her Marriage to Elder James White, and Their United Labors

On Aug. 30, 1846, Miss Harmon was married to James White, a native of Palmyra, Somerset Co., Maine. Mr. White was born Aug. 4, 1821, and was a lineal descendant on his

nominal name — Seventh-day Adventists.

From the time of their marriage, Mrs. White's life was closely linked with that of her husband in strenuous gospel work, until his death, Aug. 6, 1881. They traveled extensively in the United States, preaching and writing, planting and building, organizing and administering. Time and test have proved how broad and firm were the foundations they laid, and how wisely and well they built.

In 1853, in the beginning of their work, they chose Battle Creek as the headquarters of their movement.

started the *Youth's Instructor*. This has grown to be a very strong periodical for the young people.

In 1872 Mrs. White accompanied her husband across the continent to establish a larger, broader work on the Pacific Coast. Locating in the city of Oakland, they started a printing plant and began the publication of a missionary paper, the *Signs of the Times*. This paper still lives and enjoys a large circulation. They also founded the St. Helena Sanitarium, a few miles north of San Francisco. This institution has grown until now it maintains a large patronage.



THE CASKET CONTAINING THE BODY OF MRS. E. G. WHITE IN THE TABERNACLE

father's side of Peregrine White, born on the "Mayflower," in the harbor of Cape Cod.

About the time of their marriage they were both convinced that the fourth commandment of the decalogue enjoined the observance of the seventh day of the week as the Sabbath of Jehovah. From childhood they had been taught a wholesome reverence for the law of God. When they came to see the plain statement that "the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work," they courageously took their stand for loyal obedience. Their belief in the imminence of the second coming of Christ, and their observance of the seventh-day Sabbath, led to the adoption of the de-

This was done at the solicitation of earnest, progressive believers residing in the State of Michigan. For just fifty years this place remained the headquarters of the cause they established.

Through the counsels given Mrs. White they were instructed to print and circulate a message-filled literature. The small beginning they set on foot has grown, until today we have thirty-seven publishing houses throughout the world, producing literature in eighty different languages, with an annual output of \$2,000,000. In those early days they began the publication of the *ADVENT REVIEW AND SABBATH HERALD*, which still continues as the denominational organ. About the same time they

In Battle Creek Brother and Sister White worked for the establishment of the first college and sanitarium of the denomination. The small beginning in educational and medical missionary work made here has extended to all parts of the world. There are being operated at the present time seventy colleges, academies, and intermediate schools, and five hundred elementary schools. About forty sanitariums and a large number of medical treatment rooms and dispensaries are being maintained in both Christian and non-Christian lands for the alleviation of the physical suffering of humanity.

The Character of Her Teachings

The views held and widely promulgated by Mrs. White regarding vital,

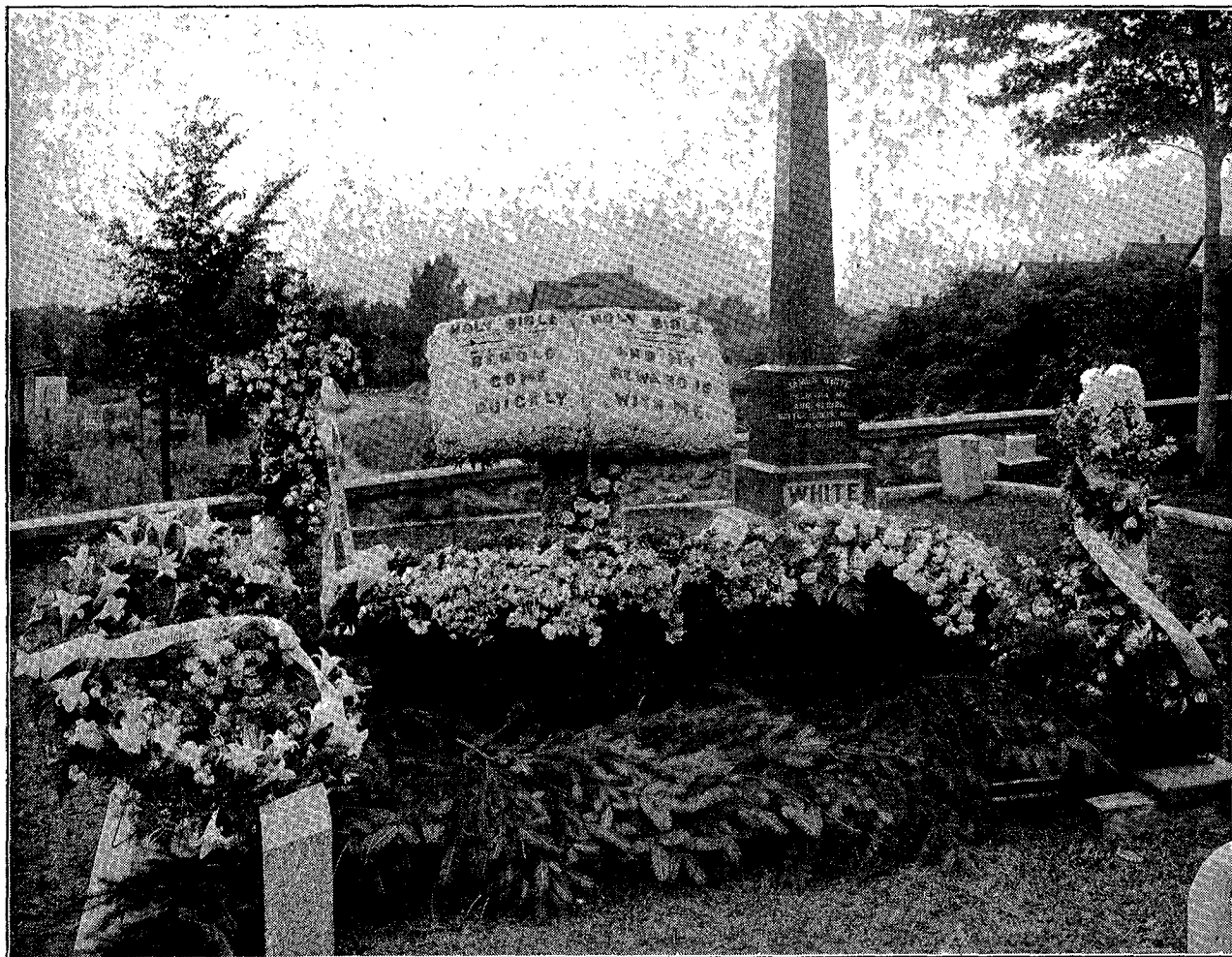
fundamental questions,—the sovereignty of God, the divinity of Christ, the efficacy of the gospel, the inspiration of the Scriptures, the majesty of the law, the character of sin and deliverance from its power, the brotherhood of man and the relationships and responsibilities in that brotherhood,—her teaching regarding these great questions, and her life of devotion to her Lord and of service to her fellow men, were made impressive through the revelations given her by the divine Spirit. They are the fruits of that Spirit,—the fruits by which her life work is to be judged.

writings. Those who still believe that the Bible is the inspired, infallible word of the living God will value most highly the positive uncompromising support given this view in the writings of Mrs. White.

In her teaching, Christ is recognized and exalted as the only Saviour of sinners. Emphasis is placed upon the bold and unqualified announcement of the disciples that "there is none other name under heaven given among men, whereby we must be saved." The power to redeem from the power and effects of sin is in him alone, and to him all men are directed.

The church instituted by our Lord and built up by his disciples in the first century is set forth as the divine model. Its prerogatives and authority are fully acknowledged, and all its ordinances and memorials are observed. Strong emphasis is placed on the value of gospel order and organization revealed in the Scriptures for the efficiency of the church in all its world-wide operations.

Through the light and counsel given her, Mrs. White held and advocated broad, progressive views regarding vital questions that affect the betterment and uplift of the human family



AT THE GRAVE, TAKEN AFTER THE FRIENDS DISPERSED, AND JUST BEFORE THE GRAVE WAS FILLED

They must determine the source and the character of the spirit that has dominated her whole life. "By their fruits ye shall know them." "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."

This question is not involved in any uncertainty whatever. Her teaching is clear, and the influence of her life has been positive.

No Christian teacher in this generation, no religious reformer in any preceding age, has placed a higher value on the Bible. In all her writings it is represented as the Book of all books, the supreme and all-sufficient guide for the whole human family. Not a trace of higher criticism, new thought, or skeptical, destructive philosophy can be found in any of her

Her writings hold firmly to the doctrine that the gospel, as revealed in the Sacred Scriptures, presents the only means of salvation. None of the philosophies of India nor the codes of morals and ethics of Burma and China are given any place whatever with the gospel of the Son of God. This alone is the hope of a lost world.

The Holy Spirit, the third person of the Godhead and Christ's representative on earth, is set forth and exalted as the heavenly teacher and guide sent to this world by our Lord to make *real* in the hearts and lives of men all that he had made *possible* by his death on the cross. The gifts of this divine Spirit, as enumerated in the New Testament, are acknowledged, prayed for, and received as fully as the Spirit imparts them.

from the moral, intellectual, physical, and social standpoint, as well as the spiritual. Her writings are full of instruction, clear and positive in behalf of a broad, practical Christian education for every young man and young woman. In response to her earnest counsels the denomination with which she was associated now maintains a system of education for all its children and young people.

Her writings present the most comprehensive views regarding temperance reform, the laws of life and health, and the use of rational, effective remedies for the treatment of sickness and disease. The adoption of these principles has placed the people with whom she worked in the front ranks with others who are advocating sane temperance reforms,

and working for the physical improvement of mankind.

Nor is the social status of the human family lost sight of. Slavery, the caste system, unjust racial prejudices, the oppression of the poor, the neglect of the unfortunate, are set forth as un-Christian and a serious menace to the well-being of the human race, and as evils which the church of Christ is appointed by her Lord to overthrow.

Her Interest in World-Wide Mission Work

The responsibilities of the church in both home and foreign mission service are given the greatest prominence in the writings of Mrs. White. Every member of the body is admonished to be a light in the world, a blessing to those with whom he may associate. All must live the unselfish life of the Master for others. And the church in Christian lands must put forth its highest endeavors to evangelize those who are groping in the darkness and superstition of heathen lands.

Go to all the world, give to all the world, work for all the world, is the exhortation running through all the writings of Mrs. White, as the following quotation will illustrate:—

"Let the members of the church have increased faith, gaining zeal from their unseen, heavenly allies, from a knowledge of their exhaustless resources, from the greatness of the enterprise in which they are engaged, and from the power of their Leader. Those who place themselves under God's control, to be led and guided by him, will catch the steady tread of the events ordained by him to take place. Inspired by the Spirit of him who gave his life for the life of the world, they will no longer stand still in impotency, pointing to what they cannot do. Putting on the armor of heaven, they will go forth to the warfare, willing to do and dare for God, knowing that his omnipotence will supply their need."

Thus for fully seventy years she gave her life in active service to the cause of God in behalf of sinful, suffering, sorrowing humanity. After traveling extensively through the United States from 1846 to 1885, she visited Europe, where she devoted two years to the work there, which was then in a formative period. In 1891 she went to Australia, where she remained nine years, traveling about the colonies and devoting all her energies to the upbuilding of the work. Her labors there were of untold value to the cause of God in the Southern Pacific.

On returning to the United States in 1900, at the age of seventy-three, she seemed to feel that her duty to travel was about done, and that she should devote the rest of her life to writing. Thus she toiled on until within a short time of her death, at the ripe age of almost eighty-eight years.

The Value of Her Work

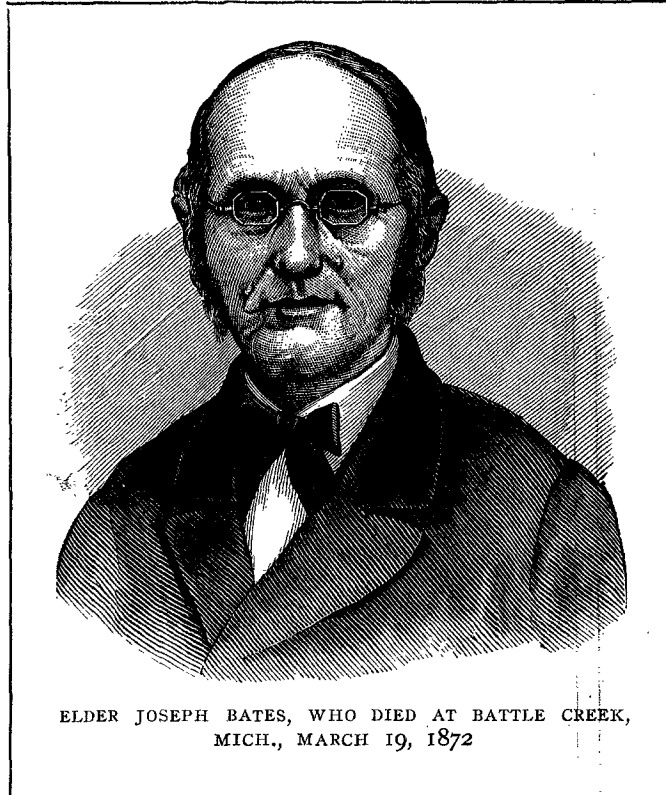
Perhaps we are not wise enough to say definitely just what part of Mrs. White's life work has been of the greatest value to the world, but it would seem that the large volume of deeply religious literature she has left

necessary to the betterment of society as represented by the family, city, State, and nation, will continue to mold public sentiment and individual character. Their messages will be cherished more than they have been in the past. The cause to which her life was devoted, and which that life molded and advanced to such a great degree, will press forward with increasing force and rapidity as the years go by. We who are connected with it need entertain no fear except the fear of our own failure to do our part as faithfully as we should.

Of our sister and of all who have died in the Lord Jesus, the apostle Paul gives us the following comforting words: "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. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the

Lord. Wherefore comfort one another with these words."

And if it was appropriate for the president of the General Conference to present this sketch of the life of one who has been so closely identified with this movement, it was equally as fitting that a pioneer, Elder S. N. Haskell, who from the early days of this movement was intimately associated with Brother and Sister White, and who, as he stated in his remarks, had known Sister White for more than fifty years under nearly every circumstance of life, should set forth from the words of divine revelation the hope of the Christian,—the hope which had inspired him through all the years of his ministry, the hope which sustained the special subject of his remarks through her life and in the hour of death. Brother Haskell spoke as follows:—



ELDER JOSEPH BATES, WHO DIED AT BATTLE CREEK, MICH., MARCH 19, 1872

would prove to be of the greatest service to mankind. Her books number upward of twenty volumes. Some of these have been translated into many languages in different parts of the world. They have now reached a circulation of more than two million copies, and are still going to the public by thousands.

As we survey the whole field of gospel truth,—of man's relation to his Lord and to his fellow men,—it must be seen that Mrs. White's life work has given these great fundamentals positive, constructive support. She has touched humanity at every vital point of need, and lifted it to a higher level.

Now she is at rest. Her voice is silent; her pen is laid aside. But the mighty influence of that active, forceful, Spirit-filled life will continue. That life was linked with the eternal; it was wrought in God. The message proclaimed and the work done have left a monument that will never crumble nor perish. The many volumes she has left, dealing with every phase of human life, urging every reform

Funeral Sermon by Elder S. N. Haskell

In the one hundred and sixteenth psalm and the fifteenth verse we have this most remarkable statement concerning death: "Precious in the sight of the Lord is the death of his saints." It would seem singular when we look at it from one standpoint that God would consider the death of his people precious. He has always dealt with death as an enemy. It is an enemy to the race, yet he declares that the death of his people is very precious in his sight. And while it causes mourning upon the earth by the friends of those who are deceased, yet the Lord himself regards them still. The hope that is set before them is a bright light shining in a dark place; and although the enemy of the race will do his best to destroy God's people, yet there is light ahead, and that light is in the resurrection of the dead. They will come forth. And so God regards them still, even while they are dead. Their lives here upon the earth, and the fruit of their lives, will still be blessed of God as long as time shall last.

I wish to read by the side of this another verse found in the fourteenth chapter of Revelation, that seems to make the blessing more special, if possible, for those that sleep in Jesus: "And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

These are most wonderful words, and what makes them wonderful to us is the connection. I will read the connection, because it was the truth brought out in this connection to which Sister White devoted her life:—

"The third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up forever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus."

The apostle declares: "And I heard a voice from heaven saying unto me, Write." It would seem that while

John had a view of the closing work of the gospel, and while some engaged in that work would pass away, there came a voice to him from heaven, right from God's throne, saying, "Write"—write something. What was he to write? Here it is: "Blessed are the dead which die in the Lord from henceforth." Although they may have expected to live until truth triumphs finally, to live to see Christ come in the clouds of heaven, yet if they die, no terrible misfortune befalls them; for "blessed are the dead that die in the Lord from henceforth:

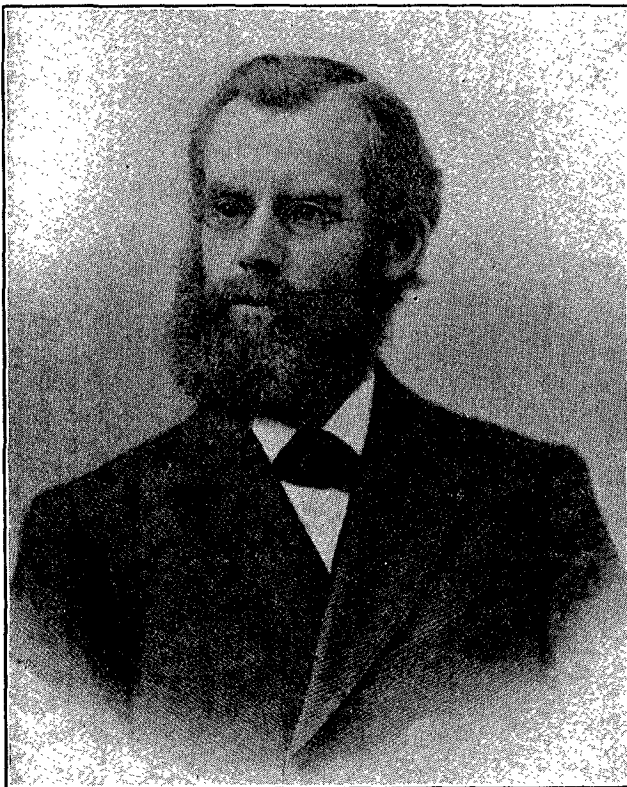
thing very precious in the thought of the resurrection. The hope of the resurrection has brought comfort to the hearts of the believers in every age of the church. It was this hope that the apostle Paul set before the early disciples, in the first epistle to the Thessalonians. He said: "I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him."

As Christ was brought from the grave, so will he bring those that sleep in Jesus. "For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent [or go before] them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words." 1 Thess. 4: 13-18.

There is one expression that I wish to notice for a moment, and that is in the fourteenth verse: "If we believe that Jesus died and rose again, even so,"—even as Christ was raised from the dead,—"even so them also which sleep in Jesus will God bring with him." Christ possessed individuality when he rose. It is

no doubt familiar to you all that Mary was the first one to go to the sepulcher in the morning of the resurrection, and she ran and told Peter and John that the tomb was empty. And so Peter and John came to see.

"And he [John] stooping down, and looking in, saw the linen clothes lying; yet went he not in. Then cometh Simon Peter following him, and went into the sepulcher, and seeth the linen clothes lie, and the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself." Now it may seem to us strange that John should write this particular, but there is something more to it that is more marvelous still. "Then went in also that other disciple, which came first to the sepulcher, and he saw, and believed. For as yet they knew not the scripture, that he must rise again from the dead." Why did John believe? He saw Christ's very habits manifested right there in the tomb. John saw the napkin laid by itself, and he saw the linen clothes laid by themselves; and yet he did not know



ELDER J. N. ANDREWS, WHO DIED AT BASEL,
SWITZERLAND, OCT. 21, 1883

Yea, saith the Spirit; that they may rest from their labors; and their works do follow them."

I do not know what words could be framed that would seem to arouse greater interest in those that believe in the truth brought to view here than these words concerning those that may die in the message. We have no question in reference to the faithfulness of our dear sister. She has been faithful and true as far as lay in her power to accomplish the work that God gave her to do; yet she is dead; but "blessed are the dead which die in the Lord from henceforth." She rests from her labors; she has ceased to live; she has met the foe, Death; she has surrendered; but her works live. Being dead, she speaks and will speak as long as souls can be saved in this world. What we need is confidence in God and in his Word to carry out the same work that she did as far as we shall be able and time shall last.

But I wish to read one or two expressions concerning the resurrection of the dead, for to me there is some-

the scripture that Christ must rise from the dead; but when he saw this, and saw the body gone from the tomb, he said, That is Jesus. He is risen from the dead. The scripture he did not know, but he knew Christ was raised, by the orderly way in which that napkin and the linen clothes were left.

But there is something that is still more striking in this chapter. I shall have to read several verses to get the connection: "But Mary stood without at the sepulcher weeping; and as she wept, she stooped down, and looked

into the sepulcher, and seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain. And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him. And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus. Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away. Jesus saith unto her, Mary." That is all—"Mary." She had heard that voice many a time before. "She turned herself, and saith unto him, Rabboni; which is to say, Master." How did she recognize him? It was the same voice that she had heard call her name time and again before he died. Then she must have recognized him by his voice when he said "Mary," and she looked up and there he, Jesus, stood, right by her side. "Jesus saith unto her, Touch me not; for I am not yet ascended to my Father; but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God."

Mary's love for the Saviour was so strong that she could not rest at all until she saw him, until she knew where he was. And when he stood by her side and said "Mary," in that same tone that she had heard so many times before, she was about to fall at his feet and grasp him and worship him, when he said, "Touch me not." It was her love for the Saviour, because of what he had done for her in forgiving her sins and connecting her

soul with heaven. Her love knew no bounds. Her love kept the Saviour on the earth for a short time at least, until he made himself known to her.

Then she, the first of the disciples to see Jesus, reports concerning him, and preaches the risen Saviour. There is something very touching in this narrative. It is this, that the Saviour so appreciates the love of his people, and his people so appreciate what he has done for them, and their hearts are so drawn out and so connected with heaven, that in the resurrection they will know the Son of

earth, and the promises that the Lord has made to his people will be verified, every one of them. May the Lord help us to be among that number that will meet our Lord in peace. The greatest effort on our part should be to prepare to meet God. I have been personally acquainted with Sister White to a greater or less extent for fifty years. I have seen her under almost all circumstances in life. And I can say this truthfully, that I never saw a person more truly womanly, more Christlike in all her ways, in all she did, than she was; and many can testify to the same thing.

May the Lord grant us his blessing; and while we shall not see our sister any more in this world until the resurrection day, may God help us, dear friends, to be among that number that will then see her again in the kingdom of glory.

"We Shall Meet," No. 1371, "Hymns and Tunes," was sung at the conclusion of the service by the double quartet. Elder W. T. Knox offered the prayer of dismissal. Follow-

ing this formal service, the body was removed to the vestibule of the church, where opportunity to view the face of Sister White was given those who had not previously had the privilege. The large congregation in single column slowly filed by the casket. Hundreds who had done this before the service, again availed themselves of the opportunity.

Tenderly the remains were borne to the waiting carriage. I. H. Evans, W. T. Knox, G. B. Thompson, F. Griggs, G. E. Langdon, and F. M. Wilcox acted as pallbearers. The procession to the cemetery was a large one. More than one hundred vehicles of various kinds, automobiles and carriages, were in line. Nine street cars, chartered for the occasion and loaded to the fullest capacity, accommodated those not possessing carriage conveniences.

The somber-hued, overcast sky harmonized with the solemn occasion. Rain at one time threatened, but was withheld till the return from the cem-



A VIEW FROM THE REAR OF THE LARGE COMPANY GATHERED AROUND THE GRAVE OF MRS. ELLEN G. WHITE

God. They will know him by his voice; they will know him by his habits; they will know his features. Thomas said: "Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe." But when the Saviour appeared to him he said, "Thomas, reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side; and be not faithless, but believing." The very sight of his Saviour quickened his recognition. He didn't have to put his hands in his side or his finger into the prints of the nails; but he saw him, the same Son of God that was crucified and buried in Joseph's new tomb.

So it will be with our friends finally. They will come forth like our Saviour; we shall behold them, we shall see them; and while we cannot hear the voice of our sister any more in this world, yet her influence lives, and in the resurrection, if we are so faithful as to have a part with the people of God, then we shall recognize her. We shall see her and know her. It will be so with all God's people.

My dear friends, there is a living connection between heaven and this

etery. The services at the grave were brief but impressive. The beautiful and comforting song "Resurrection," No. 963, "Hymns and Tunes," was rendered by the double quartet. Elder I. H. Evans read as a Scripture reading, John 5:24-29; 1 Cor. 15:51-58; 1 Thess. 4:13-18. Following this Elder G. B. Thompson offered prayer. The remains of our dear sister were tenderly and silently lowered into the grave to rest beside the body of her husband, Elder James White, who was buried in the same plot in 1881.

The hundreds gathered around the open grave stood with bowed heads and sorrow-filled hearts, recognizing the great loss to the church of God, and their own personal loss, in the death of this noble, devout woman. Silently they dispersed, some lingering a little season to visit the graves of others of God's faithful fallen workers who are buried in the familiar burying ground. Elders Uriah Smith, M. E. Cornell, B. L. Whitney, E. B. Miller, G. W. Amadon, G. H. Bell, D. T. Bourdeau, T. M. Steward, and other earnest, devout workers who have fallen in the conflict and whose names we do not recall, are awaiting here the coming of the Life-giver.

What thrilling scenes will this and

other cemeteries present when the Life-giver comes. The graves will be opened, and those who sleep in Jesus will come forth shouting victory over death and the grave. Hasten, glad day of deliverance from death's cruel power!

The three and one-half hours occupied by the complete funeral service afforded time for serious reflection to many present. To the writer it brought thronging memories of the past. He could hear once more the clear, ringing voice of our sister call-

ing the members of the church to forsake the low plane of selfish living, and to occupy the high position to which God called them by his grace. He recalled the many warnings she had uttered against the deceptive wiles of the great adversary, and the dangers which threaten the church of God in these days of spiritual declension and worldliness. In memory he could hear her ringing appeals for broader liberality and greater sacrifice in behalf of the gospel of Christ

to a further consideration of the word she had spoken. The principles of truth expressed are as appropriate today as when they were uttered. We hope that our church's appreciation of the gift of the spirit of prophecy will not be voiced alone in words, but above all in following the instructions that have been given.

There came to mind a scene similar to this, which occurred thirty-four years ago, in 1881, when the funeral services of Elder James White were

held in the Tabernacle. On that occasion, at a time when our dear Sister White was deprived of her chief earthly support, there was manifested her strength of Christian character, her confidence in God, and her reliance upon divine power in the work committed to her. At the close of the service she unexpectedly arose, and taking a position by the side of her husband's casket, gave expression to the faith that sustained her. It seems appropriate that her words should find repetition in connection with this report of her own obsequies, for they express not alone the hope that sustained her in the sad hour of her bereavement, but the hope which must sustain every trusting child of God. They will be appreciated especially by all who mourn:—



ELDER URIAH SMITH, WHO DIED AT BATTLE CREEK, MICH.,
MARCH 6, 1903

in all the world. He recalled the great burden of heart she felt for the great city centers, for our institutions, for our young people.

Here, from the Tabernacle pulpit, she had borne again and again throughout the years the messages which God had committed to her. We wondered if these messages would have their full effect, if the death of the messenger, who died in the fullness of her labors for God, would have an influence to call the attention of this people seriously and earnestly

to a further consideration of the word

Words of Mrs. E. G. White on the Occasion of Her Husband's Funeral

I want to say a few words to those present on this occasion. My dear Saviour has been my strength and support in this time of need. When taken from my sick bed to be with my husband in his dying moments, at first the suddenness of the stroke seemed too heavy to bear, and I cried to God to spare him to me,—not to take him away, and leave me to labor alone. Two weeks ago we stood side by side in this desk; but when I shall stand before you again, he will be missing.

He will not be present to help me then. I shall be alone, and yet not alone, for my Saviour will be with me. When my husband was breathing out his life so quietly, without a groan, without a struggle, I felt that it would be selfishness in me to wish to throw my arms of affection around him and detain him here. He was like a tired warrior lying down to rest. My heart can feel to its very depths, and yet I can tell you I have no tears to shed for the dead. My tears are for the living. And I lay away my beloved treasure to rest,—to rest until the morning of the resurrection, when the Life-giver shall call the captives from the prison house to a glorious immortality.

And now I take up my life work alone. I thank my Saviour I have two sons whom he has given me to stand by my side. Henceforth the mother must lean upon the children, for the strong, brave, noble-hearted husband is at rest. The turmoil with him is over. How long I shall fight the battles of life alone I cannot say; but there is one thing that I will say to you, and that is that when I saw my husband breathe his last, I felt that Jesus was more precious to me than he ever had been in any previous hour of my life. When I stood by my first-born, and closed his eyes in death, I could say, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." And I felt then that I had a comforter in Jesus Christ. And when my little one was torn from my arms, and I could no longer see its little head upon the pillow by my side, then I could say, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." And now he upon whose large affections I have leaned, with whom I have labored,—and we have been united in labor for thirty-six years,—is taken away; but I can lay my hands upon his eyes and say, I commit my treasure to Thee until the morning of the resurrection.

When I saw him passing away, and saw the many friends sympathizing with me, I thought, "What a contrast to the death of Jesus as he hung upon the cross!" What a contrast! In the hour of his agony, the revilers were mocking and deriding him. But he died, and he passed through the tomb to brighten it, and to lighten it, that we might have joy and hope even in the event of death; that we might say as we lay our friends away to rest in Jesus, We shall meet them again.

And now I appreciate the Christian's hope, and the Christian's heaven, and the Christian's Saviour, as I have never appreciated them before. And today I can say, "There is rest for the weary." When we were looking, but a short time ago, to Colorado, and to the Atlantic coast, and to the Pacific, for rest, my husband said, "Let us not be overanxious. We know not what a day may bring forth. God may open up a way before us that now seems indistinct and cloudy. But," said he, "I shall have rest, I shall have rest. All our ways are hid in Jesus Christ, and he

and where none shall any more say, "I am sick." I yield my precious treasure; I bid him farewell; I do not go to his grave to weep. Nor can I shed any tears over my youngest nor my eldest son. The morning of the resurrection is too bright. And then I look to that morning when the broken family links shall be reunited, and we shall see the King in his beauty, and behold his matchless charms, and cast our glittering crowns at his feet, and touch the golden harp and fill all heaven with the strains of our music and songs to the Lamb. We shall sing together there. We shall triumph together around the great white throne.

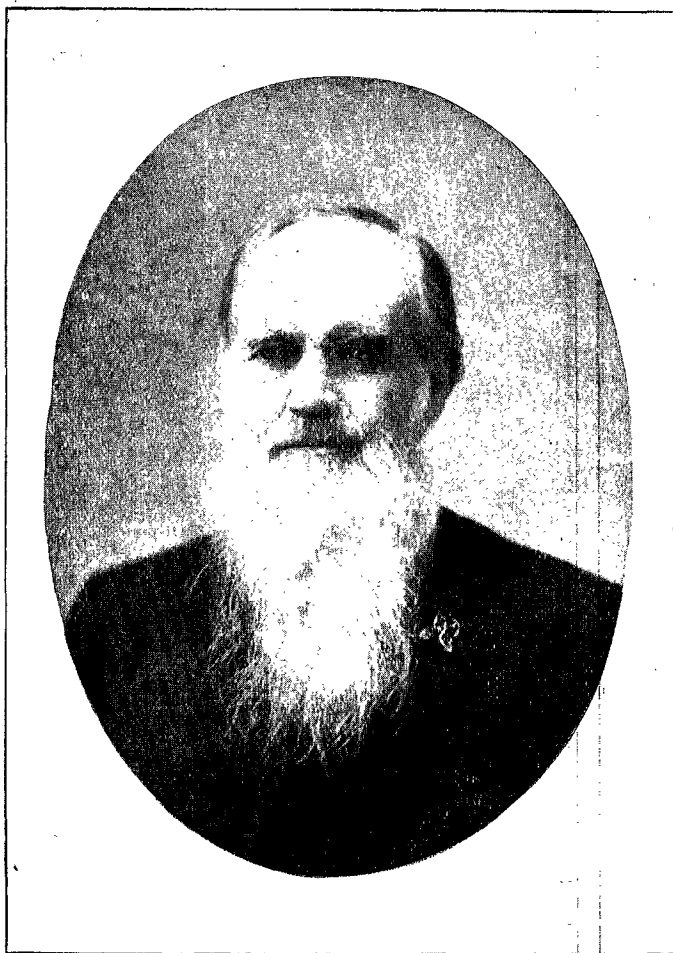
Sister White fell at her post of duty, faithful to the last. She was ready to go. She could say with the apostle: "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing."

She rests from her labors, but the work which she has wrought under God still exists, and will continue to gather with Christ until the day of the final harvest. When the Life-giver comes, she, and all the sleeping saints from the days of righteous Abel to the last one that shall die, will come forth to receive their reward.

The church militant will soon become the church triumphant. It is

for us to look beyond the darkness of the tomb to the glorious day of the resurrection, from the conflict to the triumph, from the labor to the resting.

It is proper that we grieve for our beloved dead, but we may leave them, one and all of every name, in the hands of him who judgeth righteously and who doeth all things well. They are at rest, but we are left to labor on. We are still confronted with living issues of the present. By the death of our tried laborers there is thrown upon us added responsibilities. We have the message of salvation to carry to lost mankind. Thousands of our fellows are going down every day



ELDER J. H. WAGGONER, WHO DIED AT BASEL, SWITZERLAND, APRIL 17, 1889

will open up the way before us if we only trust him, from day to day. Let us now trust in him." And there [turning toward the coffin] my husband has found rest; but I have yet to battle. I cannot yet lay off the armor of the Lord. When I fall, let me fall at my post of duty; let me be ready; let me be where I can say, as he said, "All is well. Jesus is precious."

And, friends, we all want this hope. In Jesus Christ all our hopes of eternal life are centered; so then let us ever labor for him. He from henceforth is my Guide, and my Husband, and my Counselor, and my Friend. He will walk with me through the thorny paths of life, and at last we shall meet again, where there is no parting, where there is no separation,



ELDER J. G. MATTESON, WHO DIED AT SANTA MONICA, CAL., MARCH 30, 1896

into Christless graves. They, even more than the dead, need our tears. For their salvation we should live and labor.

Closing up our ranks, let us press forward, realizing that Christ still lives, and that the Captain of our salvation is still leading the way before us. He can never die. And our faith rests in his eternal power. His life of love and sacrifice for us calls us, even in the hour of grief, to renewed consecration to his work and service.

Appreciation of the Work of Mrs. E. G. White

(Concluded from page 2)

As I have read these writings, I have been profoundly impressed with their deep spirituality, and have many times said that the people to whom God has committed such an inestimable gift are the most favored, and also the most accountable for light, of all people in the world.

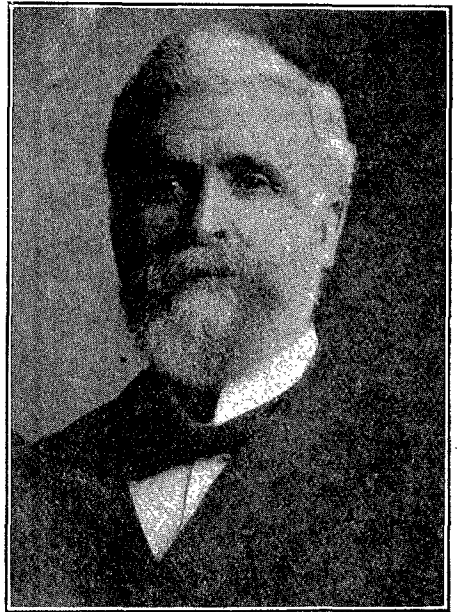
This faithful and devoted servant of God is now laid to rest, and can no longer instruct and admonish us either by voice or by pen. We should reread the volumes from her pen,

and give heed, as never before, to the counsel which has come to us, endeavoring to walk in the clear pathway of holy living which it points out.

Through the years of my ministry I have read and prized the works of Sister White. When it was dark, the way has been pointed out. In sorrow there has been comfort. When the cause of God was in a crisis, warnings have come to save from disaster. The snares and pitfalls of the enemy have been unmasked. I sometimes fear that as a people we have not appreciated this gift as we ought.

Now her work is done, her sun has gone down from a cloudless sky. That voice which has uttered so many faithful warnings is stilled, the hands which have been so ready to minister to others are folded to rest. Her pen is laid aside forever. She now sleeps in the silence of the tomb. But though dead, she still speaks. Her works indeed follow her, and will continue to do so till the close of probation. We have all sustained a great loss, but God lives, and the triumph of the message, foretold both in the Scriptures of Truth and in the writings of the spirit of prophecy, is assured.

G. B. THOMPSON.



ELDER G. A. IRWIN, WHO DIED AT TAKOMA PARK, D. C., MAY 23, 1913

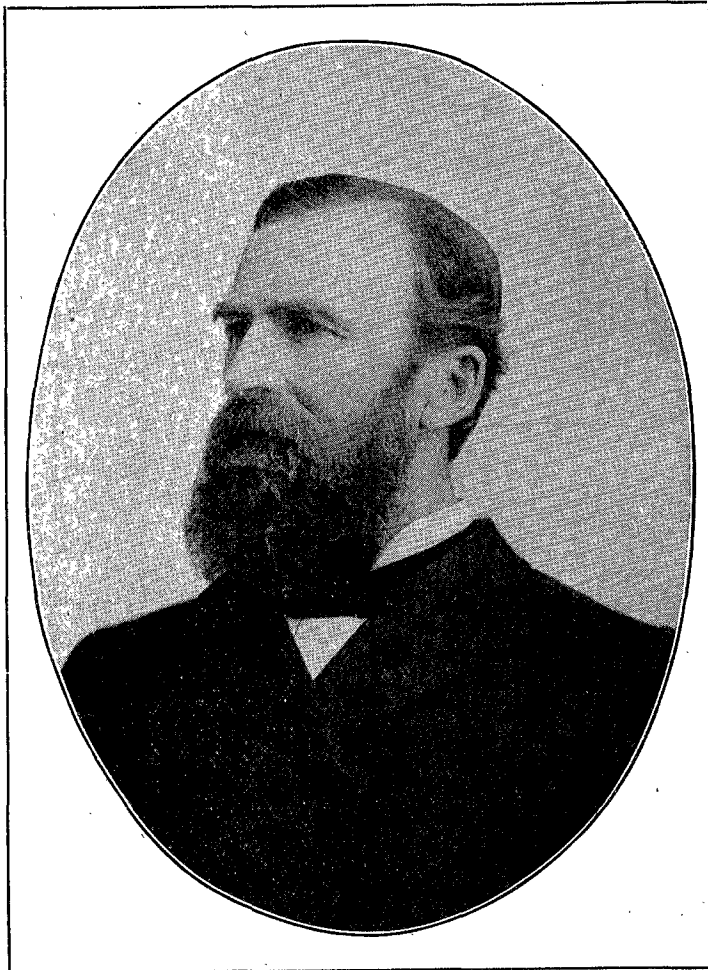
Some of Our Pioneers

It seems appropriate in connection with the account given of the life and labors of Sister E. G. White, to present the pictures of some of the earnest men who were associated with her in the upbuilding of this movement. We regret that with our limited space we cannot present the pictures of others equally as faithful.

Those whose pictures and names appear in the preceding pages have been mighty men of God. They counted not their lives dear unto themselves, but placed their all upon the altar of service and sacrifice. For the most part they embraced this message when it was new and possessed of few friends. It required faith in those days to step out and espouse an unpopular cause, and Heaven honored the men who did this, and wrought mightily through their efforts.

And what we have said of these older and more prominent workers, might be as truly said of scores of others who have laid down their lives in service for their Master. They rest in hope of the coming of the Life-giver, and it is our privilege, and may be our joy, to look forward with hope to the glad reunion.

"THE foundation of
God standeth sure."



ELDER O. A. OLSEN, WHO DIED AT HINSDALE, ILL., JAN. 29, 1915



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EDITORIALS

God's Last and Most Solemn Warning

EVER since the fall of man the mark of sin has been upon this race. All have borne that mark. It is seen in man's weakening vitality, in his shortened years, in his diminishing power to resist temptation, and in his inherent proneness to choose the broad way that leads down, rather than the narrow way that leads upward to light and liberty and endless life. We see the mark of sin in constitutions unable to resist the attacks of an ever-increasing number of diseases.

But there is coming a day when the author of sin himself will place his individual mark of identification upon every soul in the world save those only who have refused to do his bidding, and whose names therefore are recorded in the "Lamb's book of life." While we may not know just what that mark will be, or how it will be made, yet it is possible for those who wish to do so to know the characteristics of that mark, so that they may be able to identify it when it comes. Against the reception of that mark the last and most solemn warning in all the Bible is directed; for those who receive that mark can have no part in the everlasting inheritance of the saints. It is the last great test over which men will decide their destiny, will decide whether they will be loyal to God or will join in the great confederacy against him.

Those who constitute that company which stands upon the sea of glass, having the harps of God, are those who have triumphed over that power which would have placed upon them that disloyal mark, identifying them as the enemies of God and of his government. Of these the apostle says: "And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God." Rev. 15:2. This is the company whose destiny is everlasting life. They have listened to God's warning, and in his power have triumphed over the

things against which he warned them. Here is that warning, the most solemn that has ever been given to the world; for it is the last warning message contained in the Book of God, and it ushers in the last epoch of his work in the earth:—

"And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb."

The beast, the image, and the mark,—these are the things against which God warns his people, the things over which the redeemed triumph; and they are the stones over which the great mass of humanity will finally stumble. That a mighty concourse goes down to ruin over the worship of the beast and his image and the reception of his mark, is shown by the following scripture:—

"And all that dwell upon the earth shall worship him [the beast], whose names are not written in the book of life of the Lamb slain from the foundation of the world. . . . And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name."

In the warning of God against the beast, the image, and the mark, and in the insistence of that beast power that its worship and its identifying mark shall be accepted by the world, we see the great lining up for the final conflict. There will be no neutral ground. God will know who will be loyal to him, and that company of faithful ones will be sealed, having the name of the Lamb and of the Father written on their foreheads. See Rev. 14:1.

By what sign shall we know the mark against which we are warned? In the first place, it is the mark, or badge, of authority of a power opposed to the government of God. It demands worship—

a thing prohibited by the first and second commands of the decalogue. The people who are saved are spoken of as keeping "the commandments of God;" and it is this company against which the beast power is specially incensed, and whose death it decrees. Therefore the beast power which is seeking to enforce its mark upon all the people of the world, is a power opposed to the commandments of God as they stand, and opposed to those who keep them. So, when we see a power which persecutes and threatens those who keep the commandments of God, we have located a power which will have a mark to enforce. That mark will have to do with the law of God in some way. We know what power has attempted to change the law of God; we know what power has sought to abrogate and trample underfoot the Sabbath of the decalogue; and we may know that this culminating test will come through the instrumentality of that same power which has for so many centuries trampled upon the law of God.

But the world will have been warned, faithfully warned—is being warned now. It will be easier to yield to the demands of the beast power than to withstand it and triumph over it; but upon those who yield will come the judgments which God has in store for the power to which they yield. To the loyal there is trial, but after the trial, everlasting life. The giving of this last and most solemn warning to the world is the most important business in this world. It is worthy of our best endeavor, of our time, our means, our all.

C. M. S.

Christ's Kingdom Spiritual

THE *North American Review* has begun in its issue for June a new serial under the title "The Man Jesus." While we cannot approve the discrediting of the gospel account of Christ's birth or any other of the Bible-discrediting conclusions of higher criticism, some suggestions are made in the first number of this serial concerning Christ's temptation in the wilderness, which are in accord, we believe, with the teaching of the Bible.

Christ is represented as going into the wilderness for prayer and meditation concerning plans and methods of advancing the interests of "the kingdom of heaven." Christ's first victory was expressed in the words, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." The kingdom was to be established by the preaching of the word of God, not by social reform.

The second victory was Christ's refusal of the gift of the kingship of the world at the hand of Satan, who had wrested it from Adam. The kingdom was not to be political, nor was it to

be established through political reform. Christ refused the kingship of the nations of this world.

The third victory was the refusal to perform a wonder to prove his mission. The kingdom was to be advanced by teaching men God's will, not by spectacular demonstration. "The kingdom of God cometh not with outward show."

While Christ gained the victory in the wilderness, so that Satan left him for a season, yet he was later again tested on these same points. Satan is well satisfied if he can get us to try to do God's service by wrong means. Many are sincere in the present-day attempt to make Christ king through Constitutional amendment and other political means. After the feeding of the five thousand, the people wanted to make Christ king, but he refused.

Finally, when brought before Pilate, Christ plainly said that though he was a king, yet his kingdom was not of this world. It is true that "the saints . . . shall take the kingdom" of the world, but that will be in the "new earth," after the world that now is has been destroyed by fire. Of that kingdom there shall be no end. Let us not think to alter God's plan of making "the kingdoms of this world" "the kingdoms of our Lord, and of his Christ," but let us see that we are prepared to be members of that kingdom of glory.

L. L. CAVINESS.

THE New York Times of July 13 published an interesting news item from Madrid to the effect that "action of the government in prohibiting the discussion of Spanish neutrality was severely criticized at a public meeting to-day [July 11] by several speakers, who declared that the prohibition was a violation of the constitution." While a government may be justified in limiting for military reasons freedom of speech and of the press, every such restriction has an element of danger in it. It may create a tendency to adopt further restriction of this freedom, and for other than military reasons.

THE director of public safety in Pittsburgh has issued orders for the establishment of a bureau of censorship. While the present intent of this censorship is to bar the sale of any magazine transgressing the bounds of morality and propriety, this is certainly a dangerous step. The members of this bureau may so interpret "the bounds of morality and propriety" as to bar journals whose only offense is the advocacy of views opposed to the belief of the censors. This may not be intended; yet it is well for every belief, to be alert to the danger to our American citizen, no matter of what country in the establishment of any bureau of censorship over the press.



THE WORLD-WIDE FIELD



Central America

ISAAC BAKER

I WAS pleased to see Brother Town's article in the REVIEW a few weeks ago about the work in these Spanish fields, and of course the part that interested me most was the remarks about Central America.

If there is a place in the world that needs help, it is Central America. There has been a great deal of work done in the Bay Islands. In fact, there are several churches already established. I think, including all denominations, there are about eighteen church buildings in the islands. Five of these belong to Seventh-day Adventists, one to the Roman Catholics, one to the Holiness people, two to the Baptists, and the others to the Wesleyan Methodists.

On the mainland we have one lone church building, and only one organized church. There are a few scattered members and Sabbath keepers here and there along the coast, and a few at Siguatepeque, where Brother Karl Snow has his school.

The means of transportation are very inconvenient in Spanish Honduras. There are a few short railway lines, one at La Ceiba, running along the coast through the banana plantations for a distance of about thirty or thirty-five miles, and one at Puerto Cortes, running directly into the country a distance of about fifty miles. The United Fruit Company is starting a railway at Trujillo, and I understand they are to build twenty-five miles a year until they reach the capital, Tegucigalpa. So it will be several years before one can go far on that road. There is one more railway, at Tela, which also extends along the coast, but only for a short distance. No two of the roads are united, so they are but little help in getting over the country.

The principal method of travel is by mule, which of course is a slow one; but that is the way we have to get around in the interior; and the sooner we reconcile ourselves to it, the sooner we shall reach the people of this country with the third angel's message.

The kind of workers we want in this field, and the kind we must have, are those who are willing to deprive themselves of modern conveniences, make the best of the situation, and go right at the work with a zeal and a determination to make things go. The one who is looking for a soft job would better stay away from Central America, for he will not find it here. We need workers who have the Spirit of Christ in them, who have a burden for souls, and a mind to work and stay by until something is accomplished. We want workers, we need

workers, and we must have workers.

These people appreciate the truth as much as any in the world, and it causes us to rejoice to see some of them accepting it. But it also makes our hearts ache to see so many thousands who know nothing about it, and to see such little effort being made to take it to them. I pray the Lord to stir the hearts of his people, so that some may be found willing to sacrifice home and friends for the eternal benefit of the thousands who are perishing in Spanish Honduras for the lack of spiritual help.

We are glad to say that the churches and companies already raised up are taking an active part in giving the truth to the people about them. While they cannot leave their homes as those who devote all their time to the work, yet they are trying to do something.

The little church in Coxen Hole, recently organized, is taking one hundred and fifty copies of the REVIEW Extra every month, and placing them in the hands of the people. The church at West End Ruatan is taking one hundred, and the church at La Ceiba one hundred. Bonacca has ordered twenty-five, and French Harbour twenty-five. This makes a total of four hundred of these truth-filled sheets coming to this field every month. Our prayer is that they may be the means of bringing many to the light of truth.

My wife and I have just returned home from La Ceiba, where we conducted a series of meetings for both English and Spanish. An interpreter was used in the Spanish meetings, and the services were appreciated. We had the privilege of baptizing three English-speaking persons, and of seeing three Spanish believers sign the covenant. The future looks bright for the church in La Ceiba. We pray that the Spirit of the Master may guide each member to his glory, and help him to be as a city set on a hill.

We solicit your prayers and some of your strong young men and women for the work in the Central American Conference.

General Meeting of the Inca Union Mission

J. W. WESTPHAL

THE first general meeting of the Inca Union Mission was held at Lima, Peru, April 15-17. Brethren C. E. Knight and Henry Mangold, of Ecuador; W. R. Pohle and O. H. Schulz, of Bolivia; F. A. Stahl, of the Lake Titicaca Indian Mission; and the laborers of the Union Inca and Peruvian Missions, the Lima church members, and a few from other

places, attended. The largest number present at any one meeting was about seventy-five.

The burden of the preaching was the ministry, the need of the Spirit,—how obtained and its work,—the nearness of the end, the urgency of our work, etc., all of which seemed to be well received. Interesting reports were given of the conditions in the several fields, the difficulties and the needs.

One hundred and thirty were baptized last year, one hundred and twenty-two of whom were Indians of the Indian mission. Of the others two were in Ecuador and six in Peru. On the last Sabbath of the meeting eleven were baptized, and others in Peru and Ecuador and about forty in the Indian mission are awaiting baptism.

The foundation for the second Protestant church for the natives of Peru has been laid in the mountains, at Lauca, a short distance in the interior from Lima. This will be the first church built with native money. At the meeting, over fifty dollars was raised to aid the enterprise. The brethren in this place are nearly pure-blooded Indians, and have suffered not a little for their faith, having fled to Lima for shelter and protection several times. They have been faithful in the truth for some years, and are growing in grace. Two of our brethren fled from an interior town, the place where Brother Pohle preached the message in a Catholic church some months ago, and came to the general meeting. Their meeting was broken up, prominent citizens in the place who attended were injured, and it is not yet certain whether or not one of our brethren was killed.

Our Indian work is attracting much attention among people high and low, and of other denominations. The sentiment that is making itself manifest in behalf of religious liberty is due in a very large extent to the persecution of our Indian brethren. Articles appear in the papers from time to time recounting their experiences, until the reading public is acquainted with the situation, and with the name Seventh-day Adventists. Every effort at persecution only gives an additional occasion for bringing our people to the front, with little effort on our part.

One of the leading dailies gave a full-page account of the baptism, written by its own reporter. Of course it was not all true to fact, but it cannot but awaken inquiry. Other denominations are making inquiries about our methods of working for the Indians, and are anxious to labor with greater success. Brother Stahl wishes to open work in new places, places where the interest is already aroused.

I should add that Brother B. Rojas, former teacher of the Indians, could not attend our meeting on account of illness due to an enlarged heart, a condition produced by the high altitude. A brother in Argentina has been invited to come and assist in the work, but this is only a part of the help needed.

As clouds in one place scatter, in an-

other they gather. Although there was a strong Catholic sentiment in Ecuador, and in many places it was perilous to preach the gospel, the government was liberal. In fact, church and state were entirely separated. Missionaries could come and go as they pleased, and were even encouraged by the government. Now, however, when we were about to purchase our passage to Ecuador, we found that it could not be secured, for the government will not permit the landing of missionaries or ministers. What this will mean for our work in that republic we cannot say, but it does show that we and other Protestants are altogether too slow in entering the doors opened before us. And is it not another of the many indications developed during the last year or two, showing that we are coming very near to the close of our work and into the final conflict?

The agent of the British Bible Society, a minister of the Methodist Church, who has charge of its work in Lima, gave us an interesting talk on the work and experience of the Bible Society in Peru. Mr. McKnight, an American, active head of the educational department of Peru and secretary of the National Temperance Society, occupied one evening.

Courage seemed to fill the hearts of the brethren as the meeting closed. Resolutions were adopted outlining various lines of work and methods, which were heartily approved. The laborers are returning to their fields, hopeful of the Lord's blessing and of success in their work.

Patagonia

A. G. NELSON

A YEAR has passed since we landed in Patagonia. Our health has been good, and the interest here is encouraging. The greater part of our time has been spent in Punta Arenas, as it is the most important place in the field. Although it is the southernmost city in the world, it is not by any means the coldest. The wind blows a great deal, the summers are cool and dry, and the winters damp and cold.

No fruit is grown, but short-season vegetables thrive. There is no grain, except oats for hay, which is cut green, as it will not ripen.

The country is owned or leased by a few large companies, who use it for grazing. The hills are covered with an excellent grass which furnishes pasture for thousands of sheep. The forests supply plenty of fuel and lumber.

There has been much prospecting for gold in Patagonia. It is said that anywhere a post hole is dug it can be found, but nowhere in very paying quantities. More has been spent searching for it than has ever been found.

Nearly half the population is foreign, a large per cent being English and Scotch. Only a very few of the Indians are left. The government did not protect them, and their land was taken away until nearly all were crowded out

or killed. The few remaining are scattered here and there on the sheep farms, where they are given meat and some provisions for their work. A few have gone north into less-developed parts.

As the standard of truth is lifted, souls are drawn to it. Four thus far have taken their stand for the Sabbath. One of these, a boy twelve years old, is doing good work selling our papers. We are reading with his father now, and he seems quite favorable. We are studying with a number of good, substantial families, and we hope there will be more fruitage soon.

A short time ago I arranged with a native, who is a Methodist, for studies. When I went to meet the appointment, I found his minister present. They had been prejudiced against us, and Satan was working; but the Lord can always give victory. His Spirit led away from the study I intended to give, to just the thoughts that could touch their hearts. We studied an hour and a half with the deepest interest, and as we separated, the minister assured us he would come to the next study. I am now reading with him regularly in his own home.

Here and there on the lonely hills of these extended pastures of Patagonia the shepherds are tending their flocks. We believe there are among them, as in the days of the Star of Bethlehem, those who would be glad to hear of the coming of the Messiah. We are mailing to hundreds of them the Eastern Question and War Extras of the REVIEW. Isolated as they are, many of them will never be found by the living messenger. We hope this message-laden paper, like the angels of old, as it announces to them that Jesus is coming, may cause them to go in search of him until they find him. Remember the work in this field in your prayers.

Punta Arenas.

Twilight Thoughts

MRS. A. M. AVERY-HARPER

I FACE the golden sunset sky,
As evening shadows fall tonight;
The day, with all its beauty fades,
And gleaming stars seem wondrous bright.
And over 'cross the plains I see,
Beyond the hills so green and fair,
The mountains rise majestically,
In stately grandeur pictured there.
And oft I fancy I can see
The glowing radiance from afar,
The gleaming splendor of that light
Which shines from gates that stand ajar.
I hear the music of the spheres,
And long to join the angel band,—
To dwell throughout the endless years
Mid all the splendors of that land.

Though here on earth are toil and woe,
I see delightful gardens there,
And to those mansions I would go,
To Eden's fragrance sweet and rare.
O city bright, whose unbarred gates
Shall open soon for all the blest,
What glory in thy home awaits
The wearied ones, who soon shall rest!



Conducted by Mrs. I. H. Evans, Takoma Park, Washington D. C.

Assisted by Miss Lora E. Clement

Through the columns of this department, hints will be given on all matters pertaining to the home life. Short articles and letters are solicited from home makers, telling of their everyday experiences,—their joys and sorrows, their failures and successes.

The Cry of the Mothers

My life is so narrow, so narrow, environed by four square walls;
And ever across my threshold the shadow of duty falls.

My eyes wander oft to the hilltops, but ever my heart stoops down
In a passion of love to the babies that helplessly cling to my gown.

In the light of a new day dawning I see an evangel stand;
And to fields that are ripe for the harvest, I am lured by a beckoning hand.
But I have no place with the reapers, no part in the soul-stirring strife;
I must hover my babes on the hearthstone, and teach them the lessons of life.

I must answer their eager questions with God-given words of truth,
I must guide them in ways of wisdom through childhood and early youth;
I must nourish their souls and their bodies with infinite, watchful care;
Take thought of the loaves and the fishes, and the raiment that they must wear.

But at night, when the lessons are over, and I cuddle each sleepy head,
When the questions are asked and answered, and the last little prayer is said,
When the fruitless unrest has vanished that fretted my heart through the day,
Then I kneel in the midst of my children and humbly and thankfully pray:—

"Dear Lord, when I stand with the reapers before thee at set of the sun,
When the sheaves of the harvest are garnered, and life and its labor are done,
I shall lay at thy feet these, my children; to my heart and my garments they cling.
I may not go forth with the reapers, but these are the sheaves I shall bring."

—Lizzie Clark Hardy.

A Dream

JULIA M. MOORE

THE home missionary meeting of the Belleville church had opened with prayer and song. The secretary read the minutes, and the report telling of work done by the members during the previous month. "Brethren and sisters," said the leader, "let us thank the Lord, who has put it into the hearts of our members to work, and has blessed their labors." As the meeting proceeded, plans were laid for more and better work; magazines and

papers were ordered, and much interest was manifested. All felt encouraged, and their zeal was renewed.

"Now," said the leader, "I am going to ask for our reports today in a new way. Our secretary will call the roll, and each member will respond, giving a verbal report of work done, and telling of any especially interesting experiences. We shall begin with Brother A."

Brother A then rose and briefly related an incident of a conversation on the train with a traveling man, to whom he had sold a copy of "The World's Crisis;" he had also taken the man's address to send him some papers.

"Sister B, it is your turn," said the secretary.

"My report this week," said Sister B, "is twenty-five papers sold, ten hours of Christian Help work done, and five subscriptions taken for the *Signs of the Times*."

"Very good," said the leader.

So the roll call continued, each one responding with some experience of special interest.

While all this went on, the members by their zeal and enthusiasm provoking one another to good works, one little woman sat back, quiet and timid. She heard the different reports, and thought, while grief filled her heart and tears slipped from her eyes, "What have I done for the blessed message? I have sold no papers, I have given no Bible readings, I have not had time to visit prisoners, or the sick. Alas, my blessed Lord, I must come to thee with empty hands," and a silent sob rose from her heart. Then her little three-year-old daughter reached up a soft hand to pat the mother's cheek, and whispered, "I love my muver."

Then were mine eyes opened, and new understanding was given me. Two heavenly visitors did I behold in the midst of that meeting, listening to all that was said, noting all that was done. And when they saw this woman with troubled heart, they stood beside her, and one said, "These tears are recorded in the books in heaven, each one shining like a jewel of light."

"Yes," said the other; "and her deeds, though not recorded on the books of this society, are known to her Heavenly Father. She has not spent her time on herself, but has given her strength for the salvation of souls; and though she knows it not now, yet shall stars shine in her crown."

Then the other shining one spoke again, "Did she not teach her children all through the week, so that their Sabbath school lesson became to them a living picture of real, living people, and its truths became fixed in their minds? And does she not make their home so happy that never can they lose its holy influence?"

"Aye, brother," came the answer, "these her children shall be her stars, and they shall stand beside her in that day when the Master shall say, 'Where is thy flock, thy beautiful flock?' Then, as she shall answer, 'Here, Lord, are all; not one is lost,' she will know, by the look of his face of infinite love and by the voice of his infinite mercy, that while she was faithful in her home, she was working in the harvest field of souls, and gathering rich sheaves for the Master."

While these two heavenly watchers talked at her side, a sweet feeling of peace stole into the mother's heart, and a voice sang in her soul,—

"I'm sure my Heavenly Father knows
The balm I need to soothe my woes."

And the heavenly watchers smiled their benediction.

Chicago, Ill.

A New Way to Can Vegetables

ANY woman can preserve vegetables as successfully as fruits. But the process is not the same: a little more time and labor are necessary. The difficulty in former days arose because the cause of fermentation was not well known, so the remedy could not be applied with certainty.

Vegetables in general contain very little of the acids that discourage bacteria; on the other hand, they contain large amounts of protein, the food most hospitable to bacteria. Moreover, the bacteria always present in corn, beans, and other vegetables have a peculiar life history that makes them extremely resistant to heat. Under favorable conditions they live and multiply as other similar growths, but under unfavorable conditions they form thick-walled bodies called *spores*, which are able to retain their vitality even if boiled for hours.

The Little Spores Work Havoc

It was these spores that worked havoc in the jars of our mothers and grandmothers. Long-continued boiling of the vegetable to be canned failed to kill all present; the few or many that escaped, sooner or later developed into bacteria in the jars, and then multiplication was so rapid as to spoil all the contents.

Although the spores are able to resist the temperature of boiling water for a long time, the bacteria that develop from them cannot. Therefore the problem of recent investigators has been to devise a means of making the spores develop into bacteria at canning time, and then to kill these bacteria by boiling. Fortunately a certain means of doing this has been discovered. It was found that boiling does not kill the spores; in fact, it stimulates them so that they develop into bacteria within twenty-four or forty-eight hours.

Hence the method now used with com-

plete success in canning vegetables of all kinds in the home without special apparatus is to boil the vegetable for an hour to kill all bacteria present and to stimulate the spores; then to seal the jars and let them stand for twenty-four hours so the spores may develop into easily killed bacteria; and finally to boil the vegetable again for an hour to kill the new crop. Generally the boiling is repeated on the third day to make sure that no spores escape. This method of canning can be used with certainty by any housewife who will observe ordinary cleanliness and follow directions.

The method is known by various names. Because the vegetable is put into the jars cold before cooking, it is coming to be called the "cold-pack" method. It is perhaps best illustrated with corn, so directions for canning corn are here given in detail:—

The Cold-Pack Method in Canning Corn

Use the best grade of sweet corn. Select ears that are not too hard, and do the canning as soon as possible after the ears are pulled from the stalk. The percentage of sugar is low in hard ears and in ears that have been pulled for some time. Remove the husks and silks; if this work is done carefully, it will not be necessary to wash the corn unless worms are present. Cut and scrape the corn from the cobs with a sharp knife, in order to get all the nutriment possible. Salt the corn slightly; ordinarily a teaspoonful of salt to a quart of corn is sufficient.

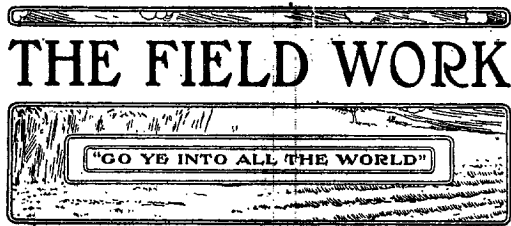
Have glass jars ready; these are the best, because they can be cleaned more easily than any other kind, and also more thoroughly. Pack the jars full of corn, fill them to the top with cold water, put the covers in place loosely without the rubbers, stand the jars in the wash boiler on a false bottom of cloth or shingles, surround them with a few inches of warm water, put the cover on the boiler loosely, and steam the jars and their contents for an hour by boiling the water. Then put the rubbers on the jars and seal them.

After twenty-four hours loosen the covers so they fit loosely, and again boil the water for an hour. Seal the jars, and allow them to stand for another twenty-four hours. Then unseal them, put new rubbers of good quality in place, screw on the covers loosely, and steam the jars the third time for an hour. Screw the covers on tight while the jars are still hot, and the corn will certainly keep; moreover, its flavor is excellent.

To Can Lima Beans

Shell the beans, blanch them four or five minutes, cool them, and pack them into jars. Fill the jars with cold water, and steam them for an hour on three different days, as in canning corn. It is important to hurry the process after shelling the beans, as Lima beans lose their delicate flavor if allowed to stand after shelling.—*M. M. Telford, in the Delineator for August.*

◆ ◆ ◆
"Good digestion waits on appetite, and health on both."



THE FIELD WORK

"GO YE INTO ALL THE WORLD"

Loma Linda College

Its Planting; Its Mission

No one who is familiar with the history of this institution can have any doubt concerning the opening providences of God in its establishment and in its history to the present time. Circumstances attending the purchase of the Loma Linda property so clearly reveal the guiding hand of the Lord that to those who have acquainted themselves with the facts, these marked evidences of divine direction afford ground for the strongest assurance and faith in this place as one of the leading centers of our denominational work.

Concerning Loma Linda as a place especially adapted to sanitarium work and the care of the sick, Sister White wrote as follows:—

"I wish to present before our people the blessing that the Lord has placed within our reach by enabling us to obtain possession of the beautiful sanitarium property known as Loma Linda.

Until our recent visit I had never before seen such a place as this with my natural eye, but four years ago just such a place was presented before me as one of those that would come into our possession if we moved wisely. It is a wonderful place in which to work for the sick. . . . We must make decided efforts to secure helpers who will do most faithful medical missionary work. . . . Oh, how I long to see the sick and suffering coming to this institution! It is one of the most perfect places for a sanitarium that I have ever seen, and I thank our Heavenly Father for giving us such a place. It is provided with almost everything necessary for sanitarium work, and is the very place in which sanitarium work can be carried forward on right lines by faithful physicians and managers. . . . When I saw Loma Linda, I said, 'Thank the Lord. This is the very place we have been hoping to find.'

It is one of the best locations for sanitarium work that I have ever seen. At this place the sick can be given every natural advantage for regaining health and strength."

And in speaking of this location in its relation to the great work to be accomplished in Southern California, where unrivaled climatic conditions are attracting many thousands of persons every year, she said: "In Loma Linda we have an advantageous center for the carrying on of various missionary enterprises. We can see that it was in the providence of God that this sanitarium was placed in the possession of our people. We should appreciate Loma Linda as a place the Lord foresaw we should need, and which he gave."

The Medical School

There has been no less encouraging evidence that our school for training workers was established under the Lord's direction. Concerning Loma Linda as an educational center, Sister

White wrote the following in 1905:—

"With the possession of this place comes the weighty responsibility of making the work of the institution educational in character. Loma Linda is to be not only a sanitarium, but an educational center. A school is to be established here for the training of gospel medical missionary evangelists. Much is involved in this work, and it is very essential that a right beginning is made.

"In regard to the school I would say, Make it especially strong in the education of nurses and physicians."

The danger of being led away from God and away from the truths and principles of simplicity that should characterize the movement that is to prepare a people for the end of all things, is pointed out in the following quotation:—

"Our people are now being tested as to whether they will obtain their wisdom from the greatest Teacher the world ever knew, or seek to the god of Ekron. Let us determine that we will not be tied by so much as a thread to the educational policies of those who do not discern the voice of God and who will not hearken to his commandments. . . .

"Shall we represent before the world that our physicians must follow the pattern of the world before they can be qualified to act as successful physicians? This is the question that is now testing the faith of some of our brethren. Let not any of our brethren displease the Lord by advocating in their assemblies the idea that we need to obtain from unbelievers a higher education than that specified by the Lord.

"The representation of the Great Teacher is to be considered an all-sufficient revelation. Those in our ranks who qualify as physicians are to receive only such education as is in harmony with these divine truths.

"Some would advise that students should, after taking some work at Loma Linda, complete their medical education in worldly colleges. But this is not in harmony with the Lord's plan. God is our wisdom, our sanctification, and our righteousness. Facilities should be provided at Loma Linda, that the necessary instruction in medical lines may be given by instructors who fear the Lord, and who are in harmony with his plan for the treatment of the sick.

"I have not a word to say in favor of the world's ideas of higher education in any school that we shall organize for the training of physicians. There is danger in their attaching themselves to worldly institutions, and working under the ministrations of worldly physicians. Satan is giving his orders to those whom he has led to depart from the faith. I would now advise that none of our young people attach themselves to worldly medical institutions in the hope of gaining better success or stronger influence as physicians."

On the character of the training to

be given in our medical school, Sister White wrote under date of March 24, 1908:—

"The education that meets the world's standard is to be less and less valued by those who are seeking for efficiency in carrying the medical missionary work in connection with the work of the third angel's message. They are to be educated from the standpoint of conscience; and as they conscientiously and faithfully follow right methods in their treatment of the sick, these methods will come to be recognized as preferable to the methods of nursing to which many have become accustomed, which demand the use of poisonous drugs."

The following was written in August, 1905:—

"These students who intend to deal with suffering humanity will find no graduating place this side of heaven. Every bit of knowledge that is termed science should be acquired, while the seeker daily acknowledges that the fear of the Lord is the beginning of wisdom. Every item of experience and everything that can strengthen the mind, should be cultivated to the utmost of their power, while at the same time they should seek to God for his wisdom—their consciences illuminated, quick and pure; for unless they are guided by the wisdom from above, they become an easy prey for the deceptive power of Satan."

The study of the Word of God is to have its proper place in the school curriculum. On this point we call attention to the following:—

"If the medical students will study the Word of God diligently, they will be far better prepared to understand their other studies; for enlightenment always comes with an earnest study of the Word of God. Let our medical missionary workers understand that the more they become acquainted with Bible history, the better prepared they will be to do their work."

"The students in our school should aspire to higher knowledge. Nothing will so help to give them a retentive memory as the study of the Scriptures. Nothing will so help them in gaining a knowledge of their other studies."

And while the Word of God is to be studied and made of very first importance, we are told that in scientific lines the school at Loma Linda is to be of the "highest order." I quote the following:—

"The light that God has given in medical missionary lines will not cause his people to be regarded as inferior in scientific medical knowledge, but will fit them to stand upon the highest eminence. God would have them stand as a wise and understanding people because of his presence with them. In the strength of Him who is the source of all wisdom, all grace, defects and ignorance can be overcome."

Medical Evangelistic

Seventh-day Adventists exist for just one thing, and that is the proclamation of the third angel's message—God's warning to a perishing world of its soon-coming doom, and his appeal to men to prepare to meet him.

The school at Loma Linda is one of the many and varied agencies that exist as factors in this great movement. Some of our schools are training preachers and teachers; our sanitarium schools are training nurses to work in the same great

cause; Loma Linda College has been called into existence for a specific work,—the education of physicians and nurses to go out as evangelists in connection with the last work of God in the earth. Of the work to be done, the following was written by the servant of the Lord:—

"In medical missionary schools many workers are to be qualified with the ability of physicians to labor as medical missionary evangelists. This training the Lord has specified is in harmony with the principles underlying true higher education."

"Some of the students are to be educated as nurses, some as physicians. . . . They may obtain at our schools all that is essential to perform the work for this time. . . ."

"Much good can be done by those who do not hold diplomas as fully accredited physicians. Some are to be prepared to work as competent physicians. Many working under the direction of such ones can do acceptable work without spending so long time in study as it has been thought necessary in the past."

From what has been written relative to the work to be done at Loma Linda, and the place of this school in our denominational activities, it is clear that a certain number are to be qualified as regular physicians, and to pass examinations required by law for professional practice; but the larger number are to go forth "qualified with the ability of physicians to labor as medical missionary evangelists."

There is a large field for workers with this kind of training, and Loma Linda presents unique advantages in every way for giving such a preparation for service. Its doors are open to our young men and women who feel a zeal in their hearts to have a part in this great work of warning the world, and who wish to secure this valuable training for a double ministry.

F. M. BURG.

Wyoming and Colorado Camp Meetings

THE Wyoming meeting was held at Crawford, Nebr. The Wyoming Conference is composed of Wyoming and parts of Nebraska and South Dakota. The Sabbath-keeping constituency is quite largely on the rim of the conference, making it quite difficult to bring together at any central point a large share of its members. There were about one hundred and twenty-five adults in attendance at the Wyoming meeting, and possibly a few more, if we count the ones who went away before the meeting closed. We had an excellent attendance from the city. The meeting was held June 3-13, in the city park, within about three minutes' walk of the center of town—a beautiful and convenient place for a meeting of this kind. The attendance from Crawford and the surrounding community was good.

The United States government has a fort and encampment of its soldiers about three miles from Crawford. From time to time a number of the soldiers came to the meeting, and some of them became interested; also a goodly number from the town manifested an interest in what they heard. One soldier, especially, showed a deep interest in the truths that were presented. He expressed his interest sufficiently to state definitely that

he should like to attend Union College for a year or two after he is discharged, which will be in June, 1916. He has the gospel ministry in view. He proved his interest by subscribing \$50 toward the debt of Union College. He served the United States government as a soldier during the Boxer uprising in China, and was one of the three men that scaled the gates of Peking and opened them for the United States Army, receiving at that time two bullet wounds and a spear thrust through his hand. He has also served in the Philippines and Cuba, and carries a badge of honor from the United States government. This soldier expressed his purpose to follow up what he had heard, by reading and by attending the tent meetings that are to be held by Elders Miller and Sutton at Crawford the present season.

Elders C. S. Longacre, J. W. Christian, D. U. Hale, and J. H. McEachern and the writer were the laborers from outside the conference. The book sales were good. The donations of the Sabbath school for the two Sabbaths were \$100. Between \$1,500 and \$2,000 was given in cash and pledges for various enterprises, largely to foreign missions.

Elder C. H. Miller baptized fifteen persons at the close of the camp meeting. The brethren were greatly encouraged by the truths presented. Elder Longacre, representing the North American Division of the General Conference, gave timely talks on temperance, religious liberty, and other practical themes. A good impression was made, and we trust that the tent effort that will follow will reap some sheaves.

Our next camp meeting was held at Boulder, Colo., June 17-27, on the Chautauqua grounds. These are very beautiful grounds, and made a pleasant place for the camp. The convenience of a dining hall, pavilion, and many cottages greatly lessened the usual labor and expense of preparation for a camp meeting. About one thousand of our brethren and sisters were in attendance. It was stated that nearly eighteen hundred persons were present on the last Sabbath. The meeting was well organized; and the laborers from abroad, as well as those at home, took an active part in the general program. Elders C. S. Longacre, J. H. Schilling, J. H. McEachern, John Isaac, and J. W. Christian, Profs. H. A. Morrison and W. W. Ruble, Dr. P. T. Magan, and the writer were the laborers from abroad.

The ten days were occupied in giving important instruction upon the various phases of our work; the evenings were largely devoted to the interest of the public. Dr. P. T. Magan gave a number of talks bearing on the war and the fulfillment of prophecy. The Turkish Eastern Question and the Vatican and the war were among the topics that created the most interest from the outside. Fully three thousand persons listened with unabated interest to the subject of "The Vatican and the War," by Dr. Magan. On two or three occasions the large pavilion, which seats about 3,500 persons, was filled. There were strong revival meetings held on both Sabbaths, with a goodly number responding.

The conference has shown a splendid growth during the past year, about three hundred persons having been baptized, and three or four new churches received into the conference. At the close of the

camp meeting fifteen were baptized, and others were to be baptized at their home churches. Elder A. T. Robinson was reelected president, with but few changes in the general make-up of the officers of the conference. One evening Dr. Green gave an interesting talk with stereopticon views, and rendered other valuable assistance to the campers during the meeting. The Sabbath school offerings were over \$600 for the two Sabbaths. The entire offerings to foreign missions, including the Sabbath school offerings, amounted to over \$11,000. A strong sentiment for earnest work prevailed during the entire meeting, showing to the world by a living faith that we are rapidly approaching the end of all things. The book sales at the camp meeting amounted to \$1,600. A large part of this was for missionary work by the laity in the conference.

Brother Westbrook, of the Atlantic Union Conference, owing to the illness of his wife, had been compelled to seek a more favorable climate, and was present to assist in the meetings. It is expected that he will take up work in the Colorado Conference. Brother H. A. Vandeman was ordained to the gospel ministry. The Campion Academy, Union College, and the church school work received proper attention during the meeting. Brother McEachern held daily meetings with the missionary band of earnest workers at the eight o'clock hour, which will doubtless prove a source of great strength to the missionary work of the conference. The meeting was to be followed by a colporteurs' institute.

The brethren had feared that, as the meeting was held in the early part of the season, it would have only a small attendance, but in this they were happily disappointed, as the attendance was the largest for years. Our people went home with renewed courage, and a determination to press forward in all lines of the work.

R. A. UNDERWOOD.

AN interesting and unusual type of guests has recently been entertained in a number of American cities. These guests comprised a committee of influential and wealthy Chinese merchants. They have inspected the larger mercantile and manufacturing centers, and have also made purchases which have run into large figures. They are represented as alert, thoroughly interested, and desirous of obtaining information which may be used to advantage in the upbuilding of manufacturing and mercantile interests in China. It is to be hoped that on this mission of progress and neighborliness these influential citizens of the newest republic may have come in touch with other influences than those of a commercial nature only, and that the fruit of this contact may be seen in more open doors for gospel progress in China.

THE University of Wisconsin has opened an excellent course for the study of children's faults, and the mothers of Wisconsin are responding nobly and showing their desire to perfect their children. The course will touch everything that underlies child development. All the best of physiological and pedagogical study will be applied to make the course effective.

NOTICES AND APPOINTMENTS

Camp Meetings

ATLANTIC UNION CONFERENCE

Northern New England...Aug. 26 to Sept. 5
Maine, Dover and Foxcroft...Aug. 26 to Sept. 5
Eastern New York, Schenectady...Sept. 2-12

CENTRAL UNION CONFERENCE

Missouri, Columbia...Aug. 5-15
Nebraska, Hastings...Aug. 19-29
Kansas, Emporia...Sept. 2-12

COLUMBIA UNION CONFERENCE

Virginia, Charlottesville...Aug. 5-15
Ohio, Mount Vernon...Aug. 12-22
West Virginia, North View, Clarksburg...
.....Aug. 26 to Sept. 5
Virginia, Newport News (colored) Sept. 9-19

LAKE UNION CONFERENCE

West Michigan, Charlotte...Aug. 12-22
Indiana, Indianapolis...Aug. 19-29
North Michigan, Mount Pleasant...
.....Aug. 26 to Sept. 5
Northern Illinois, Joliet...Aug. 26 to Sept. 5
Southern Illinois, Springfield...Sept. 2-12

PACIFIC UNION CONFERENCE

Southern California, Huntington Park,
Los Angeles...Aug. 5-15
Utah, Ogden...Aug. 17-22
Southeastern California, Huntington Beach
.....Aug. 26 to Sept. 5
Arizona...Oct. 7-17

SOUTHEASTERN UNION CONFERENCE

South Carolina, Spartanburg, July 29 to Aug. 8
North Carolina, High Point...Aug. 12-22
Georgia, Union City...Aug. 26 to Sept. 5

SOUTHWESTERN UNION CONFERENCE

Arkansas, Hot Springs...Aug. 5-15
North Texas, Linden (local)...Aug. 12-22
Oklahoma, Oklahoma City...Aug. 19-29
New Mexico, Clovis...Sept. 2-12
South Texas, Corpus Christi (local)...
.....Sept. 16-26

SOUTHERN UNION CONFERENCE

Mississippi, Jackson (colored)...Aug. 20-29
Kentucky, Nicholasville...Aug. 13-22
Alabama, Birmingham (white)...Aug. 19-29
Alabama, Bessemer (colored)...Sept. 2-12
Mississippi, Jackson...Sept. 9-15

Virginia Conference Agency

THE Virginia Conference Agency of Seventh-day Adventists, Incorporated, will hold its next annual session in connection with the Virginia Conference of Seventh-day Adventists, at Charlottesville, Va., Aug. 5-15, 1915. The first meeting of the session will be held at 10 A. M., Monday, August 9. The delegates of the Virginia Conference in session constitute the constituency.

W. C. MOFFETT, *President*;
F. N. JOHNSON, *Secretary*.

North Carolina Conference Association

IN harmony with a recommendation of the Southeastern Union Conference Committee and an action of the North Carolina Conference Committee, a meeting of the constituency of the North Carolina Conference of Seventh-day Adventists is called to convene in connection with the camp meeting at High Point, N. C., for the purpose of completing the organization of the above-named legal association, adopting a constitution and by-laws, electing a board of trustees, and transacting such other business as may properly come before the meeting. The first meeting is called to convene on the camp ground at High Point, N. C., at 9:30 A. M., Monday, Aug. 16, 1915.

By order of the conference committee.

J. H. BEHRENS, *President*;
C. R. CALICOTT, *Secretary*.

Utah Conference Corporation

THE next annual session of the Utah Conference Corporation of Seventh-day Adventists will convene at Ogden, Utah, in a tent located on the corner of Twenty-sixth Street and Washington Avenue, at 10 A. M., Aug. 18, 1915. All business pertaining to the association will be transacted, and the officers for the coming year will be elected. Each local church is entitled to one delegate for the organization, and one additional delegate for every five members.

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

The Nebraska Conference Association

THE Nebraska Conference Association of Seventh-day Adventists will hold its regular annual meeting in connection with the camp meeting at Hastings, Nebr., Aug. 19-29, 1915. The first meeting will convene Monday, August 23, at 9 A. M. This meeting is for the purpose of electing officers for the coming year, and of attending to such other business as may properly come before this body.

D. U. HALE, *President*;
ANNA M. PETERSON, *Secretary*.

The Nebraska Sanitarium and Benevolent Association

THE Nebraska Sanitarium and Benevolent Association will hold its regular annual meeting in connection with the conference at Hastings, Nebr., Aug. 19-29, 1915. The first meeting will convene on the camp ground on Tuesday, August 24, at 9 A. M. This meeting will be held for the purpose of electing officers for the coming year, and of attending to such other business as may properly come before this body.

D. U. HALE, *President*;
B. L. HOUSE, *Secretary*.

Alabama Conference Association

THE annual session of the Alabama Conference Association of the Seventh-day Adventists will be held in Birmingham, Ala., in connection with the State conference, Aug. 19-29, 1915, to elect a board of trustees, and to transact such other business as is deemed necessary. All accredited delegates to the Alabama Conference are delegates to the association. The first meeting will be held at eleven o'clock, Monday, August 23.

A. L. MILLER, *President*;
O. R. GODSMARK, *Secretary*.

North Michigan Conference Association

THE thirteenth annual session of the North Michigan Conference Association of Seventh-day Adventists will be held in Mount Pleasant, Mich., in connection with the annual conference and camp meeting, Aug. 26 to Sept. 5, 1915. The first meeting will be called August 27, at 10 A. M., for the election of officers, and for the transaction of any other business that may properly come before the association. All duly accredited delegates to the North Michigan Conference are delegates to this association.

J. J. IRWIN, *President*;
S. E. KELLMAN, *Secretary*.

West Michigan Conference Association

THE annual meeting of the West Michigan Conference Association of Seventh-day Adventists will be held in connection with the meeting of the West Michigan Conference, on the fair grounds at Charlotte, Mich., Aug. 12-22, 1915. The first meeting will be called at 10:30 A. M., August 12. The regular delegates for the West Michigan Conference (incorporated) are the constituency of the West Michigan Conference Association. This meeting will elect a board of trustees for the association, and transact such other business as may properly come before the association.

C. F. McVAGH, *President*;
F. R. EASTMAN, *Secretary*.

Kentucky Conference Association

NOTICE is hereby given that a meeting of the Seventh-day Adventist Conference Association of Kentucky will be held at 10:30 A. M., Tuesday, Aug. 17, 1915, on the camp ground at Nicholasville, Ky., for the transaction of such business as may properly come before the association.

B. W. BROWN, *President*;
C. L. BAINER, *Secretary*.

Missouri Conference Association

THE first annual meeting of the Missouri Conference Association of Seventh-day Adventists (a legal corporation) will be held on the camp ground, in Columbia, Mo., at 10 A. M., Monday, Aug. 9, 1915, for the election of officers, and the transaction of any other business that may properly come before the meeting.

J. S. ROUSE, *President*;
M. L. MEEHAN, *Secretary*.

Oklahoma Conference Corporation of Seventh-Day Adventists

NOTICE is hereby given that the annual meeting of the Oklahoma Conference Corporation of Seventh-day Adventists is called to convene at 10 A. M., Aug. 26, 1915, on the camp ground at Oklahoma City, Okla., to elect a board of five trustees and transact such other business as may properly come before its constituency.

JOHN ISAAC, *President*;
W. L. ADAMS, *Secretary*.

Ohio Conference Association

THE annual session of the Ohio Conference Association of the Seventh-day Adventist Church will be held in Mount Vernon, Ohio, in connection with the State conference and camp meeting, to elect the board of trustees and to transact such other business as the constituency may elect. All accredited delegates to the Ohio Conference are delegates to the association. The first meeting will be held at 10:30 A. M., Monday, Aug. 16, 1915.

E. K. SLADE, *President*;
W. J. VENEN, *Secretary*.

Nebraska Conference

THE Nebraska Conference of Seventh-day Adventists will hold its thirty-eighth annual session at Hastings, Nebr., in connection with the camp meeting, Aug. 19-29, 1915. The purpose of this meeting is to elect officers for the ensuing year, and to transact such other business as may properly come before the conference. The first meeting will be called at 9 A. M., Friday, August 20. Let every church be fully represented at that meeting.

D. U. HALE, *President*;
MRS. F. A. WASHBURN, *Secretary*.

Obituaries

SPECKER.—Katherine, daughter of Mr. and Mrs. Fred W. Specker, was born in University Heights, Indianapolis, Ind., April 6, 1915, and died in Kokomo, Ind., July 5, 1915. Funeral services were conducted by the writer.

H. M. KELLEY.

PARKER.—Mary A. Parker was born in Huron County, Ohio, Feb. 4, 1849, and died in Long Beach, Cal., July 1, 1915. She was married to J. L. Parker Sept. 3, 1873. About twenty years ago she embraced present truth, and united with the church at Wichita, Kans. Her husband and two children survive. She passed away with the assurance of a part in the first resurrection.

F. I. RICHARDSON.

HYATT.—Armond Hyatt was born April 10, 1889, and died at a hospital in North Yakima, Wash., June 10, 1915. Brother Hyatt was a faithful member of the Seventh-day Adventist Church. About one year ago he was married to Turzah McGlothlen, who, with his parents, two sisters, and one brother, is left to mourn. Words of comfort were spoken by the writer.

FRANK MOSEBAR.

DEWOLF.—Martha DeWolf, one of the faithful members of the Seventh-day Adventist Church at Quincy, Mich., fell asleep on June 15, 1915, at the home of her son. About eight years ago she accepted the third angel's message through the efforts of Elder C. A. Hansen, and rejoiced in it to the end. She is survived by three sons and one daughter.

C. F. MCVAGH.

COATES.—Mary Collings, born Aug. 12, 1835, in England, was married to John Coates before coming to the United States forty-seven years ago. She died in Sheldon, Iowa, July 6, 1915. Her exemplary Christian life was an inspiration to many, and for nearly thirty years she was a firm believer in the truths held by Seventh-day Adventists. Seven children survive.

A. R. OGDEN.

WHEELER.—Vermilia V. Wheeler died in Healdsburg, Cal., June 27, 1915, at the home of her son, Dr. I. A. Wheeler. She was born near North Brookfield, N. Y., May 24, 1840. In 1857 she was married to Nathan C. Wheeler. Her parents were among those who embraced the 1844 message, and so she was reared in a knowledge of present truth. Sister Wheeler was a devoted wife and mother.

C. S. PROUT.

GASKINS.—Mary Virginia Barlow was born Jan. 13, 1867, in Isle of Wight County, Virginia. At the age of twelve she united with Churchland Baptist Church. She was married to Thomas D. Gaskins Oct. 18, 1894. Several years ago Sister Gaskins accepted present truth, and the Portsmouth church stands on a lot secured from her. Death came June 29, 1915, as a merciful release from prolonged suffering. Her husband, one sister, and five children survive.

W. C. MOFFETT.

PHILLIPS.—Gilman Phillips was born in Hollis, Maine, August, 1829, and died April 11, 1915, having attained the ripe age of eighty-five years. Brother Phillips attended the meetings of the Adventists in 1844, and in 1867, after reading a tract on the Sabbath question, he began to keep the Sabbath, and maintained an active and devoted Christian life. Brother Phillips's confidence in the Lord and his special message for this age never wavered, and in the hour of his death he gained a renewed assurance of complete victory. He will be missed by those who knew him, and especially by his faithful companion, who survives him.

S. J. HERSUM.

ANDREWS.—Edwin Julius Andrews, son of Charles M. and Marie D. Andrews, was born in Battle Creek, Mich., May 12, 1900, and was instantly killed by lightning, at Takoma Park, D. C., July 19, 1915, aged 15 years, 2 months, and 7 days. Edwin was taught from childhood to love the truths of the third angel's message. About three years ago he gave his heart to God, was baptized, and became a member of the church at Takoma Park. He was an exemplary Christian boy, faithful in the church and Sabbath school, and was greatly loved by all. His sudden death is mourned by a father, mother, sister, and brother, and by many friends; but they sorrow in hope. As we laid him to rest in the silence of the tomb, we were comforted with the blessed assurance that the One who holds the keys to the grave is soon to return and awaken the faithful to a life of immortality and bliss in the kingdom of God. Words of comfort were spoken at the funeral by Elder A. G. Daniells and the writer.

G. B. THOMPSON.

JONES.—Thomas Jones, son of Brother and Sister Evan Jones, of Franklinville, N. J., was drowned July 3, 1915, at the age of 12 years, 6 months, and 7 days. Thomas was a good boy, and loved the Lord.

A. R. SANDBORN.

OSENBAUGH.—Mary J. Osenbaugh, wife of James M. Osenbaugh, died at her home, in Hartford City, Ind., June 16, 1915, aged 67 years and 9 months. About thirty years ago she accepted the third angel's message, and we believe that she sleeps in Jesus. Her husband, seven children, and three sisters survive.

W. A. YOUNG.

JONES.—John L. Jones was born in Butler County, Ohio, in 1843, and died at the Indiana Soldiers' Home, June 11, 1915. He was married to Eva Vandel, of Arlington, Ind., in 1873. Of their six children two survive. He became interested in present truth while the writer was conducting a series of meetings at the home.

W. A. YOUNG.

SMITH.—Lee Elton Smith was born in Groton, S. Dak., Feb. 9, 1890, and died at the hospital in Lacombe, Alberta, Canada, June 23, 1915. He was a dutiful son, but never made any profession of religion until face to face with the last enemy. Then he called upon God, and believed that he was accepted. The parents, three brothers, and two sisters survive. Words of consolation were spoken by the writer.

P. P. ADAMS.

McCULLOCH.—Mary C. Barrows was born sixty-three years ago in Canada, and died July 3, 1915, in Lodi, Cal. She was married to John A. McCulloch in 1872. Mother was a faithful Seventh-day Adventist for thirty-seven years. She labored as a self-supporting worker in Mexico for seven years, and her heart and means were always in the work of God. Four children remain, comforted by the blessed hope.

MARY McCULLOCH HANLEY.

MOBERG.—Elizabeth Moberg, née Ryerson, beloved wife of Edwin Moberg, fell asleep after a long illness, in Grand Haven, Mich., June 20, 1915. She was born in Porsgrund, Norway, Nov. 7, 1873. She came to America with her parents at the age of ten years. In 1888, she accepted present truth in Chicago, Ill., under the labors of Elder J. E. Hanson, and continued faithful to the end. Her death is mourned by her husband, one sister, and one brother.

C. F. MCVAGH.

WHITEHEAD.—Minnie Belle Martin was born in Alma, Nebr., March 30, 1875, and died near Atlanta, Nebr., July 9, 1915. On June 5, 1895, she was united in marriage with W. H. Whitehead, who, with their seven children, is left to mourn the loss of a loving companion and mother. At the age of twelve she accepted the third angel's message, and her faith and courage were strong until death. Words of comfort from Rev. 14:13 were spoken by the writer.

A. F. KIRK.

GOODSELL.—Annie A. Goodell was born Aug. 5, 1848, and died in Bellingham, Wash., June 5, 1915. The early years of her life were spent in Portage, Wis., but at the age of twenty-five she came to Washington, and later was married to Henry Martin Goodell. Five of their seven children survive. About thirty years ago she accepted present truth through the labors of Elder C. L. Boyd. She fell asleep in the "blessed hope."

DANIEL NETTLETON.

FARLEY.—Anna C. Farley was born Sept. 26, 1883, and died June 7, 1915. She was educated in the public schools of Philadelphia, graduated from normal school, and taught in that city for nine years. During the summer of 1913 she attended a tent meeting conducted by Elder R. E. Harter, and with her parents and brother accepted present truth. She was an earnest Christian, and was faithful in church work. Her bereaved friends and relatives sorrow, but in hope.

J. S. WASHBURN.

HISTORY OF THE SABBATH

REVISED AND ENLARGED

THIS splendid volume by Elder J. N. Andrews, which was so highly prized by our people during the early years of this denomination, and which was the means of persuading many to accept the Bible Sabbath, has just been reissued in its revised and enlarged form.

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SECTION I

Called With a Holy Calling

In Christ's Stead—The Sacredness of the Work—The Field Is the World—The Minister's Responsibility—The Outlook.

SECTION II

Ministers of Righteousness

Christ Our Example—Christ as a Teacher—A Lesson for Our Time—Paul, the Apostle to the Gentiles.

SECTION III

The Needed Preparation

Young Men in the Ministry—The Youth to Be Burden-Bearers—Education for Missionary Work—Young Men as Missionaries—Voice Training for Workers—"Study to Show Thyself Approved"—Canvassing as an Education for the Ministry—Bible Study Necessary to Efficiency—Young Ministers to Labor With Older Ministers—The Young Minister.

SECTION IV

Qualifications

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WASHINGTON, D. C., AUGUST 5, 1915

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F. W. SPIES reports the organization of a church of twenty-six members in the interior of Brazil, this being the third church recently organized in that field. Such messages always bring good cheer to every believer.

W. C. ISING, still interned in the war camp at Alexandria, Egypt, writes that with another Christian worker he alternates weekly in conducting the services for the soldiers. A copy of "The World's Crisis" had just reached him, which he was enjoying very much, not having any papers to read.

ELDER L. V. FINSTER reports from the Philippine Islands the baptism of twenty-seven persons as the result of tent meetings held at Narzagaray. Many others are keeping the Sabbath who will unite with the church later. During the visit of Elders Daniells, Porter, and Salisbury, at the close of an institute for native workers, forty-six persons were buried with their Lord in baptism.

RECENTLY H. A. B. ROBINSON and wife left New York for Spain. Brother Robinson, who had been laboring for some time in Cuba, went to South Lancaster to spend the past school year. He goes to Spain, to take charge of the colporteur work in that field, relieving Brother J. L. Brown, who will receptor the Spanish work in Cuba, while waiting for an opportunity to go to Mexico.

IN correspondence sent to Brother Guy Dail from workers in Egypt, where some Australian soldiers are stationed, it is stated that an advertisement was noticed in one of the papers, from an Australian soldier asking for information regarding the whereabouts of the Seventh-day Adventist people. A brother in Alexandria answered the advertisement, and learned from the soldier that just before he left Australia he had heard something of the truth as taught by our people, and desired to learn more. He and a number of his comrades are now studying the Scriptures for more light. This is another evidence of the loving care of the Lord manifested in behalf of every honest heart seeking for light. The sure promise is, "Seek, and ye shall find."

IN a letter written from Riga, Russia, April 19, and received at the Mission Board office July 6, Brother Boettcher tells how he was called by the chief of police to answer some questions regarding the conduct of our work in that part of the field. The answers given by Brother Boettcher were written down, from which the chief of police wrote up a very good statement showing that he was cleared of the charges which led to the searching of his house, at which time books and papers were seized by the authorities. Upon Brother Boettcher's signing this statement, he was released, and all his papers were returned to him. In closing his letter he says: "I am glad we have a present Help in every time of need. My courage is good, because I know this is the message for these last days."

AT the recent South African Union conference, held at Durban, in some five-minute mission talks during the three sessions of the Sabbath school held, Brother Spicer told of a Kafir girl, Celia, who, desiring to give something to the Lord and having nothing else, gave her earrings. This spirit was catching, and over thirteen pounds was given on the camp ground to what was called a "Celia Fund." One teacher and a pupil each gave ten pounds for missions as a Sabbath school offering. For the three Sabbaths their Sabbath school offerings amounted to \$314.97. Certainly a splendid offering to missions!

SOME time ago it was announced in the REVIEW that Brother and Sister Alfred Matter, missionaries in British East Africa, being Germans, had been sent by the British government to India to be interned until the close of the war. We have just learned that this was a mistake. They are interned in a British camp in East Africa. When they wrote, April 28, they were well and were being well cared for. They are hoping their rest will fit them for better work when the war is over.

BROTHER H. STEINER, in charge of our Asmara mission, on the borders of Abyssinia, writes that the government has just granted the missionaries the permanent ownership of their mission farm. They had had only a temporary concession before. He adds that they had such an abundant wheat crop that they were able to show a gain of about \$3,000, their crop being more than twice as large as last year. This is a cheering note in such troublous times.

A RECENT letter from Brother C. H. Parker, who is located on the island of Atchin, in the New Hebrides, tells of a very severe epidemic which is raging on a neighboring island. So far it had not touched Atchin. The natives of Atchin attribute their escape to the fact that the worship of the true God is maintained on their island.

LAST week we reported the death in Korea of Bennett Butterfield. This was a mistake; it should have been Bennett Russell.

OWING to the European war, it has been impossible to import books as usual, so that "The Great Controversy" and "Steps to Christ" in the Finnish language have been out of stock for several months. A few days ago a shipment was sent over by mail, so that a limited number of books can now be supplied. Order from your tract society as usual.

ON account of the publication of reports connected with the death and funeral of Sister E. G. White, our departments have been somewhat broken up the last two weeks. We have a large number of reports from the field awaiting publication, and some excellent general articles from our contributors. We hope to find place for these in the very near future.

It seems fitting that liberal space in this number of our church paper should be given to a report of the life and labors and funeral services of Sister E. G. White. In connection with this report we present pictures of a number of our leading pioneer workers. We believe that this matter and these pictures will be appreciated by our brethren and sisters, especially those who are older in the faith.

ARRANGEMENTS are being made to provide our foreign brethren in the United States and Canada with the Harvest Ingathering *Signs* in German, Swedish, and Danish-Norwegian. These issues will be duplicates of the English edition, and plenty of papers will be provided, so that all may have part in the work. We hope plans for doing strong work this year will be laid in conferences where our foreign brethren reside.

OUR readers who have been following from week to week Elder Daniells's interesting articles on missionary work in the Far East, may have noticed a seeming discrepancy between the statistics for the province of Honan as given in the article of July 29, and those in that of July 22. The statistics given in the issue for July 29 were for *Hunan*, not Honan, as the type made it appear. This correction will be appreciated by those who use the REVIEW as a basis for foreign mission study.

ELDER S. G. HAUGHEY, president of the South England Conference, writes from London, under date of June 27: "Here in the British Isles we are of good courage. Our people are keeping well, and are going steadily forward with the work, in which we are making progress. Our tithes and offerings are keeping up well, notwithstanding the serious time in which we are living. Of course prices have gone up, in many cases more than forty per cent, yet our people are faithful in rendering to the Lord his own. Our tithes and offerings have for the first quarter of 1915 been larger than for any preceding quarter since the organization of the conference. We have several strong efforts in progress, three of which are tent efforts. From each of these come reports of excellent attendance. We hope to see good results from this year's work."